بحار الأنوار

BIHAR AL-ANWAAR

Volume 6

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

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# TABLE OF CONTENTS

CHAPTER 19 – PARDON OF ALLAHazwj AND HISazwj FORGIVENESS AND VASTNESS OF HISazwj MERCY AND HISazwj FAVOURS UPON THE SERVANTS ................................................................. 4

CHAPTER 20 – THE REPENTANCE AND ITS VARIETIES AND ITS CONDITIONS ............. 17


CHAPTER 22 – PUNISHMENT OF THE KAFIRS, AND THE IMMORAL ONES IN THE WORLD ........................................................................................................................................ 70

CHAPTER 23 – REASONS FOR THE LAWS AND THE ORDINANCES ........................................ 76

THE SECOND DETAIL – WHAT IS REFERRED FROM THAT BY A REPORT OF IBN SINAN .. 121

THE THIRD DETAIL REGARDING THE MISCELLANEOUS REASONS AND THE DIFFERENT MATTERS ................................................................................................................................. 139

S 2 – CHAPTERS ON DEATH, AND WOULD FACE HIM UP TO THE TIME OF THE RESURRECTION AND THE PUBLICITY ................................................................................................................................. 148

CHAPTER 1 – THE WISDOM OF DEATH AND ITS REALITY, AND WHAT IS BEFITTING TO LEARN A LESSON FROM IT ................................................................................................................................. 148


CHAPTER 3 – THE PLAGUE AND THE FLEEING FROM IT ................................................... 154

CHAPTER 4 – LOVE OF MEETING ALLAHazwj AND CONDEMNATION OF THE FLEEING FROM THE DEATH ................................................................................................................................. 160

CHAPTER 5 – ANGEL OF DEATH, AND HIS STATES, AND HIS ASSISTANTS, AND MODALITY OF REMOVAL OF THE SOUL ................................................................................................................................. 178

CHAPTER 6 – THE AGONY OF DEATH AND ITS DIFFICULTIES AND WHAT THE MOMIN AND THE KAFIR FACE DURING IT ................................................................................................................................. 187

CHAPTER 7 – WHAT IS WITNESSED BY THE MOMIN AND THE KAFIR DURING THE DEATH, AND PRESENCE OF IMAMSasws DURING THAT, AND DURING THE BURIAL, AND PRESENTATION OF THE DEEDS TO THEMasws ................................................................................................................................. 220

CHAPTER 8 – SITUATIONS OF THE PURGATORY, AND THE GRAVE, AND ITS PUNISHMENTS, AND ITS QUESTIONS, AND THE REST OF WHAT IS RELATED WITH THAT ................................................................................................................................. 259

CHAPTER 9 – ANOTHER, REGARDING GARDEN OF THE WORLD AND ITS FIRE, AND IT IS FROM THE FIRST CHAPTER ................................................................................................................................. 331
CHAPTER 10 – WHAT CATCHES UP WITH THE MAN FROM THE RECOMPENSE AFTER HIS DEATH ................................................................. 345

S 3 - CHAPTERS ON THE HEREAFTER AND WHAT WOULD PURSUE HIM AND WHAT HE WOULD BE RELATED WITH............................................................... 347

CHAPTER 1 – CONDITIONS OF THE HOUR, AND STORY OF YAJOUJ AND MAJOUJ ....... 347

CHAPTER 2 – BLOWING OF THE TRUMPET, AND ANNIHILATION OF THE WORLD, AND THAT EVERY SELF SHALL BE TASTING DEATH................................................................. 367
CHAPTER 19 – PARDON OF ALLAHazwj AND HISazwj FORGIVENESS AND VASTNESS OF HISazwj MERCY AND HISazwj FAVOURS UPON THE SERVANTS

The Verses – (Surah) Al Baqarah: so, had it not been for the Grace of Allah and His Mercy upon you, you would have been from the losers [2:64]

And the Exalted Said: Surely Allah is Forgiving, Merciful [2:173] – in two places (& Verse 182)

And the Exalted Said: and Allah is Affectionate with the servants [2:207]

And the Exalted Said: and Allah is Forgiving, Merciful [2:218]

And the Exalted Said: and Allah is Calling you to the Paradise and the Forgiveness by His Permission. And He Clarifies His Verses for the people so perhaps they would be mindful [2:221]

And the Exalted Said: and Allah is Forgiving, Forbearing [2:225]

And the Exalted Said: then Allah is surely Forgiving, Merciful [2:226]

And the Exalted Said: and know that Allah Is Forgiving, Forbearing [2:235]
And the Exalted Said: **but, Allah is with Grace upon the worlds [2:251]**

آلا عمانَ "لَوَّى رَوْفٌ بالبَعْدِ ۚ ۗ ۢوَقُولُ ۖ \"أَنَّ اللَّهَ ذُو فِضْلٍ عَلَى الْأُمَ民ِ" (آل عمران: 251)"

(Surah) Aal-e-Imraan: **and Allah is Compassionate to the servants [3:30]**

وَقَالَ تَعَالَى ۖ "ۚ وَقَلِ النَّفْسُ إِنَّ اللَّهَ يُؤِنِّهَا مِنَ الْمَيْمَانِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۗ وَقَلِ النَّفْسُ إِنَّ اللَّهَ ذُوُّ فِضْلٍ عَظِيمٍ (آل عمران: 30)"

**Say: ‘Surely the Grace is in the Hand of Allah, He Gives it to the one He so Desires to; and Allah is Capacious, Knowing [3:73] He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace’ [3:74]**

"وَقَالَ تَعَالَى ۖ "ۚ وَلَهُ مَا فِي السُّمُوتِ وَمَا فِي الْأَرْضِ يُغْفِرُ لِمَن يَشَاء وَيَعْذَبُ مَن يَشَاء وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران: 129)"

And the Exalted Said: **And for Allah is whatever is in the skies and whatever is in the earth; He Forgives the one He so Desires to and Punishes the one He so Desires to; and Allah is Forgiving, Merciful [3:129]**

"وَقَالَ تَعَالَى ۖ "ۚ وَلَهُ مَا فِي السُّمُوتِ وَمَا فِي الْأَرْضِ يُغْفِرُ لِمَن يَشَاء وَيَعْذَبُ مَن يَشَاء وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران: 152)"

And Said: **and Allah is Gracious to the Momineen [3:152]**

"وَقَالَ ۖ "ۚ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (آل عمران: 25)"

And Said: **and Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:155]**

"وَقَالَ تَعَالَى ۖ "ۚ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (آل عمران: 155)"

**and Allah is the Lord of Mighty Grace [3:174]**

"وَقَالَ تَعَالَى ۖ "ۚ إِنَّ كَانَ غَفُورًا رَحِيمًا (النساء: 23)"

(Surah) Al Nisaa: **surely Allah was always Forgiving, Merciful [4:23]**

"وَقَالَ ۖ "ۚ وَلَقَدْ عَفَا اللَّهُ رَحِيمٌ (النساء: 25)"

And Said: **and Allah is Forgiving, Merciful [4:25]**

"وَقَالَ ۖ "ۚ وَلَلَّهُ يَرِيدُ أَنْ يَتَوبَ عَلَيْكُمْ (النساء: 27)"
And Said: **And Allah Intends that He should Turn to you (Mercifully), [4:27]**

وَقَالَ ﴿وَيَدَّ اللَّهُ لِيُغْفِر لَكُمْ﴾ 28

And Said: **Allah Intends to Lighten (the burdens) from you, [4:28]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 29

And Said: **Allah was always Merciful with you all [4:29]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 43

And Said: **Allah was always Pardoning, Forgiving [4:43]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 48

And the Exalted Said: **Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; [4:48]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 64

And Said: **they would have found Allah Oft-turning (to Mercy), Merciful [4:64]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 99

And Said: **and Allah was always Pardoning, Forgiving [4:99]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 101

(Surah) Al Ma’idah: **then Allah is Forgiving, Merciful [5:3]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 18

And Said: **He Forgives the one He so Desires to and He Punishes the one He so Desires to, [5:18]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 34

And the Exalted Said: **then know that Allah is Forgiving, Merciful [5:34]**

وَقَالَ ﴿وَيَدَّ اللَّهُ بِكُمْ رَحْمَة﴾ 40
And the Exalted Said: *Do you not know that Allah, for Him is the Kingdom of the skies and the earth. He Punishes the one He so Desires to and Forgives the one He so Desires to; and Allah is Able upon all things [5:40]*

الانعام "6 فقل ريكم ذو رحمة واسعة 147.

(Surah) Al Anaam: *‘Your Lord is with Capacious Mercy [6:147]*

الاعراف "7 قال عذابي أصيب به من أشاء ورحمتي وسعت كل شيء فسأكمها للذين يتقون 156.

(Surah) Al A’raaf: *“My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all things”. So, We Ordained it for those who are fearing [7:156]*

الانفال "8 فقل للذين كفروا إن ينتهوا يغفر لهم ما قد سلف 38.

(Surah) Al Anfaal: *Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, [8:38]*

التوبة "9 استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين مرة فلن يغفر الله لهم ما ذلك بأعمى كفروا بالله ورسوله والله لا يهدي القوم الفاسدين 80.

(Surah) Al Tawbah: *Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; that is because they committed Kufr with Allah and His Rasool; and Allah does not Guide the mischief-making people [9:80]*

وقال تعالى ": وآخرون اعترفوا بذبوبهم خلطوا عملا صالحا وآخر سيئا عسى الله أن يتوب عليهم إن الله غفور رحيم 102.

And the Exalted Said: *And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]*

وقال تعالى ": وآخرون مرجون لامر الله إما يعذبهم وإما يتوب عليهم والله عليم حكيم 106.

And the Exalted Said: *And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]*

وقال تعالى ": ما كان للنبي والذين آمنوا أن يستغفروا للمشركين ولو كانوا أولي قريى من بعد ما تبين لهم أهم أصحاب الحجيم 113.

And the Exalted Said: *It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:113]*
And the Exalted Said: **He is Kind, Merciful with them [9:117]**

وَقَالَ الْهَيْكَلُ: "إِنَّهُ يَهْتَمَّ بِهِمْ رَؤُفًا رَحِيمًا"

And the Exalted Said: **surely Allah does not Waste a Recompense of the good doers [9:120]**

وَقَالَ الْهَيْكَلُ: "إِنَّ اللَّهَ لَا يَضِيعُ أَجْرَ الْمُحْسِنِينَ"

And the Exalted Said: **for Allah to Recompense them goodly for what they had been doing [9:121]**

وَقَالَ الْهَيْكَلُ: "لِيُجِرِّبْهُمُ اللَّهُ أَحْسَنًا مَا كَانُوا يَعْمَلُونَ"

(Surah) Yunus**: He said: ‘(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92]**

(الهَيْكَلُ:) "قَالَ لا تُثْرِبُونَ عَلَيْكُمْ لِيَغْفِرَ اللَّهُ لَكُمْ وَهُوَ أَرَاحُ الْرَّحِيمِونَ"

(Surah) Ibrahim**: He is Calling you to Forgive you of your sins and Respite you to a specified term'. [14:10]**

(الْهَيْكَلُ:) "قَالَ "إِنَّ اللَّهَ يَهْتَمَّ بِكُمْ فِي رَحِيمٍ وَقَانِعٍ وَأَنفُقُوهُونَ فِي جَوْفِهُ أنَّ اللَّهَ يَغْفِر لَكُمْ رَحِيمًا"

(Surah) Al Hijr: **Inform My servants that I am the Forgiving, the Merciful! [15:49] And surely My Punishment, it is the painful Punishment [15:50]**

(الْهَيْكَلُ:) "قَالَ "إِنَّ اللَّهَ يَغْفِر لَكُمْ فِي رَحِيمٍ وَقَانِعٍ وَأَنفُقُوهُونَ فِي جَوْفِهُ أنَّ اللَّهَ يَغْفِر لَكُمْ رَحِيمًا"

(Surah) Al Asra: **Your Lord is more Knowing of you. If He so Desires He will be Merciful with you, or if He so Desires He will Punish you, [17:54]**

(الْهَيْكَلُ:) "قَالَ "لا تَفْسُدُ اللَّهُ عَلَيْكُمْ وَرَحِيمًا وَأَنفُقُوهُنَّ فِي جَوْفِهُ أنَّ اللَّهَ يَغْفِر لَكُمْ رَحِيمًا"

(Surah) Al Noor: **And except for Allah’s Grace upon you and His Mercy, and that Allah is Clement, Wise! [24:10]**

(الْهَيْكَلُ:) "قَالَ "لا تَفْسُدُ اللَّهُ عَلَيْكُمْ وَرَحِيمًا وَأَنفُقُوهُنَّ فِي جَوْفِهُ أنَّ اللَّهَ يَغْفِر لَكُمْ رَحِيمًا"

And the Exalted Said: **And except that there is the Grace of Allah upon you and His Mercy, and that Allah is Kind, Merciful [24:20]**

(الْهَيْكَلُ:) "قَالَ "لا تَفْسُدُ اللَّهُ عَلَيْكُمْ وَرَحِيمًا وَأَنفُقُوهُنَّ فِي جَوْفِهُ أنَّ اللَّهَ يَغْفِر لَكُمْ Raghim."

Page 8 of 381
And the Exalted Said: *Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]*

الفصص "28" من جاه بحسنات فله خير منها ومن جاه بالسيئة فلا يجزى الذين عملوا السيئات إلا ما كانوا يعملون 84.

(Surah) Al Qasas: *One who comes with the good deed, for him would be better than it, and one who comes with the evil deed, so those who performed evil deeds would not be Recompensed except for what they had been doing [28:84]*

الحزاب "33" وبشر المؤمنين بأن فهم من الله فضلاً كبيراً 47.

(Surah) Al Ahzaab: *And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]*

(Surah) Fatir: *And if Allah were to seize the people for what they earn, He would not leave any creature on its back. But, He Respites them to a specified term. So when their term comes, then surely Allah would be Watchful of His servants [35:45]*

الزمر "39" فل يا عبادى الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله إن الله يغفر الذنوب جميعا إنه هو الغفور الرحيم 53.

(Surah) Al Momin: *Surely, Allah is with Grace upon the people, but most of the people are not grateful [40:61]*

(Surah) Al Shura: *And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]*

الفتح "48" "ولله ملك السماوات والأرض يغفر لمن يشاء ويعذب من يشاء وكان الله غفوراً رحمياً 14.

(Surah) Al Fat’h: *And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]*
(Surah) Al Hujuraat: *and Allah is Forgiving, Merciful* [49:5]

(الحجرات) 49 'الله غفور رحيم

(Surah) Al Najm: *surely your Lord is Capacious of the Forgiveness.* [53:32]

(Surah) Al Hadeed: *and surely Allah is Kind, Merciful with you* [57:9]

And the Exalted Said: *and Allah is Forgiving, Merciful* [57:28] In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and *surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace* [57:29].


2 - ما: المفيد، عن عمر بن محمد، عن الحسين بن إسماعيل، عن عبد الله بن شبيب عن أبي العينا، عن محمد بن مسهر قال: كنت عند سفيان بن عيينة رجل فقال له: روي عن النبي صلى الله عليه وآله أنه قال: إن العبد إذا أذنب فأذنب ثم علم الله عزوجل يطلع عليه غفر له.

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1 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 1
Ibn Ayayna said, ‘This is the Book of Allah azwj Mighty and Majestic. Allah azwj the Exalted Says: And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22] And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23].

فإذا كان الظن هو المردي كان ضد هو المنجي.

So, when it was the thought, it would be the rebuttal, (if) it was the opposite, it would be the rescuer”.

From Jundab Al-Ghaffary that Rasool-Allah azwj said: ‘If a man says one day, ‘May Allah azwj not Forgive so and so’, Allah azwj Mighty and Majestic Says: “Who is the one who can swear that azwj will not Forgive so and so? azwj have hereby Forgiven so and so, and Confiscated the work of the swearer due to his words, ‘May Allah azwj not Forgive so and so’”.

Al Mufeed, from Al Husayn Bin Ali Bin Muhammad, from Ahmad Bin Muhammad Al Maqry, from Yaqoub Bin Ishaq, from Amro Bin Asim, from Ma’mar Bin Suleyman, from his father, from Abu Usman Al Nahdy,

From Jundab Al-Ghaffary that Rasool-Allah azwj said: ‘I heard Abu Ja’far Al-Tai’e the preacher saying, ‘I heard Wahab Ibn Manbah saying, ‘I read in the Psalms of Dawood written, from it is what I memorised, and from it is what I forgot.

So, what I memorised were His azwj Words: “O Dawood azwj! Listen from Me azwj what I azwj am Saying – and the Truth is what I azwj am Saying – one who comes to Me azwj and he loves Me azwj, I shall Enter him into the Paradise.

با داود اسمع مني ما أقول – والحق أقول – من أنا وأي، وهو مستحيل من المعاصي التي عصاني مما غفرنا له وانسنتها حافظي،

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2 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 2
3 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 3
O Dawoodṣ as! Listen from Meazwj what Iazwj am Saying – and the Truth is what Iazwj am Saying – one who comes to Meazwj and he is embarrassed from the (acts of) disobedience which he had Disobeyed Meazwj with, Iazwj shall Forgive these for him, and Iazwj shall Cause his Recorders to forget it.

O Dawood! Listen from Meazwj what Iazwj am Saying – and the Truth is what Iazwj am Saying – one who comes to Meazwj with one good deed, Iazwj shall Enter him into the Paradise'.

عَلَى مَا ذِكْرْتُ يَا دَاوُودُض! وَالْحَقَّ أَقُولُ ض! وَالْحَقَّ أَقُولُ ض! مَن فَرَجَ عَن عِبَادٍ مَّسْلِمٍ، فَأَمْنَىٰ مِّنَ الْجَهَنَّمَةِ ض! وَأَمْنَىٰ مِّنَ النَّارِ ض! ض! مِّنَ النَّارِ ض! إِنَّ عَفُوَّ اللَّهِ أَقْهَرَ أَثَانٍ عَلَيْهِ ض! إِنَّ عَفُوَّ اللَّهِ أَقْهَرَ أَثَانٍ عَلَيْهِ ض! Ekhlas! Heazwj Said: ‘O Lordazwj! And was it his good deed?’ Heazwj Said: “One who relieves from a Muslim servant (of Allahazwj)!”. So, Dawoodṣ as said: ‘Myazwj Godazwj! Due to that, it is not befitting for the one who recognises Youazwj that he should cut off his hopes from Youazwj,” 4

(P.s. – This is not a Hadeeth)

4 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 4

5 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 5

6 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 6

8

Al Mufeed, from Al Ja’aie, from Ibn Aqada, from Ja’far Bin Muhammad Bin Hisham, from Muhammad Bin Ismail Al Bazaz, from Ilyas Bin Aamir, from Aban Bin Usman, from Abu Baseer who said,

‘I heard Abu Ja’farṣ asws saying: ‘If the people of the Paradise were to enter the Paradise (only) due to their deeds, then where would be the ones Allahazwj Liberated from the Fire?’

Fazeyl Bin Usman, from Abu Ubeyda who said,

‘I said, ‘May I be sacrificed for youṣ asws! Supplicate to Allahazwj for me, for there are too many sins for me’. Heṣ asws said: ‘Shh, O Abu Ubeyda! Do not let the Satanla become a helper against yourself. The Forgiveness of Allahazwj is such that nothing resembles it’.’

Fazeyl Bin Usman, from Abu Ubeyda who said,
Ibn Mahboub, from Al Sumaly, from Abu Is'haq who said,

‘Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall narrate to you all with a Hadeeth which is rightful upon every Momin that he retains it’. So, he\textsuperscript{asws} narrated to us in the morning and we forgot it in the evening. We returned to him\textsuperscript{asws}, and we said to him\textsuperscript{asws}, ‘The Hadeeth which you\textsuperscript{asws} narrated with in the morning, we forgot it, and you\textsuperscript{asws} said it is rightful upon every Momin that he retains it’.

فقال: إنه ما من مسلم يذنب ذنبا فيعفو الله عنه في الدنيا إلا كان أصل وأكرم من أن يعود عليه بعقوبة في الآخرة، وقد أحله في الدنيا، وتأت هذه الآية: " وما أصابكم من معصية فيما كسبت أبديكم ويعفو عن كثير."

So he\textsuperscript{asws} repeated it upon us, and he\textsuperscript{asws} said: ‘It is – there is none from a Muslim who commits a sin, so Allah\textsuperscript{azwj} Forgives him in the world, except that He\textsuperscript{azwj} is more Majestic and more Benevolent that for Him\textsuperscript{azwj} to Repeat the Punishment upon him in the Hereafter, and He\textsuperscript{azwj} has already Done it in the world’. And he\textsuperscript{asws} recited this Verse: \textit{And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]}.^7

8 - ما: ابن مخلد، عن الرزاز، عن محمد بن الهيثم القاضي، عن محمد بن إسماعيل بن عباس، عن أبيه، عن صحابي بن زرعة، عن شريف بن عبد قال: كان جبير بن نفير يحدث أن رجالا سألوا النواس بن سمعان فقالوا: ما أرجى شئ سمعت لنا من رسول الله صلى الله عليه واله ؟ فقال النواس: سمعت رسول الله صلى الله عليه واله يقول: من مات وهو لا يشرك بالله عزوجل شيئا فقد حلت له مغفرة الله عزوجل، إن شاء أن يغفر له، قال النواس عند ذلك: إني لارجو أن لا يموت أحد تحل له مغفرة الله عزوجل إلا غفر له.

Ibn Makhlad, from Al Razaz, from Muhammad Bin Al Haysam al Qazy, from Muhammad Bin Ismail Bin Abbas, from his father, from Samsam Bin Zara’at, from Shareeh Bin Ubeyd who said,

‘Jubeyr Bin Nufeyr was narrating that men asked Al-Nawas Bin Sam’an saying, ‘What is a new thing you heard from Rasool-Allah\textsuperscript{azwj}?’ Al-Nawas said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘One who dies and he had not associated anything with Allah\textsuperscript{azwj} Mighty and Majestic, then His\textsuperscript{azwj} Forgiveness would be released to him, if He\textsuperscript{azwj} so Desires He\textsuperscript{azwj} would Forgive him’. Nawas said at that, ‘I hope that no one dies (and) Allah\textsuperscript{azwj} Mighty and Majestic Releases the Forgiveness for him, except He\textsuperscript{azwj} Does Forgive him’.^8


My father, from Sa’ad, from Al Barqy, from Muhammad Bin Bakr, from Zakariya Bin Muhammad, from Muhammad Bin Abdul Aziz, from Muhammad Bin Muslim,
‘From Abu Abdullah asws having said: ‘The Prophet saww said: ‘Allah azwj, Majestic is His azwj Majesty Said: “One who commits a sin and he knows that for Me azwj is that I azwj Punish him, and that for Me azwj is that I azwj Pardon him, I azwj will Pardon him”’. 9

10 - بين بعض أصحابنا، عن حنان بن سدير، عن رجل يقال له: روزبه، وكان من الزيدية، عن الثمالي قال: قال أبو جعفر عليه السلام: ما من عبد يعمل عملًا لا يرضاه الله إلا ستره عليه أولا، فإذا ثنى ستر الله، فإذا ثلث أهبط الله ملكا في صورة أدمي يقول للناس: فعل كذا وكذا.

One of our companions, from Hanan Bin Sudeyr, from a man called Rowzabih, and he was from the Zaydiites, from Al Sumaly who said,

‘Abu Ja’far asws said: ‘There is none from a servant who does a deed Allah azwj is not Pleased with except Allah azwj Veils upon him at first. So, when he does it for a second time, Allah azwj Veils. Then, when he does it for a third time, Allah azwj Sends down an Angel in the image of a human being saying to the people, ‘He did such and such’’. 10


From Husayn Bin Haroun,

‘A sheykh from the companions of Abu Ja’far asws, from him asws, he said, ‘I heard him asws reciting this Verse: And He Gives you from all that you ask Him for, [14:34]. Then Abu Ja’far asws said: ‘The clothes and the thing you did not ask Him azwj for, He azwj Gives it to you” (without you asking for these). 11


Abu Hashim said, ‘I heard Abu Muhammad saying, ‘Allah azwj would Forgive on the Day of Judgment with a Forgiveness encompassing upon the servants to the extent that the Polytheists would be saying, ‘By Allah, our Lord! We were not associators’ [6:23]. So, I remembered within myself a Hadeeth which a man from our companions from the people of Makkah had narrated to me that Rasool-Allah saww recited: surely Allah Forgives the sins [39:53], so the man said, ‘And the ones who associate?’ But he saww denied that was enraged to the man. I said within myself when he turned to me and said, ‘Surely Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so

9 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 9
10 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 10
11 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 11
Desires to [4:116]. Evil is what this one said, and evil is what he reported!". 12 (P.s. – this is not a Hadeeth)


From Abu Ma’mar Al Sa’ady who said,

‘Ali asws Bin Abu Talib asws said regarding His aswj Words: Surely, my Lord is upon the Straight Path [11:56]: ‘It means He aswj is upon Right. He aswj Recompenses good with the good, and evil with the evil. He aswj Pardons the one He aswj so Desires and Forgives. He aswj is Glorious and Exalted’. 13

14 - نوارد الرواندي: بإسناده عن جعفر بن محمد عن آبائه عليهم السلام قال قال رسول الله صلى الله عليه وآله قال الله: إ نستحيي من عبدي وأمتى يشيبان في الاسلام ثم اعذبهما.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘azwj am Embarrassed from My azwj servants and My azwj community growing old in Al-Islam, then [azwj] Punish them’. 14

15 - دعوات الرواندي: روي أن في العرش تمثالا لكل عبد فإذا اشتغل العبد بالعبادة رأت الملائكة تمثاله، وإذا اشتغل العبد بالمعصية أمر الله بعض الملائكة حتى يحجبوه أيไลل لئلا تراه الملائكة، فذلك معنى قوله صلى الله عليه وآله: يا من أظهر الجميل وستر القبيح.

(The book) ‘Da’wat’ of Al-Rawandy, ‘It is reported that in the Throne there is a resemblance of every servant. When the servant is pre-occupied with the worship, His azwj Angels see his resemblance (mirror image), and when the servant is pre-occupied with the (act of) disobedience, Allah azwj Commands some of His azwj Angels until they veil, lest the Angels see it. That is the meaning of his azwj words: ‘O One azwj Who Manifest the beauty and Veils the ugliness’. 15 (P.s. – This is not a Hadeeth)

16 - وقال الصadic على السلام: سمعت الله يقول: “ وأقسموا بالله جهد أيمانهم لا يبعث الله من يموت “ أفتراك جزمع بين أهل القسمين في دار واحدة وهي النار ?.

And Al-Sadiq asws said, ‘asws heard Allah aswj Saying: And they are swearing by Allah with the most emphatic of their oaths, ‘Allah will not Resurrect ones who die!’ [16:38]. Is it your

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12 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 12
13 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 13
14 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 14
15 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 15
view that He\textsuperscript{azwj} would Gather between the people of the two types in one House, and it is the Fire?".\textsuperscript{16}

17 - عدة: عن النبي صلى الله عليه واله قال: ينادي مناد يوم القيامة تحت ا لعرش: يا امة محمد ما كان لي فيلكم فقد وهبته لكم، وقد بقيت التبعات بينكم فتوهابوا وادخلوا الجنة برحمتي.

From the Prophet\textsuperscript{saww} said: ‘A Caller would Call out on the Day of Judgment beneath the Throne: “O community of Muhammad! Whatever was for Me\textsuperscript{azwj} before you all, so I\textsuperscript{azwj} have Gifted it to you, and there has remained the consequences between you, therefore gift it to each other and enter the Paradise by My\textsuperscript{azwj} Mercy!’’.\textsuperscript{17}

\textsuperscript{16} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 16
\textsuperscript{17} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 17
CHAPTER 20 – THE REPENTANCE AND ITS VARIETIES AND ITS CONDITIONS

The Verses – (Surah) Al Baqarah: Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37]

And the Exalted Said: And when Musa said to his people: O people! You have been unjust to yourselves by your taking the calf, therefore repent to your Creator, and kill yourselves, that would be better for you in the Presence of your Creator: so He Turned to you for surely He is the Oft-turning the Merciful [2:54]

And Said: and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128]

And the Exalted Said: Except those who repent and amend and make manifest, so those, I will Turn to them, and I am the Oft-turning, the Merciful [2:160]

And the Exalted Said: Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]

And the Exalted Said: and if you repent, so for you would be the capital of your wealth. [2:279]

(Surah) A’al-e-Imraan: Except those who repent from after that and amend, for surely Allah is Forgiving, Merciful [3:87]
And the Exalted Said: There isn’t anything for you from the matter, whether He Turns to them or Punishes them, for they are the unJust [3:128]

١٢٨

(Surah) Al Nisaa: And those two from you who are committing it, hurt them. So, if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16]

١٦٨

But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, then they are repenting from shortly afterwards, so they are to whom Allah Turns (Mercifully) to them; and Allah was always most-Knowing, Wise [4:17]

١٦٩

And there isn’t repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, ‘I repent now’, nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]

١٧٠

And the Exalted Said: Allah Intends to Clarify to you and Guide you to the ways of the ones before you, and to Turn (Mercifully) to you, and Allah is most-Knowing, Wise [4:26] And Allah Intends that He should Turn to you (Mercifully), [4:27]

١٧١

And the Exalted Said: Except those who are repenting and amending, and are adhering with Allah and are being sincere to Allah in their Religion, so they would be with the Momineen [4:146]

١٧٢

(Surah) Al Ma’idah: and for them in the Hereafter would be a grievous Punishment [5:33] Except for those who are repenting from before you were powerful upon them; so, know that Allah is Forgiving, Merciful [5:34]
And the Exalted Said: **But the one who repents from after his injustice and amends, then Allah would Turn to him (Mercifully); surely Allah is Forgiving, Merciful** [5:39]

And the Exalted Said: **And they reckoned that strife would not be happening, so they were blinded and deafened. Then Allah Turned to them, then many of them were blinded and deafened; and Allah Sees what they are doing** [5:71]

And the Exalted Said: **And those who do evil deeds, then repent from after it and believe, surely your Lord, from after it, would be Forgiving, Merciful** [7:153]

(Surah) Al A’raaf: **So when he awoke, he said, ‘Glorious are You! I turn to You and I am the first of the Momineen’** [7:143]

(Surah) Al Tawbah: **So if you were to repent, then it would be better for you, [9:3]**

(Surah) Al An'am: **And when they come to you, those who are believing in Our Signs, then say: ‘Peace be upon you’. Your Lord has Prescribed the Mercy upon Himself. It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful** [6:54]

(Surah) Al Tuba: **So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful** [9:5]
And the Exalted Said: **But if they were to repent and establish the Salat and give the Zakat, then they are your brethren in the Religion [9:11]**

"وقال عزوجل: ويتوب الله على من يشاء 15"

And the Mighty and Majestic Said: **and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15]**

"وقال تعالى: فإن يتوبوا يك خيرا لهم 74"

And the Exalted Said: **So, if they were to repent, it would be better for them [9:74]**

"وقال سبحانه: وإن تتوبوا يك خيرا لهم 74"

And the Glorious Said: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]**

"وقال جل شأنه: ألم يعلموا أن الله هو يقبل التوبة عن عباده ويأخذ الصدقات وإن الله هو التواب الرحيم 102"

And He asws, Majestic is His azwj Glory Said: **Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]**

"وقال تعالى: وأخرون مرجون لامر الله إما يعذبهم وإما يتوب عليهم 106"

And the Exalted Said: **And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully) [9:106]**

"وقال سبحانه: إن آخرون تابوا إليه يمتعهم متاعا حسنا إلى أجل مسمى ويؤت كل ذي فضل فضله 3"

And the Glorious Said: **The penitent, the worshippers [9:112]**

"وقال تعالى: ثم تاب عليهم إنه مغفر رحيما 117"

And the Exalted Said: **then He Turned to them (Mercifully); He is Kind, Merciful with them [9:117]**

"وقال سبحانه: ثم تاب عليهم لينتوبوا إن الله هو التواب الرحيم 118"

And the Glorious Said: **Then He Turned to them so they would repent. Surely Allah, He is the Oft-Turning, the Merciful [9:118]**

"هود 11 " وأن استغفروا ربك ثم توبوا إليه يمتلك مناها حسبا إلى أجل مسمى وبؤت كل ذي فضل فضل 3"
(Surah) Hud:

And that you will seek Forgiveness of your Lord, then you will repent to Him, He would Provide you with an excellent provision to a specified term, and Give every one with merit, his merit, [11:3]

And the Exalted Said: Transmitting from Hud:

And, O people! Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength [11:52]

And Said:

therefore seek His Forgiveness then repent to Him, surely my Lord is Near, Answering’ [11:61]

(Surah) Al Nahl:

Then surely your Lord, to those who are working the evil by ignorance, then they repent from after that and amend, surely your Lord from after it is Forgiving, Merciful [16:119]

(Surah) Maryam:

Except one who repents and believes and does righteous deeds, so they would be entering the Paradise and they will not be wronged of anything [19:60]

(Surah) Ta Ha:

And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]

And the Glorious Said: Then his Lord Chose him, so He Turned to him and Guided [20:122]

(Surah) Al Noor:

Except those who repent after that and amend, for surely Allah is Forgiving, Merciful [24:5]

And the Glorious Said: And had it not been for Allah's Grace upon you and His Mercy, and that Allah is Clement, Wise! [24:10]
And the Exalted Said: 

**And repent to Allah altogether, O Momineen, perhaps you will succeed [24:31]**

(Surah) Al Furqan: *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]*

And one who repents and does righteous deeds, then surely he repents to Allah penitently [25:71]

(Surah) Al Qasas: *He said: ‘My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful [28:16]*

And the Exalted Said: *So as for one who repents and believes and does righteous deeds, perhaps he would happen to be from the successful ones [28:67]*

(Surah) Al Tanzeel: *Say: ‘On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited’ [32:29]*

(Surah) Al Ahzaab: *and He would Punish the hypocrites if He so Desires to or He may Turn to them (Mercifully). Surely, Allah was always Forgiving, Merciful [33:24]*

And the Exalted Said: *So Allah will Punish the hypocritical men and the hypocritical women and the polytheist men and the polytheist women, and Allah will Turn (mercifully) to the Momineen and the Mominaat, and Allah was always Forgiving, Merciful [33:73]*

الزمر 39 " وأنيبوا إليه ركنا واسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون 54.

وقال تعالى: وتوبوا إلى الله جميعاً أيها المؤمنون لعلكم تفلحون 31.
(Surah) Al Zumar: *And be penitent to your Lord and submit to Him, before the Punishment comes to you, then you will not be Helped* [39:54]

المؤمن " 40 " غافر الذنب وقابل التوب 3 "

(Surah) Al Momin: *Forgiver of the sins, and Accepter of the repentance* [40:3]

وقال تعالى " فاغفر للذين تابوا واتبعوا سبيلك 7 "

And the Exalted Said: *therefore, Forgive those who repent and follow Your Way, [40:7]*

جمعه " 42 " وهو الذي يقبل التوبة عن عباده ويعفو عن السيئات ويعلم ما تفعلون 25 "

(Surah) Al Shura: *And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing* [42:25]

الاحفاف " 46 " إني تبت إليك وإني من المسلمين 15 "

(Surah) Al Ahqaaf: *I repent to You and I am from the submitters’* [46:15]

الحرارات " 49 " ومن لم تبت فاولئك هم الطامرون 11 "

(Surah) Al Hujuraat: *and ones who do not repent, so these ones, they are the unjust* [49:11]

وقال تعالى " واتقوا الله إن الله تواب رحيم 12 "

And the Exalted Said: *And fear Allah, surely Allah is Oft-returning, Merciful* [49:12]

المجادلة " 58 " فإذ لم تفعلوا وتاب الله عليكم 13 "

(Surah) Al Mujadilah: *So, when you did not do so, and Allah Turned to you.* [58:13]

التحرر " 66 " إن توبوا إلى الله فقد صغت فلو لما 4 "

(Surah) Al Tahreem: *If you both repent to Allah, then He has Inclined both your hearts,* [66:4]

وقال تعالى " قانتات ناثبات 5 "

And the Exalted Said: *obedient, penitent* [66:5]

وقال سبحانه " يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم ويدخلكم جنات تجري من تحتها الانهار 8 "
And the Glorious Said: *O you, those who believe! Turn to Allah with a sincere repentance; maybe your Lord will Remove your evil deeds from you and Enter you into Gardens beneath which the rivers flow, [66:8]*

الم不得已 "٧٣ " علم أن لن تحصوه فتاب عليكم ٢٠.

(Surah) Al Muzammil: *He Knows that you will never compute it. So He Turned to you all [73:20]*

البروج "٨٥ " إن الذين فتنوا المؤمنين و المؤمنات ثم لم يتوبوا ففهم عذاب جههم ١٠.

(Surah) Al Burooj: *Surely those who persecute the Momineen and the Mominaat, then they do not repent, so for them would be Punishment of Hell [85:10]*

النصر "١١٠ " واستغفره إنه كان توابا ٣.

(Surah) Al Nasr: *and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3].*

'From Abu Abdullah asws having said: 'The earth will not cease except and for Allah azwj the Exalted there would be a Divine Authority in it recognising the Permissibles and the Prohibitions, and calling to the Way of Allah azwj Mighty and Majestic, nor would the Divine Authority be cut off from the earth except for forty days before the Day of Judgment.

فإذا رفعت الحجة أغلقت أبواب التوبة، ولم ينفع نفسا إيمانها لم تكن آمنت من قبل أن ترفع الحجة، أولئك شرار من خلق الله وهم الذين تقوم عليهم القيامة.

So, when the Divine Authority is Raised up, the door of the repentance would be closed, and a soul will not benefit from its Eman which had not believed from before, [6:158], from before the Raising of the Divine Authority. They would be the evilest of the creatures of Allah azwj, and they are those upon whom the (Day of) Judgment would be Established”.

'From Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Bakeyr,

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18 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 1
'From Abu Abdullah asws or from Abu Ja’far asws having said: Adam as said: ‘O Lord azwj! You azwj Allowed the Satan la to overcome upon me as, and for him la to flow in me as like the flow of the blood, therefore Make something to be for me as (as well)’.

قال: يا أدم جعلت لك أن من هم من ذريتك بسيئة لم تكتب عليه، فإن عملها كتبت عليه سبئة، ومنهم من حسنة فإن لم يعملها كتبه للحسنة، وإن هو عملها كتبته له عشرا.

He azwj Said: “O Adam as! I azwj Make it to be for you as that anyone from your as offspring who thinks of an evil deed, it would not be written against him, but if he does do it, an evil deed would be written against him; and one from them who thinks of a good deed, but he does not do it, a good deed would be written for him, and if he does do it, ten would be written for him”.

قال: يا رب زدني، قال: جعلت لك أن من عمل منهم سبئة لم تكتب عليه، فإن عملها كتبته للحسنة، وإن هو عملها كتبته له عشرا.

He as said: ‘O Lord azwj! Increase it for me asw. He azwj Said: “I azwj Make it to be for you as that one from them who does an evil deed, then seeks Forgiveness, I azwj shall Forgive it for him”.

قال: يا رب زدني، قال: جعلت لهم التوبة وبسطت لهم التوبة حتى تبلغ النفس هذه، قال: يا رب حسي.

He as said: ‘O Lord azwj! Increase it for me asw. He azwj Said: “I azwj Make the repentance to be for them, and I azwj shall Extend the repentance for them until the soul reaches this (throat)”.

He as said: ‘O Lord azwj! It suffices me asw. 19

 قال: إن السنة لكثيرة من تاب قبل موته بشهر قبل الله توبته،

Al-Sadiq asws was asked about the Words of Allah azwj Mighty and Majestic: And there isn’t repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, ‘I repent now’, [4:18]. He asws said: ‘That is when he witnesses the matter of the Hereafter’ 20

The number (of reporters), from Ahmad Bin Muhammad, from Ibn Fazal, from the one who mentioned it,
Then he asws said: ‘Surely the year is a lot. One who repents a month before his death Allahazwj would Accept his repentance’.

ثم قال: إن الشهر لكثير من تاب قبل موته بجمعة قبل الله توبته،

Then he asws said: ‘Surely the month is a lot. One who repents a Friday (week) before his death, Allahazwj would Accept his repentance’.

ثم قال: إن الجمعة لكثيرة من تاب قبل موته بيوم قبل الله توبته،

Then he asws said: ‘Surely the Friday (a week) is a lot. One who repents a day before his death, Allahazwj would Accept his repentance’.

ثم قال: إن اليوم لكثير من تاب قبل أن يعاين قبل الله توبته.

Then he asws said: ‘Surely the day is a lot. One who repents before he witnesses (the Hereafter), Allahazwj would Accept his repentance’.

ثم قال: إن اليوم لكثير من تاب قبل أن يعاين قبل الله توبته

(The book) ‘Da’waat’ of Al Rawandy –

‘The Prophet aswss said: ‘Allahazwj Accept the repentance of Hisazwj servant as long as he does not gurgle (at death). Repent to your Lordazwj before you die, and dedicate (yourselves) to the pure deeds before you are pre-occupied, and connect which is between you and Himazwj by the frequency of your mentioning Himazwj’. 21

From Amir Al-Momineenasws having said: ‘There is not intercession more successful than the repentance’. 22

From Abu Abdullahasws having said: ‘Isaas Bin Maryamas passed by a people who were crying, so heas said: ‘What are they crying upon?’ It was said, ‘They are crying upon their sins’. Heas said: ‘So let them leave it, Heazwj has Forgiven (the sins) for them’. 23

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21 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 4
22 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 5
23 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 6

Page 26 of 381
8 - فس: الحسین بن محمد، عن محمد بن الفضیل، عن أبي الحسین عليه السلام في قول الله: " يا أباهما الذين آمنوا توبا إلى الله توبة نصوحا" قال: يتوب العبد ثم لا يرجع فيه، وأحب عباد الله إلى الله المتقي التائب.

Al Husayn Bin Muhammad, from Muhammad Bin Al Fazeyl,

‘From Abu Al-Hassan asws regarding the Words of Allah azwj: "O you, those who believe! [66:8]. He asws said: ‘The servant repents then does not return in it, and the most Beloved of the servants of Allah azwj to Allah azwj is the pious, the penitent’’.  

9 – ل: أبي، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن علي الجهضمي، عن أبي جعفر عليه السلام قال: كفى بالندم توبة.

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Al Jahzamy,

‘From Abu Ja’far asws having said: ‘It suffice with the regret, as a repentance’’. 26


Hamza Al Alawy, from Ali, from his father, from Ibn Ma’bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

‘From Abu Abdullah asws having said: ‘The Prophet saww said: ‘It is a requirement upon my saww community regarding four – they would be loving the penitent (repentant), and be merciful to the weak, and assist the good doer, and seek Forgiveness for the sinner’’. 27


My father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Ibn Raib, from Al Halby who said,

‘I heard Abu Abdullah asws saying: ‘The Momin, his nature can neither be the lying, nor the stinginess, nor the immorality, but sometimes he does something small with a thing from this and does not continue upon it’. It was said to him asws, ‘Does he commit adultery?’ He asws said: ‘Yes, he would be tempted, repentant, but there would not be born for him (a child) from that seed’’. 28

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24 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 7
25 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 8
26 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 9
27 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 10
28 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 11
Al Askary, from Badr Bin Al Haysam, from Ali Bin Manzar, from Muhammad Bin Al Fazeyl, from Abu Al Sabah

who said,

‘Ja’far asws Bin Muhammad asws said: ‘One who gives four would not be deprived four – One who gives the supplication would not be deprived the answer, and one who gives the seeking of Forgiveness would not be deprived the Turning (with Mercy), and one who gives the thanks would not be deprived the Increase, and one who give the patience would not be deprived the Recompense’.”

Al Attar, from Sa’ad, from Al Barqy, from his father, from Yunus, from Amro Bin Abu Al Maqdam,

‘From Abu Abdullah asws, from his father asws having said: ‘Rasool-Allah saww said: Four (qualities), one who has these in him would be in the Magnificent Light of Allah azwj – One whose matter is prevented, testifies that there is no god except Allah azwj and I am a Rasool saww of Allah azwj, and one, when a difficulty hits him, says, ‘We are for Allah azwj and to Him azwj we are returning; and one when he attains good, says, ‘The Praise is for Allah azwj Lord azwj of the worlds; and one when he commits a mistake (sin), says, ‘I seek Refuge of Allah azwj and I repent to Him azwj’.

Al-Imam As-Sadiq asws said: ‘One who has these in him, would not be deprived the scales of the Day of Resurrection, and one who has these in him, would not be deprived the Paradise, and one who has these in him, would not be deprived the Paradise of Paradise, and one who has these in him, would not be deprived the Paradise transgressors.

(The Hadeeth) ‘Four hundred – ‘Amir Al-Momineen asws said: ‘Repent to Allah azwj Mighty and Majestic and enter into His azwj Love, for Allah azwj Loves the penitent ones and Loves the purifying one, and the Momin is a repentant one’.”

By the three chains,
‘From Al-Reza\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘An example of the \textit{Momin} in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic is like an example of an Angel of Proximity, and that the \textit{Momin} in the Presence of Allah\textsuperscript{azwj} is greater than that, and there isn’t anything more Beloved to Allah\textsuperscript{azwj} and a penitent \textit{Momin} or a repentant \textit{Momina}’’.\textsuperscript{32}

By the chain going up to Daram,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The repentant from the sin is like one who has no sin for him’’.\textsuperscript{33}

Al Mufeed, from Muhammad Bin Al Husayn Al Maqry, from Abdullah Bin Muhammad al Basry, from Abdul Aziz Bin Yahya, from Musa Bin Zakariyya, from Abu Khalid, from Al Ayni, from Al Shaby who said,

‘I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘The astonishment is from one who has despaired and with him is the eraser!’ It was said to him\textsuperscript{asws}, ‘And what is the eraser?’ He\textsuperscript{asws} said: ‘The seeking of Forgiveness’’.\textsuperscript{34}

By a chain of the brother of Deobel,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Perfume yourselves with the seeking of Forgiveness and do not expose yourselves for the smells of the sins’’\textsuperscript{35}

My father, from Sa’ad, from Muhammad Bin Al Husayn, from Ibn Fazal, from Ibn Aqaba, from his father,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Then He Turned to them [9:118]}. He\textsuperscript{asws} said: ‘It is the dismissal (of the sins)’’.\textsuperscript{36}

\textsuperscript{32} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 15
\textsuperscript{33} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 16
\textsuperscript{34} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 17
\textsuperscript{35} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 18

Page 29 of 381
My father, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Hilal who said,

‘I asked Abu Al-Hassan asws the Last, about the sincere repentance [66:8], what is it?’ So, he asws wrote: ‘That the hidden (esoteric) becomes like the apparent, and (even) superior than that’”.37

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Musa Bin Al Qasim, from Al Batainy, from Abu Baseer, ‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: ‘Turn to Allah with a sincere repentance [66:8]. He asws said: ‘It is the Fast of the Wednesday and the Thursday and the Friday’’.38

Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Abdullah Bin Sinan and someone else, ‘From Abu Abdullah asws having said: ‘The sincere repentance [66:8], it is that the hidden (esoteric) of the man would become like his apparent, and (even) more”’.39

And it has been reported that sincere repentance [66:8], it is that the man would repent from a sin and make the intention that he would not return to it, ever!”40

And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it, and Allah would be Wrathful upon him and Curse him, and would Prepare for him a grievous Punishment [4:93], he said, ‘One who kills a Momin upon his Religion, his repentance would not be Accepted, and one who kills a Prophet as or a successor as of a Prophet as, there would
be no (Acceptance of) repentance for him, because there cannot be anyone like him who can be expiated (retaliated) with.

The man who happens to be between the Polytheists, and the Jews and the Christians, kills a man from the Muslims upon that he is a Muslim, and then he enters into Al-Islam, Allahazwj would Delete it (his sin) due to the words of Rasool-Allahsaww: ‘Islam annuls whatever was before it – i.e., deletes – because the greatest of the sins in the Presence of Allahazwj, it is the Shirk with Allahazwj. Therefore, when his repentance is accepted regarding the Shirk, it would be Accepted regarding whatever is besides it.

As for the words of Al-Sadiqasws: ‘There isn’t any repentance for him’, heasws means the one who kills a Prophetas or a successoras, then there wouldn’t be any repentance for him because no one can be retaliated with the Prophetsas, and with the successorsas, except the successorsasws and the Prophetsas, and the Prophetsas and the successorsas do not kill each other, and other than the Prophetas and the successoras cannot happen to be like the successoras to be retaliated with, and theiras killer cannot be appropriate with the repentance”.41

Heasws said: ‘Because heas believe when heas saw the Punishment, and the Eman during seeing the Punishment is not Accepted, and that is the Decision of Allahazwj, Exalted is Hisazwj Mention regarding the predecessors and the descendants.

41 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 24
قال الله عزوجل: "فَلَمّا رَأَوْا بَعْضَ الْمُلْكِ" قالوا: "آمنا بالله وحده وكفرنا بما كنا به مشركين فلم يبقون إيمانهم إلا ما رأوا بأسنا" وقال عزوجل: "يَوْمَ يَأْتِي بَعْضُ آياتِ رَبِّكَ لَا يَنْفِعْ نَفْسَهَا إِيمَانًا لَا كَسَبَّتْ إِيمَانَهَا فِي مَا كُنتَ مِنْ قَبْلِ إِلَّا كَسَبَّتْ إِيمَانَهَا خِيْرًا".

Allahazwj Mighty and Majestic Said: 'But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84] But their Eman wasn’t going to benefit them when they saw Our Punishment. [40:85]. And the Mighty and Majestic Said: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158].

وهكذا فرعون لما أدركه الغرق قال: "آمنت أنه لا إله إلا الذي آمنت به بنو إسرائيل وأنا من المسلمين" فقيل له: "الآن وعست قبل و كنت من المفسدين"

And like that is Pharaohla when he la realised the drowning, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90]. So, it was Said to himla: Now! And you had disobeyed before and you were from the corruptors! [10:91].

Muaz Bin Jabal came to Rasool-Allahsaww crying, and he greeted, so he saww returned the greeting unto him, then said: 'What makes you cry, O Muaz?' He said, 'O Rasool-Allahsaww! There is a youth at the door, fresh of body, pure of colour, handsome of the face, crying upon his youth like the wailing of the bereaved mother upon her child, wanting to enter to see yousaww. The Prophet saww said: 'Bring the youth to me sww, O Muaz'.

فآدَخَلَهُ عَلَيْهِ فَسَلَّمَ فَرَدَّ عَلَيْهِ السَّلامُ ثُمَّ قَالَ: مَا بِكَ إِبَاحَةَ فِي شَابِّ؟ قَالَ: كَيْفَ لا أَبْكَيْنَ ذَنُوبٍ إِلَّا أَحَذِينَي اللَّهُ عَزُوجَلُ بِبَعْضِهَا أَدْخَلْنِي نَارَ جَهَنَّمَ؟ فَلا أَرَاهُ إِلَّا سَيَاحُدُونِي حَيَّاً وَلَا يَغْفِرُ لِنَا إِلَّا أَمَّهُ كَمَا يَغْفِرُ لِلْكَافِرِينَ.

So, he came over and greeted, and he saww returned the greetings, then said: 'What makes you cry, O youth?' He said, 'How can I not cry and I have indulged in such sins, that even if Allahazwj were to Seize me with some of these, Heazwj would Enter me into the Fire of Hell? And I don’t see except that Heazwj will Seize me with these and will not Forgive me for me, ever!'

42 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 25
Rasool-Allah sallallahu alayhi wasallam said: ‘Have you associated anything with Allah?’ He said, ‘I seek Refuge that I would associate anything with my Lord’. He sawsaid: ‘Have you killed the soul which Allah prohibited?’ He said, ‘No’. So, the Prophet sawsaid: ‘Allah would Forgive your sins for you, and even if these were like the tall mountains’. The youth said, ‘But these are greater than the tall mountains’.

The Prophet saw said, ‘Allah would Forgive your sins for you and even if these were like the seven earths, and its oceans, and its deserts, and its trees, and whatever is therein form the creatures’. He said, ‘But these are greater than the seven earths, and its oceans, and its deserts, and its trees, and whatever is therein form the creatures!’

He (the narrator) said, ‘So, the Prophet saw looked at him as if he saw was angry, then said: ‘Woe be unto you, O youth! Are you sins greater or your Lord?’ The youth fell down on his face and he was saying, ‘Glorious is my Lord! There is nothing greater than my Lord. My Lord is greater, O Rasool-Allah!’ Then the youth fell silent, so the Prophet saw said to him: ‘Woe be unto you, O youth! Will you not inform me with (even) one sin from your sins?’
He said, 'Yes, I will inform you\textsuperscript{saww}. I was the grave exhumer (robber) for seven years. I would extract the deceased and remove the shrouds. Then, a girl from one of the daughters of the Helpers died. So, when she was carried to her grave and buried, and her family left from her, and the night shielded upon the (graveyard), I came to her grave and exhumed her. Then I brought her out and removed whatever was upon her from her shroud and left her bare upon the edge of her grace, and went away.

The Satan\textsuperscript{lb} came to me and went on to adorn her for me, and he\textsuperscript{lb} was saying, 'But, did you see her belly and her whiteness? Did you not see above her thighs?' He\textsuperscript{lb} did not cease saying this to me until I returned to her, and I could not control myself until I copulated with her and left her in her place.

Then there was a voice from behind me saying, ‘O youth! Doom is for you from the Judge on the Day of Judgment, the Day I they would pause me and you just as you left me bare among the army of the dead, and removed me from my grave and removed my shroud, and left me, I shall stand with sexual impurity for my Reckoning. Therefore, doom from the Fire would be for your youth!’

Thus, I do not think I would (even) smell the aroma of the Paradise, ever! What do you\textsuperscript{saww} see for me, O Rasool-Allah\textsuperscript{saww}?'

The Prophet\textsuperscript{saww} said: ‘Stand back from me\textsuperscript{saww}, O immoral one! I\textsuperscript{saww} fear that I\textsuperscript{saww} mighty be burnt with your fire. How close you are from the Fire’. Then he\textsuperscript{saww} did not cease saying and referring to him until he moved away from being in front of him\textsuperscript{saww}.

فذهب فأتى المدينة فتزود منها ثم أتى بعض جباهها فتعد فيها، وليس مسحا وغسل يديه جميعا إلى عنقه، ونادي: يا رب هذا عبدك محلول، بين يديك مغول، يا رب آنت الذي تعرفني، وزل مني ما تعلم سيدي! يا رب أصبحت من النادمين، وأتبت نبيك
He went away and came to Medina, bought some stuff from it, then came to one of its mountains and worshipped therein, and wore a harsh cloth and tied both his hands to his neck and called out, ‘O Lord! This is Your servant Bahloul, shackled in front of You. Know, my Master! I have become from the regretful ones, and went to You, but He repelled me and increased me in fear, therefore I ask You by Your Name, and Your Majesty, and Magnificence of Your Authority that You do not dash my hopes, my Master! And do not invalidate my supplication, nor despair me from Your Mercy’. 

فلم يزل يقول ذلك أربعين يوما وليلة، تبكي له السباع والوحوش، فلما تمت له أربعون يوما وليلة رفع يديه إلى السماء، وقال: ‘أي الله تبارك وتعالى! ما فعلت في حاجتي؟ إن كنت استجبت دعائي وغفرت خطيئتي فأوح إلى نبيك، وإن لم تستجب لي دعائي ولم تغفر لي خطيتي وأدرت عقوباتي فعجل ب النار تحرقني، أو عقوبة في الدنيا تهلكني، وخلصني من فضيحة يوم القيامة.

So Allah Blessed and Exalted Revealed unto His Prophet: ‘And those when they are committing an indecency – meaning the adultery, or doing injustice to their own selves, by indulging in a sin more grievous than the adultery, and exhuming the graves, and taking the shrouds, are remembering Allah and asking Forgiveness for their sins – He is Saying that they are fearing Allah and are doing the repentance. - and who Forgives the sins except Allah? [3:135].

يقول عزوجل: أتاك عبدي يا محمد تائبا فطردني وزادني خوفا، فأسألك باسمك وجلالك وعظمة سلطانك أن لا تخيب رجائي، سيدي! ولا تبطل دعائي ولا تقنط من رحمتك.

So Allah Mighty and Majestic is Saying: “My servant came to you, O Muhammad, repenting, but you repelled him. (this is Sunnis way to show criticism of Allah-azwj) So where would he go, and to whom would he aim for, and who can he ask for Forgive his sin for him apart from Me?
Then the Mighty and Majestic Said: **and they do not persist upon what they are doing while they are knowing.** He **azwj** is Saying: “They are not established upon the adultery, and exhuming the graves, an taking the shrouds, [3:135] (As for) them - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, being eternally therein, and excellent is the Recompense of the workers [3:135].

So, when this Verse was Revealed unto Rasool-Allah **saww**, he **saww** came out and he **saww** was smiling, and he **saww** said to his **saww** companions: ‘Who can point me to that youth?’ Muaz said, ‘O Rasool-Allah **saww**! It has reached us that he is in such and such a place’.

Fummi Rasool-Allah **saww** came out and he **saww** ended up to that mountain, and he **saww** ascended it seeking the youth, and there was the youth standing between two rocks, his hand being tied to his neck, and his face having blackened, and the ends of his eyes having torn from the crying, and he was saying, ‘My Master **azwj**! You **azwj** Created my face as handsome. If only You **azwj** could Make me aware what is that you **azwj** intend with me. Is it in the Fire You **azwj** would be Burning me or would You **azwj** Make me dwell in Your **azwj** vicinity?

أنت قد أكثرت الاحسان إلي وأنعمت علي، فليت شعري ماذا يكون آخر أمري ؟ إلى الجنة تزفني ؟ أم إلى النار تسوقني ؟ O Allah **azwj**! You **azwj** have been of abundant Favours and Bounties upon me, so only if You **azwj** could Make me aware what is that would be happening at the end of my affairs. Would You **azwj** be Welcoming me to the Paradise, or be Ushering me to the Fire? O Allah **azwj**! If my sin is greater than the skies and the earths, and Your **azwj** Extensive Chair, if only You **azwj** could Make me aware whether You **azwj** have Forgiven my sin or You **azwj** would be Disgracing me with it on the Day of Judgment?”
So He\textsuperscript{azwj} did not cease saying approximately this, and he was crying and spreading the dust upon his head, and the wild animals had surrounded him, and the birds were circling above him, and they were crying to his crying.

فَدَّنَا رَسُولُ اللهُ صَلِّي اللهُ عَلَيْهِ وَاللهَ فَأَطْلَقَ يَدَيْهِ مِنْ عَنْقِهِ، وَنفَضَّ الْجَيْسَ عَنْ رَأسِهِ، وَقَالَ: يا بَحْلُوُلٌ إِنَّكَ عَتْيُقٌ اللَّهُ مِنْ النَّارِ.

So Rasool-Allah\textsuperscript{saww} approached him and freed his hand from his neck, and the shook off the dust from his head, and said: ‘O Bahloul! Receive glad tidings, for Allah\textsuperscript{azwj} has Emancipated you from the Fire’.

ثم قال عليه السلام لاصحابه: هكذا تداركوا الذنوب كما تداركها بحول. ثم تلا عليه ما أنزل الله عزوجل فيه وبشره بالجنة.

Then he\textsuperscript{saww} said to his companions: ‘Like this, is how you should be redressing the sins, just as Bahloul has redressed’. Then he\textsuperscript{saww} recited to him what Allah\textsuperscript{azwj} Mighty and Majestic had Revealed regarding him, and gave him glad tidings of the Paradise’.\textsuperscript{43}

Мой отец, из Са‘ада, из Ибн Иса, из Мухаммеда Бин Кхалид, из Ахмада Бин Аль-Назар, из Амр Бин Шимр, из Ябира,

‘From Abu Ja‘far\textsuperscript{asws} having said: ‘A boy from the Jews used to frequently come to the Prophet\textsuperscript{saww} until he was taken for granted, and sometimes he\textsuperscript{saww} would send him on an errand, and sometimes he would write a letter for him\textsuperscript{azwj} to his people. He was absent for days, so he\textsuperscript{saww} asked about him, and a speaker said to him\textsuperscript{saww}, ‘I left him as being in the last days of the world’.

فَتَآهَنَ النِّيْنِيُّ صَلِّي اللهُ عَلَيْهِ وَاللهُ في أئمَّةَ أصَحَابِهِ – وَكَانَ لَهُ عَلَيْهِ السَّلَامُ بَرْكَةً لَا يَكَلَّمُ أَحَدًا إِلاْ أَجَابُهُ – فَقَالَ: يا فَلَان فَفَتَحَ عِيْنِهِ وَقَالَ: لِبِلِّكَ يَا أَبَا الْقَاسِمٍ إِنِّي لَوْ كٌأُسْتَنْفَتَ لِتَرَكِهِ فِي أَخرِ أَيْامِ الْدُنْيَا.

So, the Prophet\textsuperscript{saww} came to him among some people from his\textsuperscript{saww} companions – and there was a Blessing for him\textsuperscript{saww} that he\textsuperscript{saww} would not speak to anyone except he would answer him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O so and sol! He opened his eyes and said, ‘At your\textsuperscript{saww} service, O Abu Al-Qasim\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘Say, ‘There is no god except Allah\textsuperscript{azwj} and I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}’”

\textsuperscript{43} Bihār al-Anwār – V 6, The Book of Justice, S 1, Ch 20 H 26
The boy looked towards his father and did not say anything to him. Then Rasool-Allah called out to him a second time and said to him similar to his words at first. The boy turned towards his father and did not say anything to him. Then Rasool-Allah called out to him for the third time. The boy turned towards his father and he said, 'If you like then say it, and if you (don’t) like, then don’t’. The boy said, ‘I testify that there is no god except Allah, and you are a Rasool of Allah, and he died on the spot.

Rasool-Allah said to his father: ‘Go away from us!’ Then he said to his companions: ‘Wash him, and enshroud him, and come with him to me, I shall pray Salat over him’. Then he went out and he was saying: ‘The Praise is for Allah Who Saved through me today, a person from the Fire’.

From Kumayl Bin Ziyad who said,

‘I said to Amir Al-Momineen, ‘O Amir Al-Momineen! The servant commits the sin and he seeks Forgiveness of Allah from it, so what is the limit of seeking Forgiveness?’ He said: ‘O ibn Ziyad, the repentance’. I said, ‘Is that all?’ He said: ‘No’. I said, ‘Then, how?’

He said: ‘When the servant commits a sin, he is saying, ‘I seek Forgiveness of Allah with the movement’. I said, ‘And what is the movement?’ He said: ‘The lips and the tongue intending to follow that up with the reality’. I said, ‘And what is the reality?’ He said: ‘Ratification in the heart and intending that he will not return to that sin which he had sought Forgiveness from’.

He said: ‘If a servant commits a sin, he is saying, ‘I seek Forgiveness of Allah with the movement’. I said, ‘And what is the movement?’ He said: ‘The lips and the tongue intending to follow that up with the reality’. I said, ‘And what is the reality?’ He said: ‘Ratification in the heart and intending that he will not return to that sin which he had sought Forgiveness from’.

Kumeyl said, ‘So when he does that, would he be from the Forgiven ones?’ He said: ‘No’.

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44 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 27
Kumeyl said, ‘Then, how is that?’ He asws said: ‘Because you did not reach to the origin afterwards’.

Kumeyl said, ‘So the origin of the seeking Forgiveness, what is it?’ He asws said: ‘The returning to the repentance from the sin which he had sought from, and it is the first rank of the worshippers, and leaving the sin.

And the seeking Forgiveness is a name occurring upon six meanings – The first of it is the regret upon what has passed, and the second is the determination upon leaving the repetition forever, and the third is that you will give the rights of the creatures which is between you and them, and the fourth is that you will give the Right of Allah azwj regarding all Obligations, and the fifth is that you will melt the flesh which has been built upon the ill-gotten against and the Prohibited (consumption) until the skin returns to its bone, then you grow in what is between the two, new flesh, and the sixth is that you will make the body taste the pain of (acts of) obedience just as you made it taste the pleasures of the (acts of) disobedience’.

29 - عدة: روي عن العالم عليه السلام أنه قال: والله ما أعطى مؤمن قط خير الدنيا والآخرة إلا بحسن ظنه بالله عزوجل، ورحاته له، وحسن خلقه، والكف عن أغنيب المؤمنين.

A number (of reporters) –

'It is reported from the Aalim asws that he asws said: 'By Allah azwj! A Momin is not Given goodness of the world and the Hereafter at all except by his good thoughts with Allah azwj Mighty and Majestic, and his hoping to Him azwj, and his good mannerisms, and the refrainment from backbiting the Momineen.

والله تعالى لا يعذب عبدا بعد التوبة والاستغفار إلا بسوء ظنه، ونقصه في رحاته لله عزوجل، وسوء حلقه، واغتيابه المؤمنين.'

45 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 28
And, Allah\textsuperscript{azwj} the Exalted does not Punish a servant after the repentance, and the seeking of Forgiveness except due to his evil thoughts, and his deficiency regarding his hoping to Allah\textsuperscript{azwj} Mighty and Majestic, and his evil mannerisms, and his backbiting the Momineen”.\textsuperscript{46}

Ibn Al Mutawakkal, from Muhammad Bin Ja’far, from Musa Bin Imran, from Al Husayn Bin Yazeed, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto the Prophet Dawood\textsuperscript{as}, may the greetings be upon our Prophet\textsuperscript{as}: ‘O Dawood\textsuperscript{as}! My\textsuperscript{azwj} Momin servant, when he commits a sin then retracts and repent from that sin, and is embarrassed from Me\textsuperscript{azwj} during its mention, I\textsuperscript{azwj} Forgive it for him, and Cause his Recorders to forget it, and Replace it with the good deed, and I\textsuperscript{azwj} don’t Mind, and I\textsuperscript{azwj} am the most Merciful of the merciful ones!’”.\textsuperscript{47}

My father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Ibn Wahab who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘When the Momin servant repents with a sincere repentance, Allah\textsuperscript{azwj} Loves him, and Veils upon him in the world and the Hereafter’. I said, ‘And how does He\textsuperscript{azwj} Veil upon him?’

He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Causes His\textsuperscript{azwj} Angels to forget whatever from the sins they had written against him and Reveals unto his limbs: “Conceal his sins upon him!” And Reveals unto the spot of the earth: “Conceal upon him whatever from the sins he had done upon you!” Thus, he meets Allah\textsuperscript{azwj} when he does meet Him\textsuperscript{azwj}, and there wouldn’t be anything testifying against him with anything from the sins”’.\textsuperscript{48}

\textsuperscript{46} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 29
\textsuperscript{47} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 30
\textsuperscript{48} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 31
Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Yahya Bin Bashir, from Al Masoudy who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘One who repents, Allah\textsuperscript{azwj} would Turn (Mercifully) to him, and Command his limbs to veil upon him, and (Commands) the spot of the earth to conceal upon him, and Cause the recorders (Angels) to forget whatever was written against him’’.\textsuperscript{49}

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Salmat, a servant of Al Sabiry, from a man,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who repents within a year, Allah\textsuperscript{azwj} would Turn (Mercifully) to him’. Then said: ‘The year is a lot’. Then said: ‘One who repents within a month, Allah\textsuperscript{azwj} would Turn (Mercifully) to him’. Then said: ‘The months is a lot’. Then said: ‘One who repents within his day, Allah\textsuperscript{azwj} would Turn (Mercifully) to him’. Then said: ‘A day is a lot’. Then said: ‘One who repents when his soul reaches here – meaning his throat – Allah\textsuperscript{azwj} would Turn (Mercifully) to him’’.\textsuperscript{50}

Majaylawiya, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘For Allah\textsuperscript{azwj} Mighty and Majestic there is extra from His\textsuperscript{azwj} sustenance, He\textsuperscript{azwj} Confers one He\textsuperscript{azwj} so Desires to from His\textsuperscript{azwj} creatures. And Allah\textsuperscript{azwj} Extends His\textsuperscript{azwj} Hands in the presence of every immoral one for his sins of the night (and an Angel says): ‘Would he repent so He\textsuperscript{azwj} can Forgive him?’ And Extends His\textsuperscript{azwj} Hands during the setting of the sun to a sinner of the day (and an Angel says): ‘Would he repent so He\textsuperscript{azwj} can Forgive him?’’.\textsuperscript{51}

My father, raising it, said,

\textsuperscript{49} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 32
\textsuperscript{50} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 33
\textsuperscript{51} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 34
‘Amir Al-Momineen\textsuperscript{asws} ascended the pulpit at Al-Kufa, and he\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! The sins are three!’ Then he\textsuperscript{asws} was silent, so Habbat Al-Arny said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! Interpret it for me’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} did not mention it except and I\textsuperscript{asws} wanted to interpret it, but there presented unto me\textsuperscript{asws}, shortness of breath between me\textsuperscript{asws} and the speech. Yes, the sins are three – A Forgiven sin, and an Unforgiven sin, and a sin we hope for its perpetrator and fear upon him’. It was said, ‘O Amir Al-Momineen\textsuperscript{asws}! Explain it to us’.

He\textsuperscript{asws} said: ‘Yes. As for the Forgiven is, Allah\textsuperscript{azwj} the Exalted Punishes a servant upon his sin in the world, and Allah\textsuperscript{azwj} is Wiser, and more Benevolent than that He\textsuperscript{azwj} would Punish His\textsuperscript{azwj} servant twice (once again in the Hereafter).

And as for the sin which is Unforgiven, the servants are unjust to each other. When Allah\textsuperscript{azwj} Blessed and Exalted Emphasized to His\textsuperscript{azwj} creatures, swore an oath upon Himself\textsuperscript{azwj} and He\textsuperscript{azwj} said: ‘By My\textsuperscript{azwj} Might and My\textsuperscript{azwj} Majesty! I\textsuperscript{azwj} will not allow an injustice of an unjust one and even if it be a palm for a palm, and even it be a touch with a pal, and a dispute what is between the sheep with horns and the shabby sheep’.

Thus, Allah\textsuperscript{azwj} would Redress for the servants, some of them from others, until there will not remain any injustice for anyone with anyone. Then, Allah\textsuperscript{azwj} would Send them to the Reckoning.

And as for the third sin, it is a sin Allah\textsuperscript{azwj} Veils upon His\textsuperscript{azwj} servant and Graces him the (inclination for) the repentance, and he becomes fearing from his sins, hoping to his Lord\textsuperscript{azwj}. So, we\textsuperscript{asws} are to him just as he is to himself. We\textsuperscript{asws} hope for the Mercy for him, and we\textsuperscript{asws} fear the Punishment upon him’.

\textsuperscript{52} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 35
From Abu Ja’far\textsuperscript{asws} the 2\textsuperscript{nd} having said: ‘Delaying the repentance is a deception, and prolongation of the procrastination is a confusion, and suggesting the morbid state upon Allah\textsuperscript{azwj} is destruction, and the persistence upon the sin is a feeling of safety from the Plan of Allah\textsuperscript{azwj}, and none would feel safe from the Plan of Allah\textsuperscript{azwj} except losing people’.\textsuperscript{53}

It is reported that Abu Ja’far\textsuperscript{asws} was performing Hajj and with him\textsuperscript{asws} was his\textsuperscript{asws} son\textsuperscript{asws} Ja’far\textsuperscript{asws}. A man came to him\textsuperscript{asws} and greeted him\textsuperscript{asws} and sat in front of him\textsuperscript{asws}, then said: ‘I want to ask you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘Ask my\textsuperscript{asws} son\textsuperscript{asws} Ja’far\textsuperscript{asws}.’

He (the narrator) said, ‘So, the man turned towards Ja’far\textsuperscript{asws} and sat (facing) him\textsuperscript{asws}, then said: ‘Can I ask you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Ask what comes to you’. He said, ‘I ask you about a man who commits a grievous sin’. He\textsuperscript{asws} said: ‘Did he break one day (Fast) during the Month of Ramazan deliberately?’ He said, ‘More grievous than that’. He\textsuperscript{asws} said: ‘Committed adultery in the Month of Ramazan?’ He said, ‘More grievous than that’. He\textsuperscript{asws}: ‘Killed a soul?’ He said, ‘More grievous than that’.

He\textsuperscript{asws} said: ‘If he was from the Shias of Ali\textsuperscript{asws}, he should walk to the Sacred House of Allah\textsuperscript{azwj} and swear an oath that he would not repeat (in order to be Forgiven), and if he was not from his\textsuperscript{asws} Shias, then there is no problem (he can remain sinful)’. The man said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}, O son\textsuperscript{asws} of Fatima\textsuperscript{asws}!’ – thrice, ‘That is how I heard it from Rasool-Allah\textsuperscript{saww}.

Then the man went and Abu Ja’far\textsuperscript{asws} turned and said: ‘Do you\textsuperscript{asws} recognise the man?’ He\textsuperscript{asws} said: ‘No’. He\textsuperscript{asws} said: ‘That is Al-Khizr\textsuperscript{as}. But rather, I\textsuperscript{asws} wanted him\textsuperscript{as} to recognise you\textsuperscript{asws}’.\textsuperscript{54}

\textsuperscript{53} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 36
\textsuperscript{54} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 37
Al-Sadiq asws said: ‘The repentance is a Rope of Allahazwj and an extension of Hisazwj Care, and there is no escape for the servant from continuing upon repentance upon every state.

And for every sect, there is repentance for them. The repentance of the Prophetsas is from being restless with the secret, and repentance of the pure ones is from the breathing (with other than the Zikr of Allahazwj), and repentance of the friends is from noticing sporadic matters, and repentance of the special ones is from the mental occupation with other than Allahazwj, and repentance of the generality is from the sins.

And for each one of them there is understanding and knowledge in the origin of his repentance and the end-point of his matter, and that its explanation is prolonged over here.

As for the repentance of the generality, he would wash his interior with the water of regret, and the acknowledgment with the crime continuously, and hold on to the regret upon what has passed, and the fear upon what remains from his life-span, and he should not belittle his sin and carry that to the laziness, and perpetually cry and feel sorry upon what he has lost from the obedience of Allahazwj, and contain his self from the desires, and beg to Allahazwj the Exalted to Protect him upon the loyalty of his repentance;

And he should save himself from the repetition to what passed and tame himself in the plains of the struggle and the worship, and fulfil from the misses from the Obligations, and respond to the grievances, and separate from the evil pairings, and hold vigils in his nights, and be thirsty during his day, and be thoughtful continuously regarding his Punishment, and be humble with Allahazwj asking from Himazwj the steadfastness in his good times and bad times, and be firm during the Tests and the afflictions, never falling from the rank of the penitent ones.
فإن في ذلك طهارة من ذنوبه، وزيادة في عمله، ورفعة في درجاته، قال الله عزوجل: " وليعلمن الله الذين صدقوا وليعلمن الكاذبين ".

Thus, in that, would be the cleansing from his sins, and increase in his deeds, and raising regarding his ranks. Allah \(\text{azwj}\) Mighty and Majestic Says: **So, Allah will Make known those who are truthful and He will Make known the liars [29:3]**.\(^{55}\)

قال الله: " والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله و استغفروا لذنوبهم و من يغفر الذنوب إلا الله ولم يصروا على ما فعلوا وهم يعلمون "

Allah \(\text{azwj}\) says: **And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins - and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135]**.

و قال: " ومن يعمل سوء أو يظلم نفسه ثم يستغفر الله جزده الله غفورا رحيمًا "

And Said: **And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]**.

فهذا ما أمر الله به من الاستغفار، واشترط معه بالتوعد والاقلام عما حرم الله، فإنه يقول: " إليه بصعد الكلم الطيب والعمل الصالح يرفعه " وهذه الآية تدل على أن الاستغفار لا يرفعه إلى الله إلا العمل الصالح والتوعد.

So, this is what Allah \(\text{azwj}\) Commanded with from the seeking of Forgiveness, and stipulated with the repentance to be with it, and the uprooting from what Allah \(\text{azwj}\) Prohibited, for He \(\text{azwj}\) is Saying: **To Him ascend the good words, and the righteous deeds raise it. [35:10]** And this Verse points upon that the seeking of Forgiveness, nothing raises it to Allah \(\text{azwj}\) except the righteous deed and the repentance".\(^{56}\)

\(^{55}\) Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 38

\(^{56}\) Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 39
From Jabir,

‘From Abu Ja’far asws regarding the Words of Allah azwj: *and who Forgives the sins except Allah?* - *and they do not persist upon what they are doing while they are knowing* [3:135].

He asws said: ‘The persistence is that the servant commits a sin and neither seeks Forgiveness nor discusses the repentance with himself, so that is the persistence’.57

From my father, Amro and Al Zubeyri,

‘From Abu Abdullah asws regarding the Words of Allah azwj: *And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance* [20:82].

He asws said: ‘There is an interpretation for this Verse. That interpretation points upon that Allah azwj does not Accept any deed from the deeds except from the one who meets Him azwj with the loyalty from him with that interpretation, and whatever has been Stipulated in it upon the Momineen.

And He azwj Said: *But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, [4:17]*, meaning every sin the servant does, and even if he was knowing with it, so he is ignorant when he motioned with himself in disobeying his Lord azwj. And Allah azwj, Blessed and Exalted has Said regarding that – relating the words of Yusuf as to his as brothers: ‘Do you know what you did with Yusuf and his brother when you were ignorant?’ [12:89]. Thus, He azwj Linked them with the ignorance due to their notions with themselves in disobeying Allah azwj’.58

From Al Halby,

57 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 40
58 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 41
‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: \textit{And there isn’t repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, ‘I repent now’.} [4:18]. He\textsuperscript{asws} said: ‘He is the fleeing one who repents when it would not benefit him and would not be Acceptable from him’\textsuperscript{59}.

\text{59} \text{Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 42}

From Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘When the soul reaches this’ – and he\textsuperscript{asws} gestured with his\textsuperscript{asws} hand to his\textsuperscript{asws} throat – ‘there would not happen to be any repentance for the knowledgeable one, and for the ignorant one, there would be repentance’\textsuperscript{60}.

\text{60} \text{Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 43}

From Jabir,

From the Prophet\textsuperscript{saww} having said: ‘Iblees\textsuperscript{la} was the first one to lament, and the first one to sing, and the first one to raise his voice. When Adam\textsuperscript{as} ate from the tree, he\textsuperscript{la} sand, and when he\textsuperscript{la} was sent down, he\textsuperscript{la} raised his voice, and when he\textsuperscript{la} fell to the earth, he\textsuperscript{la} lamented and remembered what was in the Paradise’.

\text{61} \text{Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 42}

So, Adam\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! This is the one\textsuperscript{la} who made the enmity to be between me and him\textsuperscript{la}. I\textsuperscript{as} am not strong upon him\textsuperscript{la} and I\textsuperscript{as} was in the Paradise and if You\textsuperscript{azwj} don’t Assist me\textsuperscript{as} against him\textsuperscript{la}, I\textsuperscript{as} would not be strong upon him\textsuperscript{la}.

So, Allah\textsuperscript{azwj} Said: “The evil deed with the evil deed, and the good deed would be with the ten likes of it up to seven hundred”. He\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{as}. He\textsuperscript{azwj} Said: “There would not be born for you\textsuperscript{as} a child except I\textsuperscript{azwj} will Make an Angel to be with him, or two Angels protecting him”. He\textsuperscript{as} said: ‘Lord\textsuperscript{azwj}! Increase for me\textsuperscript{as}.

\text{62} \text{Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 43

\text{62} \text{Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 43}
Heazwj Said: “The repentance would be exhibited inside the body for as long that there is the soul in it”. Heas said: ‘Lordazwj! Increase for measw’. Heazwj Said: “Iazwj will Forgive the sins and [azwj don’t Mind!” Heas said: ‘It suffices measw’.  

From my father, Amro and al Zubeyri,  

‘From Abu Abdullahasws having said: ‘May Allahazwj have Mercy on a servant who repents to Allahazwj before the death, for the repentance is a cleanser from the filth of the sins, and a saviour from the edge of destruction. Allahazwj has Obligated it upon Himselfazwj for Hisazwj righteous servants, so Heazwj Said: so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54] And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]’”.  

A Bedouin came to the Prophet saww and he said, ‘Inform me about the repentance, up to when is it Accepted?’ He saww said: ‘Its door is open for the son of Adamas and will not be closed until the sun emerges from its west, and these are Hisazwj Words: Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158], and it is the emergence of the sun from its west, The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]”’.  

From Abu Baseer who said, ‘I heard Abu Abdullahasws saying regarding Hisazwj Words: then He would always be Forgiving to the penitent [17:25]. Heasws said: ‘They are the penitent, the worshippers’”.  

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61 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 44  
62 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 45  
63 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 46  
64 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 47
I was in the presence of Abu Abdullah asws and a man said to him asws, ‘May my father and my mother (be sacrificed) for you asws! I enter a toilet of mine and there are neighbours for me, and with them are singers beating the instruments (music), so sometimes I prolong my sitting to listen to them’. He asws said: ‘Don’t do it’.


From Abu Baseer who said,

The man said, ‘By Allah azwj! It is not something I come to with my legs, and rather it is a hearing I hear with my ears (no choice)!’ He asws said to him: ‘You, have you not heard Allah azwj: Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]?’

He said, ‘Yes, but by Allah azwj, it is as if I had not heard this Verse at all from the Book of Allah azwj, neither from a non-Arab nor an Arab. There is no doubt I will not be repeating it, if Allah azwj so Desires, and I shall seek Forgiveness of Allah azwj.

He asws said to him: ‘Arise and wash and pray Salat whatever comes to you, for you were standing upon a grievous matter. How difficult would your state be if you had died upon that! Praise Allah azwj and ask Him azwj for the repentance from what He azwj Dislikes, (for) He azwj does not dislike anything except for the ugliness, and (as for) the ugliness, leave it for its deserving ones, as for everything there is a deserving one’.


One of our companions, from Ali Bin Shajra, from Isa Bin Rashid,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘There is none from a Momin who commits a sin except he is Respited for seven hours. So, if he seeks Forgiveness

65 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 48
of Allahazwj, Heazwj Forgives him, and if he were to remember his sin after twenty years, and he seeks Forgiveness of Allahazwj, Heazwj would (still) Forgive (his sin) for him’. 66

50 - ما: جماعة، عن أبي الفضل، عن ابن عقدة، عن محمد بن الفضل بن إبراهيم الالشعري، عن علي بن حسان، عن عبد الرحمان بن كثير، عن الصادق، عن آبائه عن الحسن بن علي عليهم السلام في خبر طويل احتج فيه على معاوية قال: فأما القيادة فقد نفتته المشرك وهي والله للمؤمن أنفع، قال رسول الله صلى الله عليه وآله وسلم: لا إنما أشعر لك بما ينوي القيام.

A group, from Abu Al Mufazzal, from Ibn Aqada, from Muhammad Bin Al Fazal Bin Ibrahim Al Ashary, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer,

‘From Al-Sadiqasws, from hisasws forefathersasws, from Al-Hassanasws Bin Alasws, in a lengthy Hadeeth, arguing in it against Muawiya: ‘As for the near relation, the Polytheists has (also) benefitted, and by Allahazwj, it is more beneficial for the Momin. Rasool-Allahasws said to hisasws uncleasws Abu Talibasws – and it was during the death: ‘There is no god except Allahazwj. Iasws shall intercede for you by it on the Day of Judgment’.

ومن لم يكن رسول الله صلى الله عليه واله يقول له ويعد إلا ما يكون منه على يقين، وليس ذلك لا أحد من الناس كلهم غير شيخنا - أغنى أبا طالب - يقول الله عزوجل: " ولست الثوينة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم كفار اولئك أعتدنا لهم عذابا أليما " الخبر.

And Rasool-Allahsaww did not happen to be saying to himas and repeating, except what happened to be from himsaww upon a certainty, and that it isn’t for anyone from the people, all of them apart from our sheykh – meaning Abu Talibasws. Allahazwj Mighty and Majestic is Saying: And there isn’t repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, ‘I repent now’, nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]’.

51 - جع: قال النبي صلى الله عليه وآله: النائب إذا لم يستن أثر الثوينة فليس بتأث: يرضي الخصماء، ويبدع الصلاوات، ويتواضع بين الخلق، ويتقى نفسه عن الشهوات، ويهز رقبته بصيام النهار، ويصفر لونه بقيام الليل، ويخمص بطنه عن قلة الاكل، وينقص ظهره من خفافة النار، ويدب عظامه شوقا إلى الجنة، ويرفع قلبه من هول ملك الموت، ويجفف جلده على بدنه بفكر

The Prophetasw said: ‘The penitent one, when he does not manifest the effect of the repentance, so he isn’t with a repentance – He pleases the disputant, and repeats the Salats, and humbles between the people, and fears himself from the desires, and slanders his neck by Fasting(s) during the day, and pales his colour by standing (for Salat) at night, empties his stomach by scarcity of eating, and arches his back from fear of the Fire, and melts his bones in desire for the Paradise, and crushes his head from terror of the Angel of death, and dries his skin upon his body by thinking of the death.

66 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 49
67 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 50
فهذا أثر التوبة، وإذا رأيتم العبد على هذه الصورة فهو تائب ناصح لنفسه.

So, these are the effects of the repentance. And when you see the servant to be upon this image, then he is a penitent one, sincere to himself”.

And Rasool-Allah⁸⁸ saww said: ‘Do you know the one who is the penitent?’ They said, ‘O Allah⁸⁸ azwj! No’. He⁸⁸ saww said: ‘When the servant repents and does not please the disputant, so he isn’t a repentant; and one who repents and does not increase in the worship, so he isn’t a repentant; and one who repents and does not change his clothing so he isn’t a repentant; and one who repents and does not change his friends, so he isn’t a repentant;

ومن تاب ولم يغير مخلسه فليس بتاب، ومن تاب ولم يغير فراشه ووسادته فليس بتاب، ومن تاب ولم يغير خلقه ونيته فليس بتاب، ومن تاب ولم يفتح قلبه ولم يوسع كفه فليس بتاب، ومن تاب ولم يقصر أمره ولم يحفظ لسانه فليس بتاب، ومن تاب ولم يقم فضلاً فلذ فليس بتاب، وإذا استقام على هذه الخصال فذاك التائب.

And one who repents and does not change his gatherings so he is isn’t a repentant; and one who repents and does not change his bed and his pillow, so he isn’t a repentant; and one who repents and does not change his manners and his intentions so he isn’t a repentant; and one who repents and does not send forwards the extra of his body so he isn’t a repentant. And when he is straight upon these characteristics, so that is the repentant one”.

Jabir Bin Yazeed Al Jufy,

‘From Abu Ja’far⁸⁹ asws regarding the Words of Allah⁹⁰ aswj Blessed and Exalted: and they do not persist upon what they are doing while they are knowing [3:135]. He⁹⁰ aswjs said: ‘The persistence is that he sins and does not discuss the repentance with himself, so that is the persistence”.

Siwif bin Yaqoub,

68 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 51
69 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 52
70 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 53
‘From Abu Abdullah asws: “The permanent upon the sin, and he can be Forgiven from it, is like the scoffer (ridiculer)”’.

Ibn Fazal, from the one who mentioned it,

‘From Abu Ja’far asws having said: ‘No by Allah azwj! Allah azwj does not Want from the people except two characteristics – that they acknowledge to Him azwj for the Bounties so He azwj can Increase them, and for the sins so He azwj can Forgive these for them’’.  

And from him asws having said: ‘By Allah azwj! He cannot be scared from the sin except one who acknowledges with it’’.  

And from Ja’far asws Bin Muhammad asws having said: ‘Rasool-Allah saww said: ‘One who commits a sin and he is laughing, would enter the Fire and he would be crying’’.

Nahj (Al Balagah) –

‘It cannot be for Allah azwj to Open the door of thanks upon a servant and Lock the door of the increase from him, nor for Him azwj to Open a door of the supplication upon a servant and Lock from him the door of the Answer, nor for Him azwj to Open a servant a door of the repentance and Lock from him the door of the Forgiveness’’.  

Nahj (Al Balagah) –

‘He asws said to a speak in his asws presence (who had said), ‘I sought Forgiveness of Allah azwj, (he asws) said: ‘May your mother be bereaved of you! Do you know what is the seeking of Forgiveness?’

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71 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 54
72 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 55
73 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 56
74 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 57
75 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 58
The seeking of Forgiveness is of a high rank, and it is a name occurring upon six meaning – the first of it is the regret upon what passed; and the second is the determination upon leaving the repetition to it, for ever; and the third is that you will return to the people, their rights until you meet Allah \( \text{azwj} \) pure, there isn’t any pursuer upon you; and the fourth is that you deliberate to every Obligation upon you which you had wasted and fulfil its right; and the fifth is that you deliberate to the flesh which has built upon the ill-gotten gains and melt it with another until the skin meets with the bone and there grows new flesh between the two; and the sixth is that you make the body taste the pain of obedience just as you had made it the sweetness of the disobedience. Thus, at that, you should be saying, ‘I have sought Forgiveness of Allah \( \text{azwj} \)’. 76

And he \( \text{asws} \) said to a man who had asked him \( \text{asws} \) to advise him: ‘Do not become from the one who dope for the Hereafter without the deeds, and hopes for the repentance with prolonged works’ – and the crust of the speech up to he \( \text{asws} \) said: ‘If the desire presents to him, he is quick to the disobedience, and delays the repentance’. 77

Nahj (Al Balagah) –

‘And he \( \text{asws} \) said: ‘One who give four would not be Deprived four – one who give the supplication would not be Deprived the Answer; and one who gives the repentance would not be Deprived the Acceptance; and one who gives the seeking of Forgiveness would not be Deprived the Forgiveness; and one who gives the thanks would not be Deprived the increase.

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76 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 59
77 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 60
وتصديق ذلك في كتاب الله سبحانه، قال الله عز وجل في الدعاء: " ادعوني أستجب الكم " وقال في الاستغفار: " ومن يعمل سوء أو يظلم نفسه ثم يستغفر الله بجد الله غفورا رحيما "

And the ratification of that in the Book of Allahazwj the Glorious, Allahazwj Mighty and Majestic Said regarding the supplication: "Supplicate to Me, I will Answer you. [40:60], and Said regarding the seeking of Forgiveness: And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110].

وقال في الشكر: " إن شكرتم لازيدنكم " وقال في التوبة: " إنما التوبة على الله للذين يعملون السوء بجهالة ثم ينويون من قريب فاولئك يتوب الله عليهم وكان الله عليما حكيما ".

And Said regarding the thanks: “If you are grateful, I would Increase it for you, [14:7], and Said regarding the repentance: But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, then they are repenting from shortly afterwards, so they are to whom Allah Turns (Mercifully) to them; and Allah was always most-Knowing, Wise [4:17]". 78

ναρج (Al Balagah) –

‘And heasws was asked about the goodness, ‘What is it?’ Heasws said: ‘There is no goodness if you multiply your wealth and your children, but the goodness is that you multiply your knowledge, and magnify your forbearance, and that you (find) delight in the worship of your Lordazwj. So, if you do good, your praise Allahazwj, and if you do evil, you seek Forgiveness of Allahazwj.

ولا خير في الدنيا إلا لرجلين: رجل أذنب ذنبا فهو يتداركها بالتوبة، ورجل يسارع في الخيرات. ولا يقل عمل مع التقوى وكيف يقل ما يتقبل ؟

And there is no goodness in the world except for two (types of) men – a man who commits a sin and he fixes it with the repentance, and a man who is quick regarding the good deeds; and do not belittle a deed along with the piety, and how can one belittle what is Accepted?’79

νανز, من ابن سينان، من حفص قال: سمعت أبي عبد الله عليه السلام يقول: ما من عبد مؤمن يذنب ذنبا إلا أجله الله بسبع ساعات من النهار، فإن هو تاب لم يكتب عليه شيئا وإن لم يفعل كتبت عليه سبيه،

Al Nazar, from Ibn Sinan, from Hafs who said,

78 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 61
79 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 62
'I heard Abu Abdullah asws saying: ‘There is none from a Momin servant who commits a sin except Allah azwj would Respite him for seven hours from the day. Then, if he repents, nothing is recorded against him, and if he does not do so, an evil deed is recorded against him.


Abaad Al-Basry came and said to him asws, ‘It reached us that you asws said: ‘There is none from a servant who commits a sin except Allah azwj Respite him for seven hours from the day?’ He asws said: ‘I didn’t say it like that. But, I asws said: ‘There is none from a Momin servant who commits a sin except Allah azwj Respite him for seven hours from his day’. I asws said it like that’. 80

Fazalat, from Al Qasim Bin Yazeed, from Muhammad Bin Muslim who said,

‘Abu Ja’far asws said: ‘One of the most beloved of servants of Allah azwj to Allah azwj is the Tried repentant’’. 81

Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘One who does an evil deed, he is Respite regarding it for seven hours from the day. Then, if he says,

'I seek Refuge with Allah azwj Who, there is no god except Allah azwj, He azwj is the Living, the Eternal’ – three times, it would not be written against him’’. 82

Ibn Abu Umeyr, from Ali Al Ahmas, from the one who mentioned it,

80 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 63
81 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 64
82 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 65
‘From Abu Ja’far\textsuperscript{asws} having said: ‘By Allah\textsuperscript{azwj}! None would be saved from the sin except the one who acknowledges with it’’.\textsuperscript{83}

I heard Abu Ja’far\textsuperscript{asws} saying: ‘Indeed! Allah\textsuperscript{azwj} is Happier from a repentance of His\textsuperscript{azwj} servant when he repents than (the happiness of) a man who loses his riding animal in a land of wilderness and upon it is his food and his drink, and while he is like that not knowing what to do nor where to head towards until he places his head to sleep, and a comber comes to him and says to him, ‘Is there a riding animal for you?’ He says, ‘Yes’. He says, ‘Here it is, take it’. So, he stands up and takes it’.

Abu Ja’far\textsuperscript{asws} said: ‘And Allah\textsuperscript{azwj} is Happier with a repentance of His\textsuperscript{azwj} servant when he repents, than that man when he found his riding animal’’.\textsuperscript{84}

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: ‘O you, those who believe! Turn to Allah with a sincere repentance [66:8]. He\textsuperscript{asws} said: ‘The servant repents from the sin, then he does not repeat it’.

Muhammad Bin Al-Fazeyl said, ‘I asked Abu Al-Hassan\textsuperscript{asws} about it, and he\textsuperscript{asws} said: ‘He repents from the sin then does not repeat it, and the most beloved of the servant to Allah\textsuperscript{azwj}, are the Tried ones, the ones who repent’’.\textsuperscript{85}

\textsuperscript{83} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 66
\textsuperscript{84} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 67
\textsuperscript{85} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 68
Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer who said,

"I said to Abu Abdullah asws, 'O you, those who believe! Turn to Allah with a sincere repentance [66:8]. He asws said: 'It is the sin which he would not be repeating in it, ever!' I said, 'And is there any one of us who does not repeat?' He asws said: 'O Abu Muhammad! Allah azwj Loves from His servants, the Tried, the repentant'."

And His azwj Words: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!' [40:7]**

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that, it is the mighty success [40:9]
And the Words of the Mighty and Majestic: *And those who are not supplication to another god along with Allah, and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68]*

*The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]*

*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]*.

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Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘O Muhammad Bin Muslim! Sins of the Momin when he repents from these, are Forgiven for him, so let the Momin to when he resumes (a fresh start) after the repentance and the Forgiveness. But, by Allah azwj, it isn’t except for the people of Eman’.

I said, ‘Supposing he repeats (the sin) after the repentance and the seeking of Forgiveness from the sins and repeats in the repentance?’ He asws said: ‘O Muhammad Bin Muslim! Do you see the Momin servant regretting upon his sins and seeking Forgiveness of Allah azwj the Exalted from it and repents, then Allah azwj does not Accept his repentance?’

I said, ‘Supposing he does that repeatedly, then he repents and seeks Forgiveness?’ He asws said: ‘Every time the Momin repeats with the seeking of Forgiveness, Allah azwj would Repeat

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87 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 70
upon him with the Forgiveness, and that Allah azwj is Forgiving, Merciful. He azwj Accepts the repentance and Pardons from the evil deeds, therefore beware of despairing the Momineen from the Mercy of Allah azwj. 

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa’alba Ibn Maymoun, from Abu Baseer,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj Mighty and Majestic: Surely those who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201]. He asws said: ‘He is the servant thinking of the sin, then he remembers and he abstains, so these are His azwj Words: they are mindful, and then they are seeing [7:201]’’.

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abu Ubeyda who said,

‘I heard Abu Ja’far asws saying: ‘Allah azwj the Exalted is more intensely Happier with the repentance of His azwj servant, than (the happiness of) a man who loses his riding animal and his provision in the dark night, then finds it. Allah azwj is more intensely Happier with the repentance of His azwj servant than that man is with his riding animal when he did find it’’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abdullah Ibn Usman, from Abu Jameela who said,

‘Abu Abdullah asws said: ‘Allah azwj Loves the Tried repentant, and one from whom that (temptation of the sin) does not happen, would be superior’’.

88 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 71
89 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 72
90 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 73
91 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 74
Muhammad, from Ahmad, from Ali Bin Nu’man, from Muhammad Bin Sinan, from Yusuf Bin Abu Yaqoub a servant of Al Arz, from Jabir,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘The repentant from the sin is like the one who has no sin for him, and the one continuing upon the sin, and he has already been Forgiven from it, is like the mocking one’. 92

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

‘I heard Abu Abdullah asws saying: ‘The servant, when he commits a sin, is Respited from the morning to the night. Then if he seeks Forgiveness of Allah azwj it is not written against him’. 93

Ali, from his father and Abu Ali Al Ashary, and Muhammad Bin Yahya altogether, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazalatf, from Abdul Samad Bin Bashir,

‘From Abu Abdullah asws having said: ‘When the Momin servant commits a sin, Allah azwj Respites him for seven hours. Then, if he seeks Forgiveness of Allah azwj, it is not written against him, and if the seven hours pass by and he does not seek Forgiveness, an evil deed is written against him; and that the Momin, remembers his sin after twenty years and he seeks Forgiveness of his Lord azwj, He azwj Forgives (his sin) for him; and the Kafir forgets it from his moment of sinning’. 94

Ali, from his father, and the number (of reporters), from Sahl, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Muhammad al Nu’man Al Ahowl, from Salam Bin Mustaneer who said,

92 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 75
93 Bihar Al A6waar – V 6, The book of Justice, S 1, Ch 20 H 76
94 Bihar Al A6waar – V 6, The book of Justice, S 1, Ch 20 H 77
I was in the presence of Abu Ja’far asws, and Humran Bin Ayn entered and asked him asws about certain things. When Humran was thinking of arising, he said to Abu Ja’far asws, ‘I inform you asws, may Allah azwj Prolong your asws remaining for us and our benefitting with you asws, we come to you asws and we do not exit from your asws presence until you asws advance our hearts and take ourselves away from the world, and it becomes irrelevant upon us whatever is in the hands of the people from these wealth. Then we go out from your asws presence, and when we come to be with the people, and the traders, we love the world (once again)!’

He (the narrator) said, ‘Abu Ja’far asws said: ‘But rather these are turnings, difficult at times and easy at times’.

Then Abu Ja’far asws said: ‘But, the companions of Muhammad saww said, ‘O Rasool-Allah saww! We fear the hypocrisy upon us’. So, he saww said: ‘And why are you fearing that?’

They said, ‘Whenever we are in your saww presence, so you saww remind us and make us desirous, and polish us, and makes us forget the world, and make us ascetic until it is as if we are witnessing the Hereafter, and the Paradise, and the Fire, although we are with you saww.

But, when we go out from your saww presence and enter these houses, and we smell the children and we see the dependants and the family members, we almost turn around from the state which we used to be in when in your saww presence, to the extent as if we do not happen to be upon anything. Do you saww fear upon us, that might become hypocrisy?’

So, Rasool-Allah saww said to them: ‘Never! These are the footsteps of Satan making you desirous regarding the world. By Allah azwj! If you were to continue upon the state which you described yourselves with, the Angels would shake your hands and make you walk upon the water. And if you sin and do not seek Forgiveness of Allah azwj, Allah azwj would Create (other)
creatures who (when) they are sinning, would seek Forgiveness of Allah\textsuperscript{azwj}, and He\textsuperscript{azwj} would Forgive (their sins) for them.

إن المؤمن مفتن تواب، أما سمعت قول الله عزوجل: " إن الله يحب التوابين ويحب المتطهرين " وقال: " استغفروا ربكم ثم توبوا إليه ".

The Momin is Tried, repentant. Have you nor heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Allah Loves the repenting ones, and He Loves the cleaning ones} [2:222]? And Said: \textit{And, O people! Seek Forgiveness of your Lord, then repent to Him; [11:52]}\textsuperscript{95}.

\textsuperscript{95} Bihar Al A6waar – V 6, The book of Justice, S 1, Ch 20 H 78

الآيات البقرة " 2 " الله يستهزئ بهم ويمدهم في طغيانهم يعمهون 15.

The Verses – (Surah) Al Baqarah: Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15]

 النساء " 4 " يخادعون الله وهو خادعهم 142.

(Surah) Al Nisaa: The hypocrites are seeking to deceive Allah and He is Deceiving them, [4:142]

الانفال " 8 " ويمكرون ويمكر الله والله خير الماكرين 30.

(Surah) Al Anfaal: and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]

النوبة " 9 " فيسخرون منهم سخر الله منهم 79.

(Surah) Al Tawbah: so they are ridiculing them. Allah will Ridicule them [9:79]

يونس " 10 " قل الله أسرع مكرًا 21.

(Surah) Yunus: Say: ‘Allah is Quicker in planning; [10:21]

الرعد " 13 " وقد مكر الذين من قبلهم فلله المكر جميعا 42.

(Surah) Al Ra’ad: And they had plotted, those from before them, but for Allah is the Planning entirely. [13:42]

النمل " 27 " وكمروا مكرنا ومكرنا مكرا وهم لا يشعرون 50.

(Surah) Al Naml: And they plotted, and We Planned, and they were not perceiving [27:50]
(Surah) Al Tariq: They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, respite them gently for a while [86:17]

1 - يد، مع ن المعادي، عن عاصم الفضل بن عبيد بن أمية قال: سألت الرضا عليه السلام عن قول الله عزوجل: " سخر الله منهم " وعن قوله: " الله يستهزئ بهم " وعن قوله: " وmeldوا ومكر الله " وعن قوله: " يخادعون الله وهو خادعهم "

Al Ma’azy, from Ahamad Al hamdany, from Ali Bin Al Hassan Bin Fazal, from his father who said,

'I asked Al-Reza asws would the Words of Allah azwj Mighty and Majestic: Allah will Ridicule them [9:79], and about His azwj Words: Allah will be Mocking with them, [2:15], and about His azwj Words: And they plotted, and We Planned, and they were not perceiving [27:50], and about His azwj Words: The hypocrites are seeking to deceive Allah and He is Deceiving them, [4:142].

He asws said: ‘Allah azwj Mighty and Majestic neither ridicules nor mocks, nor plots, nor deceives, but He azwj Mighty and Majestic would Recompense them with a recompense of the ridicule, and a recompense of the mocking, and recompense of the plotting, and a recompense of the deceiving. Allah azwj is Exalted from what they unjust ones are saying, Higher, Greater’.96

They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and there are no realising [2:9]. Musa asws Bin Ja’far asws said: ‘When the Prophet saww appointed Ali asws on the day of Ghadeer Khumm and ordered Umar and all the nine chiefs of the Emigrants and the Helpers that they should pledge allegiances to him as Emir of the Momineen, they all did that, and they colluded between them that they would repel this command away from Ali asws, and that they would kill them asws both.

كان من مواطاقهم أن قال أولهم: ما اعتدته بشئ كاعدتادي هذه البيعة ولقد رجوت أن يفسح الله بها لي في قصور الجنان ويجعلني فيها من أفضل الناس والسكان!

96 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 21 H 1
It was from their collusion that the first of them said (to Rasool-Allah ﷺ), ‘I do not consider anything better in my deeds than this allegiance, and desire for this from Allah azwj’ castles in the Gardens, and that He azwj will Make me therein of the highest of the inhabitants and dwellers!’

The second one of them said: ‘May my father and mother be sacrificed for you saww, O Rasool-Allah saww! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah azwj! It would not make me happy if I were to renege or break after having given from myself what I have given (pledge of allegiance), and even if there was for me, what is between the earth to the Throne a mountain of pride-worthy jewels.’

And the third of them said: ‘By Allah azwj! O Rasool-Allah saww! I have so much happiness in my heart after taking an oath of allegiance (to Ali asws) and I prefer this to any of my other deeds. I am convinced that it will earn me the Pleasure of Allah azwj and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance’.

And he swore upon what he said from that, then he followed it up with the likes of these apologies from after them, from the tyrants and the apostates.

So Allah azwj Mighty and Majestic Said to Muhammad saww: **They are (trying to) deceive Allah [2:9] Meaning - they are (trying to) deceive Rasool-Allah saww by the display of their Eman which is against what is in their hearts; and those who believe Similar to that as well, (trying to deceive) their chief and their superior, Ali asws Ibn Abu Talib asws.**

Then Allah azwj Said: **and they are not deceiving except for themselves** – and they are not damaging anyone with their deceit except their own selves for Allah azwj is Needless of them and their help, and had He azwj not Respired them they would have no power over anything from their corruption and tyranny;
And they are not realising that the matter is like that, and Allahazwj has Notified Hisazwj Prophetsaww about their hypocrisy, and their lies, and their infidelity, and Commanded himsaww in cursing the unjust and the breakers of the allegiance. And that curse would not separate from them – in the world the best of the servants of Allahazwj would be cursing them, and in the Hereafter they would be involved in the severe Punishments of Allahazwj:

وإذا لقوا الذين آمنوا " إلى قوله: " يعمهون " قال موسى عليه السلام: "فإذا لقي هؤلاء الناكثون للبيعة، المواطؤن على مخالفتهم علي عليه السلام ودفع الأمر عنهم،

And when they are meeting those who believe, [2:14] – up to Hisazwj Words: wandering blindly [2:15] – Musaasws said: “And when they are meeting – Those breakers of the allegiance, the ones resolutely upon the opposition to Aliasws and repelling the matter (Caliphate) away from himasws.

(al) الذين آمنوا قالوا آمنا كإيمانكم، إذا لقوا سلمان والمقداد وأبا ذر وعمار قالوا آمنا بمحمد وسلمنا له بيعة علي وفضله كما آمنتم،

(When they are meeting) those who believe, they are saying: We believe – just like those with Eman, when they are meeting Salmanra, and Al-Miqdadra, and Abu Zarra and Ammara. (So) they are saying, ‘We believe in Muhammad saww, and we submit allegiance to Aliasws and hisasws merits, and concede to hisasws matter just as you believe’.

وأن أولهم وثانيهم وثالثهم إلى تاسعهم ربما كانوا يلتقون في بعض طرقهم مع سلمان وأصحابه، فإن لقويهم اختاروا منهم وقالوا:

And their first one, and their second one, and their third ones, up to their ninth one – would sometimes come across, in one of the streets, with Salmanra and hisra companions. So, when they did meet them, they were constricted from them and they said, ‘They are the companions of the sorcerer and the reckless’ – meaning Muhammad saww and Aliasws.

فقول أولهم: انظروا كيف أسخروا منهم وأكفهم عاديتهم عنكم، فإذا لقوهم قال أولهم: مرحبا بسلمان بن الإسلام، ومدحه بما قال النبي صلى الله عليه وسلم فيه، وكذا كان يمدح تمام الأربعة،

So, the first one was saying to them, ‘Look at me how I mock at them, and refrain their opposition from you’. When they met, their first one said, ‘Congratulations Salmanra son of Al-Islam’, and he praised himra with what the Prophet saww had said regarding himra, and like that he praised all the four.
When they had crossed over from them, the first one was saying, “How did you see my mocking with them and refraining their enmity from me and from you?’ They were saying, ‘We will not cease to be in goodness for as long as you live for us’. He was saying to them, ‘This is how you should be in your dealing with them, until you can seize the opportunity similar to this regarding them, for the one of understanding, the intellectual, is the one who does not panic upon the anger until he grabs the opportunity’.

Then they are returning to their paramours from the hypocrites, the apostates, the participants of theirs in their belying Rasool-Allah saww regarding what was hateful to them from Allah azwj Mighty and Majestic, from the mention and merits of Amir-Al-Momineen asws and his asws appointment as the Imam asws and in charge upon all Muslims.

They are saying — to them- We are with you all upon what and what are reassuring you upon, from the repelling Ali asws from this matter (Caliphate), if there was to happen to Muhammad saww an event (of death), therefore neither let it deceive you nor appall you what you would be listening from us from our praising them asws, and you see us to be in their asws circles, but rather we were only mocking with them.’

Allah aswj the Mighty and Majestic Said: "O Muhammad saww! Allah will be Mocking with them [2:15] — and He aswj would Recompense them with such a Recompense, they would be mocked within the world as well as in the Hereafter - and Extend them in their insolence Respiting them and being Patient with them due to His aswj Kindness and Inviting them to the repentance, and Prepare the Forgiveness when they do repent — and they are blindly wandering on — They will neither be removing their ugliness nor will they be leaving their hurting Muhammad saww and Ali asws to the extent of their abilities.'

قال العالم عليه السلام: أما استهزاء الله ﷺ في الدنيا فإنه إجزاء إياهم على ظاهر أحكام المسلمين لاظهارهم السمع والطاعة.
The Imam\textsuperscript{asws}, the knowledgeable one, said: As for Allah\textsuperscript{azwj} the Exalted Mocking them in this world, it is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying.

وأما استهزاؤه بهم في الآخرة فهو أن الله عزوجل إذا أقرهم في دار اللعنة والهوان وعذبهم تلك اللائون العجيبة من العذاب وأقر هؤلاء المؤمنين في الجنة بحضور محمد صلى الله الملك الديان

And as for Mocking them in the Hereafter will be that Allah\textsuperscript{azwj} Mighty and Majestic, when He\textsuperscript{azwj} Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these Momineen to be in the Gardens in the presence of Muhammad\textsuperscript{saww} in the position of a judging king.

أطلعهم على هؤلاء المستهزئين بهم في الدنيا حتى يروا ما هم فيه من عجائب اللعائن وبدائع النقمات فيكون لذتهم وسرورهم في الشماتتهم كلذتهم وسرورهم بنعيمهم في جنان ربهم،

He\textsuperscript{azwj} will then Notify upon these mockers, those who were mocking with them in the world, until they (Momineen) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord\textsuperscript{azwj}.

فالمؤمنون يعرفون اولئك الكافرين المنافقين بأسمائهم وصفاتهم، والكافرون والمنافقون ينظرون فيرون هؤلاء المؤمنين الذين كانوا بهم في الدنيا يسخرون لما كانوا من موالاتهم وصداقاتهم،

So, the Momineen would be recognising those \textit{Kafirs} and the \textit{Munafiqs} (hypocrites) – by their names and their descriptions, And the \textit{Kafirs} and the \textit{Munafiqs} would be looking on, and they would be seeing these Momineen, those who they were mocking within the world – due to what they were from the friendship and believing in Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and their\textsuperscript{asws} Progeny\textsuperscript{asws}.

فيؤتون في أنواع الكرامة والعباء، فيقول هؤلاء المؤمنون المتفرقون على هؤلاء الكافرين المنافقين: يا فلان! يا فلان! يا فلان! ويا فلان! ويا فلان! \begin{itemize}
  \item كيفونهم يعاملون؟
  \item ما بالكم في موقف خزيكم ماكثون؟
\end{itemize}

They would be seeing them in a variety of the honour and the Bounties, and these honoured Momineen would be saying upon those \textit{Kafirs}, hypocrites, ‘O so and so!’ And, ‘O so and so!’ And, ‘O so and so!’ – until they call out with their names – ‘What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us!’
They would be saying, 'O woe is for us! If only this was for us'. The *Momineen* would be saying, 'Look at these doors'. They would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. They would take to the swimming in the ocean of its pus, and end up in the hands of its Zabanyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

They would not cease to be like this moving back and forth over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabanyya (Angels) would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those *Momineen* would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

And these are Words of the Mighty and Majestic: *So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]*”.

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97 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 21 H 2
CHAPTER 22 – PUNISHMENT OF THE KAFIRS, AND THE IMMORAL ONES IN THE WORLD


(Surah) Al Ra’ad: *Surely Allah does not Change what is with a people until they change what is with themselves.* [13:11]

(Surah) Al Kahf: *And strike for them an example of two men. We Made to be for one of them, two gardens* [18:32] – up to Verse 44

(Surah) Ta Ha: *Surely for you in the life is that you would be saying, ‘Do not touch me’,* [20:97]

(Surah) Al Shura: *And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot* [42:30]

And you will not be escaping in the earth, and there would neither be a Guardian nor a Helper from besides Allah [42:31]

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 not be leaving anything [68:18]

So there visited upon it a visitation from your Lord, and they were sleeping [68:19] So in the morning it was like the reaped [68:20]
And they called out to each other in the morning [68:21] Saying, ‘Go early to your farm if you want to harvest’ [68:22]

فانطلقوا وهم يتخافتون أن لا يدخلنها اليوم عليكم مسكين

So, they went and they were murmuring, [68:23] ‘No poor one would be entering it today upon you’ [68:24]

وعدوا على حرد قادرين فلما رأوها قالوا إنا لضالون بل نحن محرومون

And they went early morning upon a determination, powerful [68:25] But when they saw it, they said, ‘We are lost. [68:26] But, we are deprived!’ [68:27]

قال أوسطهم آن أقل لكم لولا تسبحون قالوا سبحان ربنا إنا كنا ظالمين

Their most moderate of them said, ‘Did I not say to you all, ‘Why don’t you Glorify (Allah)?’” [68:28] They said, Glory be to our Lord! Sure we were unjust’. [68:29]

فأقبل بعضهم على بعض يتلاومون قالوا يا ويلنا إنا كنا طاغين عسى ربنا أن يبدلنا خيرا منها إنا إلى ربنا راغبون

Then some of them faced towards others, blaming each other [68:30] They said, ‘O woe be unto us! Surely, we were transgressors’. [68:31] Perhaps our Lord will Replace for us better than it. Surely we are hoping to our Lord’ [68:32]

كذلك العذاب ولعذاب الآخرة أكبر لو كانوا يعلمون 17 – 33.

Like that is the Punishment, and the Punishment of the Hereafter is greater, if only they had known [68:33].

1 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: “ولا يزال الذين كفروا تصيبهم بما صنعوا قارعة” وهي النقمة ” أو ذهب فلما من فرائهم فتحل بقوم غربهم فيرون ذلك ويسمعون به، والذين حلت بمهم عصاة كفار مثلهم، ولا يعتذر بعضهم ببعض، ولكن يزالوا كذلك حتى يأتي وعد الله الذي وعد المؤمنين من النصر وينظر الكافرين.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding Hisazwj Words: And those who are committing Kufr will not cease to being hit due to what they are doing, by a calamity – and it is the scourage, or it being released near to their houses it, and it hits other people and they would be seeing that and would be hearing of it. And those, a calamity is released upon are Kafirs like them, and they did not advise each other, and it will never cease to be like that until there comes the Promised threat of Allah [13:31], of the Help which Heazwj Promised the Momineen and the Kafirs are disgraced’”.

98 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 1
And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32], he (Ali Bin Ibrahim) said, ‘It was Revealed regarding a man who had two big magnificent orchards for him, full of fruits – just as Allahazwj Mighty and Majestic Related – and in these two was a palm tree plantation and water, and he had a poor neighbour.

The rich one prided upon the poor and said to him, ‘I am of more wealth than you and mightier in number of children [18:34]’. Then he entered his garden and said, ‘I don’t think that this will perish, ever! [18:35] And I don’t think the Hour would be Established, and even if I am returned to my Lord I will find an abode better than this [18:36]’.

The poor one said to him, ‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37] But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord [18:38]’.

Then the poor one said, ‘And, if only you had said when you entered your garden, ‘Whatever Allah so Desires, there is no Strength except by Allah!’ Surely, you view that I am lesser than you in wealth and children [18:39]’.

Then the poor one said, ‘So, perhaps my Lord would be Giving me better than your garden and would Send upon it a thunderbolt from the sky, so it would become a barren plain [18:40] – i.e. incinerated, Or its waters might become sunken, [18:41]’.

So, there occurred during that night, what the poor one had said it would, So in the morning he – the rich one, was wringing his hands upon what he had spent in these, and these had collapsed upon its top, and he was saying, ‘Woe be unto me! Had I not associated anyone
with my Lord!’ [18:42] And there did not happen to be a force for him to help him, from besides Allah, and he was not supported [18:43]. And this is the Punishment of the rich one’.99 (P.s – this is not a Hadeeth)

From Suleyman Bin Abdullah who said,

'I was seated in the presence of Abu Al-Hassan Musa asws when they came with a woman whose face had turned backwards, so he asws placed his asws right hand in her side and his asws left hand from behind that, then squeezed her face from the right, then said: 'Surely Allah does not Change what is with a people until they change what is with themselves. [13:11], and her face returned (to normality).

He asws said: ‘Be cautioned from you doing as I asws have done’. They said, ‘O son asws of Rasool-Allah saww! And what did you do?’ He asws said: ‘That is veiled, only if she speaks with it’. So, they asked her and she said, ‘There was a second wife for my husband. I stood up to pray Salat and I thought that my husband was with her, so I turned around towards her and saw her to be seated, and he wasn’t with her’, so her face turned back upon what it used to be’.100

From Abu Amro Al Madainy,

‘From Abu Abdullah asws having said: ‘My asws father asws was saying: ‘Allah azwj Ordains an inevitable Ordainment, He azwj will not Favour upon His azwj servant with a Favour and Withdraw it from him, before (until) the servant does something what would Obligate the Withdrawal of that Bounty due to that sin, and these are the Words of Allah azwj: Surely Allah does not Change what is with a people until they change what is with themselves. [13:11]’’.101

99 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 2
100 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 3
101 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 4
From Ahmad Bin Muhammad,

‘From Abu Al-Hassan Al-Reza asws regarding the Words of Allah azwj: 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]: ‘So the Command comes to Allah azwj the Exalted’.

From Al-Husayn Bin Saeed Al-Makfouf wrote to him asws in a letter to him asws, ‘May I be sacrificed for you asws, O my Master asws! Teach your asws slave, ‘What invitation is not acceptable for its speaker, and what invitation is not acceptable for its doer? And what is the limit of seeking the Forgiveness which Noah as had promised upon? And the seeking of Forgiveness which its speaker is not Punished upon? And how to speak with these two?

And what is the meaning of His azwj Words: and one who fears Allah, [65:5] And one who relies upon Allah [65:3]? And His azwj Words: then the one who follows Guidance [20:123], And one who turns away from My Zikr, [20:124], Surely Allah does not Change what is with a people until they change what is with themselves. [13:11]? And how can the people change what is with themselves until what is with themselves changes?’

So, he asws wrote: ‘May Allah azwj Suffice you on my asws behalf with additional Rewards and the goodly beautifully Recompense, and upon you all be the greetings and the Mercy of Allah azwj and His azwj Blessings. The seeking of Forgiveness is of a thousand (types), and the reliance of the one who relies upon Allah azwj, He azwj would Suffice him, and one who fears Allah azwj He azwj would Make a way out to be for him and Sustain him from where he had not reckoned.

وأما قوله: " ومن اتبع هداي " من قال: بالامامة واتبع أمكما بحسن طاعتهم، وأما التغير إنه لا يسيئ إليهم حتى يتولوا ذلك بأنفسهم خطاباهما وارتكابهما ما غض عنه. وكتب نصبه.

102 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 5
And as for His Words: *then the one who follows Guidance [20:123]*, is one who says with the Imamate, and pursues your matter with the goodness of their obedience; and as for the change, it is not harmful to them until they do it with themselves with their sins and their indulgences of what they had been Prohibited from’. And he had written by his handwriting’.

**Nahj (Al Balagah)** –

‘And I swear by Allah! There were no people at all in the plentiful Bounties from life, and it declined from them, except it was due to the sins which they perpetrated, because Allah the Exalted isn’t the least unjust to the servant; and had the people, when the scourge descended with them and the Bounties declined from the, panicked to their Lord with their sincere intentions, and grief from their hearts, He would have Returned upon them every strayed thing and Corrected for them every spoilt matter’.

8 - دعوات الراوندي: قال الصادق عليه السلام: اتقوا الذنوب وحذروها إخوانكم فإن عقوبة أحد أسرع منها يوم القيامة.

(The book) Da’awaat of Al Rawandy –

‘Al-Sadiq said: ‘Fear the sins and caution your brethren, for by Allah, no scourge would be quicker to anyone from these than to you, because you would not be Seized by it on the Day of Judgment’.

9 - وقال زين العبادين عليه السلام: ما من مؤمن تقضيه رفاهية في دولة الباطل إلا أبتني قبل موته ببدن وماله حتى يتوف حظه في دولة الحق.

And Zayn Al-Abideen said: ‘There is none from a *Momin* attaining luxuries in the government of the falsehood except he would be Tried before his death, either with his body or with his wealth until he is fulfilled his share in the government of the Truth’.

103 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 6
104 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 7
105 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 8
106 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 9
CHAPTER 23 – REASONS FOR THE LAWS AND THE ORDINANCES

The Verses – (Surah) Al Ma’idah: *Allah does not Want to Make a difficulty upon you, but He Wants to Clean you and to Complete His Favour upon you, perhaps you would be grateful* [5:6]

(Surah) Al A’raaf: *Say: ‘Surely Allah does not Command with the immoralities.’* [7:28]

(Surah) Al Shura: *Allah is the One Who Revealed the Book and the Scale with the Truth.* [42:17]

(Surah) Al Rahman: *And the sky, He Elevated it, and He Placed the Scale [55:7] Indeed! You must not transgress regarding the Scale [55:8]*

It was narrated to me by Abdul Wahid Bin Muhammad Bin Abdous al Neyshapouri the perfume seller at Neyshapour in (the month of) Shaban of the year three hundred and fifty two, from Abu Al Hassan Ali Bin Quteyba Al Neyshapouri, from Abu Muhammad al Fazl Bin Shazan and Al Hakim Abu Ja’far Muhammad Bin Naeem Bin Sahzan, from his uncle Abu Abdullah Muhammad Bin Shazan who said,

‘Al-Fazl Bin Shazan Al-Neyshapouri said, ‘If a questioner asks and he says, ‘Inform me, it is allowed that the Wise One would Encumber His servant with a deed from the deeds, without there being a reason or a meaning?’ It would be said to him, ‘That is not allowed because He is Wise, without frivolity nor ignorance’.
فإن قال: فأخبرني لم كلف الخلق؟ قيل: لعلل

If he says, ‘Inform me, why did He azwj Encumber the creatures?’ It would be said, ‘For a reason’. If he says, ‘Inform me about that reason, it is well known, present, or not well known nor present?’ It would be said, ‘But, it is well known and present with its rightful ones’. If he says, ‘Do you know it or do you not know it?’ It would be said to them, ‘From these are what we do know, and from these are what we do not know’.

فإن قال: فما أول الفرائض؟ قيل: الاقرار بالله عزوجل (وبرسوله و حجته ع) و بالما جاء من عند الله عزوجل.

If he says, ‘So, what is the first Obligation?’ It would be said, ‘The acknowledgment with Allah azwj mighty and Majestic (and with His azwj Rasool saww and His azwj Divine Authorities asws), and with whatever has come from the Presence of Allah azwj Mighty and Majestic’.

فإن قال: لم أمر الله الخلق بالاقرار بالله وبرسله وحججه و بالما جاء من عند الله عزوجل؟ قيل: لعلل كثيرة: منها أن من لم يقر بالله عزوجل لم جزتنب معاصيه ولم ينته عن ارتكاب الكبائر، ولم يراقب أحدا بما يشتهي ويستلذ من الفساد و الظلم;

If he says, ‘Why did Allah azwj Command the creatures with the acknowledgment with Allah azwj and with His azwj Rasool saww and His azwj Divine Authorities asws and with whatever has come from the Presence of Allah azwj Mighty and Majestic?’ It would be said, ‘For a lot of reasons. From these is that one who does not acknowledge with Allah azwj Mighty and Majestic would not shun disobeying Him azwj and would not end from indulging in the major sins, and would not monitor anyone regarding what he desires and take advantage of the corruption and the injustice.

فإذا فعل الناس هذه الاشياء، وارتكب كل إنسان ما يشتهي ويهواه من غير مراقبة ما كان في ذلك فساد الخلق أجمعين، ووثوب بعضهم على بعض، فغضبوا الفرائض والاموال وأنباحا الدماء والنساء (والسبي ع) وقتل بعضهم بعضهم من غير حق ولا جرم، فيكون في ذلك خراب الدنيا، وهلاك الخلق، وفساد الارض والنسل.

When the people do these things and every human being indulges in whatever he so desires, and his whims from without monitoring of anyone, there would be corruption in that for the entirety of the creatures, and some of them would pounce upon the others, and they would usurp the marriages, and the wealth, and legalise the blood and the women (and the children), and would kill each other from without a right nor a crime. Thus, there would happen to be ruination of the world in that, and destruction of the people, and spoiling of the farms and the lineages.

ومنها أن الله عزوجل حكيم، ولا يكون الحكم ولا يوصف بالحكمة إلا الذي يحظر الفساد، ويأمر بالصلاح، ويجزر عن الظلم، ويتهي من الفساد، ولا يكون حظر الفساد والامر بالصلاح والنهي عن الفساد إلا بعد الإقرار بالله عزوجل ومعرفة الأمر والناهي، فلو ترك الناس يغير إقرار بالله ولا معرفته لم بنت أمر بصلاح، ولا شيء عن فساد إذ لا أمر ولا ناوي.
And from these is that Allah ﷺ Mighty and Majestic is Wise, and one cannot happen to be the wise nor be descried with the wisdom except one who bans the corruption, and instructs with the correctness, and rebukes from the injustice, and prohibits from the immoralities; and the banning of the corruption, and the instructing with the correctness, and the prohibition from the immoralities cannot happen except after the acknowledgment with Allah ﷺ Mighty and Majestic and recognition of the commands and the prohibition. So, if the people were to be left without acknowledging with Allah ﷺ and not recognizing Him ﷺ, the matter would not be affirmed with the correctness, nor would there be any prohibition from corruption when there is no command or a prohibition.

And from these, we find the people to have been corrupted with esoteric matters, veiled from the (other) people. Had there been no acknowledgment with Allah ﷺ Mighty and Majestic, and fearing Him ﷺ in the hidden, no one would happen to be monitoring anyone when he is alone with his desires and his intention in leaving obedience, and violation of sanctity, and indulging in major sins, when that deed of his would be veiled from the people, not being monitored by anyone, and there would happen to be in that, the destruction of the entirety of the creatures.

The uprightness of the people and their correctness cannot take place except by the acknowledge from them with an All-Knowing, All-Aware Knowing the secrets and the hidden matters, Commanding for the correctness and Prohibiting from the corruption, no hidden matter being concealed from Him ﷺ, for the Reprimand to happen to be for them in that, from what they are being alone with from the variety of the corruptions.

If he says, ‘So why was it Obligated upon them, the recognition of the Rasools ﷺ and the acknowledgment with them, and the submission to them with the obedience?’ It would be said, ‘Because when there does not happen to be in their creation, and their words, and their standing what they could be perfecting to their correctness.

وكان الصانع متعاليا عن أن يرى، وكان ضعفهم وعجزهم عن إدراكهم ظاهرًا لم يكن بد من رسول بينه وبينهم، معصوم يؤدي إليهم أمره وعليمهم، ويدفع منافعهم ويدفع مضارهم، إذ لم يكن في خلقهم ما يعرفون به من أنواع الفساد.
And the Maker would be too Exalted from being seen, and it was their weakness and their inability from realising Him⁸⁸⁸ apparently, then there is no escape from a Rasool⁸⁸⁸ to be between Him⁸⁸⁸ and them, and infallible delivering to them His⁸⁸⁸ Commands and His⁸⁸⁸ Prohibitions and His⁸⁸⁸ Education, and pausing them upon what would happen to be a protection of their benefits and repellant of their harms, when there does not happen to be among their creation what they could be recognising with, what they would be needy to from their benefits and their harms.

لا فلو لم جزب عليهم معرفته وطاعته لم يكن لهم في مجئ الرسول منفعة ولا سد حاجة، ولكان يكون إتيانه عبنا لغير منفعة ولا صلاح، وليس هذا من صفة الحكم الذي أتقن كل شيء.

If His⁸⁸⁸ recognition and obedience had not been Obligated upon them, there would not have been for them any benefit is the coming of the Rasool⁸⁸⁸ nor a closing of a need. But, following him⁸⁸⁸ would have been in vain without having any benefit nor a correction, and this isn’t from an Attribute of the Wise One⁸⁸⁸ Who Mastered all things.

فإن قال: فلم جعل اولي الامر وأمر بطاعتهم ؟ قيل: لعلل كثيرة: منها أن الخلق لما وقعوا على حد محدود وامروا أن لا يتجاوزوا ذلك الحد (تلك الحدود) لما فيه من فسادهم لم يكن يثبت ذلك ولا يقوم إلا بأن جعل عليهم فيه أمينا يمنعهم من التعدي والدخول فيما حظر عليهم لأنه لم يكن ذلك كله لكان أحد لا يترك له ولنمنعه لفساد غيره،

If he says, ‘So why were the Masters⁸⁸⁸ of the Command (Ul Al Amr) Made to be, and Commanded to obey them⁸⁸⁸?’ It would be said, ‘Due to a lot of reasons. From these is that when the people fall upon a limited limit and they are Commanded that they should not exceed that limit (those limitations) due to what would be their corruption in it, that would neither be affirmed nor would they be standing except if a securer is made to be upon them with regards to it, preventing them from the exceeding and the entering into what would be dangerous upon them, because if that does not happen to be like that, no one would leave his pleasure and his benefits for the corruption of others.

فجعل عليهم فيما يمنعهم من الفساد، ويقيم فيهم الحدود والإحکام.

So, it was Made to be upon them as a price (to be paid) preventing them from the corruption, and there were established among them the legal penalties and the Ordinances.

ومنها أنا لا أجد فرقة من الفرق ولا ملة من الملل بقوا وعاشوا إلا بقيم و رئيس لما لا يدعهم في أمر الدين والدنيا، فلم يجر في حكمة الحكم أن يترك الخلق ما يفعل أنه لا يدع لهم ولا يقوم لهم إلا به، فيقاتلون به عدوهم، ويبصرون به فيهم، ويقيم فيما جمعتهم وجماعتهم، وينبغي لهم من مظلمتهم.

From these, we do not find any sect from the sects, nor a nation from the nations remaining and living except with values and a chief, to what there is no escape for them from it in the matters of the Religion and the world. Thus, it is not allowed in the Wisdom of the Wise One⁸⁸⁸ that He⁸⁸⁸ would Leave the people from what He⁸⁸⁸ Knows that there is no escape for them from it, nor any standing for them except by it, so they would be fighting their enemies with him, and distributing their war booties by him, and he would establish for
them, their gatherings and their communities, and prevent their unjust ones from their oppressed ones.

And from these is that, if an Imam asws was not Made to be for them, an establisher, a securer, a protector, a depository of studying the Religion, the Religion would have gone away, and the Sunnah and the Ordinances would have been changed, and the innovators would have increased in it, and the apostates would have reduced from it, and that would have been confusing upon the Muslims, because we have found the people as inverted, needy, without perfection, along with their differing(s)/differences and their different whims, and the scattering of their states.

If there had not been Made for them as establisher, a protector of what the Rasool saww had come with, they would have corrupted upon an approximate of what we explained, and changed the Laws and the Sunnahs, and the Ordinances, and the Eman, and in that would have been the corruption of the people in their entirety.

If he says, ‘Then why is it not all agreed that there happen to be two Imams asws in the earth at one time, or more than that?’ It would be said, ‘For (several) reasons – from these is that the one would not differ in his deed and in his management, and the two would not be concordant in their deeds and their managements, and that is because we do not find two, except different of thoughts and intentions. So, when there were two, their thinking and their intentions and their managements would differ, and each of the two would be Obligatory to be obeyed, one of the two not being foremost with the obedience than his counterpart.

Thus, there would happen to be differing of the people in that, and the quarrelling and the corruption. Then no one would happen to be obedient to one of the two except and he would be disobedient to the other one, and the disobedience would prevail among the
people of the earth, then there would not happen to be a way for them with that, to the obedience and the Eman, and rather they would come regarding from the direction of the Maker Who Placed the door of the differing and the quarrelling for them, when He Commanded them with following two different ones.

And from these is that if there had been two Imams, it would be for each one of the two contenders that he calls to other than what his counterpart is calling towards regarding the government, then not one of them would be foremost with being followed than his counterpart, and the rights, and the rulings, and the limits would be invalidated.

And from these is that not one of the two Divine Authorities would be foremost with the speaking, and the deciding, and the ordering, and the prohibiting than the other one. So, when that was like this, similar to that it would Obligated upon both of them that they both begin with the speech, and it wouldn't be for each of the two that he precedes his counterpart with anything, when there was one Law regarding the Imamate. So if it is allowed for one of the two to remain silent, the silence would be allowed for the other one like that. And when the silence is allowed for both of them, the rights, and the decisions would be invalidated, and the legal penalties would be suspended, and the people would become, as if there is no Imam for them.

If he says, 'Then why is it not allowed that the Imam should be from a genus different to the Rasool?' It would be said, 'For (several) reasons – from these is that when the Imam was Obligatory to be obeyed, there would be no escape from the evidence pointing upon him and distinguishing him with it from the others, and it is the famous relationship, and the apparent bequest, for him to be recognised from the others, and be guided to him exactly.'

And from these is, if it was allowed for him to be from other than the genus of the Rasool, then there would be a preference of one who isn’t with a Rasool over the
Rasool saww when the children of the Rasool as would be following the children of his enemies, like Abu Jahl and Ibn Abu Mueet, because it would have been allowed, by his allegation, that (Command) would be transmitted into their children when they were Momineen, and the children of the Rasool saww would end up being followers, and the children of the enemies of Allah azwj and the enemies of the Rasool saww would be followed ones, and the Rasool saww was foremost with this merit than others, and more rightful.

And from these is that the people, when they acknowledge to the Rasool saww with the Message, and submit to him saww with the obedience, not one of the would be arrogant from that his son be followed, and his offspring be obeyed, and that would not be great in the souls of the people.

And if he was from other than the genus of the Rasool saww, each one of them, would have it in himself that he is foremost with it than the others, and the arrogance would enter into them from that, and he would not grime himself with the obedience of the one who was lower than him in his presence, and there would happen to be in that and invitation for them to the corruption, and the hypocrisy, and the differing.

If he says, ‘Then why is it Obligated upon them, the acknowledgment of that Allah azwj the Exalted is One, First?’ It would be said, ‘For (several) reasons, from these Is that, it the acknowledgment and the recognition had not been Obligated upon them, it would be allowed that they would have imagined the planners or more than that.

And, when that is allowed, they would not be guided to the Maker of them from the others, because every human being from them would not know, perhaps he is worshipping other than the one who Created him, and he is obeying other than the one Commanded him. So, they would not be upon a reality of who Made them and Created them, and it would not be affirmed with them a command of a commander or a prohibition of a prohibiter, when they do not recognise the command with exactness nor a prohibiter from other than Him azwj.
ومنها أنه لو جاز أن يكون الثين لم يكن أحد الشريكين أولى بأن يعبد ويطاع من الآخر، وفي إجازة أن يطاع ذلك الشريك إجازة لأن لا يطاع الله، وفي إجازة أن لا يطاع الله عزوجل الكفر بالله وبجميع كتبه ورسله، وإثبات كل باطل، وترك كل حق، وتحليل كل حرام، وترجم كل حال، والدخول في كل معصية، والخروج من كل طاعة، وإباحة كل فساد، وإبطال لكل حق.

And from these is that, if it was allowed for there to happen to be two, not one of the two associates would be foremost with being worshipped and obeyed than the other, and it being allowed to obey that associate is an allowance that he does not obey Allah azwj, and in not obeying Allah azwj Mighty and Majestic is the Kufr with Allah azwj and with the entirety of His azwj Books and His azwj Rasools as, and affirmation of every falsehood, and leaving every truth, and permission of every prohibition, and prohibition of every permissible, and the entering into every disobedience, and the exiting from every obedience, and legalisation of every corruption, and invalidation of every Truth.

ومنها أنه لو جاز أن يكون أكثر من واحد لجاز لابليس أن يدعي أنه ذلك الآخر، حتى يضاد الله تعالى في جميع حكمه، ويصرع العباد إلى نفسه، فيكون في ذلك أعظم الكفر، وأشد النفاق.

And from these is that, if it was allowed that there happen to be more than one, it would be allowed for Iblees la that he la claims that he la is the other one, until he la opposes Allah azwj the Exalted in the entirety of His azwj Judgment, and turns the servants to himself la, and there would happen to be in that, the most grievous of the Kufr, and the severest of the hypocrisy.

فإن قال: فلم وجب عليهم الاقرار لله بأنه ليس كمثله شئ ؟ قيل: لعلل: منها أن يكونوا قاصدين نحوه بالعبادة والطاعة دون غيره، عبر مشتبه عليه وصانعهم وراعتهم.

If he says, ‘Then why is it Obligated upon them, the acknowledgment of Allah azwj, that there isn’t anything like Him azwj?’ It would be said, ‘For (several) reasons, from these is that there would happen to be two aims approximating with the worship and the obedience besides others, without there being a doubt upon them of the Command of their Lord azwj and their Maker and their Sustainer.

ومنها أنه لو لم يعلموا أنه ليس كمثله شئ لم يدروا لعل ربهم وصانعهم هذه الاصنام التي نصبتها لهم آباؤهم والشمس والقمر والليالي إذا كان جائزا أن يكون عليهم مشبهة، وكان يكون في ذلك الفساد، وترك طاعاته كلها، وارتكب معاصيه كلها، على قدر ما يتناهي إليهم من أخبار هذه الرباب وأمرها وقبيها.

And from these is that if they had known there isn’t anything like Him azwj, they would not know perhaps (it was) their Lord azwj Who Made these idols which their fathers had established for them, and the sun, and the moon, and the fires, when it was allowed that a resemblance happen to be upon them, and in that would happen to be the corruption, and leaving all of His azwj obedience, and indulging in all of His azwj disobediences, upon a measurement of what ends up to them from the news of these lords, and their orders and their prohibitions.
From these is that, if it was not Obligated upon them that they recognise that there isn't anything like Him azwj, it would be allowed with them that there should flow upon Him azwj what flows upon the creatures, from the inabilities, and the ignorance, and the changes, and the decline, and the perishing, and the lies, and the aggression; and the one upon whom these things are allowed, would not be safe from his perishing, and would not be reliable with his justice, and his word and his orders and his prohibition would not be proven true, and his promises and his threats and his rewards and his punishments; and in that is the corruption of the creatures and the invalidation of the Lordship.

If he says, 'Why did Allah azwj Command the servants and Prohibit them?' It would be said, 'Neither their survival nor their correction can happen to be except with the Commands and the Prohibition, and the prevention from the corruption and the usurpations.

If he says, 'Why did He azwj Enslave them?' It would be said, 'Lest they become forgetful of His azwj Zikr, nor neglecters of His azwj Education, nor belittlers of His azwj Commands and His azwj Prohibition, when there was their correction and their standing in it. If they had been left without servitude, the term would have been prolonged upon them and their hearts would have hardened.

If he says, 'Why did He azwj Command with the Salat?' It would be said, 'Because in the Salat there is the acceptance of the Lordship, and it is the general correctness because therein is forsaking the rivals (idols), and the standing in front of the Subduer with the humiliation and the subjugation and the submissiveness, and the acknowledgment and seeking the dismissal from the previous sins, and placing the forehead upon the ground every day and night, for the servant to become a mentioner of Allah azwj the Exalted, not forgetful of Him azwj, and becoming fearful, apprehensive, humiliated, seeker, desirous regarding the increase of the Religion and the world, along with what is therein from the Rebuке from the corruption.
And that comes to be upon him during every day and night, lest the servant forgets his Planner and his Creator, and he would become haughty and despotic, and for him to become, during the Zikr of his Creator, and the standing in front of his Lord  

فإن قال: فلم امروا بالوضوء وبدئ به؟ قيل: لأن يكون العبد طاهر إذا قام بين يدي الجبار عند مناجاته إياه، مطيعا له فيما أمره، نقيا من الادناس و النجاسة، مع ما فيه من ذهاب الكسل وطرد النعاس، وتزكية الفؤاد للقيام بين يدي الجبار.

If he says, ‘So, why have they been Commanded with the Wudu and to begin with it?’ It would be said, ‘Because the servant would be clean when he stands in front of the Subduer during his whispering to Him , obedient in whatever he has been Commanded, pure from the dirt and the impurities; along with what is therein from the removal of the laziness, and expulsion of drowsiness, and cleanliness of the heart for the standing in front of the Subduer.

If he says, ‘Why is that Obligated upon the face, and the two hands, and the head, and the two feet?’ It would be said, ‘When the servant stands in front of the Subduer, so rather it is uncovered from his limbs and there appears what the Wudu has been Obligated upon, and that is because by his face he prostrates and humbles, and by his hands he asks and wishes (and is awed and beseeches) and he devotes, and by his head he obtains in his Ruku and his Sajdah, and by his legs he is standing and sitting.

If he says, ‘Why is the washing Obligated upon the face and the two hands, and (only) the wiping upon the head and the two feet, and that washing is not Made to be for all of it, or wiping all of it?’

It was said, ‘For a variety of reasons, from these is that the great worship, rather it is the Ruku and the Sajdah, and rather the Ruku and the Sajdah happens with the face and the two hands, not with the head and the two feet.'
ومنها أن الخلق لا يطيقون في كل وقت غسل الرأس والرجلين ويشتد ذلك عليهم في البرد والسفر والمرض وأوقات من الليل والنهار، وغسل الوجه واليدين أخف من غسل الرأس والرجلين، وإنما وضعت الفرائض على قدر أقل الناس طاقة من أهل الصحة ثم عم فيها القوي والضعيف.

And from these is that the people would not be tolerating during every time, washing the head and the two feet, and that would be difficult upon them during the cold, and the journey, and the illness, and timings from the night and the day, while washing of the face and the two hands is lighter than washing the head and the two feet. And rather, the Obligations have been placed upon a measurement of the least of the people in strength from the healthy people, then it was generalised in it of the strength of the weak ones.

ومنها أن الرأس والرجلين ليسا هما في كل وقت باديين ظاهرين كالوجه و اليدين، لموضع العمامة والخفين وغير ذلك.

And from these is that the head and the two feet, these aren’t manifested during all times in appearance like the face and the two hands are, for placing of the turban and the two socks and other than that.

فإن قال: فلم وجب الوضوء مما خرج من الطرفين خاصة ومن النوم دون سائر الاشياء؟

If he says, ‘Then why is the Wudu Obligated from what comes out from the two sides (front and back) in particular, and from the sleep besides the rest of the things?’

قيل: لان الطرفين هما طريق النجاسة، وليس للانسان طريق تصيبه النجاسة من نفسه إلا منهما، فامروا بالطهارة عندما تصيبهم تلك النجاسة من أنفسهم، وأما النوم فإن النائم إذا غلب عليه النوم يفتح كل شيء منه (واسترضح ع) وكان أغلب الاشياء عليه في الخروج منه الريح فوجب عليه الوضوء هذه العلة.

It would be said, ‘Because the two sides, these are a way of the uncleanness, and there isn’t for the human being a way to attain his impurity from himself except from these two, so they have been Commanded with the cleanliness at these when they attain those impurities from themselves. And as for the sleep, so when the sleeper is overcome upon from the sleep, it opens all things from him and relaxes, and the most overcoming of the things upon him regarding the exiting from him, is the wind, therefore the Wudu is Obligated upon him for this reason.

فإن قال: فلم لم يؤمروا بالغسل من هذه النجاسة كما امروا بالغسل من الجنابة؟

If he says, ‘Then why have they been Commanded with the washing from these impurities just as they have been Commanded with the washing from the sexual impurity?’

قيل: لان هذا شيء دائم غير ممكن للخلق الاغتسل منه كلهما يصيب ذلك، ولا يكلف الله نفسه إلا وسعها، والنجاسة ليس هي أمرا دائما، وإنما هي شهوة يصيبها إذا أراد، ويمكنه تعجيلها وتأخيرها إلا الأماين الثلاثة والأقل والأكثر، وليس ذلك هكذا.
It would be said, ‘Because this thing is permanent, not possible for the people to wash from it every time that hits, and Allah\(^\text{azwj}\) does not Encumber a soul except to its capacity; and the sexual impurity, it is a (non) permanent matter. But rather it is a desire he attains when he wants, and he is enabled upon hastening it and delaying it for three days, and less and more, and that isn’t like this.

If he says, ‘Then why have they been Commanded with the washing from the sexual impurity and not been Commanded with the washing from the defecation, and it is more impure than the sexual impurity and filthier?’

It would be said, ‘From a reason that the sexual impurity is from the self of the human being, and it is something coming out from the entirety of his body, and the faeces isn’t from the self of the human being, but rather it is the food intake entering from a door and exiting from a door’.

I (Majlisi) am saying, ‘In one of the copies of (the book) Al Illal Al Sharai’e, there is an addition, (and) it is this: -

‘If he says, ‘Why did the cleaning from the defecation become an Obligation?’

It would be said, ‘Because it is not allowed for the servant that he stands in front of the Subduer and something from his clothes and his body is unclean’.

The author of this book (Majlisi) said, ‘Al-Fazl (the narrator) is wrong, and that is because the cleaning from the defecation with it isn’t an Obligation, and rather it is a Sunnah. And we return to the ending of the speech of Al Fazl, and let us return to the common between the two books: -
If he says, ‘Inform me about the Azaan, why have they been Commanded with it?’

It would be said, ‘For a lot of reasons, from these is that it would happen to be a reminder for the forgetful one, and an alert (warning) for the heedless one, and an introduction for the one ignorant of the time and is too pre-occupied from the Salat, and for that to become an invitation to the worship of the Creator, wishing in it, accepting to Him with the Tawheed, loudness with the Eman, announcing with Al Islam, a proclamation to the one who has forgotten it, and rather he is called a Muezzin (Proclaimer) because he proclaims with the Salat.

If he says, ‘So, why begin in it with the Takbeer before the Glorification and the Extollation and the Praise?’

It would be said, ‘Because He Wanted he begins with His Mention and His Name, because the Name of Allah the Exalted in the Takbeer is the first of the words, and in the Glorification, and the Extollation and the Praise, the Name of Allah is the last of the words, therefore he has to begin with the words which is a Name of Allah in its beginning and end of it.

If he says, ‘So why has it been Made to be in twos, twos (pairs)?’

It would be said, ‘Because it would happen to be repeated in the Azaan for the listeners, and as emphasis upon them if they forget one from the first he would not forget from the second, and because the Salat is of two Cycles, two Cyles, therefore due to that, the Azaan has been Made to be two by two’.

If he says, ‘Why has the Takbeer Made to be four in the beginning of the Azaan?’
قيل: لأن أول الاذان إذا يبدو غفلة، وليس قبله كلام يتنبه المستمع له فجعل ذلك تنبيها للمستمعين لما بعده في الاذان.

It would be said, ‘Because the beginning of the Azaan rather commences (from) the heedlessness, and there isn’t any speech before it to alert the listener to it, so that has been Made as an alarm for the listener to what is after it from the Azaan’.

فإن قال: فلم جعل بعد التكبير شهادتين؟

If he says, ‘Then why have the two testimonies been Made to be after the Takbeer?’

قيل: لأن أول الايمان التوحيد والأقرار بالله عزوجل بالوحدانية، والثاني الأقرار بالرسول بالرسالة، وأن طاعتهما ومعرفتهما مقرونان، وإن أصل الايمان إما هو الشهادة، فجعل شهادتين في الاذان كما جعل في سائر الحقوق شهادتين.

It would be said, ‘Because the beginning of the Eman is the Tawheed, and the acceptance with Allah azwj Mighty and Majestic with the Oneness, and the second is the acceptance with Rasool-Allah saww with the Message, and that obeying them both and recognising them are paired, and that the origin of the Eman rather, it is the testimony. Therefore, the two testimonies have been Made to be in the Azaan just as it has been Made to be in the rest of the rights of the two testimonies.

فإذا أقر لله بالوحدانية وأقر للرسول بالرسالة فقد أقر بجملة الايمان، لأن أصل الايمان إنما هو الأقرار بالله وبرسوله.

So, when one accepts for Allah azwj with the Oneness, and accepts to the Rasool saww with the Message, so he has accepted with the totality of the Eman, because the origin of the Eman rather, it is the acceptance with Allah azwj and with His azwj Rasool saww.

فإن قال: فلم جعل بعد الشهادتين الدعاء إلى الصلاة؟

If he says, ‘Why has the supplication in the Salat Made to be after the two testimonies?’

قيل: لأن الاذان إذا وضع لموضع الصلاة وإما هو نداء إلى الصلاة، فجعل النداء إلى الصلاة في وسط الاذان فقدم المؤذن قبلها أربعا: التكبيرين والشهادتين، وأخر بعدها أربعا يدعو إلى الفلاح حتا على البر والصلاة، ثم دعا إلى خير العمل، مرجعا فيها وفي عملها وفي أدائها، ثم نادى بالتكبير والتهليل ليتم بعدها أربعا، كما آتي قبلها أربعا، وليحتم كلامه بذكر الله تعالى كما فتحه بذكر الله تعالى.

It would be said, ‘Because the Azaan rather has been Placed to Place the Salat, and rather it is a call to the Salat, therefore the call to the Salat has been Made to be in the middle of the Azaan – so the proclaimer would precede before it, four – the two Takbeers, and the two testimonies, and delay after it four, calling to the success, urging upon the righteousness and the Salat, then calling to the best of the deeds, being fearful in it and in its action and in its fulfilment. Then he calls with the Takbeer and the Extollation to come after it, four, just as he had completed four before it, and to end his speech by the Zikr of Allah azwj the Exalted just as he had begun with the Zikr of Allah azwj the Exalted.
If he says, ‘Why has the Extollation been Made to be at its end, and why had the Takbeer Made to be at its end just as the Takbeer has been Made to be at its beginning?’

It would be said, ‘Because the Extollation of the Name of Allah \(^{azwj}\) at its end is more Beloved to Allah \(^{azwj}\) the Exalted than for the speech to end with His \(^{azwj}\) Name, just as he had begun with His \(^{azwj}\) Name.

If he says, ‘Why did He \(^{azwj}\) not Make a replacement of the Extollation and the Glorification, or the Praise, and the Name of Allah \(^{azwj}\) to be at the end of them both?’

It would be said, ‘Because the Extollation, it is the acceptance of Allah \(^{azwj}\) the Exalted with the Tawheed, and removal of the rivals (idols) from besides Allah \(^{azwj}\) and it is the first of the Eman and the greatest of the Glorification and the Praise.

If he says, ‘Why does he begin the (Surah) Al-Fatiha, and the Ruku, and the Sajdah, and the standing, and the sitting with the Takbeer?’

It would be said, ‘For the reasons which we mentioned regarding the Azaan’.

If he says, ‘Why has the supplication been Made to be in the first Cycle before the recitation? And why has it been Made to be in the second Cycle as the Qunoot after the recitation?’

It would be said, ‘Because He \(^{azwj}\) Loves that he opens his standing to his Lord \(^{azwj}\) and his worship with the Praise and the Extollation of Holiness, and the fear, and the hope, and end with the like of that, for it to become in the standing at the Qunoot prolonging, rather than
catching up the ones in the *Ruku*, and the Cycle would not be missed by him in the congregation’.

فإن قال: فلما امروا بالقراءة في الصلاة؟

If he says, ‘Why have they been Commanded with the recitation in the *Salat*?’

فإن قال: لئلا يكون القرآن مهجورا مضيعا، وليكون محفوظا فلا يضمر ولا يجهل.

It would be said, ‘Lest the Quran becomes fled from, wasted, and for it to become preserved, so it would neither disappear not be ignored’.

If he said, ‘Then why begin with (Surah) Al Hamd during every recitation besides the rest of the Chapters?’

فإن قال: لانه ليس شيئ من القرآن والكلام جمع فيه من جوامع الخير والحكمة ما جمع في سورة الحمد، وذلك أن قوله: "الحمد لله"

It would be said, ‘Because there isn’t anything from the Quran and the speech wherein is gathered the good and the Wisdom what is gathered in Surah Al Hamd, and that are his words.

All Praise is for Allah [1:2] – but rather he is fulfilling to what Allah Obligated upon His creatures, from the thanks, and thanking for what He Harmonised His servant to the goodness.

رب العالمين [1:2] – being a Glorification to Him and a praise, and acceptance with that He is the Creator, the Owner, not someone else.

The Beneficent, the Merciful [1:3] – being a plea and a mention of His Godship and His Favours upon the entirety of His creatures.

Master of the Day of Reckoning [1:4] – being an acceptance with the Resurrection and the Reckoning and the Recompense, and his answer to Him being the King of the Hereafter, just as it Obligated for Him being the King of the world.
(It is) You we worship [1:5] – being an awe and drawing closer to Allah^{azwj} Mighty and Majestic, and the sincerity with the deed to Him^{azwj} besides others.

And You do we seek Assistance (from) [1:5] – being a desire for the increase from His^{azwj} Inclination, and His^{azwj} worship, and continuation of what He^{azwj} has Favoured upon him and Helped him.

Guide us to be on the Straight Path [1:6] – being (a desire to be) guided to His^{azwj} Education, and holding fast to His^{azwj} Rope, and desiring an increase in the recognition of his Lord^{azwj}, and His^{azwj} Magnificence and His^{azwj} Greatness.

The path of those You have Bestowed Bounties upon [1:7] – being an emphasis in the question and the desire, and mention of what had preceded from His^{azwj} Favour upon His^{azwj} Guardians^{asws}, and a desire regarding that Favour.

other than of those You are Wrathful upon – being a seeking of refuge from becoming from the obstinate ones, the Kafirs, the belittlers with His^{azwj} Commands and His^{azwj} Prohibitions.

nor of the straying ones – being a protection from becoming from the straying ones, those who strayed from His^{azwj} Way without recognition, and they are reckoning that they are good in what they do?’ [18:104].

So, there has been gathered in it from the entirety of the good and the Wisdom regarding the matter of the Hereafter and the world, what has not been gathered in anything from the things’.

If he says, ‘Why has the Glorification Made to be in the Ruku and the Sajdah?’
If he says, ‘Why has the origin of the Salat Made to be of two Cycles? And why is there an increase upon some of it by one Cycle, and some of it by two Cycles, and there is no increase upon one of it, by anything?’

It would be said, ‘Because the origin of the Salat, rather, it is one Cycle, because the origin of the number is one, so when it is deficient from one, then it isn’t a Salat. Allahazwj mighty and Majestic Knew that the servant would not be fulfilling that one Cycle which it not a Salat if less than it, with its perfection, and its completion, nor being devoted upon it, so Heazwj Paired one Cycle to it to be completed with the second whatever was deficient from the first. Therefore, Allahazwj Mighty and Majestic Obligated the origin of the Salat as being of two Cycles.

Then, Rasool-Allahsaww knew that the servants would not be fulfilling these two Cycles what they have been Commanded with, and its perfection, so he saww joined to Al-Zohr and al-Asr and the last Al-Isha, two Cycles, two Cycles, for them to become regarding these two as completion of the two first Cycles.
and the meals, and the Wudu, and the preparation for the night, therefore he saws (only) increase in it by one Cycle for it to become lighter upon them, and because the Cycles of the Salat become individualised during the day and the night.

Then he saws left the morning Salat upon its state, because of the pre-occupations during its timing is more, and the planning for the needs during it is general, and because the hearts are vacant during it from the thoughts, due to the scarcity of the dealing of the people at night, and due to the scarcity of the taking and the giving. Thus, the human being during it, is more devoted upon his Salat from it than he is from others from the Salats, because the thoughts are less, due to the absence of the work from the night’.

If he says, ‘Why has the Takbeer Made to be seven times during the opening (of the Salat)’?

It would be said, ‘Because the Obligatory from these is one, and the rest of these are Sunnah. And rather, that is Made to be as such because the Takbeer in the first Cycle which is the origin, all of it are seven Takbeers – Takbeer of the opening, and Takbeer of the Ruku, and two Takbeers of the Sajdahs, and a Takbeer as well for the Ruku, and two Takbeers for the Sajdahs. So, when the human being does the Takbeer at the beginning of the Salat by seven Takbeers, so he has protected the Takbeers, all of it, so if he were to forget anything from these, or leaves it, no deficiency would enter upon him regarding his Salat’.

I (Majlisi) am saying, ‘And during the night, just as Abu Ja’far asws and Abu Abdullah asws have said: ‘One who exclaims a Takbeer at the beginning of his Salat by seven Takbeers, it would suffice him, and he can suffice with one Takbeer. Then if he does not exclaim a Takbeer in anything from his Salat, that would suffice him from it, and rather what is meant by that is when he leaves it mistakenly or out of forgetfulness’.

 قال مصنف هذا الكتاب: غلط الفضل إن تكبيرة الافتتاح فريضة وإنما هي سنة واجبة. رجعنا إلى كلام الفضل. أقول: رجعنا إلى المشترک.
The author of this book (Majlisi) says, ‘Al Fazl is wrong. The Takbeers at the opening is an Obligation, and rather it is an Obligatory Sunnah. We return to the speech of Al Fazl’. I am saying, we return to the common: -

فإن قال: فلم جعل ركعة ومسجدين؟

If he says, ‘Why has one Cycle been Made to be with two Sajdhs?’

فإن قال: فلم جعل الركعتين ؟

It would be said, ‘Because the Ruku is from the action of the standing, and the Sajdah is from the action of the sitting, and a Salat of the sitting one is upon half from the Salat of the standing one, therefore the Sajdahs have been double in order to equate with the Ruku, so there would not happen to be any difference between the two, because the Salat rather, it is Ruku and Sajdah’.

فإن قال: فلم جعل التشهد بعد الركعتين؟

If he says, ‘Why as the Tashahhud Made to be after the two Cycles?’

فإن قال: فلم جعل التشهد بعد الركعتين؟

It would be said, ‘Because just as the Ruku and the Sajdahs were preceded by the Azaan, and the supplication, and the recitation, similar to that as well He[swt] Commanded after it with the Tashahhud, and the praising, and the supplicating’.

فإن قال: فلم جعل التسليم تخليص الصلاة ولم يجعل بدله تكبيرا أو تسبحا أو ضربا آخر؟

If he says, ‘Why has the Salaam Made to be permissible of the Salat, and there were not Made to be in replacement to it, a Takbeer, or a Glorification, or another thing?’

فإن قال: فلم جعل القراءة في الركعتين الأولين والتسليم في الاحترفين؟

It would be said, ‘Because, when it was in the entry into the Salat, a prohibition of the speech of the creatures and devoting to the Creator, its permissibility of the speech of the creatures and the transmitting from it, and the beginning of the creatures with the speech, rather it is with the Salaam’.

فإن قال: فلم جعل القراءة في الركعتين الأولين والتسليم في الاحترفين؟

If he says, ‘Why did the recitation Made to be in the first two Cycles, and the Glorification in the last two?’

Page 95 of 381
It would be said, ‘For the differentiation between what Allah\(^{azwj}\) Mighty and Majestic Obligated from His\(^{azwj}\) Presence, and what is obligated from the presence of His\(^{azwj}\) Rasool\(^{saww}\).’

If he says, ‘Why has the congregational Salat Made to be?’

It would be said, ‘Because there cannot happen to be the sincerity, and the Tawheed, and Al Islam, and the worship of Allah\(^{azwj}\), except manifestly, uncovered, witnessed, because in its manifestation is an argument upon the people of the east and the west for Allah\(^{azwj}\) Mighty and Majestic, and for the hypocrite to become fearful, fulfilling to what he has accepted with it apparently of Al Islam and the monitoring, and for the testimonies of the people to become with Al Islam, allowed for each other, possible, along with what is therein from the helping upon the righteousness and the piety, and the rebuke from many of the acts of disobedience to Allah\(^{azwj}\) Mighty and Majestic’.

If he says, ‘Why has the loudness Made to be in one Salat and not Made to be in one?’

It would be said, ‘Because the Salats which has loudness in it, rather it is the Salat being prayed in the darkness, so the loudness is Obligated in it, because the passer-by would pass by and he would know that over here is a congregation, so if he wants to pray Salat he can do so, and because if he does not see a congregation praying Salat, he would hear and know that from the direction of the hearing.

And the two Salats in which there is no loudness, these are by the day, and in a timing of illumination, so it is realised from a direction of the sighting, therefore it is needy to be heard’.

فإن قال: فلم جعلت الجماعة؟

فإن قال: فلم جعل الجهر في بعض الصلاة ولم تقدم ولم تتأخر ؟
If he says, ‘Why have the Salat Made to be during these timings and were not brought forwards nor delayed?’

It would be said, 'Because the timings which are well known prevail among the people of the earth and these are recognised by the ignorant one and the knowledgeable one are four – The setting of the sun is well known, during which Al Maghrib (Salat) is Obligated, and the fall of the twilight is well known during which the last Isha (Salat) is Obligated, and the emergence of the dawn is well known Obligating the morning (Salat) during it, and the decline of the sun (Midday) is well known Obligating Al Zohr (Salat) during it, and there does not happen to be any well known time for Al Asr like these four timings, therefore its timing is Made to be during being free from the Salat which is before it.

And another reason is that Allah azwj Mighty and Majestic Loved the people begging in every action, first with His azwj obedience and His azwj worship, so He azwj Commanded them for the beginning of the day that they begin with worshipping Him azwj, then they should disperse regarding whatever they like from the correction of the worldly affairs, and Obligated the morning Salat upon them.

When it would be the midday and they leave whatever they were involved in from the occupation, and it is a time in which the people place down their clothes and they are resting and are pre-occupied with their meal and their naps, so He azwj Commanded that they begin first with His azwj Zikr and His azwj worship, and He azwj Obligated Al Zohr (Salat) upon them, then they would be free to do whatever they like from that.

So, when they have fulfilled their aims and want the dispersal in the world at the end of the day, they would begin as well with His azwj worship, then they can go to whatever they like from that, and He azwj Obligated Al Asr (Salat) upon them, then they should disperse regarding whatever they like from the affairs of their world.
فإذا جاء الليل ووضعوا زينتهم وعادوا إلى أوطانهم ابتداوا أولا بعبادة ربهم، ثم يتفرغون لما أحبوا من ذلك فأوجب عليهم المغرب،

So, when the night comes and they place down their adornments and return to their houses, they should begin first with the worship of their Lord, then they would be free for whatever they like from that, and He Obligated Al Maghrib (Salat) upon them.

فإذا جاء وقت النوم وفرغوا مما كانوا به مشتغلين أحب أن يبدؤوا أولا بعبادته وطاعته ثم يصرون إلى ما شاؤوا أن يصبروا إليه من ذلك

So, when the time of sleep comes, and they are free from whatever they were busy with, He Loved that they should begging first with His worship and His obedience, then they can go to whatever they so desire to, and be coming to it from that.

فيكونوا قد بدأوا في كل عمل بطاعته وعبادته، فأوجب عليهم العتامة إذا فعلوا ذلك لم ينسوه ولم يغفلوا عنه ولم تقل قلوبهم ولم تقل رغباتهم.

Thus, they would have become beginning in every action with obeying Him and worshipping Him, so it was Obligated upon them the darkness (Night Salat). So, when they do that, they would not forget Him and would not be heedless from Him, and their hearts would not harden, and their desired would not lessen.

فإن قال: فلم إذا لم يكن للعصر وقت مشهور مثل تلك الاوقات أوجبها بين الظهر والمغرب، ولم يوجبها بين العتامة والغداة، أو بين الغداة والظهر؟

If he says, 'Then why did does there not happen to be a well-known time for Al Asr like those timings Obligated between Al Zohr and Al Maghrib, and not Obligated between the darkness and the morning, or between the morning and Al Zohr?'

قيل: لانه ليس وقت على الناس أخف ولا أيسر ولا أحرى أن يعم فيه الضعيف والقوي بهذه الصلاة من هذا الوقت، وذلك أن الناس عامتهم يشتغلون في أول النهار بالتجارات والمعاملات والذهاب في الحوائج، وإقامة الأسواق.

It would be said, 'Because there isn't any time upon the people, scarier, nor more difficult, nor more appropriate that the weak ones and the strong ones would prevail in it with these Salat from this time, and that is because the people, the generality of them are busy during the beginning of the day with the trading and the dealing and the going regarding the needs, and established the markets.

فأراد أن لا يشغلهم عن طلب معاشهم وصلحه دنياهم وليس بقدر الخلق كلهم على قيام الليل ولا يشعرون به ولا يبتذلون لوقته

He Wanted that He should not pre-occupy them from seeking their livelihoods and the interest of their worldly affairs, and not all the people are able upon standing at night (for
So, Allah the Exalted Lightened from them, and did not Make these timing more difficulties upon them, but Made it to be during the lightest of the timings upon them, just as Allah Mighty and Majestic Said: *Allah Wants ease with you, and He does not Want the difficulty with you [2:185]*.

If he says, ‘Why raise the two hands during the Takbeer?’

It would be said, ‘Because raising the two hands, it is a type from the invocations, and the devotion and the beseeching, so Allah Mighty and Majestic Obligated that the servant happens to be during a time of His Zikr, devotional, beseecher, invoking, and because during the time of raising the two hands is the beginning of the intention, and devoting the heart upon what he says and aims for’.

I (Majlisi) am saying, ‘In Illal (Al Sharai’e): ‘Because the Obligation from the Zikr rather, it is the opening, and every Sunnah is rather fulfilled upon a direction of the Obligation. So, when he would be in the opening which is the Obligation, his raising the hands would be more beloved that his fulfilling the Sunnah upon an aspect of what he would fulfil from the Obligation. And let us return to the common:

If he says, ‘Why has the Sunnah Salat Made to be of thirty-four Cycles?’

It would be said, ‘Because the Obligation is of seventeen Cycles, and the Sunnah is Made to be twice like the Obligatory, perfecting for the Obligatory’.

If قال: فلم يرفع اليدان في التكبير؟

فإن قال: فلم يجعل صلاة السنة أربعا وثلاثين ركعة؟

If قال: فلم يجعل صلاة السنة أربعا وثلاثين ركعة؟

فإن قال: فلم يرفع اليدان في التكبير؟
If he says, ‘Why were the Sunnah Salats Made to be in different timings, and were not Made to be during one time?’

قيل: لأن أفضل الأوقات ثلاثة: عند زوال الشمس، وبعد المغرب، وبالإثمار، فأحب أن يصلى له في كل هذه الأوقات الثلاثة، لانه إذا فرقت السنة في أوقات شتى كان أداؤها أيسر وأخف من أن يجمع كلها في وقت واحد.

It would be said, ‘Because the superior timings are three – At the decline of the sun (midday), and after Al Maghrib, and before day-break, so Heazwj Loved it that he prays Salat to Himazwj during each of these three timings, because when the Sunnah is separated during various times, its fulfilment would be easier and lighter than if all of these were to be gathered in one time’.

فإن قال: فلما صارت صلاة الجمعة إذا كانت مع الإمام azwj، وإذا كانت بدون الإمام azwj، كازوا؟

It would be said, ‘For various reasons, from these it that the people are walking towards the Friday Salat from afterwards, so Allahazwj Mighty and Majestic Loved to Lighten from them due to the placing of the tiredness which they would be coming to.

ومنها أن الإمام يحبسهم للخطبة وهم منتظرون للصلاة، ومن انتظر الصلاة فهو في صلاة في حكم التمام

And from these is that the Imamazwj would withhold them for the sermon while they are awaiting the Salat, and one who await the Salat, so he is in a Salat in the complete Ordinances.

ومنها أن الصلاة مع الإمام أم وأكمل لعله وفقهه وفده وفضله

And from these is that the Salat is with the Imamazwj, complete and perfect due to hisazwj knowledge, and hisazwj understanding, and hisasws justice, and his merit.

ومنها أن الجمعة عيد وصلاة العيد ركعتان، ولم تقصر لمكان الخطبة

And from these is that the Friday is an Eid, and Salat of the Eid is of two Cycles, and is not deficient in place of the two sermons’.

فإن قال: فلما جعلت الخطبة؟

If he says, ‘Why has the sermon being Made to be?’
It would be said, ‘Because the Friday is a public scene, so He\textsuperscript{azwj} Wanted that the Imam\textsuperscript{asws} happens to be a cause to advise them (the Emir being a cause to advise them), and making them desirous regarding the obedience, and making them fearful from the disobedience, and inclining them upon what is required from the interests of their Religion and their world, and inform them with what may come upon them from the calamities and from the terrors which are for them, wherein is the harm and the benefit’.

If he says, ‘Why have these Made to be two sermons?’

It would be said, ‘Because one would happen to be for the Praises and the Glorification and the Exultation of Holiness of Allah\textsuperscript{azwj} Mighty and Majestic, and the other one would be for the needs, and the excuses (Forgiveness) and the warnings, and the supplications, and whatever he\textsuperscript{asws} want to teach them from His\textsuperscript{azwj} Commands and His\textsuperscript{azwj} Prohibition in which is the correction and the corruption’.

If he says, ‘Why has the Friday sermon Made to be before the Salat, and in the two Eids it Made to be after the Salat?’

It would be said, ‘Because the Friday is a permanent matter and it happens repeatedly during the month and a lot during the year. So, when that is a lot upon the people, they would be fed up and leave and would not be standing upon it, and they would separate from it, so it has been Made to be before the Salat in order to withhold them upon the Salat and they would neither be dispersing nor going away.

And as for the two Eids, rather these are only twice during the year, and it is greater than the Friday, and the crowd is more during it, and the people are desirous during it, so even if
some of the people disperse, the generality of them would remain, and it isn’t a lot so they would be fed up and take lightly with it’.

The author of this book (Majlisi) says, ‘This is his book, may Allah have Mercy on him. The Hadeeth has come like this: ‘And the two sermons during the Friday and the two Eids after the Salat, because these are at the status of the two Cycles (of Salat) and two others, and the first one to bring forward the two sermons was Usman Bin Affan, because when he innovated what he innovated, the people were not pausing upon his sermons, and they were saying, ‘What have we to do with his sermons and he has innovated what he innovated?’ So, he brought forward the two sermons to stop the people who were waiting for the Salat, so they would not disperse from him’.

If he says, ‘Why was the Friday (Salat) Obligated upon the one who happens to be two Farsakhs and not more than that?’

It would be said, ‘Because whatever is deficient from two Bareeds, or a Bareed going and coming, and the Bareed, it is of four Farsakhs, so the Friday (Salat) is Obligated upon the one who was upon a half of the Bareed in which the shortening is Obligated, and that is because he would come two Farsakhs and go two Farsakhs, and that would be four Farsakhs, and it is half the road of the traveller’.

If he says, ‘Why is there an increase in the Sunnah Salat on the day of Friday by four Cycles?’

It would be said, ‘In reverence to that day, and differentiating between it and the rest of the days’.

If he says, ‘Why shorten the Salat during the journey?’
قيل: لان الصلاة المفروضة أولاً إما هي عشر ركعات، والسبع إنما زيدت فيها بعد، فخفف الله عنه تلك الزيادة لموضع سفره وتعجبه ونصبه، واشتباه بأمر نفسه وطاعته وإقامته، لبلا يشتفل عما لا بد له من معيشته، رحمة من الله تعالى وتعطفا عليه، إلا صلاة المغرب فإنا لم تقصر لانا صلاة مفقرة في الأصل.

It would be said, 'Because the Obligatory Salat is foremost. But rather, it is ten Cycles, and the seven have rather been increased in it afterwards (by Rasool-Allah 

اً - ﷺ), so Allah ﷺ Lightened from him, that increase, due to the subject of his travels and his tiredness and his setting, and his pre-occupation with the matter of his self, and his thirst, and his staying, lest he would be too pre-occupied from what these is no escape from his livelihood, as a Mercy from Allah azwj the Exalted and a Kindness upon him, except for the Maghrib Salat, for it is not to be shortened because it is a Salat shortened already it the origin'.

فإن قال: فلم جزب التقصير في ثمانية فراسخ لا أقل من ذلك ولا أكثر؟

If he says, ‘Why is the shortening Obligated in eight Farsakhs, neither less from that nor more?’

قيل: لان ثمانية فراسخ مسيرة يوم للعامة والقوافل والثقال فوجب التقصير في مسيرة يوم.

It would be said, ‘Because the eight Farsakhs is a journey of a day, for the public, and the convoys, and the loads, so the shortening is Obligated in the travel distance of a day’.

فإن قال: فلم وجب التقصير في مسيرة يوم؟

If he says, ‘Why is the shortening Obligated in the travel distance of a day?’

قيل: لانه لو لم جزب في مسيرة يوم لما وجب في مسيرة سنة، وذلك أن كل يوم يكون بعد هذا اليوم فإنا هو نظير هذا اليوم، فلو لم يجب في هذا اليوم لما وجب في نظيره إذا كان نظيره مثله لا فرق بينهما.

It would be said, ‘Because if it had not been Obligated in a travel distance of a day it would not have been Obligated in the travel distance of a year, and that is because every day happens after this day, and rather it would be a match of this day, so if it is not Obligated in this day, it would not be Obligated in its matching one, when its matching one was like it, there being no difference between the two’.

فإن قال: قد يختلف السير فلم جعلت أنت مسيرة يوم ثمانية فراسخ؟

If he says, ‘The travels (speeds) differ, so why have you made the journey of a day to be of eight Farsakhs?’

قيل: لان ثمانية فراسخ هي مسيرة الجمال والقوافل وهو السير الذي يسيره الجمالون والمكانون.
It would be said, ‘Eight Farsakhs, it is a travelling of the camel, and the convoys, and it is the travel distance which the cameleers and the camel hirers travel’.

If he says, ‘Why can one leave the voluntary (Salats) of the day and cannot leave the voluntary (Salats) of the night?’

It would be said, ‘Because every Salat cannot be shortened in it, there is no shortening in its voluntary ones, and that is because the Maghrib, there is no shortening in it, and there would be no shortening in what is after it from the voluntary ones, and like that is the morning, there would be no shortening in what is before it from the voluntary (Salat)’.

If he says, ‘So what is the matter with the night Salat being short, and there isn’t any leaving of its two Cycles?’

It would be said, ‘Those two Cycles aren’t from the fifty, and rather it is an increase in the fifty voluntary ones to complete with these, every Cycle from the Obligatory ones, two Cycles from the optional (Salats)’.

If he says, ‘Why is it allowed for the traveller and the sick one that he prays the night Salat in the beginning of the night?’

It would be said, ‘For his pre-occupation and his weakness of protecting his Salats, so the sick one can rest in the time of his rest, and the busy traveller can be busy with his departure and his journey’.

If he says, ‘Why have they been Commanded with praying the Salat over the deceased?’
It would be said, ‘In order to intercede for him and supplicate for him with the Forgiveness, because there is no time from the timings is he needier to the interceding in it and seeking of the Forgiveness, than that time’.

If he says, ‘Why have five *Takbeers* made to be besides that he exclaims four *Takbeers* or six?’

It would be said, ‘The five are rather taken from the five *Salats* during the day and the night’.

I (Majlisi) am saying, ‘In (the book) Al Illal (Al Sharaie): ‘And that is because there isn’t any *Takbeer* in the Obligatory *Salat* except for the opening *Takbeer*, so the Obligatory *Takbeers* have been gathered during the day and the night, and Made as the *Salat* upon the deceased. And we return upon the common: ‘

If he says, ‘Why does there not happen to be any *Ruku* and *Sajdahs* in it?’

It would be said, ‘Because the intercession is intended with this *Salat* to this servant who has been emptied from what he has left behind, and is needy to what is to come’.

If he says, ‘Why did *azwj* Command with washing the dead?’

*بَلْ لَوْ رَأَيْتَ لَقَدْ تَعَجَّبْتَ بِالَّذِي فَرَجَّهَا إِلَى الْخَيْبَةَ وَلَسْنَ مِن مَّيْتٍ يَمُوتُ إِلَّا خَرَجَتْ مِنْهُ الْجَنَّةَ فَلَاتَّلَى أَيْضاً وَجَبَ الغَسل*
It would be said, ‘Because when he died, the uncleanness overcame upon him, and the
calamity, and the hurtful (matters), so He azwj Loved the he should happen to be clean when
he meets the clean ones from the Angels, those who categorise him and touch him in what
is clean between them, Directing with it to Allah azwj Mighty and Majestic, and there isn’t
from a dead one dying except the sexual impurity comes out from it, therefore due to that
as well, the washing is Obligated’.

 فإن قال: فلمن امروا بكتف المرت?”

If he says, ‘Why are they Commanded with enshrouding the deceased?’

قيل: ليليقي ربه عزوجل طاهر الجسد، ولنلا تبدو عورته من يحمله ويدفنه، ولنلا يظهر الناس على بعض حاله وليف منظوره ولنلا يفسو القلب من كثرة النظر إلى مثل ذلك للعاهة والفساد، ولئلا يكون أطيب لانفس الأحياء، ولئلا يغضبه حميم فيلقي ذكره ومودته فلا يحفظ فيهما خلف وأوصاه وأمره به وأحب

It would be said, ‘In order to meet his Lord azwj Mighty and Majestic while being clean of
body, and lest his nakedness is exposed to the ones carrying him and burying him, and lest
the people appear upon one his states and his scenario is ugly, and lest the hearts harden of
the ones who frequently look at the like of that of the defects and the corruption, and for
him to be of good of the smell to the living ones, and lest his intimate one hates him and he
casts his mention and his cordiality, and he does not remember him regarding what passed,
and (what) he had bequeathed and instructed with, and (what) he loves’.

 فإن قال: فلمن امروا بذفنه؟

If he says, ‘Why have they been Commanded with burying him?’

قيل: لنلا يظهر الناس على فساد جسده وليف منظوره ولا يتأذى به الأحياء بريحه وليما يدخل عليه من الآفة والفساد، ولئلا يشمت عدو ولا يحزن صديق.

It would be said, ‘Lest it appears to the people upon the corruption of his body and the
ugliness of his scenario, and the changing of his smell, and the living ones not to be
bothered with his smell, and with what would enter upon him from the un-healthiness and
the corruption, and for him to become veiled from the friends and the enemies, so neither
would an enemy gloat nor would a friend grieve’.

 فإن قال: فلمن أمر من يغسل بالغسل؟

If he says, ‘Why did He azwj Command the one who washes, with the washing (himself)?’

قيل: لعلة الطهارة مما أصابه من نضح الميت لان الميت إذا خرج منه الروح بقي منه أكثر آفه.
It would be said, ‘For the reason of cleanliness from what would have hit him from showering the deceased, because the deceased, when the soul exits from him, most of his diseases remain in him’.

If he says, ‘Why is the washing not Obligated upon the one who touches something from the dead ones, apart from the human being, like the birds and the beasts and the predators, and other than that?’

It would be said, ‘Because these things, all of them are wearing feathers, and wool, and hair, and fur, and all of this is clean and does not die, and rather it is touched from it, the thing which is cleaner than the living and the dead’.

I (majlisi) am saying, ‘In (the book) Al Illal: ‘Which is worn and it its higher’.

If he says, ‘Why is it allowed for them to pray Salat upon the deceased without a Wudu?’

It would be said, ‘Because there isn’t any Ruku in it nor a Sajdah, and rather it is a supplication and an asking, and it had been allowed that you supplicate to Allah azwj Mighty and Majestic and ask Him azwj upon whichever state you may be, and rather the Wudu is Obligated in the Salat in which there is a Ruku and a Sajdah’. And let us return to the common:

If he says, ‘Why is it allowed for them to pray the Salat upon him before the Maghrib and after the Fajr (Salats)?’
It would be said, ‘Because this Salat rather is Obligated during a time of the presentation (of the death) and the reason, and it isn’t with a Prescribed timing like the rest of the Salats, and rather it is a Salat which Obligates during a time of the occurrence of the event (of death), there isn’t any choice in it for the human being, and rather it is a right being fulfilled, and it is allowed that the rights be fulfilled in whichever time it may be, and there does not happen to be a Prescribed time for the right’.

If he says, ‘Why was there Made to be a Salat for the eclipse?’

If he says, ‘Why is it Made to be of ten Cycles?’

If he says, ‘Why were the Sajdahs Made to be in place of the Ruku?’
قيل: لان الصلاة قائما أفضل من الصلاة قاعدا، ولان القائم يرى الكسوف والانجلاء والساجد لا يرى.

It would be said, ‘Because the Salat prayed standing is superior than the Salat prayed sitting, and because the standing one sees the eclipse and the emersion, and the one in Sajdah does not see’.

فإن قال: فلم غيرت عن أصل الصلاة التي افترضها الله ؟

If he says, ‘Why was it changed from the original Salat which Allah^{azwj} Obligated?’

قيل: لانه صلى لعلة تغير أمر من الأمور وهو الكسوف، فلما تغيرت الاعلة تغير المعلول.

It would be said, ‘Because he is praying for a reason of the change of a matter from the matters, and it is the eclipse. So, when the cause changed, the effect changed.

فإن قال: فلم جعل يوم الفطر العيد ؟

If he says, ‘Why has the day of Al Fitr (breaking of Fasts) the Eid?’

قيل: لان يكون للمسلمين مجمعا جمتمعون فيه، ويرجؤون إلى الله عزوجل ويحمدونه على ما من عليهم، ويكون يوم عيد، ويوم اجتماع، ويوم فطر، ويوم زكاة، ويوم رغبة، ويوم تضرع،

It would be said, ‘Because there would happen to be a gathering for the Muslims they would be gathering in it, and they would be reaching out to Allah^{azwj} Mighty and Majestic and they would be praising Him^{azwj} upon whatever He^{azwj} had Conferred upon them, so the day of Eid would become a day of gathering, and day of breaking Fast, and a day of Zakat, and a day of desires, and a day of beseeching.

وLANه أول يوم من السنة يحل فيه الاكل والشرب، لان أول شهر السنة عند أهل الحق شهر رمضان فأحب الله عزوجل أن يكون

And because it is the first day of the year in which the eating and drinking is Permissible, because the first month of the year in the presence of the Truth is the Month of Ramazan, therefore Allah^{azwj} Mighty and Majestic Loved it if a gathering would happen to be for them in that day they would be praising Him^{azwj} during it and extolling His^{azwj} Holiness’.

فإن قال: فلم جعل التكبير فيها أكثر منه في غيرها من الصلاوات ؟

If he says, ‘Why has the Takbeer Made to be from frequent in it than in others from the Salats?’

قيل: لان التكبير إما هو تعظيم الله وتمجيد على ما هدي وعفا، كما قال الله عزوجل: ”ولتكملوا العدة ولتكبروا الله على ما هديكم وعلكم تشكون”.

Page 109 of 381
It would be said, ‘Because the Takbeer rather it is a magnification for Allah \(\text{azwj}\) and a praise upon what He \(\text{azwj}\) Guided and Pardoned, just as Allah \(\text{azwj}\) Mighty and Majestic Said: *in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]*.\)

فإن قال: فلماذا فإنها آنذاك تكبيرة؟

If he says, ‘Why have twelve Takbeers been Made to be in it?’

قيل: لأنه يكون في كركعتين آنذاك تكبيرة، فلذلك جعل فيها آنذاك تكبيرة.

It would be said, ‘Because there happen to be twelve Takbeers in two Cycles, so, due to that twelve Takbeers have been Made to be in it’.\)

فإن قال: فلماذا فإنها آنذاك بسبع في الأولى وخمس في الآخرة ولم يسو بينهما؟

If he says, ‘Why have seven been Made to in the first (Cycle) and five in the last, and not been equated between the two’.

قيل: لأن السنة في صلاة الفريضة أن يستفتح بسبع تكبيرات فلذلك بدأ هننا بسبع تكبيرات، وجعل في الثانية خمس تكبيرات.

It would be said, ‘Because the Sunnah in the Obligatory Salat is that he would open with seven Takbeers, so due to that one would begin over here with seven Takbeers, and five Takbeers have been Made to be in the second (Cycle) because the prohibition from the prohibition during the day and the night is five Takbeers, and for the Takbeer would happen to be in the two Cycles both together, one, by one’.

فإن قال: فلماذا كانوا بالصوم؟

If he says, ‘Why were they Commanded with the Fasts?’

قيل: لكي يعرفوا آلم الجوع والعطش فيستندوا على فقر الآخرة، وللذين الصائمون خاصا، ذئبلا، مستكبرا، مأجورا، محسوبا، عارفا، صابرا مما أصابهم من الجوع والعطش، فلما ينتدب الشهوة، وليكون ذلك واعظا لهم في العالم، وإليهم فهم على آداء ما كلفهم وذئبلا في الآخرة، وليعرفوا شدة مبلغ ذلك على أهل الفقر والمسكنة في الدنيا فتكونوا إليهم ما أمر به تعالى لهم في أمواتهم.

It would be said, ‘So that they would recognise the pain of hunger and the thirst, and they would be pointed upon the destitution of the Hereafter, and for the Fasting one to become fearful, humble, servile, Recompensed, Reckoned, spiritual, patient to what hits him from the hunger and the thirst, and would be Obligated the Rewards along with what is in it from the breaking of the desires, and that would happen to be a preaching for them in the current (life of the world), and a pilot for them upon fulfilling what they have been
encumbered with, and an evidence regarding the future (Hereafter), and they would recognise the difficulties that reach upon the people of poverty and the needy one in the world, so they would fulfil to them what Allah^{azwj} the Exalted has Obligated for them in their wealth’.

If he says, ‘Why have the Fasts Made to be in the Month of Ramazan in particular besides the rest of the months?’

It would be said, ‘Because the Month of Ramazan, it is the month in which Allah^{azwj} Revealed the Quran, and in it Differentiated between the Truth and the Falsehood, just as the Exalted Said: The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan [2:185], and during it was the Prophet^{saww} Informed, and in it is The Night of Pre-determination is better than a thousand months [97:3], During it, every wise matter is made distinct [44:4], and it is the head (beginning) of the year in which is Determined whatever would be happening during the year, from good or evil, or harmful or beneficial, or sustenance, or death, and for that it is named as Night of Pre-determination’.

If he says, ‘Why were they Commanded with Fasting the Month of Ramazan, neither less than that nor more?’

It would be said, ‘Because the strength of the servants regarding which are generalised the strong and the weak, and rather Allah^{azwj} the Exalted Obligated the Obligations upon the most overcoming of the things and the strongest. Then He^{azwj} Allowed for the weak and Made the strong people being desirous regarding the merits, and if they could have been corrected upon less than that, He^{azwj} would have Reduced for them, and if they were needy to more than that, He^{azwj} would Increase for them’. 

فإن قال: فلم آمروا بصوم شهر رمضان لا أقل من ذلك ولا أكثر؟
If he says, ‘Why has the woman been particularised that she would neither Fast nor pray Salat?’

قيل: لأنها في حد النجاسة فاحب أن لا تعد إلا طاهرا، ولانه لا صوم من لا صلاة له.

It would be said, ‘Because of a limitation of the uncleanness, and He\textsuperscript{azwj} Loved it that you would not worship except clean, and because there is no Fasting for the one there is no \textit{Salat for him}’.

If he says, ‘Why did she become fulfilling the (missed) Fasts and not fulfilling the (missed) Salats?’

قيل: لعلل شتى: فمنها أن الصيام لا يمنعها من خدمة نفسها وخدمة زوجها، وإصلاح بيتها والقيام بامورها، والاشغال بمرة معيشتها، والصلاة تمنعها من ذلك كله، لأن الصلاة تكون في اليوم والليلة مرارا فلا تقوى على ذلك، والصوم ليس كذلك.

It would be said, ‘For various reasons – From these is that the Fasts do not prevent her from serving herself and serving her husband, and correcting her house and the standing with her affairs, and the pre-occupation with sorting out her life; and the Salat would be prevent her from all of that, because the Salat would happen to be repeatedly during the day and the night, so she would not be strong upon that, and the Fasting isn’t like that.

ومنها أن الصلاة فيها عناء، وتعب وإنشغال الأركان، وليس في الصوم شئ من ذلك، وإنما هو الامساك عن الطعام والشراب وليس فيه انشغال الأركان.

And from these is that the Salat, in it is the trouble and the fatigue and pre-occupation with the rituals, and there isn’t anything from that in the Fasting, and rather it is the withholding from the food and the drink, and there isn’t in it any pre-occupation from the rituals.

ومنها أنه ليس من وقت بينه إلا تجب عليها فيه صلاة جديدة في يومها وليلتها وليس الصوم كذلك، لأنه ليس كلهما حدث يوم وجب عليها الصوم، وكلما حدث وقت الصلاة وجب عليها الصلاة.

And from these is that there isn’t any time except it would be Obligated upon her the new Salat during it, during her day and her night, and the Fast isn’t like that, because it isn’t every time a new day occurs and Obligates the Fast upon her, and every time a new time for Salat would occur and Obligate the Salat upon her’.

فإن قال: فلم إذا مرض الرجل أو سافر في شهر رمضان فلم يخرج من سفره أو لم يفق من مرضه حتى يدخل عليه شهر رمضان آخر وجب عليه الفداء للاول وسقط الفداء، فإذا أفاف بينهما أو أقام ولم يقضه وجب عليه الفداء والفداء؟

If he said, ‘Why, when the man is sick or travelling during the Month of Ramazan, he does not come out from his journey or does not heal from his sickness until another Month of
Ramazan enters upon him and the redemption is Obligated upon him for the first (Month of Ramazan), and the repayment (of the Fasts) is dropped, and when he is cured between the two, or stays (stops travelling) and did not fulfil (the Fasts), it would Obligate upon him the fulfilment (of the Fasts) and the redemption?’

It would be said, ‘Because that Fast rather is Obligated upon him during that year in that month. As for the one who was not cured, so him, when the whole year passes by upon him and Allahazwj had Overcome upon him (with the illness), and did not make the way to fulfil it, it is dropped from him.

And similar to that, every time Allahazwj the Exalted Overcomes upon him with the like of the unconsciousness which was upon him for a day and a night, then there is no fulfilling the (missed) Salats just as Al Sadiqasws said: ‘Every time Allahazwj Overcomes upon the servant, it is an excuse for him’, because the Month entered and he was sick, so the Fasts were not Obligated upon him during his month, nor his year of the illness which he was in, and the redemption was Obligated upon him, because he was at the status of the one a Fast is Obligated, but he is no capable to fulfil it, thus the redemption is Obligated upon him.

Just as Allahazwj Mighty and Majestic Said: \textit{then Fast two months consecutively} \ldots \textit{And one who is not capable, so he should feed sixty needy ones} [58:4], and just as Allahazwj Mighty and Majestic Said: \textit{so, an expiation from Fasting of either charity or an offering} [2:196], so the charity stands in place of the Fasts when it is difficult upon him’.

If he says, ‘But if he was not capable when it was that, then he is capable now’.

It would be said to him, ‘Because when another Month of Ramazan entered upon him the redemption of the past one was Obligated upon him, because he was at the status of the
one upon whom a Fast is Obligated as an expiation, but he is not capable, so the redemption is Obligated upon him. And when the redemption is Obligated, the Fast drops, and the Fast drops the necessary redemption. So, if he wakes up (is cured) during what is between the two and did not Fast it, the redemption is Obligated upon him for wasting it, and the Fasting he was not capable of’.

If he says, ‘Why has the Sunnah Fasting Made to be?’

It would be said, ‘In order to perfect the Obligatory Fasts with it’.

If he says, ‘Why was it (Sunnah Fast) was Made to be three days in every month, and one day in every ten days?’

It would be said, ‘Because Allahazwj the Blessed and Exalted is Saying: One who comes with the good deed, then for him would be ten the likes of it, [6:160], so the one who Fasts one day during every ten days, it would be as if he has Fasted the whole time, just as Salman Al Farsiya said: ‘Fasting three days in the month is Fasting the whole time, so the one who can find anything other than the ‘whole time’, then let him Fast it’.

If he says, ‘Why is the first Thursday Made to be from the first ten (days), and the last Thursday, and the Wednesday during the middle ten?’

It would be said, ‘As for the Thursday, so Al Sadiqasws said: ‘Every Thursday the deeds of the servants get presented to Allahazwj, so heasws loved it that the deeds of the servant gets presented to Allahazwj the Exalted while he is Fasting’.

If he says, ‘Why has the last been Made to be a Thursday?’
It would be said, 'Because when the deeds of eight days are presented and the servant and the servant is Fasting, he would be nobler and superior that if the deeds of two days are presented while he is Fasting.

And rather, a Wednesday has been Made to be in the middle ten because Al Sadiq asws informed that Allah azwj Mighty and Majestic Created the Fire during that day, and during it Allah azwj Destroyed the former generations, and it is a day of continuous inauspiciousness, so he azwj loved it that the servant would repel the inauspiciousness of that day by Fasting it'.

If he says, 'Why has the expiation Made to be upon the one who cannot find the freeing of a neck for the Fasting, besides the Hajj, and the Salat, and other than these two?'

It would be said, 'Because the Salat and the Hajj and the rest of the Obligation are preventative for the human being from turning in the affairs of his world, and interests of his livelihood, along with that reason which we mentioned regarding the menstruating one who fulfils the (missed) Fasts and does not fulfil the (missed) Salats'.

If he says, 'Why is the Fasting of the two consecutive months Obligated upon him, besides an Obligation of one month or three months?'

It would be said, 'Because the Obligation which Allah azwj Mighty and Majestic Obligated upon the people, it is one month, so He azwj Doubled this month regarding the expiation as an emphasis and a harshness upon him'.

If he says, 'Why was it Made two consecutive (months)?
It would be said, ‘Lest he takes it lightly upon its fulfilment and would belittle with it, because when he fulfils it separately, upon him would be the fulfilment’.

If he says, ‘Why did He azwj Command with the Hajj?’

It would be said, ‘For the reason of a delegation to Allah azwj Mighty and Majestic, and seeking the increase, and the exiting from everything what the servant acknowledges repentant from what had passed, resuming (afresh) to what is to come, along with what is in it from the extraction of the wealth and the tiredness of the bodies, and the preoccupations about the wife and the children, and cautioning the self from the pleasures, facing the heat and the cold, affirming that upon him permanently being with the humble, and the servility and the humbling, with what is in that for the entirety of the people, from the benefits’.

If he says, ‘Why have they been Commanded with one Hajj, not more than that?’

It would be said, ‘Because Allah azwj Mighty and Majestic Placed the Obligation upon the lowest of the people in strength, just as the Mighty and Majestic Said: *then whatever is easy from the offering [2:196]*, meaning a sheep, to ease for it the strong one and the weak one. And, similar to that are the rest of the Obligations have rather been Placed upon the people of least strength; and from those Obligations was the one Obligatory Hajj, then the people of strength can be desirous after that by a measurement of their strength’.

If he says, ‘Why have they been Commanded with the (Umrah) Tumatto to the Hajj?’

It would be said, ‘Lest they beon upon the adab inlesthekhf, uhe, h he Cpe sateh tto upeh the case.”

إنه إذا قضاه متفرقا عليه القضاء.

適用: لئلا يهون عليه الاداء فيستخف به، لانه إذا قضاه متفرقا عليه القضاء.

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It would be said, ‘That is a Lightening from your Lord\textsuperscript{azwj} and a Mercy, because the people would turn in their Ihrams and that would not be prolonged upon that, and the corruption would enter upon them, and the Hajj and the Umrah would both be Obligated together. So, neither would the Umrah be suspended nor invalidated, nor would the Hajj happen to be individualised from the Umrah, and there would happen to be a distance and a distinction between the two.

وقال النبي صلى الله عليه وسلم: " دخلت العمرة في الحج إلى يوم القيامة و لولا أنه صلى الله عليه وسلم كان ساق الهدي ولم يكن له أن يحل حتى يبلغ الهدي محله لفعل كما أمر الناس،"

And the Prophet\textsuperscript{saww} said: ‘The Umrah is included in the Hajj up to the Day of Judgment’. And if he\textsuperscript{saww} had not ushered the sacrificial animal and it would not have happened for him\textsuperscript{saww} that he\textsuperscript{saww} becomes free (from the Ihram) until the sacrificial animal reaches its place, he\textsuperscript{saww} would have done just he\textsuperscript{saww} had ordered the people.

ولذلك قال: " لو استقبلت من أمري ما استدبرت لفعلت كما أمرتكم، ولكنني سقت الهدي، وليس لسائق الهدي أن يحل حتى يبلغ الهدي محله " فقال إليه رجل فقال: يا رسول الله نخرج حجاجا ورؤوسنا تقطر من ماء الجنابة، فقال: إنك لن تؤمن بهذا أبدا.

And for that, he\textsuperscript{saww} said: ‘If I\textsubscript{saww} were to face forward from my\textsubscript{saww} matter what I\textsubscript{saww} have done in the past, I\textsubscript{saww} would have done just as I\textsubscript{saww} have ordered you, but I\textsubscript{saww} ushered the sacrificial animal, and it isn’t for an usherer of the sacrificial animal that he is free from Ihram until the sacrificial animal reaches its place. But a man stood up to him\textsubscript{saww} and he said, ‘O Rasool-Allah\textsuperscript{saww}! We come out as Pilgrims and our heads are dripping from the water of the sexual impurity (washing)’. So Rasool-Allah\textsuperscript{saww} said to him: ‘But you will never believe in this, ever!’

أقول: ليس في العلل قوله: وقال النبي صلى الله عليه وسلم: لن تؤمن بهذا، وهو موجود في العيون، وفي العلل مكانه زيادة ليست فيه وهي هذه:

I (Majlisi) am saying, ‘It isn’t in Al Illal (Al Sharai’e) his\textsuperscript{saww} words: ‘And the Prophet\textsuperscript{saww} said up to his\textsuperscript{saww} words: ‘You will never believe in this!’, and it is present in (the book) Al Uyoon (Al Akhbar), and in Al Illal, in its place, there is an increase in it, and it is this:

ويكون بينهما فصل و تمييز، وأن لا يكون الطواف بالبيت محظورا لأن المحرم إذا طاف بالبيت قد أحل إلا لعلة، فلولا التمتع لم يكن للحااج أن يطوف لأنه إن طاف أحل وفصد إحرامه وخرج منه قبل أداء الحج،

‘And there would happen to be a distance and a distinction between the two, and that the Tawaaf of the House (Kabah) cannot happen to be prohibited, because the (Pilgrim) in Ihram, when the does the Tawaaf of the House, he has released (from the Ihram) only for a reason. So, if there was no (Tumatto) there would not have been for the Pilgrim that he performs Tawaaf, because if he performs Tawaaf without Ihram, and his Ihram would have been spoilt, and he would have come out it before fulfilling the Hajj.
ولأن يجب على الناس الحدي والكفاية فيذبحون وينحرون ويتقربون إلى الله جل جلاله فلا تبطل هراقة الدماء والصدقة على المسلمين. ولترجع إلى المشترك بين الكتايب:

And, because the sacrificial animal and the expiation is Obligatory upon the people, so they would be slaughtering and sacrificing, and offering to Allah, Majestic is His Majesty, and it would not invalidate the spilling of the blood, and the charity upon the Muslims'. And we return to the common between the two books:

‘If he says, ‘Why has its timing Made to be the 10th of Zilhajj?’

فإن قال: فلم جعل وقها عشر ذي الحجة ؟

It would be said, ‘Because Allah the Exalted Loves that He be worshipped with this (act of) worship during the days of Al Tashreek (11th, 12th & 13th Zilhajj). The first ones to have performed Hajj to it were the Angels, and they perform Tawaf with it (Kabah) during this timing, so it was made to be a Sunnah and a timing up to the Day of Judgment.

فإما النبيون آدم ونوح وإبراهيم وموسى وعيسى ومحمد صلوات الله عليهم وغيرهم من الانبياء إنما حجوا في هذا الوقت فجعلت سنة في أولادهم إلى يوم القيامة.

As for the Prophets, Adan, Noah, Ibrahim, Musa, and Isa, and Muhammad, and other from the Prophets rather performed Hajj during this time, and it was made to be a Sunnah among their children up to the Day of Judgment’.

‘If he says, ‘Why were they Commanded with the Ihram?’

فإن قال: فلم امروا بالاحرام ؟

It would be said, ‘Because they would be humble before entering the Sanctuary of Allah Almighty and Majestic and His Security, and lest they be distracted and be pre-occupied from a matter of the world and its adornments and its pleasures, and they would become serious regarding what is in it, aiming towards Him, facing to Him in their entirety, along with what is in it from the reverence of Allah Almighty and Majestic and to His Prophet, and the humbling of their own selves during their aiming to Allah Mighty and Majestic and their being delegation to Him, desirous of His Rewards, fearful from
His\(^{azwj}\) Punishment, going towards Him\(^{azwj}\), facing to Him\(^{azwj}\) with the humbleness and the servility and the submission’.

And Allah\(^{azwj}\) is the Harmoniser, and Salawat be upon Muhammad\(^{saww}\) and his\(^{saww}\) Progeny\(^{asws}\), and Greetings’.

It was narrated to us by Abdul Wahid Bin Muhammad Bin Abdous Al Neyshapoury Al Attar, from Ali Bin Muhammad Bin Quteyba Al Neyshapoury who said,

‘I said to Al Fazl Bin Shazan due to what I heard from him from these reasons, ‘Inform me about these reasons, did you mention these from the synthesising (Al Istinbaat) and the extraction and these are from the results of (using the) intellect, or are these from what you heard and reported?’

He said to me, ‘I do not know the Intentions of Allah\(^{azwj}\) Mighty and Majestic of what He\(^{azwj}\) has Obligated, nor the intentions of Rasool-Allah\(^{saww}\) with what he\(^{saww}\) legislated and Made Sunnahs, nor reasons of that from my own self, but I heard it from my Master\(^{asws}\) Abu Al Hassan Ali\(^{asws}\) Bin Musa Al-Reza\(^{asws}\), time after time, and the thing after the thing, so I collected it’.

I said, ‘So, shall I narrate with it as being from you, from Al-Reza\(^{asws}\)?’ He said, ‘Yes’.

And it was narrated to us by the judge Abu Muhammad Ja’far Bin Nuaym Bin Shazan Al Neyshapoury, from his uncle Abu Abdullah Muhammad Bin Shazan from Al Fazl Bin Shazan who said,
‘I heard these reasons from my Master\(^{\text{asws}}\) Abu Al-Hassan Ali\(^{\text{asws}}\) Bin Musa Al-Reza\(^{\text{asws}}\) separately, so I collected these and compiled these’ \(^{107}\).
THE SECOND DETAIL – WHAT IS REFERRED FROM THAT BY A REPORT OF IBN SINAN

Ali Bin Ahmad, from Muhammad Bin Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaaf, from Muhammad Bin Sinan that,

1 - علي بن أحمد، عن محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، عن القاسم بن الربيع الصحاف، عن محمد بن سنان أن آباه السنان علي بن موسى الرضا عليه السلام كتب إليه بما في هذا الكتاب جواب كتابه إليه يسأل عنه: جاءني كتابك تذكر أن بعض أهل القبلة يزعم أن الله تبارك وتعالى لم يحل شيئا ولم يحرم لعلة أكثر من التعبد لعباده

Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa al Reza\textsuperscript{asws} wrote to him\textsuperscript{asws} with what is in this letter in answer to his letter to him\textsuperscript{asws} asking him\textsuperscript{asws} about it: ‘Your letter came to me\textsuperscript{asws} mentioning that some of the people of the Qiblah are claiming that Allah\textsuperscript{azwj} the Exalted did not Permit anything and did not Prohibit it for a reason any more that the enslaving His\textsuperscript{azwj} servants with that.

قد ضل من قال ذلك ضلالا بعيدا وخسر خسارا مبينا لأنه لو كان كذلك لكان جائزا أن يستعبدهم بتحليل ما حرم وتحريم ما أحل حتى يستعبدهم بترك الصلاة والصلاة وأعمال البر كلها، والانكار له ولرسله وكتبه والجحود بالذنوب والسرقة وتحريم ذوات المحارم وما أشبه ذلك من الأمور التي فيها فساد التدبير وفناء الخلق، إذ العلة في التحليل والتحريم التعدد لا غيره.

He has strayed a far straying, the one who says that, and incurred a manifest lost because if it was like that, it would have been allowed that He\textsuperscript{azwj} Enslaves them by Permitting what He\textsuperscript{azwj} Prohibited and Prohibition of what He\textsuperscript{azwj} Permitted until He\textsuperscript{azwj} Enslaves them with neglecting the Salat and the Fasts and the righteous deeds, all of them, and the denial to Him\textsuperscript{azwj} and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and His\textsuperscript{azwj} Books, and the infidelity with the adultery, and the theft, and the prohibitions of the ones with sanctity and what resembles that from the matter wherein is corruption of the planning and perishment of the creatures, when the reason of the Permissibility and the Prohibition is the enslavement, not something else.

فكان كما أبطل الله عزوجل به قول من قال ذلك إنه وجدنا كل ما حرم الله تبارك وتعالى ففيه صلاح العباد ويعظوه، ولم إليه الحاجة التي لا يستغنون عنها، ووجدنا المحارم من الأشياء لا حاجة للعباد إليه ووجدناها مفسدة دعاها إلى الفناء والهلاك.

So, it was just as Allah\textsuperscript{azwj} Mighty and Majestic Invalidate the words of the one who said that, \textit{we}\textsuperscript{asws} find everything what Allah\textsuperscript{azwj} Blessed and Exalted Permitted, in it are interests of the servants and they survive, and for them there is a need to it, there are no being needless from it, and \textit{we}\textsuperscript{asws} find the Prohibition of the things, there is no need to the servants to it, and \textit{we}\textsuperscript{asws} find it as a spoiler calling to the perishing and the destruction.
Then, we see Him Blessed and Exalted to have Permitted some of what He had Prohibited during a time of need to what it the interest during that time, in parallel is what He Permitted from the dead, and the blood, and the flesh of the swine when the desperate one is desperate to it, for what, during that time is from the interest and the saving and repelling the death.

So, how can an evidence upon that does not Permit except for what therein is from the interest of the slavery, and Prohibits what Prohibits for what in it from the corruption; and like that Described in His Book and it was reported about it by Rasool and His Divine Authorities, just as said: ‘If the servants knew how was the beginning of the creation, no two would have differed’.

And his words: ‘There isn’t between the Permissible and the Prohibited except something small, transferring it from a thing to a thing, so it becomes Permissible and Prohibited’.

2 – ن: ما جيلويه، عن عمه، عن محمد بن علي الكوفي، عن محمد بن سنان، و حدثنا علي بن أحمد بن محمد بن عمران الدقاق، و محمد بن أحمد السنان، و علي بن عبد الله الوراق، و الحسين بن إبراهيم بن أحمد بن هشام المكتب رضي الله عنهم، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، عن محمد بن إسماعيل، عن علي بن العباس قال: حدثنا القاسم بن الربع الصحاف، عن محمد بن سنان، و حدثنا علي بن أحمد بن أبي عبد الله الورقي، و علي بن عيسى المجاور في مسجد الكوفة، و أبو جعفر محمد بن موسي الورقي بالرقم رضي الله عنهم، قالوا: حدثنا محمد بن علي ما جيلويه، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان أن

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, and it was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Imam al Daqaq, and Muhammad Bin Ahmad Al Sinany, and Ali Bin Abdullah Al Waraq, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan, from Ali Bin Ahmad Bin Abu Abdullah Al Barqy, and Ali Bin Isa Al Majawir in Masjid Al Kufa, and Abu Ja’far Muhammad Bin Musa Al Barqy at Al Rayy, from Muhammad Bin Ali Majaylawiya, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan that,

أبا الحسن علي بن موسي الرضا عليه السلام كتب إليه في جواب مسائله: علة غسل الجنابة النظافة وتطهير الإنسان نفسه مما أصابه من آذان، وتطهير سائر جسده لأن الجناية خارجة من كل جسده فلذلك وجب عليه تطهير جسده كله.

108 Bihar Al Anwaar – V 6, The Book of Justice, S 1, Ch 24 H 1
‘Abu Al-Hassan Ali\textsuperscript{aww} Bin Musa Al-Reza\textsuperscript{aww} wrote to him in answer to his question: ‘A reason for the washing from the sexual impurity is the disinfection and the cleanliness of the human being of himself from what hit him from his limbs, and the cleaning of the rest of his body, because the sexual impurity comes out from the whole of his body, therefore due to that it Obligates upon him the cleaning of his body, all of it.

And a reason of the lightening regarding the urine and the faeces is that it is more and continuing than the sexual impurity, so He\textsuperscript{azwj} is Pleased regarding it with the Wudu due to its frequency and its difficulty, and its coming without an intention from it nor a desire; and the sexual impurity cannot happen except with the pleasures from them, and the forcing their own selves.

And a reason for the washing for the Eid and the Friday and other than that from the washings of what is in it a reverence of the servant of his Lord\textsuperscript{azwj}, and his facing the Benevolent, the Majestic, and seeking the Forgiveness for his sins, and for it to become for them a day of Eid, well-known for gatherings during it upon Zikr of Allah\textsuperscript{azwj} Mighty and Majestic, so the washing is Made to be in it as a reverence for that day, and a merit for it upon the rest of the days, and an increase in the optional (\textit{Salats}) and the worship, and for that to become a cleaning for him from the Friday to the Friday.

And a reason for washing the deceased is that he is washed because he is to be cleaned and disinfected from the dirt and his diseases, and whatever may have hit him from the types of his illnesses, because he has to meet the Angels and face the people of the Hereafter, so it is loved that when he returns to Allah\textsuperscript{azwj} and meets the clean people and they touch him and he touches them, that he should happen to be clean, disinfected, heading with it to Allah\textsuperscript{azwj} Mighty and Majestic, to seek with it and be interceded for him.

And another reason is that there would come out from him, from the seed from which he had been Created, being a sexual impurity, so he would become washed due to it.
And a reason for the washings from washing him or touching him, apparently is for what hit him from the showering the deceased, because the deceased, when the soul comes out from him, there would remain most of the diseases from him, therefore, due to that, he would be cleaned from it and he (the washer) would (also) clean.

And a reason for the Wudu which from its sake became the washing of the face and the two forearms, and wiping of the head and the two legs, it is for his standing in front of Allah azwj Mighty and Majestic, and his facing Him azwj with his apparent limbs, and his meeting with these, the Honourable Recorders (Angels).

The face is washed for the Sajdahs and the humbleness; and the two hands are washed for turning them and desiring with them and beseeching; and the wiping of the head and the two feet is because these are apparent, uncovered, he faces with these in theirs states, and there isn’t the humbleness in these two and the beseeching what is in the face and the two forearms.

And a reason for the Zakat is from a sake of the subsistence of the poor ones and protecting the wealth of the rich ones, because Allah azwj Blessed and Exalted Encumbered the healthy people of the standing (in Salat) with a concern of the people of sincerity and the Trials, just as Allah azwj Mighty and Majestic Said: You will be Tested regarding your wealth [3:186], with the extraction of the Zakat, and your selves [3:186], with settling the self upon the patience.

Along with what is in that from the giving of thanks for the Favours of Allah azwj Mighty and Majestic, and the coveting for the increase; along with what is in it from the Mercy and the Kindness for the weak people, and the Kindness upon the poor people, and the urging for them upon consolation and the strengthening the poor ones and the assistance for them.
upon the matter of the Religion, and they are a preaching for the rich people and a lesson for them to point upon poverty of the Hereafter with them.

And what is for them from the urging regarding that upon the thanks for Allah\textsuperscript{azwj} Mighty and Majestic of what He\textsuperscript{azwj} Granted them and Gave them, and the supplication, and the beseeching, and the fear from becoming like them in many of the matter from paying the Zakat, and the charities, and helping the relatives, and the affection of the good deeds.

And a reason for the Hajj is the delegation to Allah\textsuperscript{azwj} Mighty and Majestic, and seeking the increase, and the exit from all what is acknowledge, and for him to become repentant from what has passed, resuming afresh what is in the future, and what is therein from the extraction of the wealth, and tiredness of the bodies and his precaution from the desires and the pleasures, and the drawing closer to Allah\textsuperscript{azwj} Mighty and Majestic with the worship, and the humbleness and the servility and the humbleness, facing the heat and the cold and the fear and the security, always persisting in that.

And what is in that for the entirety of the people from the benefits, and the desire and the feat to Allah\textsuperscript{azwj} Mighty and Majestic, and from it is leaving the harshness of the heart and audacity of the self, and forgetting the Zikr, and cutting off the hopes and the wishes, and renewal of the rights, and cautioning the self from the corruption, and benefit the ones in the east of the earth and its west, and ones in the land and the sea, from the one who has performed Hajj and one who has not performed Hajj, and ones who trades and imports, and sells and buys, and a wage earner, and poor ones, and fulfilling the needs of the people of the outskirts and places where it is possible for them to gather in it, and for them to be witnessing the benefits for them.

And a reason for Obligating the Hajj for one time is because Allah\textsuperscript{azwj} Mighty and Majestic Placed the Obligation upon the lowest of the people in strength. So, from those Obligations
is the one Obligatory Hajj, then the people of strength can desire in accordance to their strength.

And a reason from placing the House (Kabah) in the middle of the earth is that it is the place which from beneath it the ground was spread out, and every wind blowing in the world, so it comes out from beneath the Al Shamy corner (of the Kabah), and it is the first spot placed in the earth, because it is the middle, for the Obligation to be the same for the people of the east and the west regarding that.

And Makkah is named as ‘Makkah’ because the people were dwelling (Makeen) therein, and it would be said for the one who headed for it, ‘He has ‘Maka’’, and these are the Words of Allahazwj Mighty and Majestic: And what was their Salat by the House except for whistling and clapping of the hands [8:35] – so Al Maka’a is the whistling, and Al Tasdiya is clapping of the hands.

And a reason for the Tawaaf of the House (Kabah) is that Allahazwj Mighty and Majestic Said to the Angels: And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief there and shed the blood [2:30]. They responded this answer upon Allahazwj Mighty and Majestic. Then, they regretted, and they attached themselves with the Throne and sought Forgiveness.

Allahazwj Mighty and Majestic Loved that Heazwj be worshipped with the likes of that servant, so Heazwj Placed in the fourth sky a House parallel to the Throne named as Al-Ziraah. Then Heazwj Placed in the sky of the earth a House called Al Mamour parallel to Al-Ziraah. Then Heazwj Placed this House parallel to Bayt Al-Mamour. Then Heazwj Commanded Adamas to perform Tawaaf with it and repent to Allahazwj Mighty and Majestic. Thus, that flowed in hisas children up to the Day of Judgment.

And a reason from the race of the House (Kabah) that is Allahazwj Mighty and Majestic: And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief there and shed the blood [2:30]. They responded this answer upon Allahazwj Mighty and Majestic. Then, they regretted, and they attached themselves with the Throne and sought Forgiveness.

Allahazwj Mighty and Majestic Loved that Heazwj be worshipped with the likes of that servant, so Heazwj Placed in the fourth sky a House parallel to the Throne named as Al-Ziraah. Then Heazwj Placed in the sky of the earth a House called Al Mamour parallel to Al-Ziraah. Then Heazwj Placed this House parallel to Bayt Al-Mamour. Then Heazwj Commanded Adamas to perform Tawaaf with it and repent to Allahazwj Mighty and Majestic. Thus, that flowed in hisas children up to the Day of Judgment.
And a reason for killing the (Black) Stone is that when Allah\textsuperscript{azwj} Blessed and Exalted Took a Covenant of the children of Adam\textsuperscript{as}, the Stone swallowed it. From them the people were Encumbered to agree that Covenant, and from then it is to be said at the Stone: ‘My entrustment, I have fulfilled it, and my Covenant I have agreed to it for you to testify for me with the loyalty’.

And from it are the words of Salman\textsuperscript{ra}, ‘The Stone would come on the Day of Judgment like (mount) Abu Qubays, having a tongue for it and two lips testifying for the one who is loyal with the loyalty.

ومنه قول Salman رحمه الله: ليجيئن الحجر يوم القيامة مثل أبي قبيس له لسان وشفتان يشهد لمن وافاه بالموافقة.

And a reason for the Fast is to make recognise the hunger and the thirst. The servant would become humbled, servile, Recompensed, Reckoned, patient, and that would happen to be an evidence for him upon the difficulties of the Hereafter along with whatever is in it from the breaking away from the desires for him, being a preaching for him in the immediate time, pointing upon the future for him to know the difficulties that reach the poor and the needy people in the world and the Hereafter.

وعلة الصوم لعرفان مس الجو والعطش ليكون العبد ذليلا مستكينا مأجورا محتسبا صابرا، ويكون ذلك دليلا له على شدائد الآخرة مع ما فيه من الانكسار له عن الشهوات، واعظا له في العاجل، دليلا على الآجل ليعلم شدة مبلغ ذلك من أهل الفقر والمسكنة في الدنيا والآخرة.

And He\textsuperscript{azwj} Prohibited killing the soul for a reason of the corruption of the people in its legalisation if it had been permissible, and their annihilation and corruption of the planning.

وحرم قتل النفس لعلة فساد الخلق في تحليله لو أحل وفانيته وفساد التدبير

And Allah\textsuperscript{azwj} Mighty and Majestic Prohibited the disloyalty with the parents due to what is in it the exit from the dignity of obeying Allah\textsuperscript{azwj} Mighty and Majestic, and the dignity of the
parents, and shunning the ungratefulness of the Bounties, and invalidation of the thanks
and what it calls from that to the scarcity of the lineages and its termination, due to what is
in the disloyalty from the scarcity of the dignity to the parents and recognition of their
rights, and cutting off of relationships, and the abstention from the parents in the child, and
neglecting the nurturing for a reason of the child leaving being righteous to them.

And He azwj Prohibited the adultery due to what is therein from the corruption from killing
of the soul, and disappearance of the lineages, and neglect of the upbringing of the children,
and spoiling of the inheritances and what resembles that from the aspects of the corruption.

And He azwj Prohibited consuming the wealth of the orphan unjustly for many reasons from
the aspects of the corruption. The first of that is that when the human being consumes the
wealth of the orphan, so he has assisted upon killing him when the orphan is not self-
sufficient, nor carrying himself, nor knowing with his state, nor is there for him anyone
standing upon his and sufficing him like a standing of the parent. Thus, it is as if he has killed
him and made him come to the poverty and the destitution.

Along with what Allah azwj the Exalted Scared and Made from the Punishment in His azwj
Words, Mighty and Majestic: And let those fear who, should they leave behind them
weakly offspring, would fear upon them, so let them be fearing Allah [4:9], and like the
words of Abu Ja’far asws: ‘Allah azwj has Threatened two Punishments upon every consumer of
the wealth of the orphans – a punishment in the world and a Punishment in the Hereafter’.

Thus, in the prohibition of the (consuming) the wealth of the orphans is the self-sufficiency
of the orphan, and his independence with himself, and the safety for the future if it hits him
what hits him, due to what Allah azwj the Exalted Threatened from the Punishment regarding
it. Along with that is in that from the orphan seeking his revenge when he grows up, and the
occurrence of the ugliness, and the enmity, and the hatred until they both die.
And Allah the Exalted Prohibited the fleeing from the army due to what is in it from the weakness regarding the Religion, and the taking it lightly with the Rasools, and the just Imams, and neglecting helping them against the enemies.

And the Punishment for them upon the denial of what they had been called to from the acknowledgment with the Lordship and manifesting the justice and leaving the tyranny and avoidance of the corruption, due to what is in that from the audacity of the enemies upon the Muslims, and what would take place in that from the captivity and the killing, and invalidation of the Religion of Allah Mighty and Majestic, and other such from the corruptions.

And He Prohibited the Arabisation after the Hijra for the returning from the Religion, and leaving the preaching’s of the Prophets and the Divine Authorities, and what is in that from the corruption, and invalidation of the right of everyone with a right, not for a reason of the Bedouin settlements. And similar to that, if the man recognised the Religion perfectly, it would not be allowed for him, settlements of the ignorant people, and the fear upon it, because he would not be safe from him a neglect of the knowledge and the entering along with the ignorant people and the persistence in that.

And He Prohibited what is rightful with for other than Allah Mighty and Majestic, for what which is more Obligatory for Allah Mighty and Majestic upon His creatures, from the acceptance with Him, and Mention of His Name upon the Permissible slaughters, and lest they equate between what is offered with to Him and what is made as an act of worship to the Satan and the idols.

Because in the Naming of Allah Mighty and Majestic, there is the acceptance with His Lordship and His Tawheed, and whatever is permissible for other than Allah from the
Shirk with Him⁴ azwj and the drawing closer with it to something else. The Zikr of Allah⁴ azwj and His⁴ azwj Mention happening upon the slaughter is a differentiation between what Allah⁴ azwj Permitted and what Allah⁴ azwj Prohibited.

And He⁴ azwj Prohibited (consumption of) the predatory birds and the wild animals all of them due to their eating from the carcasses and flesh of the humans and the faeces and what resembles that. So, Allah⁴ azwj Mighty and Majestic Made an evidence of what is Permissible from the animals and the bird and what is Prohibited just as my⁴ asws father⁴ asws said: ‘Everyone with canines from the predators and with a claw from the birds, is Prohibited, and all what from the birds having a gizzard, so it is Permissible.

And another reason differentiating between what is Permissible from the bird and what is Prohibited are his⁴ asws words: ‘Eat what beats (its wings), and do not eat what spreads (its wings)’.

And He⁴ azwj Prohibited the rabbit because it is at the status of the cat, and for it are fangs like the fangs of the cat and predatory animals, so it flows their flows, along with it’s dirtiness within itself, and what would happen from it from the blood just as it happens from the women, because it is morphed.

And a reason for the Prohibition of the interest (usury), rather Allah⁴ azwj Prohibited from it due to what is in it from the corruption of the wealth, because the human being, when they take the Dirham with (lending) two Dirhams, the price of the one Dirham would be two Dirhams, and the price of the other would be invalidated, so the selling of the interest and buying it would depreciate upon every state upon the buyer and upon the seller.

So, Allah⁴ azwj Mighty and Majestic Banned the interest for a reason of the corruption of the wealth just as He⁴ azwj Banned upon the foolish that his wealth be handed over to him, due to
what is feated upon him from his spoiling until a rightful guidance is felt from him. Thus, it was for this reason Allah⁷azwj⁷ Prohibited the interest and selling (gaining) the dirham with (lending) two Dirhams, hand by hand.

And a reason for the Prohibition of the interest after the explanation is due to what is in it from the taking lightly with the Prohibition by the prohibited one, and it is a major sin after the explanation and the Prohibition of Allah⁷azwj⁷ of it, and that would not happen to be from him except as a taking lightly by the prohibited one of the Prohibition, and that taking lightly is an entry into the Kūfr.

And a reason of the Prohibition of the interest by the forgetfulness is lest the good is done away with, and the wealth is damaged, and the people’s desire regarding the profits, and their neglecting the Obligations, and lending from the doing of goodness, and for what in that is from the corruption and the injustice and annihilation of the wealth.

And He⁷azwj⁷ Prohibited the swine because of its distortion. Allah⁷azwj⁷ Mighty and Majestic Made it a preaching for the people and a lesson and a scare and evidence upon what He⁷azwj⁷ has Morphed upon His⁷azwj⁷ creatures, and because its food intake is rubbish, and the rubbish is with a lot of illnesses.

And like that, He⁷azwj⁷ Prohibited the monkey because it is morphed like the swine, and Made a preaching and a lesson for the people and an evidence upon what is morphed upon His⁷azwj⁷ creatures and its image, and Made something from the human beings to be in it to point upon that it is from the people He⁷azwj⁷ has been Wrathful upon.

And (eating) the dead is prohibited due to what is in it from the spoiling of the bodies and the illnesses, and due to what Allah⁷azwj⁷ Mighty and Majestic Wants to Make the Naming as a cause for the Permissibility and a differentiation between the Permissible and the Prohibited.
And Allah azwj Mighty and Majestic Prohibited (drinking) the blood like the Prohibition of (eating) the dead, due to what is in it from the spoiling of the bodies, and because it inherits the yellow water, and mouth vapour (breath odour), and stinky wind, and evil morals, and inherits the harshness for the heart, and scarcity of the kindness and the mercy, until he is not safe that he might kill his child and his parent and his companion.

وحرم الطحال لما فيه من الدم، ولان علته وعلة الدم والميتة واحدة، لانه جزري مجراها في الفساد.

And He azwj Prohibited (eating) the spleen due to what is in it from the blood, and because its reason and reason of the blood and the dead are one, because its flow flows in the corruption.

وعلة زواج الرجل أربع نسوة وتحريم أن تتزوج المرأة أكثر من واحد لان الرجل إذا تزوج أربع نسوة كان الولد منسوبا إليه، وأمأرا لكان لها زوجان أو أكثر من ذلك لم يعرف الولد من هو، إذ هم مشتركون في نكاحها، وفي ذلك فساد الانساب والمواريث والمعرف.

And a reason for the man (being able to) marry four women and a Prohibition on the woman marrying more than one is because the man, when he marries four women, the child would be attributed to him, and if the woman were to have two husbands for her or more than that, it would not be know who the child was for, and they would be associates in her marriage, and in that would be corruption of the lineages and the inheritances and the recognition.

وعلة تزويج العبد الشنود الاربع نسوة لا أكثر منه لأن تزوج المرأة أكثر من واحد لا ينفع هذا بعد أن زوج الرجال إذا تزوج أربع نسوة كان الولد منسوبا إليه، وأمأرا لكان له زوجان أو أكثر من ذلك لم يعرف الولد ممن هو، إذ هم مشتركون في نكاحها، وفي ذلك فساد الانساب والمواريث والمعرف.

And a reason for the slave marrying two, not more than that is because he is half the free man regarding the divorce and the marriage. He does not own himself nor is there any wealth for him. But rather, he would be spent upon by his master, and that would happen
to be a differentiation between him and the free one, and he would be of less pre-occupation from serving his master.

And a reason for the divorce being three (times) is due to what is in it from the respite in what is between the one up to the three for desire to re-occur, or the anger to subside if there was any, and for that to be a scare and a discipline for the women and a rebuke for them from disobeying their husbands. So, the woman would be deserving of the separation and the irrevocable divorce due to her entering into what is not befitting from disobeying her husband.

And a reason for the Prohibition of the woman nine divorces so she would not be Permissible for him, ever, as a punishment, lest he plays around with the divorce, nor weaken the woman, and for he to become considering in his affairs, wakeful, learning a lesson, and it to become a despair for them both from the copulation after nine divorces.

And a reason for the divorce of the slave to be twice is because a divorce of the main is upon half, so it is Made to be two as a precaution to perfect the Obligation, and like that is the difference regarding the waiting period of the widow from her husband.

And a reason for neglecting a testimony of the woman in the divorce and the (sighting of) the crescent due to their weakness about the sighting and the experiences of the women regarding the divorce. Therefore, due to that, their testimonies are not allowed except in necessary places like a testimony of the midwife, and what is not allowed for the men that they should be looking at, like a necessary marriage testimony of the people of the Book when others cannot be found.
And in the Book of Allah azwj Mighty and Majestic: **two (men) from you possessing justice, or two other from others (non-Muslims) [5:106]**, being *Kafirs*, and like the testimony of the children upon the murder, when others cannot be found.

And the reason regarding the four testimonies (being required) regarding the adultery and two regarding the rest of the rights due to the severity of the legal penalty of the married man, because therein is the killing, so the testimonies have been Made to be double regarding it, harsh, due to what is in it from killing of a soul, and the doing away of the lineage of his chid and corrupting the inheritances.

And a reason for the Permissibility of the wealth of the child for his father without his permission, and that isn’t for the child because the child is gifted to his father in the Words of Allah azwj Mighty and Majestic: *He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49]*.

Along with that, he is takes in his service, small and big, and attributed to him, and the claimed to him due to the Words of Allah azwj Mighty and Majestic: *Assert them to their fathers, this is more equitable in the Presence of Allah. [33:5]*. And the words of the Prophet saww: 'You and your wealth are for your father'. And the mother isn’t like that. She cannot take from his wealth except by his permission, or by the permission of the father, because the father is seized with the expenditure of the son, and the woman is not seized with the expenditure of her son.

And the reason that the proof (onus) regarding the entirety of the right is upon the claimant, and the oath is upon the defendant except for the blood, because the defendant is fought and he isn’t able upon establishing the proof upon the rejection because it is unknown, and the proving regarding the blood came to be upon the defendant, and the swearing upon the claimant because it is a safeguard the Muslims have been safeguarded with, lest the blood of a Muslim person be invalidated, and for that to become a rebuke and
a prevention of the killer, due to the severity of establishing the proof against him, because the ones who testify upon that he did not do, are few'.

وأما علة القسامة أن جعلت خمسين رجلا فلا في ذلك من التعليظ والتشديد والاحتفاظ لولا يهدر دم امرئ مسلم.

And as for a reason of Al-Qasamah been Made to be fifty men, is due to what is in that from the harshness, and the emphasis, and the precaution, lest the blood of a Muslim person is (unlawfully) spilt.

وعلة قطع اليمين من السارق لانه يباشر الاشياء غالبا بيمينه وهي أفضل أعضائه " وأنفعها له فجعل قطعها نكالا وعبرة للخلق لولا يبتغوا أخذ الاموال من غير حلها، ولانه أكثر ما يباشر السرقة بيمينه.

And a reason for cutting the right hand from the thief is because he often proceeds with the things overcoming by his right hand, and it is the superior of his limbs, and most beneficial to him, so its cutting is Made to be an exemplary punishment and a lessor for the people, lest they seek to take the wealth from non-permissible means, and because most of the time the thief would precede with his right hand.

وحرم غصب الاموال وأخذها من غير حلها لما فيه من أنواع الفساد، والفساد محرم لما فيه من الفناء وغير ذلك من وجوه الفساد.

And usurpation of the wealth(s) and it’s taking from non-permissible means, there is a variety of the corruptions in it, and the corruption of the prohibited one to what is therein from the annihilation and other than that from the aspects of the corruption.

وحرم السرقة لما فيها من فساد الاموال وقتل الانفس لو كانت مباحة، ولما يأتي في التغاصب من القتل والتنازع والتحاسد، وما يدعو إلى ترك التجارات والصناعات في المكاسب، واتخاذ الاموال إذا كان الشئ المقتنى لا يكون أحد أحق به من أحد.

And the theft is Prohibited due to what is in it from the corruption of the wealth and killing of the soul even if it was legal, and due to what comes during the usurpation from the killing and the snatching and the envying, and what calls to leaving the trading and the manufacturing regarding the earnings, and the acquisition of the wealth when the thing being acquired was such that there was no one more rightful with it than anyone else.

وعلة ضرب الزاني على جسده بأشد الضرب لمباشرته الزنا واستلذاذ الجسم كله به فجعل الضرب عقوبة له وعبرة لغيره وهو أعظم الجنايات.

And a reason for striking the adulterer upon his body with a severe strike for his embarking of the adultery and pleasures of the whole body with it, so the strike is made to be a punishment for him and a lesson for others, and it is the most grievous of the crimes.
And a reason for the (false) accuser (of adultery) and the drinker of wine of eighty lashes is because in the (false) accusation is a negation of the child, and cutting off the lineage, and removal of the lineage; and similar to that is the drinker of the wine, hallucinating when he hallucinates, he fabricates, so the legal penalty of the fabricator is Obligated.

وعلة القتل بعد إقامة الحد في الثالثة على الزاني والزانية لاستخفافهما وقلة مبالاتهم بالضرب حتى كأنهما مطلق هما ذلك الشئ، وعلة أخرى أن المستخف بالله وبالحد كافر فوجب عليه القتل لدخوله في الكفر.

And a reason for the killing after establishing the legal penalty during the third (time) upon the adulterer and the adulteress due to them taking it lightly, and little of their care with the striking until it is as if that is an absolute thing for them. And another reason is one taking lightly with Allah azwj and with the legal penalties is a Kafir, so the killing is Obligated due to his entry into the Kufr.

وعلة تحريم الذكران للذكور، والإناث للإناث لما ركب في الإناث، وما طبع عليه الذكور، وما في إتيان الذكور الذكور والإناث للإناث من انقطاع النسل وفساد التدبير وخراب الدنيا.

And reason for the Prohibition of the male to the male and the female to the female is due to what is instilled in the females, and what the males are natured upon, and due to what is in the males coming to the males and the females to the females, from the termination of the lineages and corruption of the planning and ruination of the world.

وأحل الله تعالى البقر والغنم والابل لكثرتها وإمكان وجودها، واحيل بقر الوحش وغيرها من أصناف ما يؤكل من الوحش المحللة لان غذائها غير مكره ولا محرم، ولا هي مضرة بعضها لبعض، ولا مضرة بالانسان، ولا في خلقها تشويه.

And Allah azwj Exalted Permitted the cow and the sheep and the camel due to their abundance and possibility of their being found, and Permissibility of the wild cow and other from the types what can be eaten from the Permissible animals is because their food intake is not abhorrent nor prohibited, nor are they harmful to each other, nor harmful for the people, nor are there any lustful desires in their creation.

وكرة أكل لحوم البغال والحمير الاهلية لحاجة الناس إلى ظهورها واستعمالها والحوف من قتلها، لا لقذر خلقها ولا قذر غذائها.

And it is abhorrent to eat the flesh of the mule and the domesticated donkey is for a need of the people to their backs and their utilisation and the fear from their being killed, not for the dirtiness of their creation nor of dirtiness of their food intake.
calls towards the corruption and the entry into what is not Permissible nor beautiful. And similar to that is what resembles the hair, except that which Allah\textsuperscript{azwj} Might and Majestic Said: ‘And the post-menopausal from the women, those who do not hope for marriage, there isn’t any blame upon them if they put off their clothes without displaying the ornaments. [24:60], i.e. without robes, so there is no problem with the looking at the hairs of the likes of these.

وعلة إعطاء النساء نصف ما يعطى الرجال من الميراث لأن المرأة إذا تزوجت أخذت والرجل يعطي فذل ذلك وفر على الرجال.

And a reason for giving the women half of what is given to the men from the inheritances is because the woman, when she marries, she takes and the man gives. Therefore, due to that it is fulfilled upon the men.

وعلة أخرى في إعطاء الذكور مثلث ما تعطى الأثري في عيال الذكور إن احتاج، وعلى أن يعولوا عليه نفقاتها. وليس على المرأة أن تعول الرجل ولا تأخذ من بقية إذا احتاج، فوفر الله تعالى على الرجال لذلك، وذلك قول الله عزوجل: ” الرجال قوا وعلى النساء فضل الله بعضهم على بعض ومتى أنفقوا من أمواتهم ".

And another reason in giving the male double of what is given to the females in the dependants of the male if needed, and upon him is that he supports her and upon him is her expenditure. And it isn’t upon the woman that she supports the man, nor be seized with his expenditure when needed. Thus, Allah\textsuperscript{azwj} the Exalted Fulfilled upon the men due to that, and these are the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Men are guardians of the women due to what Allah has Made some of them to excel others and because they are spending from their wealth. [4:34].

وعلة المرأة أنها لا ترث من العقار شيئا إلا قيمة الطوب والنقض لأن العقار لا يمكن تغييره وقلبه، والمرأة جزوز أن ينقطع ما بينها وبينه من العصمة ويجوز تغييره وتبديلها، وليس الولد والوالد كذلك، لأنه لا يمكن التفصيل منهما، والمرأة يمكن الاستبدال بها، فما جزوز أن يجي ويذهب كان ميراثه فيما جزوز تبديله وتغييره إذ أشبهه وكان الثابت المقيم على حاله لم كان مثله في الثبات والقيام.

And a reason for the woman that she does not inherit anything from the real estate except price of the bricks and mortar, because the real estate is not possible to change it and turn it, and the woman is allowed to terminate from the marriage what is between him and her, and it is allowed, her changing and her replacement, and it isn’t like that for the son and the father, because the distinction is not possible from them, and woman, it is possible the replacement with her. Thus, it is not allowed that it comes and goes what was his inheritance, if what is allowed its replacement and its changing, when it resembles it, and it was affirmed, staying upon its state for the one who was like it, in the affirmation and the standing’’.

\footnote{109 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 24 H 2}
Ibn al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan who said,

‘I heard Abu Al-Hassan Ali Bin Musa Bin Ja’far saying: ‘Allah Prohibited the wine due to what is therein from the corruption, and from it changing the intellects of its drinker, and it carrying them upon the denial of Allah Mighty and Majestic, and the calumny (slander) upon Him and upon His Rasools and the rest of what could happen from them from the corruption and the killing, and the slander, and the adultery, and scarcity of the shunning from something from the Prohibition.

So, with that, we judged upon every intoxication from the drinks that it is Prohibited, illicit, because there would come from its consequences what would come from the consequences of the wine, therefore he should keep aside, one who believes in Allah and the Last Day, and he should be in our Wilayah, and he is arrogating, every drinker of intoxicant, for there is no bond between us and its drinker’.

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\(^{110}\) Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 24 H 3
(الفصل الثالث) * (في نوادر العلل ومتفرقاتها) *

THE THIRD DETAIL REGARDING THE MISCELLANEOUS REASONS AND THE DIFFERENT MATTERS

1 - Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Ismail Bin Mihran, from Ahmad Bin Muhammad Bin Jabir,

‘From (Syeda) Zaynab asws daughter asws of Ali asws having said: ‘(Syeda) Fatima asws said in her asws sermon regarding the significance of Fadak: ‘For Allah azwj, among you all is a Covenant Submitted to you, and there remains its successor upon you. The Book of Allah azwj, its insight is clear, and yes, it uncovers its secrets, and its apparent is flashing proof, continuing for the nation to be listening to it, and guiding its followers to the (Divine) Pleasure, and leading it’s adheres to the salvation.

In it are explanatory enlightening Arguments of Allah azwj, and its Prohibition are the Prohibited, and its merits are registered, and its sentence is sufficient, and its allowance is the Gifted, and its Laws are Prescribed, and its explanations are the clear.

So, He azwj Obligated the Eman as a cleanser from the Shirk, and the Salat as a drain from the arrogance, and the Zakat as an increase in the sustenance, and the Fasts an affirmation of the sincerity, and the Hajj as a support for the Religion, and the justice as a withholding for the hearts, and the obedience as a system for the nation, and the Imamate for stopping the separations, and the Jihad as an honour for Al-Islam, and the patience as an assistance upon the Answer (from Allah azwj), and the enjoining of the good in the interest of the public.

And kindness with the parents as a protection from the anger, and helping the relatives as a development of the numbers, and the retaliation as a saving of the bloods, and the loyalty
(fulfilment) of the vows is an exposure to the Forgiveness, and fulfilment of the measures and the weights as a changing of the cheating, and shunning the slandering the married woman as a veil from the Curse, and shunning the theft as a response to the chastity.

And shunning the consumption of the wealth of the orphans as a rescuer from the injustice, and the justice in the Ordinances is cordiality for the citizens, and Allah azwj Mighty and Majestic Prohibited the Shirk for purity of the Lordship. Therefore, fear Allah azwj as is His azwj Right to be in what He azwj has Commanded you with, and refrain from what He azwj has Prohibited you from”.

Ali Bin Hatim, from Ahmad bin Ali Al Abdy, from Al hassan Bin Ibrahim Al Hashimy, from Is’haq Bin Ibrahim Al Dayr, from Abdul Waraq Bin Hatim, from Ma’mar Bin Qatada, from Anas Bin Malik who said,

‘Jibraeel as came to me saww and said to me saww: ‘O Ahmad saww! Al-Islam is of ten parts, and he has lost, one who has no share for him in these – The first of it is the testimony that there is no god except Allah azwj and it is the phrase (spoken); and the second is the Salat and it is the cleansing; and the third is Zakat and it is Al-Fitra; and the fourth is the Fast and it is the shield; and the fifth is the Hajj and it is the Law; and the sixth is the Jihad and it is the honour; and the seventh is the enjoining with the goodness and it is the loyalty; and the eighth is the forbidding from the evil and it is the argument; and the night is the congregation and it is the affinity; and the tenth is the obedience and it is the protection’.

He (Anas Bin Malik) said, ‘He saww said: ‘Jibraeel as came to me saww (and said): ‘An example of this Religion is like an example of an affirmed tree – the Eman is its root, and the Salat is its veins, and the Zakat it is waters, and the Fast is its foliage, and good manners are its leaves, and the refraining from the Prohibitions are its fruits. The tree is not perfect except with fruits, like that the Eman is not perfect except with the refrainment from the Prohibitions’.”

111 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 1
112 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 2
3 - ع: أبي وابن الوليد، عن سعد، عن إبراهيم بن هاشم، عن ابن أبي عمري، عن جميل، عن أبي عبد الله عليه السلام أنه سأل عن شيء من الجحل والحرام فقال: إنه لم يجعل شيء إلا لشيء.

My father, and Ibn al Waleed, from Sa'ad, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah asws’ having been asked about something from the Permissible(s) and the Prohibition, and he asws said: ‘Nothing has been Made to be except for a thing (reason)’. 113

4 - ش: عن علي بن أبي حمزة قال: سمعت أبا عبد الله عليه السلام يقال: قال رسول الله صلى الله عليه وآله: ما من أحد أغير من الله تبارك وتعالى، ومن أغير ممن حرم الفواحش ما ظهر منها وما بطن؟.

From Ali Bin Abu Hamza who said,

‘I heard Abu Abdullah asws saying: ‘Rasool-Allah saww said: ‘There is no one more honourable than Allah azwj Blesse and Exalted, and who can be more honourable than the One azwj Who Prohibited the immoralities, whatever is apparent from these and whatever is hidden?’’. 114

5 - محج، قب: قال أمير المؤمنين عليه السلام: فرض الله تعالى الإيمان تطهيرا من الشرك والصلاة تنزيها عن الكبر، والزكاة تسبيبا للرزق، والصيام ابتلاءا لاخلاص المحق، والحج تقوية للدين، والجهاد عزا للاسلام، والامر بالمعروف مصلحة للعوام، والنهي عن المنكر ردعا للسفهاء، وصلة الارحام منماة للعدد، والقصاص حقنا للدماء،

Nahj (Balagah) –

‘Amir Al-Momineen asws said: ‘Allah azwj the Exalted Obligated the Eman as a cleansing from the Shirk, and the Salat as a drain from the arrogance, and the Zakat as a cause for the sustenance, and the fasts as a Trial for the sincerity of the people, and the Hajj as a strengthening for the Religion, and the Jihad as an honour for Al-Islam, and the enjoining of the good for the interests of the public, and the forbidding from the evil as a deterrent for the foolish ones, and helping the relatives as a development for the numbers, and retaliation as a saving of the bloods,

وإقامة الحدود إعظاما للمحارم، وترك شرب الخمر تكثيرا النسل، والشهادات استظهارا على المجادلة، والذناب تشريفا للصدق، والسلم أمانا من المخاوف، والامامة نظاما للامة والطاعة تعظيما للسلطان.

and establishment of the legal penalties as a reverence for the Prohibitions, and leaving the drinking of wine as a protection for the intellect, and shunning of the theft as a positive for the chastity, and leaving the adultery as an attribution for the lineages, and leaving the sodomy for multiply the lineages, and the testimonies as furnishing proof upon the contenders, and leaving the lies as ennoblement for the truthfulness, and the peace as a

113 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 3
114 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 4
security from the fear, and the Imamate as a system for the community, and the obedience as a reverence for the ruling authority’.  

From what Al-Reza asws answered in the presence of Al-Mamoun to Sabah Bin Nasr Al-Hindy, and Imran Al-Saby of their questions. Imran said, ‘Is the eye a vehicle of light or does the soul see the things from its own looking?’

He asws said: ‘The eye is a piece of fat, and it is the white and the black, and the looking is for the soul, it’s evidence is, you look into it and you will see your face in its middle, and the human being cannot see his own face except in water or a mirror and what resembles that’.

Sabah said, ‘So, when the eye is blinded, how come the soul remains standing the looking is gone?’ He asws said: ‘Like the sun emerging overwhelms the darkness’.

They both said, ‘Where does the soul go?’ He asws said: ‘Where does the illumination from the crack in the house go when the crack is sealed?’ He said, ‘Clarify that for me’. He asws said: ‘The soul is settled in the brain, and its rays are a network inside the body at the status of the sun, its orbit is in the sky and its rays are extended upon the earth. So, when the orbiting is absent, then there is no sun, and when the head is cut off, so there is no soul’.

They said, ‘So what is the matter that the man has a beard besides the woman?’ He asws said: ‘Allah azwj Adorned the men with the beard, and Made it as a distinction pointing with it upon the men from the women’.

115 Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 5
He said, ‘So, what is the matter with the man when the man is effeminate and the woman when she was manly?’

قال عليه السلام: علة ذلك أن المرأة إذا حملت وصار الغلام منها في الرحم موضع الجارية كان مؤنثا، وإذا صارت الجارية موضع الغلام كانت مذكرة، وذلك أن موضع الغلام في الرحم مما يلي ميامنها، والجارية مما يلي مياسرها.

He\textit{asws} said: ‘A reason of that is that the woman, when she is pregnant and the body comes to be from her in the womb in place of the girl, he would be effeminate, and when the girl comes to be in place of the boy, she would be manly, and that is because the place of the boy in the woman is from what follows from its right, and the girl is from what follows its left.

وربما ولدت المرأة ولدين في بطن واحد فإن عظم ثدياها جميعا تحمل توأمين، وإن عظم أحد لديهما كان ذلك دليل على أنها تلد واحدا إلا أنه إذا كان الثدي الأيمن أعظم كان المولود ذكرا، وإذا كان الأيسر أعظم كان المولود أنثى، وإذا كانت حاملا فضمر ثديها الأيمن فإنها تسقط غلاما، وإذا ضمر ثديها الأيسر فإنها تسقط أنثى، وإذا ضما جميعا تسقطهما جميعا.

And sometimes the woman gives birth to two children in one belly (pregnancy). So, if both her breasts are large she would carry safely, and it one of her breasts was large that would be evidence upon that she would give birth to one, except if it was the right breast being larger, her new-born would be male, and it was the left one larger, her new-born would be a girl, and when her right breast thins out, a boy would be miscarried, and when her left breast thins out, a female would be miscarried, and when both thin out together, both of them would be miscarried’.

قالا: من أي شئ الطول والقصر في الإنسان ؟ فقال: من قبل النطفة إذا خرجت من الذكر فاستدارت جاء القصر، وإن استطالت جاء الطول.

They said, ‘From which thing is the tallness and the shortness in the human being?’ He\textit{asws} said: ‘From a direction of the seed when it comes out from the male and it turns around, the shortness would come to be, and if it prolongs, the tallness would come to be’.

قال صباح: ما أصل الماء ؟ قال عليه السلام: أصل الماء خشية الله، بعضه من السماء و يسلكه في الارض ينابيع، وبعضه ماء عليه الارضون، وأصله واحد عذب فرات.

Sabah said, ‘What is the origin of the water?’ He\textit{asws} said: ‘The origin of the water is fear of Allah\textit{azwj}. Some of it is from the sky and travels in the earth as springs, and some of it, the earth is upon it (underground), and its origin is one, sweet, fresh’.

قال صباح: كيف منها عيون نفط وكبريت وقاروملح وأشباه ذلك ؟ قال: غيره الجوهر وانقلبت كانقلاب العصير را، وكما انقلبت الخمر فصارت خلا، وكما يخرج من بين فرث ودم لبنا خالصا.

He said, ‘Then how come from these are springs of oil, and sulphur, and bitumen, and salt and resembling that?’ He\textit{asws} said: ‘The essence changes it and it transforms like the
transformation of the juice into wine, and just as the wine transforms and becomes vinegar, and just as from between faeces and blood, pure milk comes out’.

قال: فمن أين أخرجت أنواع الجوهر؟ قال: انقلب منها كانقلب الطنقة علقة ثم ضبط ثم خلقة مجتمعة بنية على المضادات الأربعة.

He said, ‘From where do the variety of essences come out?’ He\textsuperscript{asws} said: ‘They get transformed from these like the transformation of the seed into a clot, then (into a) lump, then (into) a collectively built body upon the four antibodies.

قال عمران: إذا كانت الأرض خلقت من الماء والملاء بارد رطب فكيف صارت الأرض باردة يابسة? قال: سلبت النداوة فصارت يابسة.

Imran said, ‘When the earth was Created from the water, and the water is cold, wet, then how come the earth cooled as dry?’ He\textsuperscript{asws} said: ‘The moisture was withdrawn so it became dry’.

قال: الحر أنفع أم البرد؟ قال: بل الحر أنفع من البرد، لأن الحر من حر الحياة والبرد من برد الموت وكذلك السموم القاتلة الحر منهما أسلم وأقل ضرراً من السموم الباردة.

He said, ‘Is the heat more beneficial or the cold?’ He\textsuperscript{asws} said: ‘But, the heat is more beneficial than the cold, because the heat is from the heat of life, and the cold is from the coldness of the death, and similar to that are the killer poisons, the hot ones from these are safer and less harmful than the cold poisons.

وسأله عن علة الصلاة فقال: طاعة أمرهم بها، وشريعة حملهم عليها، وفي الصلاة توقير له وتبجيل وخضوع من العبد إذا سجد، والإقرار بأن فوقه ربا يعبده ويسجد له.

And they both asked him\textsuperscript{asws} about the reason for the \textit{Salat}, so he\textsuperscript{asws} said: ‘And (act of) obedience they have been Commanded with, and a Law carrying them upon it. And in the \textit{Salat}, there is dignity to Him\textsuperscript{azwj} and a reverence, and humbleness from the servant when he does \textit{Sajdah}, and the acceptance with that above him there is a Lord\textsuperscript{azwj} he is worshipping and doing \textit{Sajdah} to.

وسأله عن الصوم فقال عليه السلام: امتحنهم بضرب من الطاعة كيما ينالوا بها عنده الدرجات ليعرفهم فضل ما أنعم عليهم من لذة الماء وطيب الخبز، وإذا عطشوا يوم صومهم ذكروا يوم العطش الأكبر في الآخرة وزادهم ذلك رغبة في الطاعة.

And they asked him about the Fasts, so he\textsuperscript{asws} said: ‘Their examination with a variety from the (acts of) obedience in order to attain with it the ranks in His\textsuperscript{azwj} Presence for Him\textsuperscript{azwj} to Make them recognise the merits of what He\textsuperscript{azwj} has Favoured upon them, from the pleasures of (drinking) the water and (eating) the good bread. And when they are thirsty on the day of their Fasts, they would remember the thirst of the Great Day in the Hereafter, and that would increase them in desire regarding the obedience’.
وسأله لم حرم الزنا؟ قال: لما فيه من الفساد، وذهاب المواريث، وانقطاع الانساب، لا تعلم المرأة في الزنا من أحليلها؟ ولا الوليد يعلم من أبوه؟ ولا أرحام موصولة، ولا قرابة معروفة.

And they asked him, ‘Why is the adultery Prohibited?’ He\textsuperscript{asws} said: ‘Due to that is from the corruption, and the doing away of the inheritances, and the termination of the lineages. The woman in the adultery would not know who impregnated her, nor the new-born know who his father his, nor would the womb relationships be connected, nor would the relatives be recognised.’\textsuperscript{116}

7 - بن: فضالة، عن أبي، عن يزيد بن أبي رحيمة، عن أبي عبيدة، عن سلمان قال: بينا أنا جالس عند رسول الله صلى الله عليه وسلم فقال رجل: يا رسل الله صلى الله عليه وسلم: إن رسول الله صلى الله عليه وسلم如果你想看看他的面容怎样，你就会知道了。

Fazalat, from Aban, from Ziyad Bin Abu Raja’a, from Abu Ubeyda, from Abu Sakheela,

‘From Salman\textsuperscript{ra} who said, ‘While I\textsuperscript{ra} was seated in the presence of Rasool-Allah\textsuperscript{saww} when a man headed towards him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! The slaves. So, Rasool-Allah\textsuperscript{saww} said: ‘A Trial with you and a Trial with him for Allah\textsuperscript{azwj} Mighty and Majestic to See how thankful you are, and to See how patient he is’.’\textsuperscript{117}

8 - بن: ابن أبي عمير، عن منصور بن يونس، عن الصلت، عن أحمدهما عليهما السلام قال: إن الله تبارك وتعالى يقول: إن من عبادي من يسألني الشئ من طاعتي لاحبه فأصرف ذلك عنه لكي لا يعجبه عمله.

Ibn Abu Umeyr, from Mansour Bin Yunus, from al Sumaly,

‘From one of the two (5\textsuperscript{th} - 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted is Saying: “From My\textsuperscript{azwj} servants is one who asks Me\textsuperscript{azwj} for the thing something while in My\textsuperscript{azwj} obedience,\textsuperscript{azwj} Love (to Give it), but\textsuperscript{azwj} Turn that away from him so that he would not be astounded (amazed) with his deed’.’\textsuperscript{118}

9 - ما: جماعة، عن أبي المفضل، عن عبيد الله بن الحسن بن إبراهيم، عن علي بن عبد الله بن الحسن بن علي بن الحسن، عن علي بن المقتزم بن الحسن بن زيد، عن أبيه، عن جده الحسن، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وسلم: لولا أن الذنب خير للمؤمن من العجب ما خلى الله عزوجل بين عبده المؤمن وبين ذنب أبدا.

A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Bin Ibrahim, from Ali Bin Abdullah Bin Al Husayn Bin Ali Bin Al Qasim Bin Al Husayn Bin Zayd, from his father, from his grandfather Al Husayn,
‘From Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Had the sin not been better for the Momin than the self-conceitedness, Allah\textsuperscript{azwj} Mighty and Majestic would not have Left His\textsuperscript{azwj} Momin servant alone with a sin, ever!’’\textsuperscript{119}

Nahj (Al Balagah) –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Glorious Placed the Rewards upon His\textsuperscript{azwj} obedience and the Punishment upon His\textsuperscript{azwj} disobedience, as an increase for His\textsuperscript{azwj} servants of His\textsuperscript{azwj} Scourge (Torment), and as an ushering for them to the Paradise’’.\textsuperscript{120}

And he\textsuperscript{asws} said during the poisoning (by the sword): ‘And every time the Trial and the Test was greater, the Rewards and the Recompense would be more plentiful. Do you not see that Allah\textsuperscript{azwj} the Glorious Tested the former ones from the time of Adam\textsuperscript{as} up to the latter ones from this world with stones (idols) neither harming nor benefitting, nor seeing, nor hearing?

So, He\textsuperscript{azwj} Made His\textsuperscript{azwj} Sacred House which He\textsuperscript{azwj} had Made as a standing for the people, the He\textsuperscript{azwj} Placed it in the most difficult place of the earth as a rock, and least of elevation in the world of rain’ – up to his\textsuperscript{asws} words: ‘But Allah\textsuperscript{azwj} Tests His\textsuperscript{azwj} servants by a variety of the difficulties, and enslaves them with types of fighters, and Tries them with a variety of the abhorrence(s), as an extraction of the arrogance from their hearts, and setting of the humbleness within themselves, and to Make that as open doors to His\textsuperscript{azwj} Grace, and causes easing to His\textsuperscript{azwj} Pardon.

So, Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj}! the rebellion in the immediate (term) and the consequences of the injustice and the evil Punishment of the arrogance’ – up to his\textsuperscript{asws} words: ‘And of that is

\textsuperscript{119} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 9
\textsuperscript{120} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 10
what Allah\textsuperscript{azwj} Protects His\textsuperscript{azwj} Momineen servants with the \textit{Salats}, and the Zakats, and struggles of the Fasts during the Obligatory days as a calmness of their body parts and a fearing of their sights, and humbleness for themselves, and a lightness for their hearts, and a removal of the haughtiness from them.

 لما في ذلك من تعفير عتاق الوجوه بالتراب تواضعا، وإلصاق كرائم الجواهر بالارض تصاغرا، وحوق البطون بالمثن من الصيام 

تذللاً، مع ما في الزكاة من صرف ثمرات الارض وغير ذلك إلى أهل المسكنة والفقر،

(This is) due to what is in that from the wiping the delicate cheeks of the face in the dust in humbleness, and adhesion of the honourable body parts with the ground in be littleness, and touching of the bellies with the backs from Fasting as a humbleness, along with what is in the Zakat from the turning of the fruits of the earth and other than that to the people of need and poverty.

انظروا إلى ما في هذه الافعال من قمع نواجم الفخر، وقدع طوالع الك

Look at what is in these deeds from the curbing of the appearance of the pride, and suppressing the traces of the arrogance”.\textsuperscript{121}

\textsuperscript{121} Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 11
S 2 - CHAPTERS ON DEATH, AND WOULD FACE HIM UP TO THE TIME OF THE RESURRECTION AND THE PUBLICITY

CHAPTER 1 – THE WISDOM OF DEATH AND ITS REALITY, AND WHAT IS BEFITTING TO LEARN A LESSON FROM IT

The Verses – (Surah) Al Mulk: Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2]

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah asws said: ‘A group came to a Prophet as of theirs and they said, ‘Supplicate to your Lordazwj for us to raise the death from us’. So, he as supplication for them and Allahazwj Blessed and Exalted, Raised the death from them, and they multiplied until the houses were constrained with them and the lineages were a lot. And the man would wake up in the morning and he would be needy to feed his father, and his mother, and his grandfather, and grandfather of his grandfather, and he would clean them and stay with them, and was too pre-occupied from seeking the livelihood.

They came to himas and said, ‘Ask your Lordazwj that Heazwj should Return to us our terms (life-spans) which we used to be upon’. So, heas asked his Lordazwj Mighty and Majestic, and Heazwj Returned their life-spans to them”.

122 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 1

Page 148 of 381
2 - كا: محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن موسي بن بكر، عن زرارة، عن أبي جعفر عليه السلام قال: الحياة والموت خلقان من خلق الله، فإذا جاء الموت فدخل في الإنسان لم يدخل في شيء إلا وخرجت منه الحياة.

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazalat, from Musa Bin Bakr, from Zurara,

‘From Abu Ja’farasws having said: ‘The life and the death are two creations from the Creation of Allahazwj. So, when the death comes and enters into the human being, it does not enter into anything except and the life exits from it’’.123

3 - كا: العدة، عن سهل، عن بعض أصحابنا، عن محمد بن سكين قال: سئل أبو عبد الله عليه السلام عن الرجل يقول استأثر الله بفلان، فقال: ذا مكروه، فقيل: فلان جزود بنفسه، فقال: لا بأس، أما تراه يفتح فاه عند موته مرتين أو ثلاثا، فذلك حين يجد ما لم يرى من ثواب الله عزوجل وقد كان بما ضنينا.

The number (of reporters), from Sahl, from one of our companions, from Muhammad Bin Sakeyn who said,

‘Abu Abdullahasws was asked about the man who says, ‘Allahazwj Prefers so and so’. Heasws said: ‘That is abhorrent’. It was said, ‘So and so is excited with himself (to die)’. Heasws said: ‘There is no problem. But, do you not see him opening his mouth during his death twice or thrice, so that is where he is excited with it due to what he sees from the Rewards of Allahazwj Mighty and Majestic, and he had been guessing with it beforehand’’.124

4 - ع: عن أبي عبد الله عليه السلام قال: إنما صار الإنسان يأكل ويشرب بالنار، ويبصر ويعمل بالنور، ويشم ويشم بالريح، ويجعل الطعام والشراب بالماء، ويتبحر بالروح، ويجذب الطعام والشراب بالماء، ويتبحر بالروح - وساق الحديث إلى أن قال -:

From Abu Abdullahasws having said: ‘But rather, the human being became eating and drinking by the fire, and sees and works with the light, and he hears and smells with the wind, and find the taste and drinks with the water, and he moves with the soul’ – and the crux of the Hadeeth up to heasws said:

فهكذا الإنسان خلق من شأن الدنيا وشأن الآخرة، فإذا جمع الله بينهما صارت حيانيه في الأرض لانه نزل من شأن السماء إلى الدنيا، فإذا فرق الله بينهما صارت تلك الفرقة الموت، ترد شأن الآخرة إلى السماء،

‘That is how the human being is Created from a bond of the world and a bond of the Hereafter. When Allahazwj Gathers between the two, it becomes his life in the world, because he descended from a bond of the sky to the earth. So, when Allahazwj Separates between the two that separation becomes the death, the other bond returns to the sky.

123 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 2
124 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 3
فالفحص في الأرض، والموت في السماء، وذلك أنه يفرق بين الروح والجسد، فردت الروح والنور إلى القدس الأولى، وترك الجسد لائه من شأن الدنيا، وإنما فسد الجسد في الدنيا لأن الريح تنشف الماء فيبقى الطين فيصير رفاته، ويبلى، ويرجع كل إلى جوهره الأول، وتحركت الروح بالنفس حركتها من الريح.

Then, the life would be in the earth and the death in the sky, and that is because there is a separation between the souls and the body, so the soul and the light return to the former holiness, and the body is left because it is from a bond of the world. And rather, the body is in the world because the wind evaporates the water and it dries up, and there remains the clay and it would become a residue and decay, and everything would return to its former essence, and the soul moves with the self, its movement being from the wind.

فما كان من نفس المؤمن فهو نور مؤيد بالعقل، وما كان من نفس الكافر فهو نار مؤيد بالنكر، فهذه صورة نار، وهذه صورة نور، والموت رحمة من الله لعباده المؤمنين، ونقمة على الكافرين.

Thus, whatever was from a self of the Momin, so it is a light adherent with the intellect, and whatever was from a self of the Kafir, so it is a fire adherent with the denial. So, this one is an image of fire, and this one is an image of light, and the death is a Mercy from Allahazwj to Hisazwj Momineen servants, and a scourge upon the Kafirs." 125

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5 - دعوات الزاوني: قال النبي صلى الله عليه وسلم: لولا ثلاثة في ابن آدم ما طأطأ رأسه شيء: المرض، والموت، والفقر، وكلهن فيه فإنه مرهوم وناه.

(The book) Al Da’waat of Al Rawandy –

‘The Prophetsaww said: ‘Had it not been for three (things) in a son of Adamas, nothing would have lowered his head – the illness, and the death, and the poverty; and all these are in him to Test him and to be Rewarded’. 126

125 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 4
126 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 5

The Verses – (Surah) Al Nahl: And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing. Surely Allah is All-Knowing, Powerful [16:70]

(Surah) Al Hajj: O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. [22:5]

(Surah) Yaseen: And one We Grant long life to, We Reverse him in the creation. So, are they not using their intellects? [36:68].

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Abdul Hameed,

‘From Al-Sabah, a slave of Abu Abdullah\textsuperscript{asws}, who said, ‘I was with Abu Abdullah\textsuperscript{asws} when we passed by someone, he\textsuperscript{asws} said: ‘Do you see the perforations (coarse skin) which is in him?’ I
said, ‘Yes’. He\textsuperscript{asws} said: ‘As for I\textsuperscript{asws}, I\textsuperscript{asws} didn’t see it, and signs of old age are three – painful eyes, and a bent back, and fragile feet’\textsuperscript{127}.  

2 - مع: أبي، عن سعد، عن أحمد بن إدريس، عن ابن عبد الحميد، عن حديث رجل من آل أبي طالب لم يكن حضره أبو الخمين عليه السلام، فجاءه قوم فلما جلس أمسك القوم كان على رؤوسهم الطير، فكانوا في ذكر الفقراء والموت فلما جلس قال ابتداءا منه: قال رسول الله صلى الله عليه وسلم: ما بين الستين إلى السبعين معركة الدنيا، ثم قال عليه السلام: الفقراء من الإسلام.

My father, from Sa’ad, from Ahmad Bin Idrees, from Al Ashary, from Ibn Abdul Hameed, from the one who narrated it, said,

‘A man from the family of Abu Talib\textsuperscript{asws} died and Abu Al-Hassan\textsuperscript{asws} did not attend, so a group came to him\textsuperscript{asws}. When they came, the group withheld as if there were birds upon their heads. They were in a mention of the poor ones and the death, and when he\textsuperscript{asws} was seated, he\textsuperscript{asws} said initiating from him\textsuperscript{asws}: ‘Rasool-Allah\textsuperscript{saww} said: ‘What is between the sixty up to seventy (years) are a battlefield of the deaths’\textsuperscript{128}.

3 - فس: محمد بن جعفر، عن محمد بن أحمد، عن العباس، عن ابن أبي نجران محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله، عن أبيه عليه السلام قال: إذا بلغ العبد مائة سنة فهي أرذل العمر.

Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘When the (one) reaches one hundred years, then it is the worst age [16:70]’\textsuperscript{129}.

4 - ل: روي أنه إذا بلغ المائة فذلك أرذل العمر.

It is reported that when he reaches one hundred (years), so that is the worst age [16:70].\textsuperscript{130} (P.s. – This is not a Hadeeth)

4 - وروي: أن أرذل العمر أن يكون عقله عقل ابن سبع سنين.

And it is reported that the worst age [16:70], is that his intellect happens to be the intellect of a child of seven years’.\textsuperscript{131} (P.s. – This is not a Hadeeth)

6 - ف: عن أبي الحسين الثالث عليه السلام أن قال يوما: إن أكل البطيخ يورث الجذام، فقيل له: أليس قد أمرهم وممن لم يؤمن أن تصيبه عقوبة الخلاف.

\textsuperscript{127} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 1
\textsuperscript{128} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 2
\textsuperscript{129} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 3
\textsuperscript{130} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 4
\textsuperscript{131} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 5
From Abu Al-Hassan\textsuperscript{asws} the 3\textsuperscript{rd} having said one day: ‘Eating the watermelon inherits the leprosy’. It was said to him\textsuperscript{asws}, ‘Isn’t it so that the Momin has been secured, when forty years come upon him, from the insanity, and the leprosy, and the vitiligo?’ He\textsuperscript{asws} said: ‘But, when the Momin opposes what he has been Commanded with from the One\textsuperscript{azwj} Who Secured him, he would not be safe from being hit by a Punishment of (acting) opposite’\textsuperscript{132}.

From Abu Baseer who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘When the servant reaches thirty-three years so he has reached (peak of his) strength, and when he reaches forty years, so he has ended to his end-point, and when he reaching forty one (years) so he is in the reduction, and it is befitting for the one of fifty (years) that he becomes like the one who is in the pangs (of death)’\textsuperscript{133}.

(The book) Da’waat Al Rawandy –

‘The Prophet\textsuperscript{saww} said: ‘The Muslim, when he is weak from the old age, Allah\textsuperscript{azwj} Commands the Angel that he writes for him in that state of his, whatever he has done (of good deeds) while he was a youth, active (in his) community’\textsuperscript{134}.

Nahj (Al Balagah) –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘The age at which Allah\textsuperscript{azwj} Excuses in it to a son of Adam\textsuperscript{as}, is sixty years’\textsuperscript{135}.

\begin{flushright}
\textsuperscript{132} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 6
\textsuperscript{133} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 7
\textsuperscript{134} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 8
\textsuperscript{135} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 9
\end{flushright}
CHAPTER 3 – THE PLAGUE AND THE FLEEING FROM IT

The Verses – (Surah) Al Baqarah: *Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; surely Allah is Gracious upon the people, but most of the people are not grateful [2:243]*

1 - ن: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: قال للصادق عليه السلام: أخبرنا عن الطاعون، فقال: عذاب الله لقوم، ورحمة لآخرين، قالوا: وكيف تكون الرحمة عذابا؟ قال: أما تعرفون أن نيران جهنم عذاب على الكفار، وخزنة جهنم معهم فيها فهي رحمة عليهم.

Al Mufassar, from Ahmad Bin Al Hassan Al Husayni,

‘From Abu Muhammad Al-Askari asws, from his asws forefathers asws having said: ‘It was said to Al-Sadiq asws: ‘Inform us about the plague’. He asws said: ‘A Punishment of Allah azwj to a people, and a Mercy to others’. They said, ‘And how can a Punishment be a Mercy?’ He asws said: ‘Are you not recognising that Fires of Hell are a Punishment upon the Kafirs, and the keepers of Hell are with them in it, but it is a Mercy upon them”’. 136

2 - ن: بالأسانيد الثلاثة، عن الرضا، عن آبائه عليهم السلام قال: قال علي عليه السلام: الطاعون ميتة وحية.

By the three chains,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Ali asws said: ‘The plague is a quick death’’. 137

3 - ع: ابن المتوكل، عن السعد أبيادي، عن الزبيري، عن ابن محيوب، عن عاصم بن حميد، عن علي بن المغيرة قال: قلت لابي عبد الله عليه السلام: القوم يكونون في البلد يقع فيها الموت، أظهر أن يتحولوا عنها إلى غيرها؟ قال: نعم، قلت: بلغنا أن رسول الله صلى الله عليه وسلم عاب قومًا بذلك.

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Ibn Mahboub, from Aasim Bin Hameed, from Ali Bin Al Mugheira who said,

‘I said to Abu Abdullah asws, ‘The people happen to be in the city in which the death occurs (by plague). It is for them that they transfer from it to another?’ He asws said: ‘Yes’. I said, ‘It has reached us that Rasool-Allah sawah faulted a people with that’.

136 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 1
137 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 2
فقال: أولئك كانوا رتبة بإزاء العدو فأمرهم رسول الله صلى الله عليه وسلم أن يثبتوا في موضعهم، ولا يتحولوا منه إلى غيره، فلم
وقع فيهم الموت تحولوا من ذلك المكان إلى غيره، فكان تحويلهم من ذلك المكان إلى غيره كالكفار من الرفح.

He asws said: ‘Those were a category facing the enemy, so Rasool-Allah saww ordered them that they should stay in their places and not to transfer from it to somewhere else. When the death (by killing of enemies) occurred among them, they transferred from that place to another, so their transfer from that place to another would (otherwise) have been like the fleeing from the army’.

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban Al Ahmar who said,

‘One of our companions asked Abu Al-Hassan asws, ‘About the plague occurring in a city and I am in it, should I transfer from it?’ He asws said: ‘Yes’. He said, ‘In the township and I am in it, should I transfer from it?’ He asws said: ‘Yes’. He said, ‘In the house and I am in it, should I transfer from it?’ He asws said: ‘Yes’. I said, ‘But we are narrating that Rasool-Allah saww said: ‘The fleeing from the plague is like fleeing from the army’. قال: إن رسول الله صلى الله عليه وسلم إنما قال هذا في قوم كانوا يكونون في الثغور في نحو العدو. فيقع الطاعون يخلون أماكنهم

He asws said: ‘Rasool-Allah saww rather said this regarding a group who happened to be in a trench near the enemy, and the plague occurred, so they would have vacated their places and fled from it, therefore Rasool-Allah saww said that regarding them’.

And it is reported that when the plague occurs among the people of a Masjid, it isn’t for them that they flee from it to somewhere else’.

رواه علي بن جعفر في كتاب المسائل، عن أخيه موسى عليه السلام قال: سألته عن الوباء يقع في الأرض هل يصلح للرجال أن يهربون منها، فقال رسول الله صلى الله عليه وسلم إن يردون يهربون منها.

P.s. – This is not a Hadeeth)

رواه علي بن جعفر في كتاب المسائل، عن أخيه موسى عليه السلام قال: سألته عن الوباء يقع في الأرض هل يصلح للرجال أن يهربون منها؟ قال: يهربون منها ما لم يقع في المسجد الذي يصلي فيه، فإذا وقع في أهل المسجد الذي يصلي فيه فلا يصلح الهرب منته.

138 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 3
139 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 4
It is reported by Ali son of Ja’far asws in ‘Kitab Al Masail’, from his brother Musa asws, said, ‘I asked him asws, The epidemic occurring in the land, is it correct for the men that they flee from it?’ He asws said: ‘He would flee from it for as long as it did not occur in his Masjid in which he prays Salat in. So, when it does occur in his Masjid in which he prays Salat in, then it is not correct for the fleeing from it’”.

Ja’far Bin Ali Bin Ahmad, from Al Hassan Bin Muhammad Bin Ali, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Abdul Aziz, from the one who heard Al Hassan Bin Muhammad Al Nowfaly,

‘From Al-Reza asws having said: ‘A people from the children of Israel fled from their city from the plague, and they were thousands wary of death. So, Allah azwj Caused them to die in one moment. So, the people of that town deliberated and made a big hall for them, and they did not cease to be in it until their bones crumbled and they became dust.

A Prophet as from the Prophets as of the children of Israel passed by them and he wondered from them and from the lots of worn out bones. So, Allah azwj Revealed unto him as: “Would you as like it if I azwj were to Revive them for you as, and you as warn them?” He as said: ‘Yes, O Lord azwj’. Center: Muhammad Bin Yahya raising it,

Allah azwj Mighty and Majestic Revealed: “Call out to them!” He as said: ‘O you worn out bones! Arise by the Permission of Allah azwj Mighty and Majestic!’ They arose alive altogether, clearing the dust from their heads’.”

Muhammad Bin Yahya raising it,

140 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 5
141 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 6
‘From Amir Al-Momineen asws having said: ‘A Prophet as from the Prophets suplicated against his people. It was said to him, ‘Will their enemies overcome upon them?’ He as said: ‘No’. It was said to him, ‘The hunger?’ He as said: ‘No’. It was said to him, ‘Then what do you want?’ He as said: ‘A quick death grieving the heart and reducing the numbers’, so the plague was Sent upon them’. 142

Have you not seen those who exited [2:243] – the Verse. He said, ‘It was the occurrence of plague at Syria in one of the places, so a lot of people went out fleeing from the plague and they came to a wilderness, and they all died in one night. And they were all in that road, the passer-by in that road would kick their bones with his leg from the road. Then Allah azwj Mighty and Majestic Revived them and Returned them to their houses, and they lived for a long time, then they died and they were buried’. 143 (P.S. – This is not a Hadeeth)

‘From Abu Abdulla asws, and one of them from Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them [2:243]. He asws said: ‘These were city folk from the cities of Syria, and there were seventy thousand households, and plague used to occur among them every time. So, whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness.

فكان الموت يكثر في الذين أقاموا، ويقل في الذين خرجوا، فيقول الذين خرجوا: لو كنا أقمنا لكثر فينا الموت، ويقول الذين أقاموا: لو كنا خرجنا لقل فينا الموت،

So, the death occurred mostly among those who would remain and less among those who went out. So those who left said, ‘Had we been of those who remained, death would have been frequent among us’. And those who remained said, ‘Had we been of those who went out, death would have been less among us’.

142 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 7
143 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 8
He<sup>asws</sup> said: ‘So they formed a consensus of their opinions that whenever they would sense the plague occurring among them, all of them would go out from the city. When they sensed the plague affecting them, all of them went out and took precaution against the death.

So, they travelled in the countryside for as long as Allah<sup>azwj</sup> so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So, they encamped there, and settled their belongings being reassured by it. Allah<sup>azwj</sup> Said to them: “All of you die!” They all died at that instant and became decayed. The passers-by passed by and collected their ashes (remains) and gathered them in one place.

Then a Prophet<sup>as</sup> from the Prophets<sup>as</sup> of the Children of Israel passed by them, whose name was Hizkeel<sup>as</sup>. So, when he<sup>as</sup> saw those bones, he<sup>as</sup> wept and reflected upon it and said: ‘O Lord<sup>azwj</sup> If You<sup>azwj</sup> so Wish, You<sup>azwj</sup> can Revive them instantly, just as You<sup>azwj</sup> Caused them to die, so they would then inhabit Your<sup>azwj</sup> Country, and bear Your<sup>azwj</sup> servants who would worship You<sup>azwj</sup> along with those from Your<sup>azwj</sup> creatures who worship You<sup>azwj</sup>.

So Allah<sup>azwj</sup> the Exalted Revealed unto him<sup>as</sup>: “Is that what you<sup>as</sup> would like to happen?” He<sup>as</sup> said: ‘Yes, O Lord<sup>azwj</sup>! Revive them’. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: “Say such and such”. So he<sup>as</sup> said that which Allah<sup>azwj</sup> Mighty and Majestic had Commanded him<sup>as</sup> to say.

Abu Abdulllah<sup>asws</sup> said: ‘And it was the Great Name (Al-Ism Al-Aazam). When Hizkeel<sup>as</sup> said that Word, he<sup>as</sup> saw the bones flying towards each other. So, they came back alive. Some of them looked at the others Glorifying Allah<sup>azwj</sup> and Exclaiming His<sup>azwj</sup> Greatness and Extolling
His Holiness. So Hizkeel said during that: ‘I hereby testify that Allah has Power over all things’.

 قال عمر بن يزيد: فقال أبو عبد الله عليه السلام: فيهم نزلت هذه الآية.

Umar Bin Yazeed (the narrator) said, ‘Abu Abdullah said: ‘This Verse was Revealed regarding them’. 144

(The book) Dawaat Al Rawandy –

Zayn Al-Abideen was asked about the plague, ‘Should we disavow from the one who is afflicted with it, for it is a Punishment?’ He said: ‘If he was disobedient, then disavow from him, whether he was afflicted with the plague or not, but if he was obedient to Allah Mighty and Majestic, then the plague would be from what his sins are being purified by.

إن الله عزوجل عذب به قوما، ويرحم به آخرين، واسعة قدرته لما يشاء، أما ترون أنه جعل الشمس ضياءا لعباده و منضجا لتثمرهم و ميلعا لافواقهم؟ وقد بعذب بما قوما يتليلهم يمها يوم القيامة بذئوبهم وفي الدنيا بسوء أعمالهم.

Allah Mighty and Majestic Punishes a people with it, and Mercies a people with it. His Power is vast to whomever He so Desires. But, do you not see that He Made the sun as an illumination for His servants and a ripener for their fruits and a deliverer of their subsistence? And He Punishes a people with it by it’s heat on the Day of Judgment due to their sins, and in the world due to their evil deeds’. 145

144 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 9
145 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 10
CHAPTER 4 – LOVE OF MEETING ALLAHazwj AND CONDEMNATION OF THE FLEEING FROM THE DEATH

The Verses – (Surah) Al Baqarah: Say: ‘If the house of the Hereafter with Allah was for you especially from besides the (other) people, then wish for death if you are truthful’ [2:94]

And they will never be wishing for it, ever, due to what account of what their hands have sent forward; and Allah is a Knower of the unjust [2:95]

And you will find them as greediest of the people upon the life and (even) more than those who are associating; (each) one of them hopes if he could live for a thousand years, and it would not remove him from the Punishment (even) if he does live; and Allah Sees what they are doing [2:96]

(Surah) Aal-e-Imran: ‘And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]

And the Exalted Said: Those who said of their brethren whilst they sat (not fighting): ‘Had they obeyed us, they would not have been killed’. Say: ‘Then stave off death from yourselves if you are truthful’ [3:168]

(Surah) Al Nisaa: Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers [4:78]

(Surah) Yunusas: Surely those who are not wishing for meeting Us and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]
They, their abode is the Fire due to what they had been earning [10:8]

(Surah) Al Ahzaab: *Say, ‘The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16]*

(Surah) Al Jummah: *Say: ‘O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful’ [62:6]*

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

then wish for the death if you were truthful’ [62:6], he said, ‘It is written in the Torah: The friends of Allah are wishing for the death’. Then Said: ‘Surely the death which you are fleeing from, so it will meet you, [62:8]’.*

(P.S. – This is not a Hadeeth)

Then: Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood al Abzary,

‘From Ja'far asws having said: ‘A Caller Calls out every day: ‘(You are) begetting for the death, and amassing for the annihilation, and building for the ruination!’’.*

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146 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 1
147 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 2
Ibn Mahboub, from Abu Ayoub, from Abu Ubeyda who said,

'I said to Abu Ja’far asws, ‘May I be sacrificed for you asws! Narrate to me with what I can benefit with’. He asws said: ‘O Abu Ubeyda! The human being will not frequent mentioning (remembering) the death except he would become ascetic in the world’’. 148

Ali Bin Al Numan, from Ibn Muskan, from Dawood, from Zayd Bin Shayba Al Zuhry,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The death! The death! The death comes with whatever is in it, coming with the breeze, and the comfort, and the Blessed turning to the high Paradise for the people of the eternal house, those who were striving for it, and were desirous with regards to it. And the death comes with whatever is in it, coming with the wretchedness, and the regret, and the losing turning to the Fire of the abyss for the people of the house of deceit, those whose striving was for it, and their desiring was regarding it’’. 149

And he said, ‘When the wilayah of the Satan150 and the wretchedness is deserved, the hopes come between the eyes, and the death goes behind the back’. (P.s. – This is not a Hadeeth)

He said, ‘And a questioner asked Rasool-Allah saww, ‘Which of the Momineen is cleverest?’ He saww said: ‘The most frequent of them in remembering the death, and the strongest of them is counting towards it (willing)’’. 151

And he said: ‘If a worshipper asked Rasool-Allah saww, ‘Which of the Momineen is cleverest?’ He saww said: ‘The most frequent of them in remembering the death, and the strongest of them is counting towards it (willing)’’. 152

(P.s. – This is not a Hadeeth)
And Amir Al-Momineen\textsuperscript{asws} said: ‘O you people! Every person would meet in his fleeing what he is fleeing from, and the life-span(s) are ushering the soul towards it, and the fleeing from it is submitting to it’.\textsuperscript{152}

\textit{8} - لي: الافق عن محمد بن هارون عن عبيدة الله بن موسى، عن محمد بن الحسين، عن محمد بن محسن، عن ابن ظبيان، عن الصادق، عن أبيه، عن أمير المؤمنين عليهم السلام قال: لما آراد الله تبارك وتعالى قضى روح إبراهيم عليه السلام أهبط الله ملك الموت، فقال: السلام عليك يا إبراهيم! قال: وعليك السلام يا ملك الموت! دار ملك الموت أداء أم ناع؟ قال: بل داع يا إبراهيم؟ فأجاب، قال إبراهيم: فهل رأيت خليلًا يهمت خليفه؟

\textit{152} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 7

\textit{Al Daqaq, from Muhammad Bin Haroun, from Ubeydullah Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Mahsan, from Ibn Zabyan,}

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Blessed and Exalted Wanted to Capture the soul of Ibrahim\textsuperscript{as}, Allah\textsuperscript{azwj} Sent down the Angel of death and he said, ‘The greetings be upon you\textsuperscript{as}, O Ibrahim\textsuperscript{as}! He\textsuperscript{as} said: ‘And upon you be the greetings, O Angel of death! Are you going to take my\textsuperscript{as} soul or giving me\textsuperscript{as} news of someone else’s death?’ He said, ‘But, I am to take your\textsuperscript{as} soul, O Ibrahim\textsuperscript{as}, therefore answer’. Ibrahim\textsuperscript{as} said: ‘Have you ever seen a friend causing the death of his friend?’

قال: فرجع ملك الموت حتى وقف بين يدي الله جل جلاله فقال: إلهي قد سمعت ما قال خليلك إبراهيم، فقال الله جل جلاله يا ملك الموت إذهب إليه وقل له: هل رأيت حبيبا يكره لقاء حبيبه ؟ إن الحبيب يحب لقاء حبيبه.

He\textsuperscript{asws} said: ‘So, the Angel of death returned until he paused in front of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty and he said, ‘My God\textsuperscript{azwj}! You\textsuperscript{azwj} have Heard what Your\textsuperscript{azwj} friend Ibrahim\textsuperscript{as} said’. Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty Said: “O Angel of death!” Go to him\textsuperscript{as} and say to him\textsuperscript{as}: ‘Have you\textsuperscript{as} seen a beloved one disliked meeting his beloved?” Surely the beloved loves to meet his beloved’’.\textsuperscript{153}

\textit{153} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 8


Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘A man came to the Prophet\textsuperscript{saww} and he said, ‘What is the matter I do not love the death?’ He\textsuperscript{saww} said to him: ‘Is there wealth for you?’ He said, ‘Yes’. He\textsuperscript{saww} said: ‘Did you send it ahead?’ He said, ‘No’. He\textsuperscript{saww} said: ‘So, from then, you do not love the death’’.\textsuperscript{154}

\textit{154} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 9

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\textsuperscript{152} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 7
\textsuperscript{153} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 8
\textsuperscript{154} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 9
My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamza Bin Humran,

‘From Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic did not Create a certainty there being no doubt in it, more resembling with a doubt there being no certainty in it, than the death’. 155

Al Famy and Ibn Masrour both together, from Ibn batah, from Al barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq asws, from his asws father asws, from his asws grandfather asws having said: ‘Amir Al-Momineen asws was asked, ‘With what do you asws love meeting Allah azwj?’ He asws said: ‘Due to what I asws see Him azwj to have Chosen for me asws a Religion of His azwj Angels and His azwj Rasools as and His azwj Prophets as, asws know that the One azwj Who Honoured me asws with this, wouldn’t forget me asws, so I asws love to meet Him azwj’. 156

Al Hamdany, from Ali, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far asws, from his asws forefathers asws – similar to it’. 157

Al Khaleel, from Abu Al Abbas Al Saraaj, from Quteybah, from Abdul Aziz, from Amro Bin Abu Amro, from Aasim Bin Umar Bin Qatadah, from Mahmoud Bin Labeed,

Rasool-Allah asws said: ‘Two things the son of Adam as dislikes – he dislikes the death and the death is a rest for the Momin from the Fitna, and he dislikes the scarcity of the wealth, and scarcity of the wealth is (means) reduction in the Reckoning’. 158
My father, from Sa’ad, from Al Asbahany, from Al Minqary, from someone else,

‘From Abu AbdullahAsws having said: ‘One who loves the life would be disgraced’’.159

15 - ن: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: جاء رجل إلى الصادق عليه السلام فقال: قد سئمت الدنيا فأتمنى على الله الموت، فقال: فلن تجتمع نفسي، فلن تطيع حق ذلك من أن تموت فلا تطيع ولا تطيع.

Al Mufassir, from Ahmad Bin Al Hassan Al Husayni,

‘From Abu Muhammad Al-AskariAsws, from hisAsws forefathersAsws having said: ‘A man came to Al-SadiqAsws and he said, ‘I am fed up with the world and I wish to Allahazwj for the death’. HeAsws said: ‘Wish for the life to obey (Allahazwj) and not to disobey. Presently you are living and your obeying is better for you than if you were to die and you neither disobey nor obey (because you are dead)’’.160

16 - ما: ابن مخلد، عن أبي عمرو، عن الحارث بن محمد، عن الواقدي محمد بن عمر، عن عبد الله بن جعفر الزهري، عن يزيد بن الهاد، عن هند بن الحارث الفراسية، عن أم الفضل قالت: دخل رسول الله صلى الله عليه وسلم على رجل يعوده وهو شاك فتمنى الموت فقال رسول الله صلى الله عليه وسلم: لا تتمن الموت إلّا أن تردم إحسانك وإنسانك وإن كنت مسماً فتؤخر تستعب فلا تمنوا الموت.

Ibn Makhlad, from Abu Amro, from Al Haris Bin Muhammad, from Al Waqady Muhammad Bin Umar, from Abdullah Bin Ja’far Al Zuhry, from Yazeed Bin Al Haad, from Hind daughter of Al Haris Al Farsiyat, from Umm Al Fazl who said,

‘Rasool-Allahsaww went to a man to console him and he was shaking and wishing for the death, so Rasool-Allahsaww said: ‘Do not wish for the death, for you, if you were a good doer, you will be increasing good deeds to your good deeds (by staying alive), but if you were an evil doer, then you are delayed for repenting, therefore do not wish for the death’’.161

17 - مع: ابن الوليد، عن الصفار، عن ابن معروف، عن علي بن مهزيار، عن القاسم بن محمد، عن عبد الصمد بن بشير، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: فلقت له: أصلحك الله من أحب لقاء الله أحب لقاءه؟ ومن أبغض لقاء الله أبغض الله لقاءه؟ قال: نعم، فلقت.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from one of his companions,

‘From Abu AbdullahAsws, he (the narrator) said, ‘I said to himAsws, ‘May Allahazwj Keep youAsws well! One who loves to meet Allahazwj, would Allahazwj Love to Meet him (as well)? And one who hates meeting Allahazwj, would Allahazwj (also) Hate meeting him?’ HeAsws said: ‘Yes’.

159 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 14
160 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 15
161 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 16
فوالله إنا لنكره الموت! فقال: ليس ذاك حيث تذهب، إنما ذلك عند المعاينة، إذا رأى ما يحب فيله ضعف إليه من أن يتقد، والله يحب لقاءه وهو يحب لقاء الله حينئذ، وإذا رأى ما يكره فيله ضعف إليه من لقاء الله عزوجل واله عزوجل يبغض لقاءه.

But, by Allah azwj! We tend to dislike the death!’ He asws said: ‘That isn’t where you are going with it. But rather, that is during the witnessing, when he sees what he loves, so there wouldn’t be anything more beloved to him than to go ahead, and Allah azwj would Love to Meet him, and he would love to meet Allah azwj at that time. And/But when he sees what he dislikes, then there wouldn’t be anything more hateful to him than meeting Allah azwj Mighty and Majestic, and Allah azwj Mighty and Majestic would Hate Meeting him”.

By Allah azwj! We tend to dislike the death!’ He asws said: ‘That isn’t where you are going with it. But rather, that is during the witnessing, when he sees what he loves, so there wouldn’t be anything more beloved to him than to go ahead, and Allah azwj would Love to Meet him, and he would love to meet Allah azwj at that time. And/But when he sees what he dislikes, then there wouldn’t be anything more hateful to him than meeting Allah azwj Mighty and Majestic, and Allah azwj Mighty and Majestic would Hate Meeting him’.

From Ja’far asws Bin Muhammad asws having said: ‘There was a friend for Al-Hassan asws Bin Ali asws Bin Abu Talib asws and he was a ‘Majana’ (doesn’t care what he says or does). He was absent for days, then he came one day and Al-Hassan asws said to him: ‘How was your morning?’ He said, ‘O son asws of Rasool Allah saww! I became opposite of what I love, and Allah azwj Loves and the Satan la loves’.

So, Al-Hassan asws laughed, then said: ‘And how is that?’ He said, ‘Because Allah azwj Mighty and Majestic Loves that I obey Him azwj and not disobey Him azwj, and it isn’t like that; and the Satan la loves that I disobey Allah azwj and not obey Him azwj, and it isn’t like that; and I love that I love not to die and it isn’t like that’.

أفتقد إلى رجل فقال: يا ابن رسول الله ما بالنا نكره الموت ولا نحبه؟ قال: فقال الخنس عليه السلام: إنكم أخربتم آخرتكم و.Documents/166/166.jpg

A man stood up to him asws and he said, ‘O son asws of Rasool-Allah saww! What is the matter with us we dislike the death and do not love it?’ Al-Hassan asws said: ‘You all have ruined your Hereafter and built your world, so (now) you are disliking the transfer from the building to the ruins”.

162 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 17
163 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 18
My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Fazal, from Yunus Bin Yaqoub, from Shuayb Al Aqarquqy who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Something is being reported from Abu Zarr\textsuperscript{ra} having said, ‘Three (things) the people hate and I\textsuperscript{ra} love these – I\textsuperscript{ra} love the death, and I\textsuperscript{ra} love the poverty, and I\textsuperscript{ra} love the afflictions’’.

He\textsuperscript{asws} said: ‘This isn’t upon what you are reporting. But rather, he\textsuperscript{ra} meant ‘The death in obedience to Allah\textsuperscript{azwj} is more beloved to me\textsuperscript{ra} than the life in disobedience to Allah\textsuperscript{azwj} and the poverty in obedience to Allah\textsuperscript{azwj} is more beloved to me\textsuperscript{ra} than the richness in disobedience of Allah\textsuperscript{azwj}, and the afflictions in obedience of Allah\textsuperscript{azwj} are more beloved to me\textsuperscript{ra} than the health in disobedience of Allah\textsuperscript{azwj}’’.\textsuperscript{164}

Then he\textsuperscript{asws} said: ‘Which of these is more beloved to one of you – him dying in our \textsuperscript{asws} love, or living in our \textsuperscript{asws} hatred?’ I said, ‘By Allah\textsuperscript{azwj}! Us dying in your \textsuperscript{asws} love is more beloved to us’. He\textsuperscript{asws} said: ‘And like that is the poverty and the riches and the illness and the health’. I said, ‘Yes, by Allah \textsuperscript{azwj}’’.\textsuperscript{165}

\textsuperscript{164} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 19

\textsuperscript{165} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 20
21 - لي: عن الصادق عليه السلام قال: قال رسول الله صلى الله عليه وسلم: أكيس الناس من كان أشد ذكراً للموت.

From Al-Sadiq asws having said: ‘Rasool-Allah asw said: ‘The cleverest of the people is one who was the most intense in remembering of the death’’. 166

22 - لي: ابن المغيرة بإسناده عن السكوني، عن الصادق، عن آبائه عليهم السلام قال: قال علي عليه السلام: ما أزل الموت حق منزلته من عد غدا من أجله.

Ibn Al Mugheira, by his chain, from Sakuny,

‘Form Al-Sadiq asws, from his asws forefathers asws having said: ‘Ali asws said: ‘The death does not descend its rightful descent of one who counts the tomorrow as being from his life-span’’. 167

23 - ين: حماد بن عيسى، عن حس بن المختار رفعه إلى سلمان الفارسي رضي الله عنه أنه قال: لولا السجود الله ومحالة قوم ينتظرون طيب الكلام كما ينتظف طيب النمر لتمبيب الموت.

Hamad Bin Isa, from Husayn Bin Al Mukhtar,

‘Raising it to Salman Al Farsy® having said: ‘Had it not been for the Sajdahs to Allah asw and gatherings of people pronouncing good speeches just as one eats good dates, I® would have wished for the death”. 168 (P.S. – This is not a Hadeeth)

24 - ين: ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن خلف بن حماد، عن أبي الحسن العبدي، عن العمش، عن عباية بن ربعي قال: إن شابا من الانصار كان يأتي عبد الله بن العباس، وكان عبد الله يكرمه ويدينه فقيل له: إنك تكرم هذا الشاب وتدينه وهو شاب سوء! يأتي القبور فينبشها بالليالي! فقال عبد الله بن العباس: When that happens, then let me know.

He (the narrator) said, ‘The youth went out in one of the nights digging the graves, and Abdullah Ibn Al Abbas was told of that, so he went out to look as what is happening from his matter, and he paused in a corner looking at him from where the youth could not see him’.

166 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 21
167 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 22
168 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 23
He (the narrator) said, 'He (the youth) entered a grave he had dug up, then he lied down in the bottom and called out with a high voice of his, ‘O woe unto me, when I enter my grave and am alone, and the ground speaks from beneath me and it would say, ‘Neither a hello nor a welcome! I used to hate you while you were upon my back, so how (would it be) and you have come to be in my belly?'

But, woe be unto me! When I look at the Prophets aswJ as paused and the Angels in rows, so from Your aswJ Justice tomorrow, who would finish me off? And from the oppressed who would care for me? And from the Punishment of the Fire, who would save me? I disobeyed the one who were not deserving to be disobeyed. I pacted with my Lord aswJ time and again, but He aswJ did not Find with me any truthfulness nor any loyalty'.

And he went on repeating this speech and wailing. When he came out from the grave Ibn Abbas faced him and embraced him, then said to him, ‘Best of the excavators! Best of the excavators! Your excavation is not for the sins and the mistakes!’. Then they both separated’. (P.s. – This is not a Hadeeth)

‘From Al-Sadiq aswS, from his aswS father aswS having said: ‘The Prophet saww said: ‘Be embarrassed from Allah aswJ as is a right of the embarrassment’. They said, ‘And what should we do, O Rasool-Allah saww?’ He saww said: ‘If you were to be doing it, then not one of you should spend the night except and his term (death) should be in front of his eyes, and let him protect his head and what it retains, and the belly and what it fills (with), and let him remember the grave and the decay; and one who intends the Hereafter, so let him leave the adornments of the life of the world’’. 170

169 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 24
170 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 25
The four hundred (Hadeeth) – Amir Al-Momineen asws said: ‘Frequently remembering the death, and the day of your coming out from the graves, and your standing in front of Allahazwj Mighty and Majestic, would ease the difficulties upon you’’. 171

Al Mufassar, from Ahmad Bin Al Hassan Al Husayni,

‘From Abu Muhammad Al-Askari asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws said: ‘How many heedless ones weave a cloth and rather it is his shroud, and build a house to dwell in and rather it is his grave’. 172

By the chain going up to Daram,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Frequent from remembering the demolishing of the pleasures’. 173

Among what Amir Al-Momineen asws with during his asws expiry: ‘Shorten the hopes and remember the death, and be ascetic in the world for you are a pawn of death, and an aim of the afflictions, and a quickness of the illness’. 174

Among what Amir Al-Momineen asws wrote to Muhammad Bin Abu Bakr: ‘Servants of Allahazwj! The death, there isn’t any escape from it, therefore be cautious before its occurrence, and prepare for it - it’s (due) preparation, for you are a prey of the death, if you stay still it will seize you, and if you flee from it, it will catch up with you, and it is more committed to you than your own shadow.

171 Bihaar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 26
172 Bihaar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 27
173 Bihaar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 28
174 Bihaar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 29
The death is tied with your foreheads, and the world is folded behind you, therefore frequent in remembering the death during your fighting towards it from the lustful desires, and suffice with the death as a preaching. And Rasool-Allah sawa was frequently advising his companions with remembering the death, and he sawa was saying: ‘Frequent the remembrance of the death, for it is a demolisher of the pleasures, an obstacle between you and the lustful desires’.175

A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Bin Amar, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Al Haris Bin Bashir, from Al Qasim Bin Al Fazeyl, from Abaad Al Minqary, ‘From Al-Sadiq asws, from his forefathers asws having said: ‘Rasool-Allah sawa said: ‘If the animals were to know of the death what you (people) are knowing, you would not have been (able to) eat any fat one from them (They would have all been thin due to fear of death)’’.176

And that is when he would turn his wings of the tents of the world and strengthen these regarding the Hereafter; and there is no doubt with the descent of the Mercy upon a rememberer of the death with these attributes; and one who does not take a lesson with the death, and the scarcity of his means, and the abundance of his inabilities, and the length

175 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 30
176 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 31
of his stay in the grave, and his bewilderment regarding (the Day of) Judgment, then there is no good in him.

The Prophet 

said: ‘Remember the demolisher of the pleasures. It was said, ‘And what is it, O Rasool-Allah?’ He 

said: ‘The death. A servant would not remember it upon the realities during an ease, except the world would be constricted upon him, nor during a difficulty except it would be enlarged upon him.

And the death is the first station from the stations of the Hereafter, and the last station from the stations of the world, therefore beatitude is for one who is honourable during the descent with its first (station), and beatitude is for one who improves his life in its last (station); and the death is the closest of the things from a son of Adam and he counts it as remote. So, how audacious is the human being upon himself! And how weak he is of creation!

And in the death there is salvation of the sincere ones and destruction of the criminals, and due to that he desires the one who desires to the death, and he abhors the one who abhors it. The Prophet said: ‘One who loves to meet Allah, Allah Loves to Meet him, and one who dislikes meeting Allah, Allah Dislikes Meeting him’.

33 -ishi: عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: قلت له: أخبرني عن الكافر الموت خير له أم الحياة؟ فقال: الموت خير للمؤمن والكافر، قلت: وما عند الله يقول: " وما عند الله خير للإلابار " ويقول: ولا تحسين الذين كفروا أما تمنى لهم خير لانفسهم إما تمنى لهم ليزدادوا إما وهم عذاب مهين 

Muhammad Bin Muslim,

‘From Abu Ja’far, he (the narrator) said, ‘I said to him, ‘Inform me about the Kafir, is the death better for him or the life?’ He said: ‘The death is better for the Momin and the Kafir’. I said, ‘And why?’ He said: ‘Because Allah is Saying: and what is in the Presence of Allah is better for the righteous [3:198], and He is Saying: And those who are committing Kufr should not reckon that Our Respite to them is better for themselves. But

177 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 32
rather, *We are Respiting to them so they would increase in sin, and for them would be an abasing Punishment [3:178]*. 

34 - سر: من كتاب أبي القاسم بن قولويه رحمة الله قال: قال أبو عبد الله عليه السلام: بلغ أمير المومنين عليه السلام موت رجل من أصحابه ثم جاء خبر آخر أنه لم يميت، فكتب إليه: بسم الله الرحمن الرحيم أما بعد فإنه قد كان أننا خبر ارتفاع له إخوانك، ثم جاء تكذيب الخبر الأول، فأنعم ذلك إن سرمدا، وإن السور وشباك الانقطاع بلغبه عما قليل تصديق الخبر الأول.

From the book of Abu Al Qasim Bin Qawlawiyah who said,

‘Abu Abdullah asws said: ‘(The news) reached Amir Al-Momineen asws of the death of a man from his companions, then came another news that he had not died, so he asws wrote to him: ‘In the Name of Allah azwj the Beneficent, the Merciful. However, there had come a news to us asws which shocked your brethren, then came the falsification of the first news, and that conferred our joy, and that the joy is of imminent termination due to little ratification of the first news.

فهل أنت كائن كرجل قد ذاق الموت ثم عاش بعده فسأل الرجعة فاسعف بطلبته فهو متأهب بنقل ما سره من ماله إلى دار قراره، لا يرى أن له مالا غيره؟

So, are you existing like a man who had tasted the death, then lived after it, so he asks for the return, so he is quick with seeking it, and he is ready with the transfer of what cheers him from his wealth to the house of his settlement, not seeing that for him there is wealth other than it?

واعلم أن الليل والنهار دائبان في نفس الأعمال وإنفاذ الأعمال و طي الآجال، هيهات هيهات قد صبحا عادا وثandatory وفرونا بين ذلك كثيرا فاصبحوا قد وردوا على رحم وقندوا على أعمالهم، والليل والنهار غضان جددين لا يليهما ما مرا به يستعادان من يبقى بمثا ما أصاب من مضى،

And know that the night and the day are both constant in reducing the life-spans and the depletion of the wealth and the collapsing of the terms. Far be it! Far be it! Aad and Samoud had been patient, and there were many generations between that who have returned to their Lord azwj, and proceeded upon their deeds. And the night and the day both renew the degrading whatever has passed with it, regaining from the remaining ones with the like of what they had hit the ones in the past.

واعلم أننا نتظر إخوانك وأشباهك مثلك كمثل الجسد قد نزعت قوته فلم يبق إلا حشاشة نفسه، يتتتب الداعي فتعوذ بالله، بما نعس به ثم تفسر عنه.

And know rather that you are a peer of your brethren and your kind. Your example is like an example of the body whose strength has been snatched and there does not remain except

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Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 33
for the sensitivity of his self, awaiting the caller. We seek Refuge with Allahazwj from what we have been Preached with, then we were deficient from it'. 179

Rasool-Allahsaww said: ‘The cleverest of the people is one who was the most intense in remembrance of the death’. 180

And Amir Al-Momineenasws said in a sermon of hisasws: ‘Surely the peak is in front of you, and that behind you is the Hour (coming) challenging you. Lighten (your burdens), you will catch up, for rather your latter ones are being awaited by your former ones’. 181

And heasws said as well in hisasws sermon: ‘He would not escape from the death, the one who fears it, nor would he be given the remaining, one who loves it; and one who rolls around in the ribbons of his hopes, his term (death) would stumble him, and when he is at the back and the death is in the front, then how quickly would the two meet! The caution! The caution, for by Allahazwj, Heazwj veiled to the extent as if Heazwj has forgiven’. 182

Amir Al-Momineenasws followed a funeral and heasws heard a man laughing, so heasws said: ‘As if the death in it, has been Prescribed upon other than us, and as if the Truth in it is Obligated upon other than us, and as if that which we see from the deceased travelling from what is little to us of the returning.

Their ancestors had been given the news, and we eat their inheritances, and we have forgotten every preacher and preaching, and thrown off every disaster, and Iasws wonder at

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179 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 34
180 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 35
181 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 36
182 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 37
the one who forgets the death and he sees the death! And one who frequently remembers
the death and is (still) pleased from the world with the little”.

Al-Sadiq asws said: ‘It is written in the Torah: “Weazwj have bent you, but you are not crying,
and Weazwj will Make you desirous but you are not yearning. Let the fighters know that
Allahazwj has a sword which does not sleep, and it is Hell.

People of forty (years of age), be fulfilling for the Reckoning! People of fifty are a plantation
whose harvest has approached! People of sixty, what is what which you sent forward and
what is that you delayed? People of seventy are enemies of yourselves among the dead!
People of eighty, the good deeds would be written for you and the evil deeds would not be
written against you! People of ninety, you are captives of Allahazwj in Hisazwj earth!”

Then heasws said: ‘What are they saying about a benevolent one captivating a man? What is
he would do with him?’ I said, ‘He would feed him, and quench him and deal with him
(properly)’. Heasws said: ‘What do you see Allahazwj Doing with Hisazwj Captives?’

In the book of Muhammad Bin Muhammad Bin Al Ash’as, by his chain,

‘Our Master Aliasws said: ‘Iasws did not see Eman along with certainty more resembling from it
with doubt upon this human being. Surely every people are being called to the graves, and
being escorted, and they return to the deception of the world, and they are not uprooting
the sins.

If there did not happen to for the poor son of Adamas, a sin stopping him nor any Reckoning
pausing upon him except death scattering his camels and separating his collection (amassed
wealth) and orphaning his child, it would have been befitting for him that he be cautious of what he is (indulging) in with the intense swindling and tiredness.

And we have been heedless from the death with a heedlessness of a people (that it) would not descend with them, and we incline towards the world and our desires with an inclination of a people who are certain with the staying; and our heedlessness about the (acts of) disobedience and the sins is a heedlessness of a people who are neither hoping for a Reckoning nor fearing a Punishment”. 185

41 - جع: قال النبي صلى الله عليه واله: أفضل الزهد في الدنيا ذكر الموت، وأفضل العبادة ذكر الموت، وأفضل التفكر ذكر الموت، فمن أثقله ذكر الموت وجد قبره روضة من رياض الجنة.

The Prophet saww said: ‘The most superior of the ascetism in the world is remembering the death, and the most superior of the (acts of) worship is remembering the death, and the most superior of the thinking is remembering the death. So, the one who is burdened by remembrance of the death would find his grave to be a garden from the Gardens of the Paradise”. 186

42 - وقال رجل لابي ذر رحمه الله: ما لنا نكره الموت ؟ قال: لانكم عمرتم الدنيا وخربتم الآخرة فتكرهون أن تنقلوا من عمران إلحراب، قيل له: فكيف ترى قدومنا على الله ؟ قال: أما المحسن فكالغائب يقدم على أهله، وأما المسئ فكالآبق يقدم على مولاه.

And a man said to Abu Zarr ra, ‘What is the matter with us disliking the death?’ He ra said, ‘Because you have built the world and ruined the Hereafter, therefore you are disliking the transfer from a building to a ruin’. It was said to him ra, ‘How do you ra see our advent to Allah azwj?’ He ra said: ‘As for the good doer, it is like the absentee proceeding to his family, and as for the evil doer, is it like an absconding (slave) proceeding to his master’.

41 - قال الرجل: فأين رحمة الله ؟ قال: إن رحمة الله قريب من المحسنين.

It was said, ‘How do you ra see our state in the Presence of Allah azwj?’ He ra said: ‘Present your deeds unto the Book of Allah azwj Blessed and Exalted: Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]’. The man said, ‘So, where is the Mercy of Allah azwj?’ He ra said, ‘The Mercy of Allah azwj is close to the good doers”. 187

185 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 40
186 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 41
187 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 42
‘It was said to Amir Al-Momineen\textsuperscript{asws}, ‘What is the preparation for the death?’ He\textsuperscript{asws} said: ‘Fulfilling the Obligations, and shunning the Prohibition, and the inclusiveness upon the generosities, then he would not care whether he falls upon the death or the death falls upon him. By Allah\textsuperscript{azwj}! The son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} does not care whether he\textsuperscript{asws} falls upon the death or the death falls upon him\textsuperscript{asws}.’\textsuperscript{188}

\textit{(The book) Da'waat of Al Rawandy –}

‘Rasool-Allah\textsuperscript{saww} said: ‘Not one of you should wish for the death due to the suddenness of its descent’’.\textsuperscript{189}

And he\textsuperscript{saww} said: ‘Do not be wishing for the death, for its commencement is severe, and that from the fortunacy of the person is that his age be long, and Allah\textsuperscript{azwj} Graces him penitence to the eternal abode’’.\textsuperscript{190}

And Amir Al-Momineen\textsuperscript{asws} said: ‘The remaining age of the person, there is no price for it. He can catch up with what he has lost, and revive what has died’’.\textsuperscript{191}

\textsuperscript{188} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 43
\textsuperscript{189} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 44
\textsuperscript{190} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 43
\textsuperscript{191} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 44
CHAPTER 5 – ANGEL OF DEATH, AND HIS STATES, AND HIS ASSISTANTS, AND MODALITY OF REMOVAL OF THE SOUL

The Verses – (Surah) Al Anaam: And He is the Omnipotent above His servants, and He Sends protectors over you, until when the death comes to one of you, Our messengers cause him to die, and they are not neglectful [6:61]

(Surah) Al A’raaf: until when Our messengers come to them causing them to die, they shall say, ‘What were you calling upon from besides Allah?’ They would say, ‘They are lost from us’, and they would be testifying against their own selves that they were Kafirs [7:37]

(Surah) Yunus as: but I worship Allah, the One Who will Cause you to die [10:104]

(Surah) Al Nahl: Those whom the Angels caused to die while they were unjust to themselves [16:28]

And the Exalted Said: Those whom the Angels cause to die in a good state: [16:32]

(Surah) Al Tanzeel: Say: ‘The Angel of death who is Allocated to you shall cause you to die, then to your Lord you will be returning’ [32:11]
(Surah) Al Zumar: *Allah Takes away the souls when they die, and those who do not die in their sleep. So, He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term.* [39:42].

1 - ج: في خبر الزندوق المدعى للتناقض في القرآن قال أمير المؤمنين عليه السلام في قوله تعالى: "للَّهُ يتوفى الانفس حين موته " وقاله: "يتوفيكم ملك الموت، وتوقيه رسلنا، وتوفيفهم الملائكة طيبين، والذين توفيفهم الملائكة ظالمين أنفسهم":

In a Hadeeth of the atheist, the claimant of the contradictions in the Quran, Amir Al Momineen asws said regarding the Words of the Exalted: *Allah Takes away the souls when they die*, [39:42], and His azwj Words: *Say: 'The Angel of death who is Allocated to you shall cause you to die*, [32:11], *Our messengers come to them causing them to die*, [7:37], *whom the Angels cause to die in a good state saying*: [16:32], *the Angels caused to die while they were unjust to themselves* [16:28],

فهو تبارك و تعالى أحق وأعظم من أن يولى ذلك نفسه، وفعل رسله وملائكته فعله، لاحظه بأمره يعملون، فاصطفى جل ذكره من الملائكة رسلًا وسفرًا بينه وبين خلقه وهم الذين قال الله فيهم: "للَّهُ يصطفي من الملائكة رسلا وحنانات".

‘He azwj, the Blessed and Exalted is more Majestic and more Magnificent that to do that Himselfazwj, and His azwj Messengers work, and His azwj Angels do it, because there are doing it by His azwj Command. So, Majestic is His azwj Mention, Chose Messengers from the Angels as Ambassadors to be between His azwj and His azwj creatures, and they are those for whom Allah azwj Said: *Allah Chooses messengers from among the Angels and from the people* [22:75].

فمن كان من أهل الطاعة تولت قبض روحه ملائكة الرحمة، ومن كان من أهل المعصية تولى قبض روحه ملائكة النقمة، وملك الموت أعوان من ملائكة الرحمة والنقمة يصدرون عن أمره، وفعلهم فعله، وكلما بأمره منسوبي إليه،

So, the one who was from the obedient people, the Angels of Mercy would be in charge of the capture of his soul, and the one who was from the disobedient people, the Angels of Punishment would be in charge of the capture of his soul, and for the Angel of death there are assistants from the Angels of Mercy and the Punishment, implementing His azwj Command, and their deed is his (Angel of death’s) deed, and everything what they would be doing would be attributed to him.

وإذا كان فعلهم فعل ملك الموت، وفعل ملك الموت فعل الله لأن يلته يلوق الأنسان على يد من يشاء، ويعطي ويبن ويبذع ويعاقب على يد من يشاء، وإن فعل إيته فهو، كما قال: "وما تشاء إلا أن يشاء الله ".

And when their deeds was a deed of the Angel of death, and the deed of the Angel of death would be the Deed of Allah azwj, because He azwj Causes for soul to die upon the hands of whoever He azwj so Desires, and He azwj Gives and Prevents, and Rewards and Punishes upon the hands of the ones He azwj so Desires, and that the deed of His azwj Trustee asws is His azwj
deed, just as Allah^{aswj} Said: \textit{And you (Imams) are not desiring except if Allah so Desires. Surely Allah was always Knowing, Wise [76:30]}.^{192}

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My father, from Ibn Abu Umeyr, from Hisham,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When there was an ascension with me’^{saww} to the sky, I^{saww} saw an Angel from the Angels, in front of him was a tablet of light, neither turning right nor left, (only) facing towards it, slumping like the body of a grieving one. I^{saww} said: ‘Who is this one, O Jibraeel^{as}?’ He^{as} said: ‘This is the Angel of death, pre-occupied in capturing the souls. He^{saww} said: ‘Take me near him, O Jibraeel^{as}, so I^{saww} can talk to him!’

He^{as} took me^{saww} near him, and I^{saww} said to him: ‘O Angel of death! Does one who dies get consumed, or he dies during what you capture his soul?’ He said, ‘Yes’. I^{saww} said: ‘And you present yourself to them?’ He said, ‘Yes. The whole world is not in my presence, in what Allah^{aswj} Subdued it to me and Enabled me from it, except like a Dirham in the palm of the man, turning it however he so likes to, and there is no house in the world except and I enter it five times during every day, and I am saying when the people of the house cry over their deceased: ‘Don’t cry over him, for there is for me to you, a returning and a returning, until there does not remain anyone from you’.

Rasool-Allah^{saww} said: ‘Death suffices as a catastrophe, O Jibraeel^{as}!’ Jibraeel^{as} said: ‘What is after the death is more catastrophic and more grievous than the death!’^{193}}
'From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, I saww saw in the third sky a seated man, a leg of his being in the east, and a leg of his being in the west, and in his hand was a tablet he was looking into and moving his head. I saww said: ‘O Jibraeel as! Who is this?’ He as said: ‘The Angel of death, may peace be upon him’’. 194

By this chain,

‘Rasool-Allah saww said: ‘When it will be the Day of Judgment, Allah azwj Mighty and Majestic would be Saying to the Angel of death: “O Angel of death! By My azwj Might and My azwj Majesty, and the loftiness in My azwj Highness! I azwj shall not Make you takes the death just as I azwj Made My azwj servants to taste it”’. 195

Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad, from Dawood,

‘From Al-Reza asws, from his asws forefathers asws, from the Prophet saww – similar to it’”. 196

In a Hadeeth of the one who came to Amir Al Momineen asws claiming the contradiction in the Quran, he asws said: ‘As for His aszw Words: Say: ‘The Angel of death who is Allocated to you shall cause you to die, [32:11], and His aszw Words: Allah Takes away the souls when they die, [39:42], and His aszw Words: Our messengers cause him to die, and they are not neglectful [6:61], and His aszw Words: Our messengers cause him to die, and they are not neglectful [6:61], and His aszw Words: Those whom the Angels cause to die in a good state saying: ‘Peace be upon you! [16:32]. Allah aszw Blessed and Exalted Manages the affairs
however He\textsuperscript{azwj} so Desires to, and He\textsuperscript{azwj} Allocated from His\textsuperscript{azwj} creatures, one He\textsuperscript{azwj} so Desires with whatever He\textsuperscript{azwj} so Desires.

As for the Angel of death, Allah\textsuperscript{azwj} Mighty and Majestic Allocates him in particular with one He\textsuperscript{azwj} so Desires from His\textsuperscript{azwj} creatures, and allocates His\textsuperscript{azwj} messengers from the Angels in particular with one He\textsuperscript{azwj} the Blessed and Exalted so Desires from His\textsuperscript{azwj} creatures, and the Angels those whom Allah\textsuperscript{azwj} Mighty and Majestic Named them and Allocates them in particular with one He\textsuperscript{azwj} so Desires from His\textsuperscript{azwj} creatures.

The Blessed and Exalted Manages the affairs however He\textsuperscript{azwj} so Desires to, and every knowledge isn’t such that the owner of the knowledge is able to interpret it for all the people, because from them is the strong one and the weak, and because from it is what its bearing is intolerable except by the one Allah\textsuperscript{azwj} Eases its bearing for him and Assist him upon it from the special ones of His\textsuperscript{azwj} Guardians\textsuperscript{asws}. It should suffice you to know that Allah\textsuperscript{azwj} Causes to live and die, and that He\textsuperscript{azwj} Causes the soul to die upon the hands of the one He\textsuperscript{azwj} so Desires from His\textsuperscript{azwj} creatures, from His\textsuperscript{azwj} Angels and others”.

197 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 6
198 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 7
Ibrahim as the Friend (of the Beneficent) said to the Angel of death: ‘Are you able to show me your image (with) during which you capture a soul of the immoral?’ He said, ‘You cannot endure that’. He as: ‘Yes I will’. He said, ‘Then turn around from me’. So, he turned around, then turned (back), and he was with black legs, standing hair, stinky of smell, black clothes, flames of fire and smoke coming out from his mouth and his nostrils, and Ibrahim as fell down unconscious. Then he woke up and he as said: ‘If the immoral one does not meet during his death except the image of your face, it would suffice him (as terror)’. 199

Nahj (Al Balagah) –

‘From a sermon of his asws mentioning the Angel of death in it: ‘Can he (the Angel of death) be felt with when he enters a house? Or, do you see him when he causes someone to die? How he causes the foetus to die in the belly of its mother, does he emerge upon him from one of her limbs? Or they should responding to him by the Permission of its Lord azwj? Or was he dwelling with him in her interior? How can he describe his God azwj, one who is unable from describing a creature like him (Angel of death)?’’. 200

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah asws said: ‘There is none from the people of a house who are aware, nor of a town, except the Angel of death scans them five times during every day’’. 201

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Alwan, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws, the (the narrator) said, ‘I asked him asws about the glimpse of the Angel of death. He asws said: ‘But have you not seen the people who happened to be seated, and the silence troubles them so one no one from them speak? That is a glimpse of the Angel of death when he notices them’’. 202

199 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 8
200 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 9
201 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 10
202 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 11
12 - Ka: Ali, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Zayd Al Shaham who said,

‘Abu Abdullah asws was asked about the Angel of death, ‘The earth is in front of him like bowl, he extends his hands to wherever he likes to?’ He asws said: ‘Yes’. 203

13 - He said: ‘The earth is in front of him like bowl, he extends his hands to wherever he likes in the west and in the east, in one moment?’ He said, ‘I call these and they answer me’.

14 - Ibn Idrees, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ibn Abu Usman, ‘From Abu Al-Hassan asws the 1st having said: ‘Rasool-Allah saww said: ‘Allah sawwj Blessed and Exalted Chooses four from every thing – From the Angels He sawwj Chose Jibraeel as, and Mikael as, and Israfeel as, and the Angel of death’’. 205

203 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 12
204 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 13
205 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 14
Al-Sadiq据传被问及关于安拉的话的：**Allah Takes away the souls when they die, [39:42]**，以及关于安拉的话的：**Say: The Angel of death who is Allocated to you shall cause you to die, [32:11]**，还有关于安拉的话的：**whom the Angels cause to die in a good state [16:32]**，以及**the Angels caused to die while they were unjust to themselves [16:28]**，还有关于安拉的话的：**Our messengers cause him to die, [6:61]**，以及关于安拉的话的：**And if only you could see when the Angels cause to die those who commit Kufr. [8:50]**，然后他们死在那一刻在世界的各处，这是以安拉的话的。!

(raas said): ‘**Allah** Blessed and Exalted Made assistants from the angels to be for the Angel of death, capturing the souls, being at the status of the captain of the police having assistants from the people, he would be sending them in their requirements. So, the Angels are causing them to die, and the Angel of death is causing them to die from the Angels with what he himself captures, and Allah** Mighty and Majestic is Causing them to die, from the Angel of death’.

Abu Ali Al Ash’ary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Ali Ibn Aqabah, from Asbat Bin Salim, a slave of Aban who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! Does the Angel of death know with the capture of the one he captures?’ He asws said: ‘But rather, it is a deed descending from the sky: “Capture the soul of so and so!”’

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Ali Ibn Ismail Al Maysami, from Abdul A’ala, a slave of the family of Sam who said,

‘I said to Abu Abdullah asws, ‘The Words of Allah aswj Mighty and Majestic: but rather We only Number out a number to them [19:84].’ He asws said: ‘So what is it in your presence?’ I said,
‘Number of the days. He\textsuperscript{asws} said: ‘The fathers and the mothers are counting that. No, but it is the number of the breaths’’.\textsuperscript{208}

18 – كا: علي، عن أبيه، عن بكر بن محمد الازدي، عن أبي عبد الله عليه السلام قال: " إن الموت الذي تفرون منه فإنه ملاقكم " إلى قوله: " تعملون " قال: تعد السنين، ثم تعد الشهر، ثم تعد الأيام، ثم تعد الساعات، ثم يعد النفس، فإذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون.

Ali, from his father, from Bakr Bin Muhammad al Azdy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The death which you are fleeing from, it would be meeting you’ – up to his\textsuperscript{asws} words: ‘Count the years, then counts the months, then count the days, then count the hours, then count the breaths. \textit{and when their term comes, so they would not be able to delay it for a moment, nor bring it forward’} [10:49]’\textsuperscript{209}

\textsuperscript{208} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 17

\textsuperscript{209} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 18
CHAPTER 6 – THE AGONY OF DEATH AND ITS DIFFICULTIES
AND WHAT THE MOMIN AND THE KAFIR FACE DURING IT

The Verses – (Surah) Al Nisaa: Those whom the Angels cause to die while they are being unjust to themselves, they are saying, ‘In which state were you?’ They are saying, ‘We were weak in the earth’. They are saying, ‘Did not the earth of Allah happen to be capacious, so you could have emigrated therein?’ So they, their abode is Hell, and it is an evil fate [4:97]

(Surah) Al Anfaal: And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs and (saying): ‘Taste the Punishment of burning!’ [8:50]

(Surah) Yunus: Those who are believing and they were fearing [10:63] For them is the glad tid ing in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]

(Surah) Al Ahzaab: Their salutation on the Day that they meet Him shall be, Peace! [33:44]

(Surah) Al Sajdah: Surely those who say, ‘Our Lord is Allah!’, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]

(Surah) Muhammad: But how would it be when the Angels cause them to die, striking their faces and their backs? [47:27]
Q. 50 "وجاءت سكرة الموت بالحق الذي كنت منه تحيد"

(Surah) Qaf: *And the agony of death comes with the Truth. That is what you were fleeing from [50:19]*

الواقعية "50 فلولا إذا بلغت الحلقوم * وأتم حيتنت تطردون * وخن أقرب إلى منكم ولكن لا تبصرون * فلولا إن كنت غير مدينون * ترجعونا إن كنت صادقين "

So why don’t you, when it reaches the throats [56:83] And at that time you are looking on [56:84] And We are nearer to him than you are, but you are not seeing [56:85] Then don’t you, if you are not indebted [56:86] Return it, if you were truthful? [56:87]

فأما إن كان من المقربين * فروح وريحان وجنة نعيم * وأما إن كان من أصحاب اليمين، فسلام لك من أصحاب اليمين *

So, if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma and a Blissful Garden [56:89] And if he is from companions of the right hand [56:90] (Then it would be said): ‘So peace is for you from companions of the right hand!’ [56:91]

وأما إن كان من المكذبين الضالين * فنزل من حميم * وتصلية جحيم

(Surah) Al Munafiqoun: *And spend from what We Graced from before the death comes to one of you, so he would be saying, ‘Lord! If only You could Delay me to a near term so I can give charity and become from the righteous ones!’ [63:10]*

القياسية "63 فلولا إذا بلغت التراقي * وقيل من راق * وظن أنه الفراق * والتفت الساق بالساق * إلى ربك يومئذ المساق 10.

Never! When it has already reached the morphosis (stage) [75:26] And it will be Said, ‘Who can cure?’ [75:27] And he would think it is the separation [75:28] And the leg will turn with the leg [75:29] To your Lord on that day shall be the returning [75:30]

الفجر "89 يا أيتها النفس المطمئنة * ارجعي إلى ربك راضية مرضية * فادخلي في عبادي * وادخلي جنتي 27 - 30.

O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30].
1 - L: Ibn Idrees, from his father, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The people are two (types) – One who gives rest and another who rests (himself). As for the one who rests, so it is the Momin when he dies, he rests from the world and its afflictions, and as for the one gives rest, so it is the Kafir when he dies, the trees, and the animals, and a lot from the people, get rest’’.\textsuperscript{210}

2 - مع: ما جيلويه، عن عمه، عن البرقي، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام مثله.

Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} – similar to it’.\textsuperscript{211}

3 - جا، ما: المفيد، عن الصدوق، عن ماجيلويه، عن عمه، عن البرقي، عن أبيه، ومحمد بن سنان معا، عن محمد بن عطية,

 عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه ولاه: الموت كفارة لذنوب المؤمنين.

Al Mufeed, from Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from his father and Muhammad Bin Sinan both together, from Muhammad Bin Atya,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The death is an expiation for the sins of the Momineen’’.\textsuperscript{212}

4 - ما: المفيد، عن ابن فولويه، عن أبيه، عن سعد، عن ابن عيسى، عن ابن محبوب، عن حنان بن سدير، عن أبيه، قال:

 كنت عند أبي عبد الله عليه السلام فذكر عنه المؤمن وما يجب من حقه، فقالت إلى أبو عبد الله عليه السلام فقال لي: يا أبا الفضل ألا احدثك بحال المؤمن عند الله؟ فقلت: بلى هاذا حصلت فذاك.

Al Mufeed, from Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Hanan Bin Sadeyr, from his father who said,

‘I was in the presence of Abu Abdullah\textsuperscript{asws}, and it was mentioned in his\textsuperscript{asws} presence, the Momin what is Obligated from his rights, so Abu Abdullah\textsuperscript{asws} turned towards me and he\textsuperscript{asws} said to me: ‘O Abu Al Fazl! Shall I\textsuperscript{asws} narrate to you with the state of the Momin in the Presence of Allah\textsuperscript{azwj}? I said, ‘Yes, narrate to me, may I be sacrificed for you\textsuperscript{asws}!’

فقال: إذا قبض الله روح المؤمن صعد ملكاه إلى السماء فقالا: يا رب عبدك ونعم العبد، كان سريعا إلى طاعتك، بطيئا عن معصيتك، وقد قضيت إليه، فما تأمنا من بعده؟

\textsuperscript{210} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 1
\textsuperscript{211} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 2
\textsuperscript{212} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 3
He said: ‘When Allah Captures the soul of a Momin, his two Angels ascend it to the sky and they say, ‘O Lord! Your servant, and he is the good servant. He was quick to Your obedience, delaying from disobeying You, and we have captured him to You. So, what is Your Command to us from after it?’

So, the Majestic, the Subduer is Saying: “Both of you get down to the world and be at the grave of My servant, and extol My Glory and My Glorification, and My Holiness, and My Greatness, and write that to be for My servant until I Resurrect him from his grave”.

Al Mufeed, from Amro Bin Muhammad al Sayrafi, from Muhammad Bin Hamam, from Al Fazary, from Saeed Bin Umar, from Al Hassan Bin Zou,

‘From Abu Abdullah having said: ‘Ali Bin Al-Husayn Zayn Al-Abideen said: ‘Allah Mighty and Majestic Said: “There is none from a thing I Hesitate from it like My Hesitation from Capturing the soul of a Momin. He dislikes the death and I Dislike to Distress him. So, when his term (death) comes, which there is no delaying in it, I Send to him two aromas from the Paradise, one them named as Al Maskhiyah, and the other Al Mansiyah. As for Al Maskhiya, so it softens him from his wealth (make it seem worthless), and as for Al Mansiyah, it makes him forget the matters of the world”.

Al Mafassar, from Ahmad Bin Al Hassan Al Husayni,

‘From Abu Muhammad Al-Askari, form his forefathers having said: ‘It was said to Al Sadiq, ‘Describe the death to us’. He said: ‘For the Momin it is like an aromatic breeze he smells, so he drowses to its aroma and it cuts off all the tiredness and the pains from him; and for the Kafir it is like the bite of a snake or the sting of a scorpion, or severer’.

Page 190 of 381
It was said, ‘But there are a people who are saying it is severer than being sawn by the saws and being cut by the scissors, and being pelted by the stones, and being ground by a stone of the millstone upon the body.

 قال: كذلك هو على بعض الكافرين والفاجرين، ألا ترون منهم من يعاني تلك الشدائد؟ فذلكم الذي هو أشد من هذا لا من عذاب الآخرة فإنه أشد من عذاب الدنيا.

He asws said: ‘Like that it would be upon some of the Kafirs and the immoral ones. Do you not see from them one who witnesses those difficulties? So, that is which it severer from this, not (severer) than the Punishment of the Hereafter, but severer than the punishment of the world’.

قال: فما بالنا نرى كافرا يسهل عليه النزع فينطفئ وهو يحدث ويضحك ويتكلم، وفي المؤمنين أيضا من يكون كذلك، وفي المؤمنين والكافرين من يقاسي عند سكرات الموت هذه الشدائد؟

It said, ‘So what is the matter with us we see a Kafir, the pangs being eased upon him and he dies while discussing, and laughing and speaking, and in the Momineen as well one who happens like that, and in the Momineen and the Kafirs one who can be compared during the agony of death being with these difficulties?’

فقال: ما كان من راحة للمؤمن هناك فهو عاجل ثوابه، وما كان من شديدة فتمحيصه من ذنوبه ليرد الآخرة نقيا، نظيفا، مستحقا لثواب الابد، لا معان له دونه,

He asws said: ‘Whatever would be from a rest for the Momineen over here, so it is a hastening of his Rewards, and whatever would be from the difficulties, so it would be his purification from his sins to return to the Hereafter, pure, clean, deserving of the permanent Rewards, not a prevention for him besides it.

وما كان من سهولة هناك على الكافر فهو عاجل أجر حسناته في الدنيا لثواب الآخرة وليس له إلا ما يوجب عليه العذاب، وما كان من شدة على الكافر هناك فهو ابتداء عذاب الله له بعد نفاد حسناته ذلكم بأن الله عدل لا جزور.

And whatever would be from the ease over here upon the Kafir, it is a fulfilment of a Recompense of his good deeds in the world to return him to the Hereafter, and it isn’t for him except what Obligates upon him of the Punishment. And whatever would be from the difficulties of the Kafir over here, so it is a beginning of the Punishment of Allah azwj to him after the termination of his good deeds. That is because Allah azwj is Just, not tyrannous”.


215 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 6
Al Hamdany, from Ali, from his father, from Abu Muhammad Al Ansari – and he was good, from Amar Al Asady,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘If a Momin were to swear upon his Lord Mighty and Majestic that He should not Cause him to die, He would not Cause him to die, ever! But, when his term (death) presents, Allah Mighty and Majestic would Send two breezes to him – a breeze called Al Mansiyah, and a breeze called Al Maskhiyah. As for the Mansiyah, it would make him forget his family and his wealth, and as for Al Maskhiyah, it would soften his self from the world until he chooses what is in the Presence of Allah Blessed and Exalted’.

The four hundred (Hadeeth) –

‘Amir Al-Momineen asws said: ‘Hold on with what Allah Commanded you with, for there isn’t between one of you and him being happy and sees what he loves, except that Rasool-Allah saww would present to him; and what is in the Presence of Allah is better and more lasting, and he would be given the glad tidings from Allah Mighty and Majestic, so his eyes would be delighted, and he would love meeting Allah’.

Al Mufassar, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali Al Nasry, from his father,

‘From Abu Ja’far Al-Jawwad asws, from his forefathers asws, ‘It was said to Amir Al-Momineen asws, ‘Describe the death to us’.

He asws said: ‘Upon the All-Informed you will fall. It is one of the three matters returning upon it – Either glad tidings with the Bliss of the servant, or news of the Punishment of the servant, or he will be in grief, and intimidation, and his matter is vague, not knowing which sect he would be in.

فأما ولينا المطيع لامرنا فهو المصير بنعم الابد، وأما عدونا الخالف علينا فهو المصير بعذاب الابد، وأما المهجم أمره الذي لا بديري ما حالة فهو المؤمن المرسف على نفسه لا بديري ما يؤول إليه حاله، يأتيه الخير مهما مهدفوا، ثم لن يسوقه الله عزوجال بأعدادنا

لكن بترحجه من النار بشفاعتنا.

216 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 7
217 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 8
As for the one in our asws Wilayah, the obedient to our asws orders, so he is the recipient with the permanent Bliss. And as for our asws enemy, the adversary against us asws, so he is the recipient of the news of the permanent Punishment. And, as for the one of the vague matter, he is the one who does not knowing what his state is, so he is the Momin having been extravagant upon himself, not knowing what his state would devolve to. The news would come to him, vague, scary. Then Allahazwj Mighty and Majestic will never Equate him without our asws enemies, so Heazwj would Extract him from the Fire by our asws intervention.

Therefore work, and be obedient, and do not speak and do not belittle the Punishment of Allahazwj Mighty and Majestic, for from the extravagant ones is one who will not meet our asws intercession except after Punishment for three hundred thousand years'.

And Al-Hassan asws Bin Ali asws Bin Abu Talib asws was asked, 'What is the death which they are ignorant of?' He asws said: 'The great cheerfulness coming upon the Momineen when they are transferred from the house of misery to the eternal Bliss, and the great perdition coming upon the Kafirs when they are transferred from their paradise to a Fire will neither be extinguished nor be terminated'.

And Al-Husayn asws Bin Ali asws Bin Abu Talib asws said: 'When the matter intensified with Al-Husayn asws Bin Ali asws Bin Abu Talib asws, he asws looked at the ones who were with him asws, and there he asws was in their opposition, because they, every time the matter intensified, their colours changed, and their limbs shook, and their hearts feared. And it was so that Al-Husayn asws and some of the ones with him asws from his asws special one, their colours brightened, and their limbs calmed down, and their selves were tranquil'.

Some of them said to the others, 'Look at how he asws does not care of the death!' So, Al-Husayn asws said: 'Patience, honourable sons! What is the death except an arch of a bridge crossing with you from the evil and the harm to the resourceful Gardens and the perpetual Bliss, so which of you would dislike to be transferred from a prison to a castle? And it is not
for your enemies except like one who gets transferred from a castle to a prison and punishment.

My asws father asws narrated to me asws from Rasool-Allah saww that: ‘The world is a prison for of a Momin and a paradise of the Kafir, and the death is a bridge of those to their Gardens and a bride of these to their Blazing Fires. Neither have I saww been lied to nor am I saww lying’.

And Muhammad asws Bin Ali asws said: ‘It was said to Al asws Bin Al-Husayn asws, ‘What is the death?’ He asws said: ‘For the Momin is like the removal of dirty, lousy clothes, and the removal of heavy chains and shackles, and the replacement with the prideworthy, aromatic perfumed clothes, and luxurious rides and comfortable houses.

And for the Kafir (it is) like taking off the pride-worthy clothes and being transferred from comfortable houses, and the replacement with the thickest and coarsest of the clothes, and desolate houses, and huge Punishments’.

And it was said to Muhammad asws Bin Ali asws, ‘What is the death?’ He asws said: ‘It is the sleep which tends to come to you every night, except that it would be of a prolonged duration, not waking up from it except on the Day of Judgment. So, the one who sees in his dream from the varieties of happiness what you are unable to measure it, and from the varieties of the horrors what you are unable to measure it, then how would is the state of happiness during the sleep and the fear during it? This, it is the death, therefore prepare for it’.

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Al Mufasar, from Ahmad Bin Al Hassan Al Husayni,
‘From Abu Muhammad Al-Askari\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Musa Bin Ja’far\textsuperscript{asws} went to a man who was drowning in the agony of death and he was not answering any caller. So, they said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah,\textsuperscript{saww}! Guide us, if we can understand, how is the death and how is the state of our companion?’

فقال: الموت هو المصفاة تصنف المؤمنين من ذنوبهم فيكون آخر ألم يصيبهم كفارة آخر وجزء آخر بقي عليهم، وتصنيف الكافرين من حسناتهم فيكون آخر لذة أو راحة تلحقهم هو آخر ثواب حسنة تكون لهم;

He\textsuperscript{asws} said: ‘The death, it is the cleanser cleaning the \textit{Momin} from his sins and it would happen to the last pain hitting them being an expiation of a last burden remaining upon them, and a cleaner of the \textit{Kafirs} from their good deeds, and it would happen to be a last pleasure or rest facing them, it being the last reward of a good deed happening to be for them.

وأما صاحبكم هذا فقد نخل من الذنوب نخلا وصفي من الآثام تصفية، وخلص حتى نقي كما ينقى الثوب من الوسخ، وصلح لمعاشرتنا أهل البيت في دارنا دار الأبد.

And, as for this companion of yours, so the sins are being picked from him with a picking, and is being cleansed from the sins with a cleansing, and he would be purified until he is pure, just as the purification of the clothes from the filth and crossing over to our\textsuperscript{asws} community of the People\textsuperscript{asws} of the Household, into our\textsuperscript{asws} house, the house of perpetuity’.\textsuperscript{219}

\begin{itemize}
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By this chain,

‘From Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘A man from the companions of Al-Reza\textsuperscript{asws} fell ill, so he\textsuperscript{asws} consoled him and said: ‘How do you find yourself?’ He said, ‘I shall meet the death after you\textsuperscript{asws} – intending what he was facing from the intensity of his illness. So, he\textsuperscript{asws} said: ‘How would you meet it?’ He said, ‘Severely painful’. He\textsuperscript{asws} said: ‘You will not meet it, rather you will meet what you have been warned with, and you will realise one of its states.

إنما الناس رحالان: مستريح بالموت، ومستراح به منه، فحداد الايمان بالله وبالولاية تكن مسترJAVA، ففعل الرجل ذلك، والحديث طويل أخذنا منه موضوع الحاجة.

But rather, the people are two (types of) men – one at rest with the death, and one whom (others) are at rest from him with it, therefore renew the Eman with Allah\textsuperscript{azwj} and with the

\textsuperscript{219} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 10
Wilayah to become at rest’. So, the man did that, and the Hadeeth is lengthy and we have taken from it the necessary subject” 220

And by this chain,

‘From Ali asws Bin Muhammad asws having said: ‘It was said to Muhammad asws Bin Ali asws Bin Musa asws, “What is the matter with these Muslims disliking the death?” He asws said: ‘Because they ignored it and are disliking it, and had they recognise it and had become from the friends of Allah aswjl Mighty and Majestic, they would have loved it, and would have known that the Hereafter is better for them than the world’.

Then he asws said: ‘O Abu Abdullah asws! What is the matter with the child and the insane preventing from the medication, the purifying for his body and the beneficial for the pains from it?’ He asws said: ‘Due to their ignorance with the benefits of the medication’.

He asws said: ‘By the One aswj Who Sent Muhammad asaw with the Truth as a Prophet asaw! One who prepares for the death as is a right of the preparation, it would be more beneficial for him than this medication for this healing. But, if they had understood what the death is leading towards, from the Bliss, they would have called it, and would have loved it intensely, what the intellectual calls for the austere medication to repel the afflictions and grab the safety’ 221

By this chain from Al-Hassan asws Bin Ali asws having said: ‘Ali asws Bin Muhammad asws went to a patient from his asws companions and he was crying and panicking from the death. He asws said to him: ‘O servant of Allah aswj! You are fearing from the death because you do not understand it.

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220 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 11
221 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 12
What is your view when you become dirty and filthy and hurt from a lot of the filth and the dirt upon you, and are hit by sores and scabies, and you know that the washing in the bathroom would remove all of that. Would you not want to enter it and wash that away from you? Or would you dislike entering it, and that would remain upon you?’ He said, ‘Yes, O son of Rasool-Allah!’

He said: ‘So, that is the death, it is that bathroom, and it is the last of what remains upon you from the cleansing of your sins, and purification from your evil deeds. So, when you receive it and become its neighbour, so you have been rescued from every sorrow and worry and hurt, and would arrive to every joy and happiness’. The man calmed down, and became active and surrendered (to his fate), and closed his eyes himself, and went on his way’.

And Al-Hassan Bin Al-Muhammad was asked about the death, ‘What is it?’ He said: ‘It is the ratification of has not happened yet’.

And Al-Sadiq having said: ‘When the Momin dies he does not become a dead, for the dead one, he is the Kafir. Allah Mighty and Majestic is Saying: And Who Extracts the living from the dead, and Extracts the dead from the living? [10:31] – meaning the Momin from the Kafir, and the Kafir from the Momin’.

The four hundred (Hadeeth) from Amir Al-Momineen having said: ‘There is no servant from the Shias who draws closer to a matter we have Prohibited him from, and he dies, until he is Tried with a Trial, to cleanse his sins with it, either regarding wealth, or regarding
a child, or what is within himself, until he meets Allah \textsuperscript{azwj} Mighty and Majestic and there would be not sin for him, and if there were to remain the thing from his sins, there would be difficulties with him upon him during his death.” \textsuperscript{223}

15 - ع: أبي، عن علي بن محمد ما جيلويه، عن الكوفي، عن محمد بن سنان، عن المفضل قال: قال أبو عبد الله عليه السلام: يا مفضل إياك والذنوب، وحذرها شيعتنا، فوالله ما هي إلى أحد أسرع منها إليكم، إن أحكمكم تنصيبها المغرة من السلطان وما ذاك إلا بذنوبه، وإن ليصبه السقم وما ذاك إلا بذنوبه، وإن لليحيس عنه الرق وما هو إلا بذنوبه، وإن ليشدد عليه عند الموت وما هو إلا بذنوبه، حتى يقول من حضره: لقد غم بالموت،

My father, from Ali Bin Muhammad Majaylawiya, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal who said,

\textsuperscript{223} ‘Abu Abdullah \textsuperscript{asws} said: ‘O Mufazzal! Beware of the sins, caution our \textsuperscript{asws} Shias of these, for by Allah \textsuperscript{azwj}, it is not quicker to anyone that it would be to you (Shias). If the dishonour from the ruling authorities were to hit one of you, and that would not be except due to his sins, and it the illness were to hit him, and that would not be except due to his sins, and it the sustenance is Withheld from it, and it would not be except due to his sins, and whatever difficulties befall upon him during the death, and it would not be except due to his sins’, until the ones in his \textsuperscript{asws} presence were saying, ‘He \textsuperscript{asws} has made us gloomy with the death’.

فلما رأى ما قد دخلني قال: أتدري لم ذاك يا مفضل ؟ قال: قلت: لا أدري جعلت فداك، قال: ذاك والله إنكم لا تؤاخذون بها في الآخرة وعجلت لكم في الدنيا.

So, when he \textsuperscript{asws} saw what had entered into me, he \textsuperscript{asws} said: ‘Do you know why that is so, O Mufazzal?’ I said, ‘I don’t know, may I be sacrificed for you \textsuperscript{asws}!’ He \textsuperscript{asws} said: ‘By Allah \textsuperscript{azwj}! That is something you would not be seized with in the Hereafter, hastened with you in the world’. \textsuperscript{224}

16 - مع: أبي، عن سعد، عن ابن يزيد، عن يحيى بن المبارك، عن علي بن الصلت، عن أبي عبد الله عليه السلام قال: كنا معه في جنازة فقال بعض القوم: بارك الله بي في الموت وفيما بعد الموت، فقال له أبو عبد الله عليه السلام: فيما بعد الموت فضل، إذا بورك لك في الموت فقد بورك لك فيما بعده.

My father, from Sa’ad, from Ibn Yazeed, from Yahya Al Mubarak, from Ali Bin Al Salt,

‘From Abu Abdullah \textsuperscript{asws}, he (the narrator) said, ‘We were with him \textsuperscript{asws} in a funeral, and one of the people said, ‘May Allah \textsuperscript{azwj} Bless me during the death and during what is after the death’. Abu Abdullah \textsuperscript{asws} said to him: ‘During what is after the death is an extra. When there is Blessing for you during the death, so there would be Blessing for you in what is after it’. \textsuperscript{225}

\textsuperscript{223} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 14
\textsuperscript{224} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 15
\textsuperscript{225} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 16
Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Ibn al Waleed, from Imran Bin Al Hajjaj, from Abdul Rahman, 

‘From Abu Abdullaahasws, he (the narrator) said, ‘I said, ‘For which reason, when the soul exits from the body, a feeling is found for it, and when it was instilled, he did not (even) know of it?’ Heasws said: ‘Because the body grew upon it’.”226

Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hamza Al Ashary, from Yasar Al Khadim wo said, 

‘I heard Al-Rezaasws saying: ‘The most terrified what these people can be is in three places – the day he was born and came out from the belly of his mother and he sees the world; and the day he dies and he witnesses the Hereafter and its people; and the day he is resurrected and he sees Judgments he did not see in the house of the world.

And Allahazwj Mighty and Majestic had Sent Greetings upon Yahyaas in these three times and Settled hisas fear, so Heazwj Said: And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]. And Isaas Bin Maryamas has send Peace upon himselfas in these three times, so heas Said: And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]” 227
‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘The most difficult times of the son of Adam\textsuperscript{as} are three – the time in which he witnesses the Angel of death, and the time in which he would be standing from his grave, and the time in which he would pause in front of Allah\textsuperscript{azwj} Blessed and Exalted, so either he would go to the Paradise or he would go to the Fire’.

Then he\textsuperscript{asws} said: ‘If you are safe during the death, O son of Adam\textsuperscript{as}, then you are who you are, or else you are destroyed; and if you are safe when you are placed in your grave, O son of Adam\textsuperscript{as}, then you are who you are, or else you are destroyed; and if you are safe when the people are carried upon the Bridge, then you are who you are, or else you are destroyed; and if you are safe when the people are standing to the Lord\textsuperscript{azwj} of the worlds, then you are who you are, or else you are destroyed.

Then he\textsuperscript{asws} recited: And behind them is purgatory up to the Day they would be Resurrected [23:100]. He\textsuperscript{asws} said: ‘It is the grave, and that for them in it is a straitened life [20:124]. By Allah\textsuperscript{azwj}! The grave is either a garden from the Gardens of the Paradise or a pit from the pits of the Fire’.

Then he\textsuperscript{asws} turned towards a man from his\textsuperscript{asws} gatherers and said to him: ‘The inhabitant of the sky has known dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?’.

My father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} having been asked about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And it will be Said, ‘Who can cure?’ [75:27]. He\textsuperscript{asws} said: ‘That is the word of a son of Adam\textsuperscript{as} when the death presents. He said, ‘Is there any doctor? Is there one who can repel?’

قال: "وظن أنه الفراق " يعني فراق الاهل والاحبة عند ذلك،

\textsuperscript{228} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 19
He asws said: And he would think it is the separation [75:28], meaning separation of the family members and the beloved one during that’.

قال: "والتفت الساق بالساق " قال: التفت الدنيا بالآخرة.

He said, ‘And the leg will turn with the leg [75:29]’. He asws said: ‘Turning of the world with the Hereafter’.

قال: " إلى ربك يومئذ الساق " إلى رب العالمين يومئذ المصير.

He said, ‘To your Lord on that day shall be the returning [75:30]’. (He asws said): ‘To the Lordazwj of the world on that day would be the destination’.

Ali, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’farasws – similar to it’.

22 – كا: علي، عن أبيه، عن عمرو بن عثمان، عن المفضل بن صالح، عن جابر عن أبي جعفر عليه السلام مثله.

‘From Al-Rezaasws, from hisasws forefathersasws having said: ‘When the expiry presented to Al-Hassanasws Bin Ali asws, he asws cried, so it was said, ‘O son of Rasool-Allahasws! Youasws are crying and you position from Rasool-Allahasws is yourasws position which youasws are with, and Rasool-Allahasws has said what he asws said, and youasws have performed twenty Hajj, walking, and yourasws Lordazwj has Distributed yourasws wealth thirty times, to the extent of the slipper and the slipper?’

قال عليه السلام: إنما أبكي لخصلتين: لهول المطلع، وفراق الاحبة.

‘From Al-Talaqany, from Ibn Aqadah, from Ali Bin Al Hassan Bin Fazal, from his father’.

So, heasws said: ‘But rather, Iasws cry for two characteristics – for the emerging terror, and separation of the beloved ones’.

References:
229 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 20
230 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 21
231 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 22
From the one who heard Abu Ja’far asws similar to it, and in it: ‘And you asws have performed twenty Hajj, riding, and twenty Hajj, walking’. And in a report of Al-Sadouq is clearer’.

Ibn Fazal, from Ibn Fazeyl, from Abu Hamza Al Sumaly who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Blessed and Exalted Said: ‘I do not Hesitate from anything I azwj Do like My azwj Hesitation from the Momin, for azwj Love Meeting him and he dislikes the death, and azwj Impede him from it. And, if there does not happen to be in the earth except for one Momin, azwj shall Suffice with him from the entirety of My azwj creatures, and Make a comfort to be for him from his Eman, with it he would not be needy to anyone’”.

Ibn Fazal, from Abu Jameela, from Muhammad Al Halby who said,

‘Abu Abdullah asws said: ‘Allah azwj Blessed and Exalted Said: “Let him be proclaimed with a war from Me azwj an equator to My azwj Momin servant; and azwj do not hesitate from anything like My azwj Hesitation regarding the death of a Momin. azwj Love to Meet him and he dislikes the death, so azwj Turn it away from him, and let him supplicate to Me azwj regarding a matter so azwj can Answer it for him to what is better for him. And if there does not happen to be in the world except for one Momin from My azwj servant, azwj shall Suffice with him from the entirety of My azwj creatures, and azwj shall Make comfort to be for him from his Eman, he would not be lonely in it to anyone”’.

My father, from the one who narrated it, from Abu Salam Al Nahas, from Muhammad Bin Muslim who said,

232 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 23
233 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 24
234 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 25
'Abu Abdullah asws said: ‘By Allah azwj! No servant described with this matter (Wilayah) would be consumed by the Fire’. I said, ‘Among them is one who does and keeps on doing!’ He asws said: ‘When it would be that, Allah azwj Blessed and Exalted would Try one of them regarding his body and that would happen to be an expiation for his sins, or else Allah azwj would Constrict his sustenance upon him for that to be an expiation for his sins, or else Allah azwj would Make difficulties to be upon him during his death until he comes to Allah azwj and there would be no sins to him, then he would enter the Paradise’.

Ibn Mahboub, from Muhammad Bin Al Qasim, from Dawood Bin Farqad, from Yaqoub Bin Shuayb,

‘He (the narrator) said to Abu Abdullah asws, ‘A man is doing such and such – and I did not leave anything except I said it – ‘and he recognises this matter (Wilayah)’. He asws said: ‘This one, there is hope for him, and the Nasibi, there is no hope for him, and even if it was as you are saying it, he would not exit from the world until Allah azwj would Make something to overcome upon him for Allah azwj to Expiate from him with it, either poverty or sickness’.

And it was said, ‘There is none from a dying one dying until the two recording Angels show him his deeds, so if he is an obedient one, they say to him, ‘May Allah azwj Recompense you goodly on our behalf, for sometimes we sat in truthful gathering and have attended righteous deeds’.
And if he was an immoral one, they say, ‘May Allah\textsuperscript{azwj} not Recompense you goodly on our behalf, for sometimes we had sat in evil gatherings, and had attended non-righteous deeds, and we had to hear ugly speeches’.

وإن كان فاجرا قالا: لا جزاك الله عنا خيرا فرب مجلس سوء قد أجلستنا، وعمل غير صالح قد أحضرتنا، وكلام قبيح قد أسمعنا.

And the Prophet\textsuperscript{saww} said: ‘When Allah\textsuperscript{azwj} is Pleased from a servant, He\textsuperscript{azwj} says: “O Angel of death! Go to so and so and come to Me\textsuperscript{azwj} with his soul. It is enough from his deeds, and \textsuperscript{azwj} have Tried him and Found him where \textsuperscript{azwj} Love!”

فإنزل ملك الموت ومبعض الملائكة معه، يحملون فروحا، كل واحد منهم يبشره ببشارة سريعة، وظائرين، فكان يناديهم ببشرى، فقيل له، فقلت له عدام: ما أرى فلمس من هذا العبد من الكرامة؟ أين كنت فلندع سيدها ؟ فقيل: نحن نسمع فيكم فيكم،因为我们 نسمع فيكم فيكم.

So, the Angel of death descends and with him are five hundred from the Angels, with them being branches of basil (perfume) and roots of the saffron, each one of them giving glad tidings to him besides the glad tidings of his companion. And the Angel stand in two rows for the exit of his soul, with them being the perfumes, so when Iblees\textsuperscript{la} looks at them, places his\textsuperscript{la} upon his\textsuperscript{la} head, then shrieks, and his\textsuperscript{la} army says to him\textsuperscript{la}, ‘What is the matter, O our master\textsuperscript{la}?’ He\textsuperscript{la} says, ‘Are you not seeing what this servant has been Given from the honours? Where were you from this (to spoil it for him)?’ They say, ‘We struggled with him but he did not obey us’.

\textsuperscript{237} Bih\textsuperscript{ar Al A\textsuperscript{n}war – V 6, The book of Justice, S 2, Ch 6 H 28

\textsuperscript{238} Bih\textsuperscript{ar Al A\textsuperscript{n}war – V 6, The book of Justice, S 2, Ch 6 H 29

(The book) Kunz – Abu Tahir Al Maqlad Bin Ghalib, from his men,
He asws said: 'I asws was in Sajdah calling my asws Lord azwj with a supplication of the goodly matter in my asws Sajdah, and my asws eyes were overcome and I asws saw a dream concerning me asws. I asws saw Rasool-Allah saww standing and he saww was saying: 'O Abu Al-Hassan asws! Your asws absence is prolonged so I saww was desirous to your asws dreams, and my saww Lord azwj has Detailed to me saww what He aswj has Promised me saww regarding you asws.'

I asws said: 'O Rasool-Allah saww! And what is that which He azwj Detailed to you saww regarding me asws?' He saww said: 'He azwj Detailed to me saww regarding you asws, and regarding your asws wife asws, and your asws two sons asws, and your asws offspring regarding the lofty ranks in Illiyeen'.

I asws said: ‘So what is for them during the death?’ He saww said: ‘The man would order within himself and the Angel of death has been Commanded with obeying him’. I asws said: ‘Is there a known limit for that?’ He saww said: ‘Yes. Our asws Shias with the most intense of love for us asws, the exit of his soul would happen to be like one of you drinks the cold water on a summer’s day, which the hearts would benefit with, and that the rest of them would be dying just as one of you is joyful upon his bed like being delighted at what he had seen of his death’. 239

Abu Al Qasim Al Alawy, from Abu Baseer who said,

239 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 30
‘I said to Abu Abdullahasws! May I be sacrificed for youasws! Does the Momin dislike it upon the exit of his soul?’ Heasws said: ‘No, by Allahsaww! I said, ‘And how is that?’ When the expiry presents to the Momin, Rasool-Allahsaww and the Peopleasws of hissaww Household are present – Amir Al-Momineen Alisws Bin Abu Talibasws, and (Syeda) Fatimamasws, and Al-Hassanasws, and Al-Husyanasws, and the entirety of the Imamsasws, but theyasws would be teknonymed from a name of (Syeda) Fatimamasws – and Jibraeelas, and Mikaeelas, and Israfeelas, and Izraeeelas would be present’.

He (the narrator) said, ‘Amir Al-Momineen Alisws Bin Abu Talibasws would be saying: ‘O Rasool-Allahsaww! He was from the ones who loved usasws and was in ourasws Wilayah, so Iasws love him’. And Rasool-Allahsaww would be saying: ‘O Jibraeelas! He was from the one who had loved Alisws and hisasws offspring, so Iasaww love him’.

And, Jibraeelas would say to Mikaeelas, and Israfeelas similar to that. Then theyas would all be saying to the Angel of death: ‘He was from the ones who had loved Muhammadsaww and hissaww Progenyasws, and was in the Wilayah of Alisws and hisasws offspring, therefore be kind with him’.

The Angel of death would be saying: ‘By the Oneaswj Who Chose youasws all and Honoured youasws, and Chose Muhammadasww with the Prophet-hood and Specialised himasww with the Message because Ias would be kinder with him than a kind father, and more sympathetic to him than a sympathetic brother’.

Then the Angel of death stands to him and is saying: ‘O servant of Allahaswj! Shall Ias liberate your neck? Shall Ias take a pledge of your security?’ He is saying, ‘Yes’. So, the Angel is saying: ‘With what?’ He says, ‘For the sake of Muhammadasww and hisasww Progenyasws, and for the Wilayah of Alisws Bin Abu Talibasws and hisasws offspring’.

فِي قُرْنِهِ: آمَناً كَانَتِ تَذْرَرُ فَقَدْ آمِنَتِ اللَّهُ مِنْهُ، وَأَمَّا مَا كَتَبْتِ تَرْحُو فَقَدْ آتَاكُ اللَّهُ بِهِ، اِفْحَ قَنْيَةً فَانظُرُ إِلَى مَا عَنْدُكَ.
He says: ‘As for what you were cautious of, Allah^{azwj} has Secured you from it, and as for what adversities you had, Allah^{azwj} has Come to you with it. Open your eyes and look at what is in your presence!’

قال: فيفتح عينيه فينظر إليهم واحدا واحدا، ويفتح له باب إلى الجنة فينظر إليها، فيقول له: هذا ما أعد الله لك، وهؤلاء رفقاءك، أفتحب اللحاق هم أو الرجوع إلى الدنيا؟

He^{asws} said: ‘So, he opens his eye and looks at them^{asws}, one by one, and a door to the Paradise is opened for him and looks into it, and he (Angel) says to him: ‘This is what Allah^{azwj} has Prepared for you, and they^{asws} are your friends. Would you like to adhere with them^{asws}, or the return to the world?’

قال: فقال أبو عبد الله عليه السلام: أما رأيت شخوصه ورفع حاجبيه إلى فوق من قوله: لا حاجة لي إلى الدنيا ولا الرجوع إليها؟ ويناديه مناد من بطنان العرش يسمعه ويسمع من بحضرته: يا أيتها النفس المطمئنة إلى محمد ووصية والائمة من بعده ارجعي إلى ربك راضية بالولاية، مرضاة بالثواب، فادخلي في عبادي مع محمد وأهل بيته وادخلني جنتي غير مشوبة.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘But, don’t you see his concentrating and raising his eyebrows to above, from his words, ‘There is no need for me to the world, nor the return to it? And a Caller would Call from the interior of the Throne, him and the ones^{asws} in his presence would hear it: ‘O you the contented soul! [89:27], to Muhammad^{saww} and the successor^{asws} and the Imams^{asws} from after him^{saww}, Return to your Lord, being well-pleased, - with the Wilayah, he being Well-Pleased [89:28], with the Rewards, So, enter (to be) among My servants [89:29], with Muhammad^{saww} and his^{saww} Family^{asws}, And enter into My Garden [89:30], without any exertion’.


Abu Abdullah^{asws} asked the Momin, ‘Does he dislike it upon the capture of his soul?’ He^{asws} said: ‘No, by Allah^{azwj}!’ I said, ‘And how is that?’ He^{asws} said: ‘Because he panics when the Angel of death presents to him, and the Angel of death says to him: ‘Do not panic, for by Allah^{azwj}, I shall be kinder with you and more sympathetic than a merciful parent, if they were present. Open your eyes and look!’

قال: ويتهل له رسول الله وأمير المؤمنين علي بن أبي طالب والحسن و الحسن والائمة من بعدهم والزهراء، عليه الصلاة والسلام;

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240 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 31

قال: فينظر إليهم فيستبشر بهم، فما رأيت شخوصه؟ قلت: بلى، قال: فإما ينظر إليهم

He asws said: ‘So, he looks at them asws and is overjoyed with them asws. Do you not see him concentrating?’ I said, ‘Yes’. He asws said: ‘He is rather looking at them asws.

قال: قلت: جعلت فداك قد يشخص المؤمن الكافر، قال: ويحك إن الكافر يشخص متقلا إلى خلفه لان ملك الموت إنما يأتيه ليحمله من خلفه، والمؤمن أمامه، وينادي روحه مناد من قبل رب العزة من بطنان العرش فوق الأفق الأعلى ويقول:

يا أيتها النفس المطمئنة إلى محمد وآله - صلوات الله عليهم - ارجعي إلى ربك راضية مرضية، فادخلي في عبادي وادخلي جنتي;

فيقول ملك الموت: إني قد امرت أن اخيرك الرجوع إلى الدنيا والمضي، فليس شئ أحب إليه من إسلال روحه.

‘O you the contented soul! [89:27], to Muhammad saww and his saww Progeny asws, Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30], I am Commanded that I give you the choice of the return to the world and the past’. So, there wouldn’t be anything more beloved to him than the outflow of his soul”.

33 - فتج: لا ينزجر من الله بزاجر، ولا يتعظ منه بواعظ، وهو يرى المأخوذين على الغرة حيث لا إقالة ولا رجعة كيف نزل بهم ما كانوا يجهلون، وجاهدهم من فراق الدنيا ما كانوا يأتون، وقدموا من الآخرة على ما كانوا يوعدون,

Nahj (Al-Balagah): ‘He (the Angel of death) is not deterred from Allah azwj by a deterrer, nor taking any advice from an adviser, and he sees the seized ones upon the suddenness where neither is there any dismissal nor any return. How it has befallen with them what they were ignoring, and there came to them from the separation of the world what they were feeling secure of, and proceeded to the Hereafter upon what they were Promised.

فغير موصوف ما نزل بهم، اجتمعت عليهم سكرة الموت وحسرة الفوت، ففترت لها أطرافهم، ونعتزها، ويرتد لها أطرافهم، ثم ازداد الموت فيهم ووجها فحيل بين أفواههم وبين منطقه، وإنه ليبين أهله ينظر ببصره ويسمع باذنه على صحة من عقله ونقاء من له، ويفكر فيهم أفي عمره؟ وقيم أذهب دهره؟

241 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 32
It is indescribable what descends with them. There gathers upon them the agony of death and regret of the loss, so their limbs are broken to it and their complexion changes to it. Then the death increases the penetration into them, so it becomes a barrier between one of them and his speaking, although his family are clear to him. He looks with his eyes, and hears with his ears, being upon healthiness of his intellect and remaining of his mind, and he thinks regarding what he finished his life? And regarding what his time passed?

وينتذكر أموالا جمعها أغمض في مطالبها، وأخذها من مصرحاتها ومشتبهاتها، قد لزمته تبعات جمعها، وأشرف على فراقها، يبقى من وراءه ينعمون بما فيكون المهنأ لغبؤه، والعبء على ظهوره;

And he recalls the wealth he amassed, having closed his eyes during seeking it and taking it from its allowable and suspicious means, both of these having necessitated consequences for him. And he prepares for its separation and its remaining for the ones he leaves behind him to be enjoying with it for the award is for other and the burden is upon his back.

والفرد قد غلقت رهونه بما، يعض يده ندامة علي ما اصغر له عند الموت من أمره، ويرده فيما كان يرغب فيه أيام عمره، ويتمي أن الذي كان يغبطه بما ويسخره عليها قد حازها دونه;

And the person’s pledge is locked with it. He bites his hand in regret upon what appears to him from his matters during the death, and he becomes ascetic regarding what he had been desirous during the days of his life, and he wishes that the one who had backbit him with it and envied him over it would have amassed it instead.

وىذكر أموالا كاد يغلق عينه فيها، يعض يده ندمًا على ما أمعن عليه، يُفوق بهما الهداية في الشامل، يقعض في دموعه;

And he recalls the wealth he amassed, having closed his eyes during seeking it and taking it from its allowable and suspicious means, both of these having necessitated consequences for him. And he prepares for its separation and its remaining for the ones he leaves behind him to be enjoying with it for the award is for other and the burden is upon his back.

فلم يزل الموت يبالغ في جسده حتى خلط سمعه، فصار بين أهله لا ينطق بلسانه ولا يسمع بسمعه، يردد طرفه بالنظر في وجوههم، يرى حركات ألسنتهم ولا يسمع رفعهم;

So, the death does not cease to permeate in his body until it mingles with his hearing, and he becomes unable to speak with his tongue nor hear with his hearing, scanning his eyes with looking into their faces. He sees the movements of their tongues and cannot hear their speeches.

ثم ازداد الموت الياجواء فقبض بصبه كما قبض سمعه، وخرجت الروح من جسده فصار جيفة بين أهله، قد أخرجوا من جنبه، وتباعدوا من قربه، لا يسمع ببكي، ولا يجيب داعيا، ثم حملوه إلى مكتب من الأرض، وأسلموه فيه إلى عمله، وانقطعوا عن زورته حتى إذا بلغ الكتاب أجله.

Then the death increases the sway and captures his sight just as it had captured his hearing, and the soul departs from his body and he becomes a carcass between his family members and they would desert from his side and distance themselves from being close to him, neither being helped by a wailer nor answering a caller. Then they would carry him to a small hole from the ground, and they submit him into it to his deeds, and they terminate from visiting him until when the writing reaches its term”.

242 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 33
I heard Abu Ja’far\textsuperscript{asws} saying: ‘A sign of the \textit{Momin} when the death present, it would whiten his face more intensely than the whiteness of his colour, and his forehead sweats, and it flows from his eyes as if these are the tears, and that would happen to be the exit of his soul; and that the \textit{Kafir}, his soul exits from the side of his mouth like the foam of the camel, or just as the soul of the camel comes out’\textsuperscript{243}.

And he said, ‘It would be turned away from him, when it was from the ones \textit{Allah}\textsuperscript{azwj} is Wrathful upon, or from the ones \textit{Allah}\textsuperscript{azwj} Hates. \textit{He}\textsuperscript{azwj} Commands him that he pulls with a (violent) pulling, reaching you like the skewer (being pulled) from the wet wool, and the people are saying, ‘The death has been easy upon so and so’\textsuperscript{244}.

Regarding the Words of the Exalted: \textit{Surely those who say, ‘Our Lord is Allah!’}, then they are steadfast – i.e. upon the \textit{Wilayah} of \textit{Amir Al Momineen}\textsuperscript{asws}, the \textit{Angels} would descend unto them – during the death, \textit{(saying): ‘Do not fear, and do not grieve, and receive glad tidings of the \textit{Paradise} which you were Promised [41:30] We are your Guardians in the life}'}

\textsuperscript{243} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 34
\textsuperscript{244} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 35
of the world - we used to protect you from the satans, and in the Hereafter – i.e. during the death, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] – meaning in the Paradise, Being a hospitality from the Forgiving, Merciful [41:32]”.

[Ps. – This is not a Hadeeth]

37 - كما: عليّ، عن عبد الله بن المغيرة، عن السكوني، عن أبي عبد الله عليه السلام قال: إن الميت إذا حضره الموت أوثقه ملك الموت ولولا ذلك ما استقر.

Ali, from Abdullah Bin Al Mugheira, from Al Sakuny,

‘From Abu Abdullah asws having said: ‘The dying one, when the death presents to him, the Angel of death binds him, and had it not been for that, he would not settle down’”.


Rasool-Allah saww was asked, ‘How does the Angel of death cause the Momin to die?’ He saww said: ‘The Angel of death pauses from the Momin during his death like the humble slave does from the master. He and his companions are standing, not going near him until he (the Momin) initiates with the submission, and he (the Angel) gives him the glad tidings of the Paradise’.

39 - لي: بإسناده عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه واله: من صام من رجب أربعة وعشرين يوما فإذا نزل به ملك الموت تراءى له في صورة شاب، عليه حلة من ديباج أخضر، على فرس من أفراس الجنان، وبيده حرير أخضر ممسك بالمسك الأذفر، وبيده قدح من ذهب مملوء من شراب الجنان، فسقاه إياه عند خروج نفسه من عينه سكرات الموت، ثم يأخذ روحه في تلك الخير فيفوح منها رائحة يستنشقها أهل سبع سماوات فيقلل في قبره ريان حتى يجد وحوش النبي صلى الله عليه واله.

By his chain from Abu Saeed Al Khudry who said,

‘Rasool-Allah saww said: ‘One who Fasts twenty-four days of Rajab, so when the Angels of death descends with him, he would see him in an image of a youth, upon him being a garment of green brocade, upon a horse from the horses of the Paradise, and in his hand would be green silk perfumed with the strong musk, and in his hand being a golden goblet from the drink of the Gardens. He then quenches him during the exit of his soul to ease the agony of death upon him. Then he takes his soul in that silk, and the inhabitants of the seven skies would be smelling its aroma from it, and he would remain in his grave well-quenched until he returns to the Fountain of the Prophet saww’.

245 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 36
246 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 37
247 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 38
248 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 39
‘From Abu Abdullah asws having said: ‘A man from the companions of Salman ra fell ill, so he ra missed him, and he ra said, ‘Where is your companion?’ They said, ‘Sick’. He ra said: ‘Walk with us to console him’. They arose with him ra, and when they came to the man, and he was trying to save himself. Salman ra said, ‘O Angel of death! Be kind with a friend of Allah azwj!’
The Angel of death said with a speech the ones present heard: ‘O servant of Allah azwj! I am most kind with the Momineen, and if I were to appear to anyone, I would appear to you’.

(P.s. – This is not a Hadeeth)

And the Hadeeth has come from the Progeny asws of Muhammad saww, they asws said: ‘The world is a prison for the Momin, and the grave is his house, and the Paradise is his shelter (abode), and the world is a garden for the Kafir, and the grave is his prison, and the Fire is his shelter (abode)’.

It is reported from them asws, they asws said: ‘The goodness, all of it is after the death, and the evil, all of it is after the death; and there is no need for us asws for a text of the Quran with the consequences to the Ahadeeth, and Allah azwj has already Mentioned the Recompense of the righteous ones and explained it, and Mentioned the Punishment of the mischief-makers and Detailed it; and in the Explanation of Allah azwj and His azwj Detailing is needlessness from what is besides it to end up to’.

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249 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 40
250 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 41
251 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 42
Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah asws, 'The Words of the Mighty and Majestic, So why don’t you, when it reaches the throats [56:83] — up to His aswWords: Return it, if you were truthful? [56:87]. He asws said: 'It, when it does reach the throats, he sees his house in the Paradise, and he is saying, ‘Return me to the world until I inform my family of what I see’. It is said to him: ‘There isn’t any way to that’.”

252

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Haysam Bin Waqad, from a man,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww went to a man and he was trying to save himself, so he saww said: ‘O Angel of death! Be kind with my saww companion, for he is a Momin’. He said: ‘Receive glad tidings, O Muhammad saww, that I am kind with every Momin. And know, O Muhammad saww that I tend to capture the soul of a son of Adam as and his family panics, so I stand in a corner of their house and I am saying: ‘What is this panic for? By Allah saww, I did not hasten it before his term. There was no sin for us in capturing him. Therefore, if you were to withhold it and are patient, you will be Rewarded, and if you were to panic, you would be sinning and burdening (yourselves). And know that there is an appointment for us regarding you all, then (another) appointment, so the caution! The caution! There isn’t any family in its east nor in its west, neither a town nor a valley, except and I scan them five times during every day, and we are more knowing of their small ones and their old ones from them, than they themselves are. And if I want to capture the soul of a mosquito, I would not be able upon it until my Lord saww Commands me for it’.

252 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 43
Rasool-Allah ﷺ said: ‘But rather, he scans them during the timings of the Salat, so if he was from the ones who perseveres upon it during its (Prescribed) timings, he would indoctrinate him with the testimony that there is no god except Allah azwj, and that Muhammad ﷺ is a Rasoolazwj of Allah azwj, and the Angel of death would dislodge Ibleesla away from him’. 253

Ali, from his father, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’farasws, similar to it, and I have a change (in it)’. 254

‘From Abu Abdullahasws—having said: ‘Amir Al-Momineenasws—complained of his asws—eyes, so the Prophetasws—consoled him, and heasws—screamed. The Prophetasws—said to himasws: ‘Is it panic or pain?’ Heasws—said: ‘O Rasool-Allahasws! Iasws—have not experience a pain severer than it!’

Heasws—said: ‘O Aliasws! When the Angel of death descends to capture the soul of a Kafir, he descends and with him is a skewer of fire, and he snatches his soul with it, and Hell shrieks’. So, Aliasws—sat up straight and said: ‘O Rasool-Allahasws! Repeat yourasws—Hadeeth unto measws, for myasws—pain made measws—forget what youasws—said’.

Then heasws—said: ‘Would anyone from yourasws—community experience that?’ Heasws—said: ‘Yes, a tyrannous rule, and a consumer of the wealth of an orphan unjustly, and a testifier of falsity’. 255 (does not add anything except for the confusion!!)

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253 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 44
254 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 45
255 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 46
Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Abdullah Bin Saeylem Al Amiry.

‘From Abu Abdullah asws having said: ‘Isa Bin Maryam Bin Zakariya, and he had asked his Lord aswj to Revive him for him. He called out to him, and he responded and came out to him from the grave, and said to him: ‘What do you want from me?’

So, he said to him: ‘I wanted you to comfort me just as you did in the world’. He said to him: ‘O Isa! The heat of death has yet to settle from me, and you want to return me to the world and the heat of the death to be repeated upon me? He left him and returned to his grave.

A prophet is not a momin?

‘From Abu Ja’far asws having said: ‘Youths from the children of the kings of the children of Israel were worshippers, and the worship was among the children of the kings of the children of Israel; and they went out in the country in order to learn lessons, and they passed by a grave upon the surface of the road, and the sand had covered upon it, nothing was clear from it except for its outline. They said, ‘If we could supplicate to Allah azwj at the moment for Him azwj to Resurrect for us the occupant of this grave, so we can question him how he found the taste of death?’

So, they supplicated to Allah azwj, and the supplication which they supplicated to Allah azwj, was: ‘You azwj are our God, O our Lord azwj! There isn’t any god for us apart from You azwj, and the Permanent Creator, not heedless, the living Who will not be dying, there is a state of Glory for You azwj during every day. You azwj Know all things without a teaching. Resurrect this dead one for us by Your azwj Power’.

258 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 47
He asws said: 'There came out from the grave, a man of white hair and beard, shaking his head from the dust, panicking and casting his sight towards the sky, and he said to them, 'What is your pausing at my grave for?' They said, 'We called you to ask you how you found the taste of death to be?' He said to them, 'I have settled in my grave for ninety-nine years (but) the pain and the trouble of the death has yet to go away from me, nor has the bitterness of death come out from my throat'.

They said to him, 'You died the day you died upon what we see of the whiteness of the head and beard?' He said, 'No, but (it is) due to what I heard of the scream: 'Come out!' The dust of my bones gathered to my soul and I remained in it and came out panicking, concerned of sight, frightened to the voice of the caller, therefore, due to that, my head and my beard whitened'.

Muhammad, from Mansour, from Muawiya,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Allah azwj the Exalted Said: “There is none from a servant I azwj Want to enter the Paradise except I azwj Try him regarding his body, so if that was an expiation for his sins or else I azwj Make a ruling authority to overcome upon him, so it that was an expiation for his sins, or else I azwj Straiten his sustenance upon him, so if that was an expiation for his sins, or else I azwj Make difficulties to be upon him during the death, until he comes to Me azwj, and there is no sin to him, then I azwj would Enter him into the Paradise.

There is none from a servant I azwj Want to enter the Paradise except I azwj Grant him health in his body, so if that was the complete of his seeking with Me azwj, or else I azwj Grant

257 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 48
him security for his fear from his ruling authority, so if that was complete of his seeking with Me\textsuperscript{azwj}, or else I\textsuperscript{azwj}. Expand his sustenance upon him, so if that was complete of his seeking with Me\textsuperscript{azwj}, or else I\textsuperscript{azwj}. Make ease to be upon him during the death until he comes to Me\textsuperscript{azwj}, and there would be no good deeds for him, then I\textsuperscript{azwj} would Enter him into the Fire!’’. 258

Al Ghazairy, from Ali Bin Muhammad Al Alawy, from Al Hassan Bin Ali Bin Salih Al Sowfy, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali, from his father, from Muhammad Bin Ali Bin Musa, from his father, from his grandfather having said:

‘It was said to Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, ‘Describe the death to us’. He\textsuperscript{asws} said: ‘For the Momin it is like an aromatic perfume he smells, and he is comforted to its aroma, and it terminates the tiredness and the pains from him; and (for) the Kafir it is like the bite of a snake, and sting of the scorpion, and severer’’. 259

A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Qays, ‘From Abu Al-Hassan\textsuperscript{asws} the 3\textsuperscript{rd}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The people are two (types) – A man who gives rest and a man who rests. As for the one who rests, it is the Momin resting from the world and its deception, and is led to the Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Honourable rewards. And as for the one who gives rest, it is the immoral one, they get rest from him, the people, and the trees, and the animals, and he is led to what he had sent forward’’. 260

(The book) Da’waat of Al Rawandy –

‘It is reported that the dying one, a row from the Angels present to him on his right, upon them being green clothes, and a row on his left, upon them being black clothes. Each one of

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258 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 49
259 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 50
260 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 51
the two parties await the capture of his soul, and the sick one looks at these at times and to
those at other (times), and Allah \textsuperscript{azwj} Sends and Angel to the \textit{Momim} to give him glad tidings,
and Commands the Angel of death that he shows himself to him in a beautiful image.

So, when he is seized in the capture of his soul and rises upon to his knees, he seeks
intercession to Jibraeel\textsuperscript{as}, and Allah \textsuperscript{azwj} would have Commanded him \textsuperscript{as} and he \textsuperscript{as} descends to
His\textsuperscript{azwj} servant, and allow for him to bid farewell to his wife and his children, and he \textsuperscript{as} is
saying to him: ‘You are given a choice between my wiping my wings upon you, or you wait
for Mikaeel\textsuperscript{as}. He says, ‘Where is Mikaeel\textsuperscript{as}?’ There he would be, having descended among a
group of the Angels, so he looks at him \textsuperscript{as} and greets upon him \textsuperscript{as}.

When the soul reaches to his belly and his navel he seeks intercession to Mikaeel\textsuperscript{as} that he
respites him, and he \textsuperscript{as} says to him: ‘You are given a choice that I \textsuperscript{as} wipe my wings upon you
or you look at the Paradise’. So, he chooses the looking at the Paradise, and he laughs, and
Allah \textsuperscript{azwj} Commands the Angel of death to be kind with him.

So, when his soul separates, both the Angels who had been allocated with him, follow him
crying and seeking Mercy upon him, and they say: ‘May Allah \textsuperscript{azwj} have Mercy on this servant,
how many times we heard the good, and how many times we witnessed upon the righteous
deeds’. And they both say: ‘O our Lord \textsuperscript{azwj}! We were allocated with him, and we have
transferred him to be in Your \textsuperscript{azwj} vicinity, so what do You \textsuperscript{azwj} Command us?’

The Exalted Says: “Be with his grave, and seek Mercy to be upon him, and seek Forgiveness
for him up to the Day of Judgment. When it will be the Day of Judgment, bring him a ride
and make him ride it, and walk in front of him up to the Paradise, and serve him in the
Paradise!”\textsuperscript{261} (P.s. – This is not a Hadeeth)

\textsuperscript{261} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 52
CHAPTER 7 – WHAT IS WITNESSED BY THE MOMIN AND THE KAFIR DURING THE DEATH, AND PRESENCE OF IMAMS asws DURING THAT, AND DURING THE BURIAL, AND PRESENTATION OF THE DEEDS TO THEM asws

(Imam Hassan Al-Askari asws said): ‘The Momin in the Wilayah of Muhammad saww and his goodly Progeny asws, the taker to Ali asws, after Muhammad saww, as his Imam asws - who is his role model, his example (to follow), and his chief whose words he ratifies, and considers his asws deeds as correct, and obeys him asws with an obedience to the ones who despotise him asws – from the goodly ones of his asws offspring for the affairs of the Religion and his social affairs.

When there presents to him from a matter of Allah azwj which cannot be repelled (death), and there descends with him from His azwj Ordainment what cannot be blocked, and the Angel of death and his aides present (themselves) to him, he would find by his head, Muhammad saww Rasool saww of Allah azwj on one side, and on another side, Ali asws chief of the successors asws, and by his legs on one side would be Al-Hassan asws, grandson asws of the chief of the Prophets as, and from another side would be Al-Husayn asws, chief of the martyrs altogether.

And around him, after them asws, would be their asws special ones, and those that love them, the ones who are the chiefs of this community – after their chiefs from the Progeny asws of Muhammad saww. So, the ailing Momin would look at them, and he would address them with a discussion, the sound of which Allah azwj would Veil from the ears of the ones present with him – just as He azwj would Veil our asws sighting, the People asws of the Household, and sighting of our asws special ones, from their eyes, in order for their Emans to be (deserving) of greater Rewards due to the intensity of the test upon them.
فيقول المؤمن: بأبي أنت وامي يا رسول رب العزة، بأبي أنت وامي يا وصي رسول رب الرحمة، بأبي أنتما وامي يا شبلي محمد
وضرغاميه، يا ولديه، وسبطيه، يا سيدى شباب أهل الجنة المقربين من الرحمة والرضوان،

The Momin would be saying, ‘By my father and my mother being (sacrificed) yousaww, O Rasool-Allahsaww! By my father and my mother Being (sacrificed) for yousaww O successorasws of the Rasoolsaww of the Lordazwj of the Mercy! By my father and my mother being (sacrificed) for youasws two, O cubs of Muhammadasw and hissaww lions! And, O hissaww sonasws and hisasws grandsonsasws! And, O chiefs of the inhabitants of the Paradise, the ones of the Proximity to the Mercy and the (Divine) Pleasure!

مرحبا بكم معاشر خيار أصحاب محمد وعلي وولديهما، ما كان أعظم شوقي إليكم! وما أشد سروري الآن بلقائكم! يا رسول الله هذا ملك الموت قد حضرني ولا أشك في جلالتي في صدره لمكانك ومكان أخيك.

Welcome to youasws, of best of the companions of Muhammadasw and Aliasws and theirasws children. How great was my desire to (see) you all! And how intense is my joy today by meeting you! O Rasool-Allahsaww! This is the Angel of death who has presented to me, and there is no doubt in my chest of yoursaww position and the position of yoursaww brotherasws from me’. So Rasool-Allahsaww would be saying: ‘Like that, it is!’

فأقبل رسول الله صلى الله عليه واله على ملك الموت فيقول: يا ملك الموت استوص بوصية الله في الاحسان إلى مولانا وخادمنا ومحبنا ومؤثرنا،

Then Rasool-Allahsaww would face towards the Angel of death, and hesaww would be saying: ‘O Angel of death! Act in accordant with the Advice of Allahazwj – regarding the goodness to ourasws friends, and ourasws servants, and those that love usasws, and preferred usasws.

فيقول له ملك الموت: كيف لا أرفق بمن ذلك ثوابه، وهذا محمد وأعزته زواره؟ يا رسول الله لولا أن الله جعل الموت عقبة لا يصل إليها مان تناولت روحه، ولكن لخادمك ومحبب هذا اسوة بك وسائر أنبياء الله ورسله و أوليائه الذين اذقوا الموت لحكم الله تعالى.

So the Angel of death would be saying to himsaww: ‘O Rasool-Allahsaww! Order him to look at what Allahazwj has Prepared for him in the Gardens’.

فيقول له رسول الله صلى الله عليه واله: لينظر إلى العلو فينظر إلى ما لا يحيط به الالباب، ولا يأتي عليه العدد والحساب.

So Rasool-Allahsaww would be saying to him: ‘Look at the heights (above)’! So he would look at what the gateways would be surrounded with – and neither can a number be ascribed to it nor a counting.

فيقول ملك الموت: كيف لا أخفى عن ذلك توابه، وهذا محمد وأعزه زواره؟ يا رسول الله لولا أن الله جعل الموت عقبة لا يصل إليها مان تناولت روحه، ولكن خادمك ومحبب هذا اسوة بك وسائر أنبياء الله ورسله و أوليائه الذين اذقوا الموت لحكم الله تعالى.
So the Angel of death would be saying, ‘How can I not be kind with the one with that (kind of) Rewards, and this here Muhammad saww and his saww family asws are visiting him? O Rasool-Allah saww! Had Allah azwj not Made the death as an obstacle – there cannot arrive to those Gardens except the ones I cut off (take his soul), I would not take his soul, but for this servant of yours saww, the one who loves you asws, is the same with you saww – and with the rest of the Prophets as of Allah azwj and His saww Rasool saww and His azwj friends – those ones (also) tasted the death by the Decision of Allahu azwj the Exalted’.

Then Muhammad saww would be saying: ‘O Angel of death! Here is our asws brother whom we asws submit to you, therefore be good with him’. Then he saww and the ones with him saww rise to go to the environment of the Gardens, and the coves and the veils are removed for the eyes of that ailing Momin, and the Momin sees them asws over there after their asws having been around his bed.

So, he would be saying, ‘O Angel of death! Quickly! Quickly take my soul, and do not make me remain over here, for there is no patience for me from (being away from) Muhammad saww and his saww family, and join me up with them asws.

Thus, during that, the Angel of death takes his soul and makes it flow out like the hair from the flour, and even if you are seeing him to be in difficulties, but he isn’t in difficulty, but he is in ease and pleasure.

So when he enters his grave, he would find our asws community over there. And when Munkar and Nakeer (two questioning Angels) come, one of them would say to the other, ‘This is Muhammad saww, and this is Ali asws, and Al-Hassan asws, and Al-Husayn asws, and the best of their asws companions in the presence of our companion (the deceased Momin), so let us be revering to them’.

Therefore, Muslims upon Muhammad saww, with a complete salutation, individualised. Then they greet upon Ali asws with a complete greeting, individualised. Then they greet upon
Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} with a complete greeting for both of them\textsuperscript{asws} together. Then they\textsuperscript{asws} greet upon the rest of the ones from our\textsuperscript{asws} companions.

Then they are saying, ‘We have known, O Rasool-Allah\textsuperscript{saww}, of your\textsuperscript{saww} visitation among your\textsuperscript{saww} special ones to your\textsuperscript{saww} servant and your\textsuperscript{saww} friend, but Allah\textsuperscript{azwj}’s Command is inevitable from being complied with’.

Then they question him and they would be saying, ‘Who is your Lord\textsuperscript{azwj}?’, and, ‘What is your Religion?’; and ‘Who is your Prophet\textsuperscript{saww}?’, and ‘Who is your Imam\textsuperscript{asws}?’, and ‘What is your Qiblah?’, and ‘Wo are your Shias (adherents)’, and ‘Who are your brethren?’

So he would be saying, ‘Allah\textsuperscript{azwj} is my Lord\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is my Prophet\textsuperscript{saww}, and Ali\textsuperscript{asws} the successor\textsuperscript{asws} of Muhammad\textsuperscript{saww} is my Imam\textsuperscript{asws}, and the Kaaba is my Qiblah, and the Momineen, the befrienders of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} and their\textsuperscript{asws} friends, and the ones inimical to their\textsuperscript{asws} enemies, are my brethren.

And I testify that, there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}. And I testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and that his\textsuperscript{saww} brother Ali\textsuperscript{asws} is a Guardian of Allah\textsuperscript{azwj}, and that the ones appointed for the Imamate from the goodly ones of his\textsuperscript{asws} descendants and the best ones of his\textsuperscript{asws} offspring are the Caliphs of the community and the rightful rulers, and the care takers with the truthfulness’.

And he (the questioning Angel) would be saying, ‘Upon this you lived, and upon this you died, and upon this you would be Resurrected, if Allah\textsuperscript{azwj} the Exalted so Desires, and you would happen to be with the ones you befriended – in the House of Prestige of Allah\textsuperscript{azwj}, and the stability of His\textsuperscript{azwj} Mercy’.
Rasool-Allah asws said: 'And if he was an enemy to our asws friends, and a friend to our asws enemies, and entitles our asws adversaries with our asws titles, so when the Angel of death comes to snatch is soul, Allahazwj Mighty and Majestic would Resemble for that wicked one – his chiefs, those whom he took as lords from besides Allahazwj. Upon them would be a variety of the Punishments, such that he would be almost destroyed if they (even) look at them. And the heat of their Punishments would not cease to arrive to him, what he would not have the strength for him (to endure) it.

So the Angel of death would be saying to him, 'O you mischief maker, the Kafir! You neglected the Guardianasws of Allahazwj to (prefer) his asws enemy, so today nothing would avail you, nor will you (be able to) find an alternative way (to escape)'.

Then the Punishment would come upon him – what, if the least of it were to be apportioned upon the inhabitants of the world, it would destroy them. Then, when he is laid into his grave, he sees a door from the Paradise as opened up to his grave. He would see from it, its goodness, and Munkar and Nakeer would be saying to him, 'Look are what is Prohibited unto you from those goodness’s’.

There would be opened up for him in his grave, a door from the Fire, the Punishment entering to him from it. He would be saying, ‘O Lordazwj! Do not Establish the Hour! O Lordazwj! Do not Establish the Hour!’

(Imam Hassan Al-Askari asws said): 'The Words of the Mighty and Majestic: Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]
They are appreciation the worth of their meeting their Lordazwj, the meeting which is the greatest of Hisazwj Prestige; and rather Heazwj Said are thinking, because they are not knowing with that ending for them and the result is veiled from them and they would be
**returning to Him [2:46]** – to His⁵⁵⁷ Prestige and the Bliss of His⁵⁵⁷ Gardens. Due to their Eman (faith) and their humbleness, they do not know that with certainty, because they are not sure that it could be altered and replaced.

قال رسول الله صلى الله عليه واله: لا يزال المؤمن خائفا من سوء العاقبة، لا يتيقن الوصول إلى رضوان الله حتى يكون وقت نزع روحه وظهور ملك الموت له.

Rasool-Allah⁵⁵⁷ said: ‘The Momin does not cease to be fearing from the evil consequences, nor is he convinced of the arrival to the Pleasure of Allah⁵⁵⁷ – until it happens to be the time of snatching of his soul and the appearance of the Angel of death to him.

وذلك أن ملك الموت يرد على المؤمن وهو في شدة علة، وعظيم ضيق صدره، بما يخلف من أمواله، ولما هو عليه من اضطراب أحواله في معامله وعياله، وقد بقيت في نفسه مرارتها وحسراتها، واقتطع دون أمانة فلم ينلها،

And that is that the Angel of death comes unto the Momin – and he is in the severity of his illness and great constriction of his chest with what he is leaving behind from his wealth, and due to what he is upon from the severity of the desperation of his state – in his affairs and his dependents, and there remains within himself the impact of its regret, and the cutting off of his wishes and he did not attain these.

فيقول له ملك الموت: مالك تجرع غصصك ؟ قال: لاضطراب أحوالى واقتطاعك لي دون آماني،

So, the Angel of death is saying to him, ‘What is the matter with you ruminating angrily?’ So, he is saying, ‘Due to the desperation of my state, and your cutting off to me to be without my wealth and my aspirations’.

فيقول له ملك الموت: وهل يحزن عاقل من فقد درهم زائف واعتياض ألف ألف ضعف الدنيا ؟ فيقول: لا،

So, the Angel of death is saying to him, ‘And would a sensible one grieve from the loss of a fake Dirham and being compensated by a thousand thousand (million) fold multiple of the world?’ So, he is saying, ‘No’.

فيقول ملك الموت: فانظر فوقك، فينظر فيرى درجات الجنة وقصورها التي يقصر دونها الاماني، فيقول ملك الموت: تلك منازلك ونعمك وأموالك و أهلك وعبائك، ومن كان من أهلك هناء وذريتك صالحا فيهم هناك معل يفترضي به بدلا مما هناك ؟ فيقول: بلى والله.

So the Angel of death is saying, ‘Then look above you!’ So he looks and he sees levels of the Gardens and its castles which his own aspirations fell short of, and the Angel of death is saying, ‘Those are your houses and your bounties – and your wealth, and your family, and your dependants, and the ones who were from your family over here and your righteous offspring, so they would be there with you over there. Are you (now) please with it in exchange from what is over here?’ So he is saying, ‘Yes, by Allah⁵⁵⁷!’
Then he is saying, ‘Look!’ So he looks and he sees Muhammad\textsuperscript{as} and Ali\textsuperscript{as}, and the goodly ones from their\textsuperscript{as} Progeny\textsuperscript{as}, in the lofty Illiyee. Then he is saying to him, ‘Do you see them\textsuperscript{as}? They are your Masters\textsuperscript{as} and your Imams\textsuperscript{as}. They\textsuperscript{as}, over there, would be your companions and your comforters. So are you not pleased with them\textsuperscript{as} in exchange from what you are being separated from over here?’ So he would be saying, ‘Yes, by my Lord\textsuperscript{azwj}.

So that is what Allah\textsuperscript{azwj} Mighty and Majestic Says: Those that are saying, ‘Our Lord is Allah\textsuperscript{azwj}!’ Then they are steadfast – the Angels would be descending unto them saying, ‘Do not be fearing nor be grieving [41:30] – for whatever is in front of you from the states, so you would be sufficed (with) these, and do not be grieving upon what you are leaving behind from the offspring and the dependants, and the wealth, for this, which you are witnessing to be in the Gardens, is in exchange from them and receive glad tidings of the Paradise which you were Promised [41:30]. These are your dwelling, and they\textsuperscript{as} are your Masters\textsuperscript{as} and your comforters, and your companions’\textsuperscript{263}.

Al Qasim, from Kaleyb Al Asady who said,

‘I said to Abu Abdullah\textsuperscript{as}, ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{as}! A Hadeeth has reached us from you\textsuperscript{as}. He\textsuperscript{as} said: ‘And what is it?’ I said, ‘Your\textsuperscript{as} words: ‘But rather, the one of this matter (Wilayah) would be happy when he would be in this’ – and you\textsuperscript{as} gestured by your\textsuperscript{as} hand to your\textsuperscript{as} throat’. ‘

He\textsuperscript{as} said: ‘Yes. But rather the people of this matter (Wilayah) would be happy when he reaches this’, and he\textsuperscript{as} gestured by his\textsuperscript{as} hand to his\textsuperscript{as} throat, and whatever he used to fear from the world, so it would have turned around from it, and in front of him would be Rasool-Allah\textsuperscript{as}, and Ali\textsuperscript{as}, and Al-Hassan\textsuperscript{as}, and Al-Husayn\textsuperscript{as}.

\textsuperscript{263} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 2
\textsuperscript{264} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 3
Al Nazar, from Yahya Al Halby, from Ayoub who said,

'I heard Abu Abdullah\textsuperscript{asws} saying: 'The most intensely abhorrent what your enemy can happen to be to this matter (Al-Wilayah) is when his soul reaches this here' – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} larynx.

Then he\textsuperscript{asws} said: 'A man from the family of Usman was pointing (accusing) the father\textsuperscript{asws} of Ali\textsuperscript{asws}. So, a maid of his who used to come to us\textsuperscript{asws}, narrated to me\textsuperscript{asws} saying, ‘When he was dying, he said, ‘What is it to do with me and them?’

I (the narrator) said, ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! What is the matter with him saying this?’

So he\textsuperscript{asws} said: ‘When he saw from the Punishment. But rather, have you not heard the Words of Allah\textsuperscript{azwj} Blessed and Exalted But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]?' Far be it! Far be it! No, by Allah\textsuperscript{azwj}, until this thing which is affirmed in the heart, dies, and even if he was to pray Salat and Fast\textsuperscript{azwj}.”\textsuperscript{265}

From Abdul Raheem who said,

‘Abu Ja’far\textsuperscript{asws} said: ‘But rather one of you, when his soul reaches over here, the Angel of death would descend upon him and he would be saying: ‘As for whatever you had been wishing for, you have been given it, and as for what you used to fear, so you are secured from it’. And a door to his house from the Paradise is opened up for him, and it is said to him: ‘Look at your dwelling in the Paradise, and look, this is Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws}, and

\textsuperscript{265} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 4
Al Husayn asws, your friends’. And it is the Word of Allah azwj: ‘Those who are believing and they were fearing [10:63] For them is the glad tidings in the life of the world and in the Hereafter. [10:64]’. 266

- شى: عن أبي حمزة الثمالي قال: قلت لابي جعفر عليه السلام: ما يصنع بأحدنا عند الموت؟ قال: أما والله يا أبا حمزة ما بين أحدكم وبين أن يرى مكانه من الله ومكانه منها إلا أن يبلغ نفسه هنأ - ثم أهوى بيهده إلى غرفة - آلا ابتكروا يا أبا حمزة؟

From Abu Hamza Al Sumaly who said,

‘I said to Abu Ja’far asws, ‘What would be done with one of us during the death?’ He asws said: ‘But, by Allah azwj, O Abu Hamza! There is nothing between one of you and him seeing his place from Allah azwj and his place from us asws except his soul reaching over here’ – then he asws gestured by his asws hand to his throat. ‘Shall I asws give you glad tidings, O Abu Hamza?’ I said, ‘Yes, may I be sacrificed for you asws!’

He asws said: ‘When it will be that, Rasool-Allah saww would come to him and Ali asws would be with him, sitting by his head. When it will be that, Rasool-Allah saww would say to him: ‘But, do you recognise me saww? I saww am Rasool-Allah saww, come to us asws, for whatever is in front of you is better for you than what is behind you. As for what you were fearing, you are safe from it, and was for what you were wishing for, you have come upon it. O you soul! Come out to a Spirit of Allah azwj and His azwj Pleasure!’

ويقول له علي عليه السلام: مثل قول رسول الله صلى الله عليه وسلم.

And Ali asws would be saying to him like the words of Rasool-Allah saww.

ثم قال: يا أبا حمزة! آلا ابتكروا بذلك من كتاب الله؟ قول الله: "الذين آمنوا وكانوا يتقون" الآية.

Then he asws said: ‘O Abu Hamza! Shall I asws inform you with that from the Book of Allah azwj? The Words of Allah azwj: Those who are believing and they were fearing [10:63] – the Verse’.

266 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 5
267 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 6
7 - جاء علي بن محمد بن الزبير، عن محمد بن علي بن مهدي، عن محمد بن علي بن عمرو عن أبيه، عن جميل بن صالح، عن أبي خالد الكابلي، عن الأصغر بن نبالة قال: دخل الحارث الهمداني علي أبيه، عن أمير المؤمنين على السلام في نفر من الشيعة، وكتب فيهم، فجعل الحارث يتندب في مشيته ويخط الأرض بمحجنه، وكان مريضاً، فأقبل عليه أمير المؤمنين علي بن أبي طالب، وكانت له منه منزلة - فقال: كيف تجدك يا حارث؟

فقال: نال الدهر يا أمير المؤمنين مني، وزادني أوبا غليلاً اختصام أصحابك ببابك، قال: وفيم خصومتهم؟ قال: فيك وفي الثلاثة من قبلك، فمن مفرط منهم غال، ومقتصد من تال، ومن متردد مرتاب، لا يدري أيقدم أم يحجم؟!

He said, 'The time has taken its tool from me, O Amir Al-Momineen asws, and increased me in an aspect of the hatred of the disputing of your companions at your door'. He asws said: 'And regarding who are they disputing?' He said, 'Regarding you and regarding the three ones before you. So, from them one who is excessive, is an exaggerator, and one moderate is a lagger, and one hesitating is suspicious, not knowing whether to go ahead or stop?'

فقال له الحارث: لو كشفت فداك أبى وأمي - الرين عن قلوبنا وجعلتنا في ذلك على بصيرة من أمرنا.

He asws said: ‘Enough of you, O brother of Hamdan. Indeed! The best of my Shias are the united, the moderate ones. The exaggerator would return to them, and the lagger would catch up with them’.

فقال له الحارث: لو كنت أبداً - قدك أبى وامي - الرين من قلوبنا وجعلتنا في ذلك على بصيرة من أمرنا.

Al Haris said to him asws, ‘If you could uncover – may my father and my mother be sacrificed for you – the rust from our hearts and make us to be upon an insight regarding that from our matter’.

قال: فقدك فإنك امرؤ ملبوس عليك، إن دين الله لا يعرف بالرجال بل بآية الحق، فاعرف الحق تعرف أهله.

He asws said: ‘You are limited, for you are a person, there is confusion upon you. The Religion of Allah cannot be recognise by the men, but by the signs of the Truth, therefore recognise the Truth and you will recognise its people.

يا حارث إن الحق أحسن الحديث والصادع به يجاهد، وبهذا احترم فارغني سمعك، ثم خبر به من كانت له حصانة من أصحابك.

O Haris! The Truth is the best of the Hadeeth and the speaker with it is a Holy warrior, and with the truth I shall inform you, therefore lend me your hearing, then inform with it the ones from your companions who has a protection for him.
Indeed! I asws am a servant of Allah azwj, and a brother of Rasool-Allah saww, the first one to have ratified him saww while Adam as was between the soul and the body, then I asws am the first truthful in your community truly. Thus, we asws are the former ones, and we asws are the special one, O Haris, and His aswj sincere one.

And I asws am His azwj Elite and His azwj Guardian asws, and in charge of His aswj Whisperings and His azwj Secrets. I asws have been Given the understanding of the Book, and the decisive sermon, and knowledge of the generations and the lineages, and have been deposited with a thousand keys, each key opening a thousand doors, each door leading to a thousand covenants, and I asws am assisted, and take hold of, and extend the fate in the Night of Pre-determination, and that flows for me asws and for the one who protects, from my asws offspring, what the nights and the days flow with until Allah azwj Makes to inherit the earth and the ones upon it.

And I asws give you glad tidings, O Haris, for you to recognise me asws during the death, and at the Bridge, and at the Fountain, and at the distribution'.

قال الحارث، وما المقاسمة ؟

Al Haris said, ‘And what is the distribution?’

He asws said: ‘The distribution of the Fie. I asws will distribute it with a correct apportionment. I asws shall be saying: ‘This is my asws friend, leave him, and this one is my asws enemy, seize him’.

Then Amir Al-Momineen asws grabbed a hand of Al Haris and he asws said: ‘O Haris! I asws grabbed your asws hand just as Rasool-Allah saww had grabbed my asws hand and said to me – and I asws had complained of the jealousy of the Quraysh and the hypocrites towards me:
'When it will be the Day of Judgment, I saww will hold on to the Rope of Allah azwj and with Hisazwj ‘Middle’ – meaning Hisazwj Protection, Oneazwj with the Throne of the Exalted, and you O Aliasws would be holding on to mysaww mid-part, and yourasws offspring would grab yourasws mid-part, and yourasws Shias would grab yourasws mid-part.

فماأذا يصنع الله بنبيه ؟ وما يصنع نبيه بوصيه ؟

So, what is that Allahazwj would Do with Hisazwj Prophet saww? And what would Hisazwj Prophet saww do with hissaww successor asws?

Take it to yourself, O Haris, short (summary) from long (lengthy Hadeeth). You would be with the ones you love, and for you would be what you earned’ – saying it thrice. Al Haris stood up dragging his cloak, and he was saying, ‘I do not care after it when I meet the death or it meets me’.

قال جميل بن صالح: وأنشدني أبو هاشم السيد الحميري رحمه الله فيما تضمنه هذا الخبر: قول علي لحارث عجب * كم ثم عجوبة له حملا * يمت يرني * من مؤمن أو منافق قبلا يعرفني طرفه وأعرفه * بنعته واسمه وأعماله وأنت عند الصراط تعرفني * فلا تخف عثرة ولا زللآ أسقيك من بارد على ظمأ * تخاله في الحلاوة العسلا أقول للنار حين توقف للعرض * دعيه لا تقتلي الرجلا دعيه لا تقربيه إن له * حبلا بحبل الوصي متصلا

Jameel Bin Salih said, ‘And Abu Hashim Al Seyyid Al Humeyri prosed regarding what this Hadeeth included, ‘The words of Aliasws Al Haris are strange: How many then are the wonders for him, O Haris Hamdan? One who dies would see measws, from a Momin or a hypocrite, facing him. He would recognise measws in a blink, and asws would recognise him by his intention, and his name, and what he had done. And you would recognise me at the Bridge, therefore neither fear a stumble nor a slip. asws will quench you from a cold (spring) upon thirst, being sweeter in its sweetness than the honey. asws shall say to the Fire when you pause for the presentation: ‘Leave him, do not fight the man. Leave him, do not go near him. There is a rope for him, connected with a rope of the successorasws’.

فسم: أبي، عن ابن أبي عمر، عن ابن سنان، عن أبي عبد الله عليه السلام قال: ما يموت موال لنا مبغض لاعدائنا إلا ويحضره رسول الله صلى الله عليه وآله وسلم الحسين ومهدي بالله عليهم فيرونه ويبشرونه، وإن كان غير موال لنا يراه بعض رسول الله صلى الله عليه وآله وسلم، والمؤمنين والحسينيون، مسلمين صلى الله عليه، فيرونه ويبشرونه، وإن كان غير موال لنا. إنما يراه بعض رسول الله صلى الله عليه وآله وسلم، ويبشرونه، وإن كان غير موال لنا.

My father, from Ibn Abu Umeyr, from Ibn Sinan,

268 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 7
‘From Abu Abdullah asws having said: ‘One who is a friend to us asws, a hater of our asws enemies, would not be dying except and there would present to him, Rasool-Allah saww, and Amir Al-Momineen asws and Al-Hassan asws and Al-Husayn asws. They would appear to him and give him glad tidings. And if he was other than a friend to us asws, he would see them where they asws would dislike him, and the evidence upon that are the words of Amir Al-Momineen asws to Haris Al-Hamdany: ‘O Haris Hamdan! One who dies would see me asws facing him, from a Momin or a hypocrite’.’

9 - ما: المفيد، عن المراغي، عن محمد بن صالح السبيعي، عن صالح بن أحمد، عن عيسى بن عبد الرحمن، عن الحسين بن الحسنين العباني، عن يحيى بن علي، عن أبي داود الإنصاري، عن الحارث المدائني قال: دخلت على أمير المؤمنين علي بن أبي طالب asws، فقال: ما جاء بك؟ قال: حبي لك يا أمير المؤمنين، قال: يا حارث أخبرني: نعم والله يا أمير المؤمنين.

Al Mufeed, from Al Maragy, from Muhammad Bin Salih Al Sabae, from Salih Bin Ahmad, from Isa Bin Abdul Rahman, from Al Hassan Bin Al Husayn Al Arny, from Yahya Bin Ali, from Aban Bin Taghlub, from Abu Dawood Al Ansary, from Al Haris Al Hamdany who said,

‘I went to Amir Al-Momineen Ali asws Bin Abu Talib asws, and he asws said: ‘What have you come for?’ He said, ‘Love for you asws O Amir Al-Momineen asws’. He asws said: ‘O Haris, do you love me asws?’ I said, ‘Yes, by Allah aswj, O Amir Al-Momineen asws’. He asws said: ‘But, if your soul reaches the throat, you would see me asws where you will love it, and if only you could see me asws and I asws am driving away the men from the Fountain, like the driving away a strange camel, you would see me asws where you will love it, and if you could see me asws and I asws passing upon the Bridge with the Flag of Praise in front of Rasool-Allah saww, you would see me asws where you will love it’.

He asws said: ‘I heard Abu Abdullah asws saying regarding the dying one, his eyes sheds tears during the death: ‘That is during witnessing Rasool-Allah saww, he sees what cheers him’.

قال: ثم قال: أما ترى الرجل إذا تاب ما يباهه فتدمع عينه ويضحك؟

269 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 8
270 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 9
He (the narrator) said, ‘Then he asws said: ‘But, do you not see the man when he sees what cheers him, so his eyes shed tears and he laughs?’”.

O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28]. He said, ‘When the expiry presents to the Momin, a Caller Calls out from the Presence of Allah aswj: “O you the contented soul! Return, pleased with the Wilayah of Ali asws, being pleased with the Rewards, and enter into My aswj Paradise!” So, there would not happen to be any aim for him except to adhere (respond) with the call”.

The four hundred (Hadeeth) – ‘Amir Al-Momineen asws said: ‘Hold on with what Allah azwj has Commanded you with, for there is nothing between one o you and him being happy and seeing what he loves, except that Rasool-Allah saww would present to him; and whatever is in the Presence of Allah aswj is better and more lasting, and he would be Given the glad tidings from Allah azwj Mighty and Majestic, and his eyes would be delighted and he would love meeting Allah azwj’.

Ahmad Bin Al Husayn, from his father, from Abdul Kareem Bin Yahya Al Khas’amy, from Bureyd Bin Muawiya Al Ajaly who said,

‘I said to Abu Ja’far asws, ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]. He asws said: ‘There is none from a Momin who is dying, nor a Kafir, and it placed in his grave, until his deeds are presented unto Rasool-Allah saww and unto Ali asws, and so on up to the last one asws, whose obedience Allah azwj has Obligated upon the servants’.

11 - فس: “ يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية ” قال: إذا حضر المؤمن الوفاة نادى من عند الله يا أيتها النفس المطمئنة ارجعي راضية بولاء علي مرضية بالالباب، فادخلني في عبادي وادخلني جنتي، فلا يكون له همة إلا اللحوق بالنداء.

12 - ل: الاربعمئة قال أمير المؤمنين عليه السلام: تمسكو بما أمر كم الله به، فما بين أحدكم وبين أن يغتبط ويرى ما يحب إلا أن يحضره رسول الله صلى الله عليه واله، وما عند الله خير وأبقى، وتأتيه البشارة من الله عزوجل فتقر عينه ويحب لقاء الله.

13 - ب: أحمد بن الحسين، عن أبيه، عن عبد الكريم بن يحيى الخثعمي، عن بريد بن معاوية العجلي قال: قلت لابي جعفر asws، ‘عملوا فسيرة الله عملكم ورسوله والمؤمنون’ قال: مامن مؤمن يموت ولا كافر، ووضع في قبره، حتى يعرض عمله على رسول الله صلى الله عليه واله عليه السلام وعلي علي عليه السلام فهلم جرا إلى آخر من فرض الله طاعته على العباد.

14 - م: أبي، عن حمزة بن عبد الله، عن عبد الكريم بن يحيى الخثعمي، عن أمير المؤمنين عليه السلام: قال أبو عبد الله عليه السلام: ما بين من وصف هذا الأمر وبين أن يغتبط ويرى ما تقر به عينه إلا أن تبلغ نفسه هذه، فقيل: أما ما كنت ترجو فقد قدمت

271 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 10
272 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 11
273 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 12
274 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 13
عليه، وأما ما كنت تتخوف فقد أمنت منه، وإن إمامك لامام صدق أقدم على رسول الله صلى الله عليه وسلم، وعليه والحسن.

My father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Kaleyb Bin Muawiyah Al Asady who said,

‘Abu Abdullah asws said: ‘There is nothing between the one who described (to be upon) this matter (Wilayah), and his happiness, and him seeing what his eyes would be delighted with, except his soul reaching this (throat), and it would be said, ‘As for what you were wishing for, you go ahead upon it, and as for what you were fearing, you are secured from it, and in front of you is the truthful Imam asws. Go ahead towards Rasool-Allah saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, ’.

Ibn Fazal, from Ali Bin Aqaba, from Abdullah Bin Al Waleed Al Nakhaie who said,

‘I heard Abu Abdullah asws saying: ‘I testify upon my asws father asws that he asws had said: ‘There is nothing between one of you and his witnessing what his eyes would be delighted with, except his soul reaching this’ – and he asws gestured by his asws hand to his asws throat- : ‘And Allah azwj Blessed and Exalted has Said: And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38], so by Allah azwj, we asws are the offspring of Rasool-Allah saww.’

My father, from Al Nazar, from Yahya Al Halby, from Shajarah, brother of Bashir Al Nabal who said,

‘Abu Abdullah asws said: ‘There is nothing between one of you and his witnessing what his eyes would be delighted with, except his soul reaching this’ – and he asws gestured by his asws hand to his asws throat’.  

Ibn Fazal, from Hamad Bin Usman, from Abdul Hameed Bin Awaz who said,
‘I heard Abu Abdullah asws saying: ‘When the soul of one of you reaches this, (throat), it is said to him: ‘As for what you were grieving from a worry of the world and its grief, so you are (now) secured from it’, and it is said to him: ‘In front of you is Rasool-Allah asw, and Ali asws, and (Syeda) Fatima asws’. 278

My father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Tai’e who said,

‘Abu Abdullah asws said: ‘The most intensely abhorrent what your enemy would happen to be to this matter (Wilayah), is when his soul reaches here’ – and he asws gestured by his asws hand to his asws throat -: ‘And the most intensely happy of what one of you would happen to be with this matter (Wilayah) is when his soul reaches this’ – and he asws gestured by his asws hand to his asws throat – so it would terminate from him the horrors of the world and whatever he had been cautious from, and it would be said: ‘In front of you is Rasool-Allah asw, and Ali asws and (Syeda) Fatima asws’. 279

Then he asws said: ‘As for (Syeda) Fatima asws, do not mention her asws’. 279

Ibn Fazal, from Muhammad Bin Fazeyl, from Ibn Abu Yafour who said,

‘Abu Abdullah asws said to me: ‘I asws am embarrassed from having to repeat this speech to you all: ‘There is nothing between one of you and being happy, except the reaching of his soul here’ – and he asws gestured by his asws hand to his larynx -: ‘Rasool-Allah asw and Ali asws would come to him and would be saying to him: ‘As for what you were fearing, Allah aswj has Secured you from it, and as for what you were wishing, it is in front of you’. 280

Ibn Fazal, from Muhammad Bin Fazeyl, from Ibn Abu Yafour who said,

278 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 17
279 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 18
280 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 19
Ibn Fazal, from Ali Bin Aqaba, from his father who said,

'We went to Abu Abdullah\textsuperscript{asws}, I and Al-Moalla Bin Khunays, and he\textsuperscript{asws} said: 'O Aqaba! Allah\textsuperscript{azwj} will not Accept from the servants on the Day of Judgment except this (Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except his soul reaching this' – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to the (jugular) veil.

Ibn Fazal, from Ali Bin Aqaba, from his father who said,

He\textsuperscript{asws} said: 'Are you refusing except that I\textsuperscript{asws} teach?' I said, 'Yes, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! But rather, my Religion is with my blood, so when my blood goes that would happen, and how can I be with you\textsuperscript{asws} every time O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}? And I cried, and he\textsuperscript{asws} was sympathetic to me, and he\textsuperscript{asws} said: 'By Allah\textsuperscript{azwj}! He would see them both'. I said, 'May my father and my mother be (sacrificed) for you\textsuperscript{asws}, who are the two?' He\textsuperscript{asws} said: 'That would be Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws}, O Aqabah! A soul of a Momin will never die until he sees them both'.
Then Rasool-Allah SAWW would arise and Ali ASWS would stand up to him until he ASWS turns towards him and would be saying: ‘O friend of Allah ASWJ! Receive glad tidings! I ASWS am Ali ASWS Bin Abu Talib ASWS whom you were loving. It will benefit you’.

ثم قال أبو عبد الله عليه السلام: أياً إن هذا في كتاب الله عزوجل، قلت: أين هذا جعلت فداءك من كتاب الله؟ قال: في سورة يونس قول الله تبارك وتعالى هنالك: “ الذين آمنوا وكناهم يتقون لهم البزرة في الحياة الدنيا وفي الآخرة لا تبديل لكمات الله هذا هو الفوز العظيم”.  

Then Abu Abdullah ASWS said: ‘But, this is in the Book of Allah AZWJ Mighty and Majestic’. I said, ‘May I be sacrificed for you ASWS! Where is this from the Book of Allah AZWJ?’ He ASWS said: ‘In Surah Yunus AS, the Words of Allah AZWJ Blessed and Exalted over here: *Those who are believing and they were fearing [10:63] For them is the glad tidying in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]*’.  

فأما المؤمن فما يحس بخروجها، وذلك قول الله سبحانه وتعالى: *يا أيتها النفس المطمئنة ارجعني إلى ربنك راضية مرضية فنادخ لي في عبادي وادخلي جنتي*  

As for the Momin, he would not even feel its exiting, and these are the words of Allah AZWJ the Glorious and Exalted: *O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30].*  

تم قال: ذلك من كان ورعا مواسيا لأخوانه، وصولا لهم، وإن كان غير ورع ولا وصول لأخوانه فلله ما منعك من الروع ولمواساة لأخوانك! من انتجل الحبة بلسانه ولم يصدق ذلك سبلا وإذا لقي رسل الله صلى الله عليه وآله وآمر المؤمنين عليه السلام لقاهما معرضين، مقطعين في وجهه، غير شافعين له.

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281 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 20
Then he\textsuperscript{asws} said: ‘That is for one was pious, having consoled his brethren, and helped them; and if he was not pious and not helped his brethren, it would be said to him: ‘What prevented you from the piety and consoling your brethren? You are the one who arrogated the love with his tongue and did not ratify that with a deed’. And when he meets Rasool-Allah\textsuperscript{asws} and Amir Al-Momineen\textsuperscript{asws}, would meet them\textsuperscript{asws} having turned away frowning in his face, not interceding for him’.

 قال سدير: من جدع الله أنفه، قال أبو عبد الله عليه السلام: فهؤلاء ذاك.

Sudeyr said, ‘One whom Allah\textsuperscript{azwj} would Cut his nose (disgrace him)’. Abu Abdulla\textsuperscript{asws} said: ‘He is that’\textsuperscript{282}

Ibn Mahboub, from Al A’ala, from Muhammad who said,

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘Fear Allah\textsuperscript{azwj}, and be assisting each other upon what you are upon (Wilayah) with the piety and the struggle in obeying Allah\textsuperscript{azwj}, for the most intensely happy what one of you can happen to be with what he is upon (Wilayah), if he had come to a limit of the Hereafter and the world been cut off from him. So, when he would be in that limit, he would recognise that he is facing the Bounties and the honour from Allah\textsuperscript{azwj}, and the glad tidings of the Paradise, and secure from the ones he had been fearing, and would be certain that, that which he was upon (Wilayah) is the Truth, and that the one who opposed his Religion were upon falsehood, destroyed’\textsuperscript{283}

Ibn Mahboub, from Al Nazar, from Yahya, from Quteyba Al A’ash, from Abu Abdullah\textsuperscript{asws} having said: ‘But, the neediest what you would happen to be to our\textsuperscript{asws} love is when the soul of one of you reaches here’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} lower throat, then he\textsuperscript{asws} said: ‘No, but to over here’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his upper throat, and the giver of glad tidings would come and he would be saying, ‘As for what you were fearing, you have been secured from it’\textsuperscript{284}

\textsuperscript{282} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 21
\textsuperscript{283} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 22
\textsuperscript{284} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 23
By the chain from Yahya Al Halby, from Bashir Al Kunasy who said,

‘We went to Abu Abdullah asws and he asws said: ‘Narrate to your companions that my asws father asws was saying: ‘There is nothing between one of you and him being happy except his soul reaching this’ – and he asws gestured to his asws throat’. 285

From Al-Reza asws, from his asws forefathers asws having said: ‘Ali asws Bin Abu Talib asws said: ‘One who loves me asws would find me asws during his death where he will love it, and one who hates me asws would find me asws during his death where he will abhor it’’. 286

Muhammad, from Yunus, from one of our companions who said,

‘Abu Ja’far asws said to me: ‘Every self shall taste the death, and would be Raised [3:185], like that it was Revealed unto Muhammad saww. There isn’t anyone from this community except who would be given the news. As for the Momineen, they would be given the news to delight the eye, and as for the immoral, they would be given the news of Allah azwj Disgracing them’’. 287

From Al Haris Bin Al Mugheira,

‘From Abu Abdullah asws regarding the Words of Allah azwj: And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]. He asws said: ‘He saww is Rasool-Allah saww. ’ 288

285 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 24
286 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 25
287 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 26
288 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 27
28 - شی: عن ابن سنان، عن أبي عبد الله عليه السلام في قول الله في عيسى عليه السلام: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القبمة يكون عليهم شهيدا" فقال: إيمان أهل الكتاب إنما هو محمد صلى الله عليه وسلم.

From Ibn Sinan,

‘From Abu Abdullah asws regarding the Words of Allah azwj regarding Isa as: And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]. He asws said: ‘Eman of the People of the Book. But rather, it is for Muhammad SAWW’.

29 - شی: عن المشروقي، عن غير واحد في قوله: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته " يعني بذلك محمدا صلى الله عليه وسلم، إنه لا يموت يهودي ولا نصراني أبدا حتى يعرف أنه رسول الله صلى الله عليه وسلم، وأنه قد كان به كافرا.

From Al-Mashrawy, from someone else regarding His azwj Words: And there is none from the People of the Book except that he would believe in him before his death, [4:159], meaning by that Muhammad SAWW. Neither would a Jew be dying nor a Christian, ever, until he recognises that he SAWW is a Rasool Allah saww of Allah azwj, and that he had disbelieved in him before”.

30 - شی: عن جابر، عن أبي جعفر عليه السلام في قوله: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القبمة يكون عليهم شهيدا" قال: ليس من أحد من جميع الأديان يموت إلا رأى رسول الله صلى الله عليه وسلم وأمير المؤمنين حمقا من الأولين والآخرين.

From Jabir,

‘From Abu Ja’far asws regarding His azwj Words: And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]. He asws said: ‘There isn’t anyone from the entirety of the Religions dying except he sees Rasool-Allah SAWW and Amir Al-Mumineen SAWW truly, from the former ones and the latter ones’”.

31 - شی: عن صفوان بن مهران، عن أبي عبد الله عليه السلام قال: إن الشيطان ليأتي الرجل من أوليائنا عند موته، يأتيه من يمينه ويساقيه، ويسوده جبطا حتى يرى كما يقول الله: " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ".

From Safwan Bin Mihran,

‘From Abu Abdullah asws having said: ‘The Satan’as comes to our asws friend during his death. He as comes to him from his right and from his left in order to block him from what he is
upon, but Allah azwj Refuses that to him la, and like that Allah azwj Said: *Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]*.  

Safwan, from Ibn Muskan, from Abu Amro Al Bazaz who said,

'We were seated in the presence of Abu Ja’far asws, and he asws stood up and entered the house and came out, and he asws grabbed a plank of the door and greeted. So, we returned the greeting to him asws. Then he asws said: ‘By Allah azwj! I love your aromas and your breezes, and you are upon the Religion of Allah azwj and Religion of His azwj Angels, and there is nothing between one of you and him seeing what his eyes would be delighted with, except his soul reaches over here’ – and he asws gestured by his asws hand to his throat, and said: ‘Therefore, fear Allah azwj and assist each other upon that by piety’.

Surely those who are disbelieving and are dying while they are Kafirs, those, upon them is the Curse of Allah and the Angels and the people altogether. [2:161] They will be in it eternally. The Punishment will not be Lightened from them nor would they be Respit [2:162] -

The Imam (Hassan Al-Askari asws) said: ‘Allah azwj the Exalted Said *Surely those who are disbelieving* – in Allah azwj during their rejection of the Prophet-hood of Muhammad saww and the Wilayah of Ali asws Bin Abu Talib asws, *and are dying while they are Kafirs* – upon their Kufr, those, *upon them is the Curse of Allah* – Allah azwj the Exalted Obligated for them the remoteness from the Mercy and the annihilation of the Rewards, *and the Angels* – and upon them are the curses of the Angels cursing them, *and the people altogether* – and the curses of the people in the entirety, everyone cursing them, because every enjoiner (of the good) and the forbidders (of the evil) are cursing the Kafirs, and the Kafirs as well are saying, ‘May Allah azwj Curse the Kafirs’.

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292 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 31
293 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 32
Thus, they are in cursing themselves as well. **They will be in it eternally** – in the curse, in the Fire of Hell, **The Punishment will not be Lightened from them** – neither for a day nor for a moment, **nor would they be Respired** [2:162] – they would not be delayed for a moment, nor would the Punishment be vacated from them.

قال علي بن الحسين عليه السلام: قال رسول الله صلى الله عليه واله: إن هؤلاء الكافرين لصفة رسول الله صلى الله عليه وسلم بلعنة الله وغضب، 

Ali Bin Al-Husayn asws said: ‘Rasool-Allah saww said: ‘They are the concealers of the description of Muhammad saww as being Rasool-Allah saww, and the rejecters of the features of Ali asws, as being the Guardian of Allah azwj.

إذا أتاهم ملك الموت ليقبض أرواحهم أتاهم بأفظع المناظر وأقبح الوجوه، فيحيط بهم عند نزع أرواحهم مردة شياطينهم الذين كانوا يعرفونهم، ثم يقول ملك الموت: ابشري أيتها النفس الخبيثة الكافرة بربها بجحد نبوة نبيها صلى الله عليه وسلم بلعنة من الله وغضب، 

When the Angel of death comes to them in order to capture their souls, come to them with the horrible of sights. So there encompass with them during the capture of their souls, the apostate of their Satansla, those whom they were recognizing (in the world). Then the Angels of death is saying, ‘Receive bad news, O you wicked soul! The disbeliever with its Lordazwj, and with the rejection of the Prophet-hood of Hisaww Prophet saww, and the Imamate of All asws his saww successor asws, the one with the Curse from Allah azwj and Hisazwj Wrath!’

ثم يقول: ارفع رأسك و طرفك وانظر، فيرى دون العرش محمدا صلى الله عليه وسلم على سرير بين يدي عرش الرحمن ويرى علية عليا عليه السلام على كرسي بين يديه، وسائر الأئمة عليهم السلام على مراتبهما الشريفة بحضترهما ثم يرى الجنان قد فتحت أبوابها، ويرى القصور والدرجات والمنازل التي تقرض عنها أماني المشتهرين،

Then he (the Angel of death) is saying: ‘Raise your head and your eyes and look!’ So he looks and he sees below the Throne, Muhammad saww being upon a couch in front of the Throne of the Beneficent, and he sees Ali asws upon a chair in front of him saww, and the rest of the Imams asws upon their asws noble ranks in his asws presence. Then he sees the Gardens with their gates having been opened, and he sees the castles, and the levels, and the houses which the desires of the desiring ones fall short of.

فيقول له: لو كنت لولياتك موالاة كانت روحك يعج بما إلى حضورهم، وكان يكون مآوكم في تلك الجنات، وكانت تكون منازلك وأولئك ومجاروك ومنافيك، فانظر،

So, he (the Angel of death) is saying to him: ‘Had you been a friend of theirs asws, your soul, I would have ascended with it to their asws presence, and your dwelling would be in those
Gardens, and your house would have happened to be in it, and they\textsuperscript{asws} would have been your neighbours and your near ones, so look!’

The veils of the Abyss are removed and he sees it along with what is therein from its calamities, and its troubles, and its scorpions, and its snakes, and varieties of its Punishments and its exemplary Punishments, and it would be said to him: ‘There, that is your house’.

Then his Satans\textsuperscript{la} are resembled for him, those who tempted him and he accepted from them, being paired over there in handcuffs and shackles, so his death would become with intense regret and great sorrow’.\textsuperscript{294}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘There is nothing between one of you and him seeing what his eyes would be delighted with, except his soul reaching this (throat), and the Angel of death would come to him and he would be saying: ‘As for what you were coveting from the world, it has been Given to you, and as for what you had been coveting in the Hereafter, so you are looking at it, and in front of you are true ancestors, Rasool-Allah\textsuperscript{asws} and Ali\textsuperscript{asws} and Ibrahim\textsuperscript{as}’.\textsuperscript{295}

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘You have been enemies of your fathers, and your sons and your wives regarding us\textsuperscript{asws}, and your Rewards are upon Allah\textsuperscript{azwj}. The neediest of what you would happen to be to our\textsuperscript{asws} love is when the soul reaches this’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his throat’.\textsuperscript{296}

\textsuperscript{294} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 33
\textsuperscript{295} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 34
\textsuperscript{296} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 35
Razeeq,

‘From Al-Sadiq\textsuperscript{asws} regarding the Words of the Exalted: For them is the glad tiding in the life of the world [10:64], he\textsuperscript{asws} said: ‘It is him being given the glad tidings during the death – meaning by Muhammad\textsuperscript{asw} and Ali\textsuperscript{asws}, 297

Al Fazeyl Bin Yasaar,

‘From Al-Baqarayn\textsuperscript{asws} (5\textsuperscript{th} and 6\textsuperscript{th} Imams\textsuperscript{asws}) having said: ‘It is Prohibited unto a soul that it separates from its body until it sees Muhammad\textsuperscript{asw} and Ali\textsuperscript{asw}, and Hassan\textsuperscript{asw} and Husayn\textsuperscript{asw}, where his eyes would be delighted’. 298

Al Hafiz Abu Nuaym, by the chain from Hind Al Jamly, ‘From Amir Al Momineen\textsuperscript{asws}, and it is reported by Al Sa’aby, and a ground of our companions, from Al Haris Bin Al Awr,

‘From him\textsuperscript{asws}: ‘A servant loving me\textsuperscript{asw} will not be dying until he sees me\textsuperscript{asw} where he would love it, nor would a servant hating me\textsuperscript{asw} be dying until he sees me\textsuperscript{asw} where he would abhor it’. 299

Al-Sadiq\textsuperscript{asws} was asked about the deceased, his eyes shed tears during the death, so he\textsuperscript{asws} said: ‘That is during witnessing Rasool-Allah\textsuperscript{asw}, as he sees what cheers him’. 300

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\textsuperscript{297} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 36

\textsuperscript{298} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 37

\textsuperscript{299} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 38

\textsuperscript{300} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 39
Hamdawiya and Ibrahim both together, from Ayoub Bin Nuh, from Safwan, from Aasim Bin Hameed, from Fazeyl al Rasaan, from Abu Amro al Bazaz, from Al Shaby, from Al Haris Bin Al Awr who said,

'I came to Amir Al-Momineen\textsuperscript{asws} one night and he\textsuperscript{asws} said: ‘O Awr! What have you come for?’ I said, ‘O Amir Al-Momineen\textsuperscript{asws}! Your\textsuperscript{asws} love brought me, by Allah\textsuperscript{azwj}!’ He\textsuperscript{asws} said: ‘But I\textsuperscript{asws} shall narrate to you of its gratefulness. But, a servant loving me\textsuperscript{asws} will not be dying, and his soul exiting until he sees me\textsuperscript{asws} where he would love it, nor will a servant hating me\textsuperscript{asws} would be dying and his soul exiting until he sees me\textsuperscript{asws} where he will abhor it’.

قال: ثم قال لي الشعبي بعد: أما إن حبه لا ينفعك، وبغضه لا ضرك.

He (the narrator) said, ‘Then Al-Shaby (non-Shia narrator of this Hadeeth), said to me afterwards, ‘But, neither will his\textsuperscript{asws} love you, nor will his\textsuperscript{asws} hatred harm you’.

41- كش: محمد بن مسعود، عن جعفر بن أحمد بن أبي، عن العمكري، عن ابن فضال، عن يونس بن يعقوب، عن سعيد بن يسار أنه حضر أحد ابني سابور و كان لهما ورع وإخبات، فمرض أحدهما - ولا أحسبه إلا زكريا بن سابور، قال: فحضرته عند موته قال: فبسط يده ثم قال: ابيضت يدي يا علي

Muhammad Bin Masoud, from Ja’far Bin Ahmad Bin Ayoub, from Al Amraky, from Ibn Fazal, from Yunus Bin Yaqoub,

‘From Saeed Bin Yasar who attended one of the two sons of Sabour, and they had piety and confirmations for them. One of them fell ill, and I do not reckon except it was Zakariya Bin Sabour, and I attended him during his death. He extended his hand, then said, ‘Whiten my hands, O Ali\textsuperscript{asws}!’

قال: فدخلت على أبي عبد الله عليه السلام - وعنده محمد بن مسلم - فلما قمت من عنده ظنت أن محمد بن مسلم أخبره بخبر الرجل فأناعني برسول فرجع إلي فقال: أخبرني خبر الرجل الذي حضرته عند الموت، أي شيء سمعته يقول؟

He (the narrator) said, ‘I went to Abu Abdullah\textsuperscript{asws}, and in his\textsuperscript{asws} presence was Muhammad Bin Muslim. So, when I arose from his\textsuperscript{asws} presence, I had thought that Muhammad Bin Muslim had informed him\textsuperscript{asws} with the news of the man, but he\textsuperscript{asws} sent a messenger to pursue me, so I returned to him\textsuperscript{asws}, and he\textsuperscript{asws} said: ‘Inform me the news of the man whom you attended during the death, which thing did you hear him saying?’

قلت بسط يده فقال: ابيضت يدي يا علي، فقال أبو عبد الله عليه السلام: رآه والله رآه والله رآه والله.

I said, ‘He extended his hands and said, ‘Whiten my hands, O Ali\textsuperscript{asws}!’ Abu Abdullah\textsuperscript{asws} said: ‘He saw him\textsuperscript{asws} by Allah\textsuperscript{azwj}! He saw him\textsuperscript{asws} by Allah\textsuperscript{azwj}! He saw him\textsuperscript{asws} by Allah\textsuperscript{azwj}!’

\textsuperscript{301} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 40
\textsuperscript{302} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 41
كشف: حدث الحسين بن عون قال: دخلت على السيد بن محمد الحميري عائدا في علته التي مات فيها، ووجدته يساق به، ووجدت عنه جماعة من حزاته وكانوا عثمانية، وكان السيد جميل الوجه، رحب الجبهة، عريض ما بين السالفين، فبدت في وجهه نكبة سوداء مثل النقطة من المداد، ثم لم تزل تزيد وتنمي حتى طبقت وجهه بسوادها.

فاغتم لذلك من حضره من الشيعة، وظهر من الناصبة سرور وشماتة، فلم يلبث بذلك إلا قليلا حتى بدت في ذلك المكان من وجهه لمعة بيضاء فلم تزل تزيد أيضا وتنمي حتى اسفر وجهه وأشرق، وافتر السيد ضاحكا مستبشرا.

فقال: "شعر " كذب الزاعمون أن عليا * لن ينجى محبه من هنات قد وربي دخلت جنة عدن * وعفا لي الاله عن سيئا فابشروا اليوم أولياء علي * وتوالوا الوصي حتى الممات ثم من بعده تولوا بنيه * واحدا بعد واحدا بالصفات.

فقال: " He said a poem, 'They lied, the claimants that Ali ASWS never rescues one who love him ASWS from a disaster. By my Lordazwj, I had entered the Garden of Eden, and my Godazwj has Pardoned me from my sins, therefore receive glad tidings today, friends of Ali ASWS, and befriend the successorASWS until the death. Then, from after himASWS, befriend hisASWS sons ASWS, one after the other, with the qualities'.

ثم أعقب قوله هذا: أشهد أن لا إله إلا الله حقا حقا، وأشهد أن محمد رسول الله حقا حقا، وأشهد أن عليا أمير المؤمنين حقا حقا، أشهد أن لا إله إلا الله، ثم اغمض عيني عليه نفسه فكأنما كانت روحه زينة طلقت أو حصة سقوط.

The he followed it with these words of his, 'I testify that there is no god except Allahazwj, truly, truly, and I testify that Muhammad saww is a Rasool saww of Allahazwj truly, truly, and I testify that Aliasws is Emir of the Momineenasws, truly, truly. I testify that there is no god except Allahazwj. Then he closed his eyes himself, and it was as if his soul was an extinguished wick, or a dropped pebble.

قال علي بن الحسين: قال لي أبي الحسين بن عون: وكان اذنيدا حاضرا فقال: الله أكبر ما من شهد كمن لم يشهد، أخبري - وليا صمتا -
Ali Bin Al Husayn said, ‘My father Al Husayn Bin Awn said, and Azina was present, and he said, ‘Allahazwj is the Greatest! There is none from a testifier like the one who did not testify. Inform me – or else keep quiet’. (P.s. – up to here is not a Hadeeth)

الفضيل بن يسار، عن أبي حفص وعن جعفر عليهما السلام أنما قالا: حرام على روح أن تفارق جسدها حتى ترى الخمسة: محمدًا وعليًا وفاطمة وحسنا وحسينًا بجثة تقرعينها، أو تسخن عينها، فانشر هذا الحديث في الناس، فشهد جانبه، قال: "والمفارق ".

Al Fazeyl Bin Yasaar,

‘From Abu Ja’farasws, and from Ja’farasws both having said: ‘It is Prohibited upon a soul that is separates from its body until it sees the five – Muhammadasws, and Aliasws, and (Syeda) Fatimaasws, and Hassanasws and Husaynasws, where its eyes would be delighted, or his eyes would warm up, therefore spread this Hadeeth among the people, and attend his funeral, and Allahazwj is the Harmoniser, and the Separator”’. 303

43 - بشأ: محمد بن أحمد بن شهريار، عن محمد بن علي الفراشي، عن جعفر بن محمد بن عمر الأحمسي، عن عبيد بن كثير الهلالي، عن يحيى بن مسعود، عن أبي الجارود، عن أبي حفص، عن آبائه عليهم السلام، عن النبيصلى الله عليه وسلم، صلى الله عليه وسلم.

Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad al Nowsy, from Muhammad Bin Al Qarsy, from Jafar Bin Muhammad Bin Umar Al Ahmasy, from Ubeyd Bin Jaseer al Hilaly, from Yahya Bin Masawar, from Abu Al Jaroud,

‘From Abu Ja’farasws, from hisasws forefathersasws, from the Prophetasws.’

قال: يحيى بن مسعود: أخبرنا أبو خالد الواسي، عن زيد بن علي، عن أبيه عليهم السلام قالوا: قال رسول الله صلى الله عليه وسلم: ‘والمفارق’.

وآلله: والذي نفسي بيه لا تفارق روح جسد صاحبها حتى تأكل من ثمار الجنة، أو شجرة الزقوم، وحين ترى ملك الموت تراني وترى عليا وفاطمة وحسنا وحسينًا عليهم السلام.

‘Yahya Bin Masawa said, ‘Abu Khalid Al Wasity informed us,

‘From Zayd son of Aliasws, from his fatherasws having said: ‘Rasool-Allahasww said: ‘By the Oneazwj in Whose Hand in myasww soul! A soul will not separate from the body of its owner until it eats from the fruits of the Paradise, or from a tree of Zaquum (Hell), and when it sees the Angel of death, and sees measww, and sees Aliasws, and (Syeda) Fatimaasws, and Hassanasws, and Husaynasws.

فإن كان يحبنا قلت: يا ملك الموت ارق به إنه كان يحبني ويبغض أهل بنيتي، وإن كان يبغضنا قلت: يا ملك الموت: شدد عليه إنه كان يبغضني ويبغض أهل بنيتي.

303 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 42
So, if he was one who loved us asws, I saww would say: ‘O Angel of death! Be kind with him. He used to love me saww and love the People asws of my saww Household’. And if he was one who hated us asws, I saww would say: ‘O Angel of death! Be severe upon him, he used to hate me saww and hated the People asws of my saww Household’. 304

304 – فر: عبيد بن كثير معنئا، عن جعفر بن محمد، عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إن فيك مثلا من عيسى بن مريم عليه الصلاة والسلام، قال الله تعالى: " وإن من أهل الكتاب إلا ليؤمنن به قبل موتهم يوم القيامة يكون عليهم شهيدا “.

Ubeyd Bin Kaseer both together,

"From Ja'far asws Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! In you asws there is an example from Isa Bin Maryam as. Allah azwj the Exalted Said: And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159].”

يا علي إنه لا يموت رجل يفتري على عيسى بن مريم عليه الصلاة والسلام حتى يؤمن به قبل موتهم ويقول فيه الحق حيث لا ينعه ذلك شيا، وإنك على مثله لا يموت عدوك حتى يراك عند الموت فتكون عليه غيظا وحزنا حتى يقر بالحق من أمرك ويقول فيك الحق، ويقر بولايتك حيث لا ينعه ذلك شيا.

O Ali asws! A man fabricating upon Isa as Bin Maryam as would not be dying until he believes in him before his death and saying the Truth regarding him as when that would not benefit him anything; and you asws are upon its like. Your asws enemy will not be dying until he sees you during the death, so it would become an anger and grief until he accepts with the Truth of your asws matter, and he is saying the Truth regarding you asws, and accepts with your asws Wilayah when that would not benefit him anything.

وأما وليك فإنه يراك عند الموت فتكون له شفيعا ومبشرا وقرة ع.

And as for your asws friend, he would see you asws during the death, so it would become a healing for him and glad tidings, and a delight of the eyes”. 305


304 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 43
305 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 44
the death after you asws – intending what he would face from the severity of his sickness. He asws said: ‘How will you meet it?’ He said, ‘Severely painful’.

He asws said: ‘What you are facing rather is what is beginning your meeting with it and an introduction of some of its states. But rather, the people are two (types of) mean – One resting with the death, and one whom the others are at rest from him, therefore renew the Eman with Allah azwj to become a resting one’.

So, the man did that, then said: ‘O son asws of Rasool-Allah saww! These here are Angels of my Lord azwj with the welcoming and the gifts, greeting upon you asws, and they are standing in front of you asws, therefore permit for them to be seated’.

Al-Reza asws said: ‘Be seated, Angels of my asws Lordazwj!’ Then he asws said to the patient: ‘Ask them, have they been Commanded with standing in my asws presence?’ The patient said, ‘I asked them, and they mentioned that if in your presence was every one whom Allah aswj Created from the Angels, they would stand for you asws and would not be seated until you asws permit for them. That is how Allah aswj Mighty and Majestic has Commanded them’.

Then the man closed his eyes and said: ‘The greetings be upon you asws O son asws of Rasool-Allah saww! This person (body) of yours asws, a resemblance has been made to be for me along with the persons of Muhammad saww and the ones asws from after him saww of the Imams asws. And the man expired’.

And from Al Haris Al Awr who said,

308 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 45
‘I came to Amir Al-Momineen asws one day at midday, and he asws said: ‘What have you come for?’ I said, ‘Your asws love (made me come), by Allah azwj!’ He said, ‘If you were truthful, you will see me asws in three places – when your soul reaches this’ – and he asws gestured by his asws hand to his asws throat -: ‘And at the Bridge, and at the Fountain’.

47 – كا: علي بن محمد بن بندار، عن أحمد بن أبي عبد الله، عن محمد بن علي، عن عبد الرحمن بن أبي هاشم، عن أبي خديجة، عن أبي عبد الله عليه السلام قال: ما من أحد يحضر الموت إلا وكل به إيليس من شياطينه يأمره بالكفر ويستكلكه في دينه حتى تخرج نفسه، فمن كان مؤمنًا لم يقدر عليه، فإذا حضرتم موتكم فقلتموه شهادة أن لا إله إلا الله، وأن محمد رسول الله صلى الله عليه وآله.

Ali Bin Muhammad Bin Bandar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

‘From Abu Abdullah asws having said: ‘There is no one to whom the death presents except Iblees leaves one from his la satans instructing him with the Kufr and urging him to doubt in his Religion until his soul comes out. But, the one who was a Momin, he would be able upon him. So, when your death comes to you, then indoctrinate him with the testimony that there is no god except Allahazwj, and that Muhammad saww is Rasool-Allah saww, until he dies.’


Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salmah,

‘From Abu Abdullah asws having said: ‘The death present to a man, and it was said, ‘O Rasool-Allah saww! The death has presented to so and so’. Rasool-Allah saww arose and with him saww were some people from his saww companions until he saww came to him and he has faintness upon him.


He saww said, ‘He saww said: ‘O Angel of death! Refrain from the man until I question him’. He woke up, and the Prophet saww said: ‘What did you see?’ He said, ‘I saw a lot of whiteness and a lot of darkness’. He saww said: ‘So, which of the two was closer to you?’ He said, ‘The darkness’. The Prophet saww said: ‘Say, ‘O Allah azwj! Forgive me the lot from my acts of disobedience, and Accept the little from me of my acts of disobedience’.

307 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 46
308 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 47

He said, ‘Then there was faintness upon him, so He said: ‘O Angel of death: ‘Lighten from him for a while until ask him, and the man woke up. He said: ‘What did you see?’ He said, ‘I saw a lot of whiteness and a lot of darkness’. He said: ‘So, which of the two was closer to you?’ He said, ‘The whiteness’. Rasool-Allah has said: ‘Allah has Forgiven your companion’.

قال: فقال أبو عبد الله عليه السلام: إذا حضرتم ميتا فقولوا له هذا الكلام ليقوله

He (the narrator) said, ‘Whenever you attend a dying one, then say this speech to him, for him to be saying it”.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sudeyr Al Sayrafi who said,

‘I said to Abu Abdullah, ‘May I be sacrificed for you, O son of Rasool-Allah! Does the Momin dislike upon the capture of his soul?’ He said: ‘No, by Allah! When the Angel of death comes to him to capture his soul, he panics during that, and the Angel of death is saying to him during that: ‘O friend of Allah, do not panic, for by the One Who Sent Muhammad for us, I shall be kinder with you and more compassionate upon you than a merciful father if he were present to you. Open your eyes and look!’

قال: ويمثل له رسول الله صلى الله عليه وآله وأمير المؤمنين وفاطمة والحسن والحسين والائمة من ذريتهم عليهم السلام فيقال له: هذا رسول الله وأمير المؤمنين، والسيدا فاطما، والحسن والحسين والأئمة من ذريتهم عليهم السلام فقائل له:

He said: ‘And resemblances are made for him of Rasool-Allah, and Amir Al Momineen, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, and the Imams from their offspring, and it is said to him: ‘This is Rasool-Allah, and Amir Al-Momineen, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn and the Imams, your friends’.

قال: فيفتح عينيه فينظر فينادي روحه مناد من قبل رب العزة فيقول: يا أيتها النفس المطمئنة إلى محمد صلى الله عليه وآله وأمر المؤمنين وفاطمة والحسن والحسين والائمة من ذريتهم عليه السلام فقائل له:

309 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 48
He \textit{asws} said: ‘So, he opens his eyes and looks, and his soul is called out for by a Caller from the direction of the Lord\textit{azwj} of Might, and he is saying: ‘\textit{O you the contented soul!} [89:27] – to Muhammad \textit{saww} and the People \textit{asws} of his \textit{saww} Household, \textit{Return to your Lord, being well-pleased} – with the Wilayah, \textit{being Well-Pleased} [89:28] – with the Rewards, \textit{So enter (to be) among My servants} [89:29] – meaning Muhammad \textit{saww}, or the People \textit{asws} of his \textit{saww} Household, \textit{And enter into My Garden} [89:30]. So, there is nothing more beloved to him than the exit of his soul and the meeting with the caller’\textsuperscript{310}.

\textit{Ka: Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Khalid Bin Amarah, from Abu Baseer who said,}

‘\textit{Abu Abdullah} \textit{asws} said: ‘When there is a barrier between him and the speech, Rasool-Allah\textit{saww} comes to him, and ones Allah\textit{azwj} so Desires, and Rasool-Allah\textit{saww} sit on his right, and another on his left. Rasool-Allah\textit{saww} says to him: ‘As for what you were wishing for, so there it is in front of you, and as for what you were fearing from, you have been secured from it’.

Then a door to the Paradise is opened for him and he\textit{saww} is saying: ‘This is your house, so if you so like, we\textit{asws} can return you to the world, and for you would be gold and silver therein’. He is saying, ‘There is no need for me regarding the world’. Then, during that, his colour whitens and his forehead sweats, and his lips shrink, and his nostrils spread, and his right eye sheds tears, therefore whichever of these signs you see, suffice with it.

\textit{Then, if the soul leaves the body, it experiences the same as it experienced when it is in the body, and it chooses the Hereafter. So, it is washed in the shroud and placed on the bed, his soul comes out in front of the people, going ahead and meets the souls of the Mominen, who are greeting unto him and giving him the glad tidings of what Allah\textit{azwj}, Majestic is His\textit{azwj} Praise has Prepared for him of the Bounties.}

\textsuperscript{310} \textit{Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 49}
فإذا وضع في قبره رد إليه الروح إلى وركيه ثم يسئ
ل عما يعلم، فإذا جاء بما يعلم فتح له ذلك الباب الذي أراه رسول الله صلى الله عليه وسلم، فيدخل عليه من نورها وبردها وطيب ريحها،

Then, when he is placed in his grave, the soul returns to him to his hips, then he is asked
about what he knows. When he comes with what he knows, that door is opened for him,
which Rasool-Allah saws had shown him, and there enter upon him from its radiiances, and its
coolness, and aromatic breezes’.

قال: قلت: فدانك فأين ضغطة القبر؟

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! So, where is the squeezing
of the grave?’

قال: هيهات ما على الموميؤون منها شيء، والله إن هذه الأرض لنفثره على هذه الفنول، وطلب على
ظهرك مؤمن، وتقول له الأرض، لقد كنت أحبك وآنت تمشي على ظهري، فأما إذا وليتك فستعلم ما أصنع بك، فيفتح له مد
بصره.

He asws said: ‘Far be it! There isn’t anything from it upon the Momineen. By Allah azwj! This
ground would be priding upon this (ground) and it would be saying, ‘A Momin trod upon my
back and a Momin did not tread upon your back’. And the ground would be saying, ‘I used
to love you while you were walking upon my back, so when I befriend you, then you shall
come to know what I shall do with you’, and it would open for him as far as the eye can see’.

KA: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عمار بن مروان قال: حدثني من سمع أبا عبد الله
السلام يقول: منكم والله يقبل، ولكم والله يغفر، إنه ليس بين أحدكم وبين أن يغتبط ويرى السرور وقراة العين إلا أن تبلغ نفسه
ههنا – وأومأ بيده إلى حلقه –

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Amar Bin Marwan
who said,

‘It was narrated to me by the one who heard Abu Abdullah asws saying: ‘From you, by
Allah aswj, He aswj will Accept, and for you, by Allah aswj, He aswj will Forgive! There isn’t anything
between one of you and him being happy and seeing the joy and delight of the eyes except
his soul reaching over here’ – and he asws gestured by his asws hand to his asws throat.

ثم قال: إنه إذا كان ذلك واحتضر حضره رسول الله صلى الله عليه وسلم، وعلي وجبريل وملك الموت عليهم السلام فيدنو منه علي
 عليه السلام يقول: يا رسول الله إن هذا كان يجبنا أهل البيت فاحبه، ويقول رسول الله صلى الله عليه وسلم: يا جبريل إن هذا
كان يجب الله ورسوله وأهل البيت رسوله فاحبه،

311 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 50
Then he asws said: ‘When it will be that, and he is dying, Rasool-Allah saww would present to him, and Ali asws and Jibraeel as, and the Angel of death, and Ali asws would go near him and he asws would be saying: ‘O Rasool-Allah saww! This one used to love us asws, the People asws of the Household, so I asws love him. And Rasool-Allah saww is saying: ‘O Jibraeel as! This one used to love Allah azwj and His azwj Rasool saww, and the People asws of the Household of His azwj Rasool saww, so I saww love him.’

And Jibraeel as is saying to the Angel of death: ‘This one used to love Allah azwj, and His azwj Rasool saww, and the People asws of the Household of His azwj Rasool saww, so I asws love him, and you asws be kind with him’. The Angel of death goes near him and is saying: ‘O servant of Allah azwj! Shall I liberate your neck? Shall I take a deed of your freedom? You attached with the great Infallibles asws during the life of the world?’

He asws said: ‘So, Allah azwj Mighty and Majestic would Harmonise him and he would be saying, ‘Yes’. He would say: ‘And what is that?’ He would say, ‘Wilayah of Ali Bin Abu Talib asws’. He would say, ‘You speak the truth. As for that which you were fearing, Allah azwj has Secured you from it, and as for that which you were wishing for, you have (now) realised it. Meet the righteous ancestors as friends, Rasool-Allah saww, and Ali asws, and (Syeda) Fatima asws’.

Then his soul flows and easy flowing, then his shroud descends from the Paradise, and his embalmment from the Paradise with strong musk, and he is enshrouded with that shroud and embalmed with that embalmment, then he is clothed with yellow clothing from the garments of the Paradise. When he is placed in his grave, a door from the doors of the Paradise is opened for him and there enter upon him from its aromas and its breezes, then room is made for him from his front of a travel distance of a month, and from his right, and from his left.

Then it is said to him: ‘Sleep a sleep of the newly wed bride upon her bed, and receive aromas and breezes and Garden of Bliss, and a Lord azwj not Wrathful. Then he visits the
Progeny asws of Muhammad saww in the Gardens of Pleasure, and he eats with them asws from their asws meals, and drinks with them asws from their asws drinks, and he discusses with them asws in their asws gatherings, until our asws Qaim asws of the People asws of the Household rises.

When our asws Qaim asws rises, Allah azwj would Send them and they would come with him asws gathering as groups and groups. During that, the falsifiers would be suspicious, and innovators would become fewer – and few is what they would be – the lecturers would be destroyed, and the close associates would attain salvation. For that reason, Rasool-Allah saww said to Ali asws: ‘You asws are my saww brother asws, and an appointment of what is between me saww and you asws, and the valley of peace’.

He asws said: ‘And when the Kafir is dying, Rasool-Allah saww and Ali asws and Jibraeel as and the Angel of death present to him, and Ali asws goes near him and he asws is saying: ‘O Rasool-Allah saww! This one used to hate us asws the People asws of the Household, so I asws hate him’.

And Rasool-Allah saww is saying: ‘O Jibraeel as! This one used to hate Allah azwj, and His azwj Rasool saww, and the People asws of the Household of His azwj Rasool saww, so I asws hate him’.

And Jibraeel as is saying: ‘O Angel of death! This one used to hate Allah azwj, and His azwj Rasool saww, and the People asws of the Household of His azwj Rasool saww, so I as hate him, therefore be violent upon him’.

The Angel of death approaches him and he is saying: ‘O servant of Allah azwj! Shall I take the pledge of your neck? Shall I seize the deed of your freedom from the Fire? Did you attach with the great Infallibles asws in the life of the world?’ He says, ‘No’. He says: ‘Receive, O servant of Allah azwj, the Wrath of Allah azwj Mighty and Majestic, and His azwj Punishment and the Fire. As for that which you were cautious of, it has descended with you’.
Then his soul flows out a violent flowing. Then three hundred satans are allocated with him, all of them shouting in his face, and hurting his soul. When he is placed in his grave, a door from the doors of Hell is opened up for him, and there enter upon him its pus and its flames”.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abdul Raheem Al Qusayr who said,

‘I said to Abu Ja’far, ‘Salih Maysam narrated to me, from Abayah Al-Asady, he heard Ali saying: ‘By Allah! No servant would hate me ever and be dying upon his hatred, except he will see me during his death where he will abhor it; and no servant would love me ever and be dying upon my love except he will see me during his death, where he will love it’.

Abu Ja’far said: ‘Yes, and Rasool-Allah on the right’.

The number (of reported), from Sahl, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafoor who said,

‘Khataaab Al-Jahny used to mingle with us, and he was of intense hostility to the progeny of Muhammad, and he used to accompany Najdah Al-Harwy. I went to him to console him for the mingling and the Taqiyya (dissimulation), and he had faintness upon him at limit of the death, and I heard him saying, ‘What is to me and you, O Ali?’

فأخبرت بذلك أبي عبد الله عليه السلام، فقال أبي عبد الله عليه السلام: رآه ورب الكعبة، رآه ورب الكعبة، رآه ورب الكعبة.
So, I informed Abu Abdullah\textsuperscript{asws} with that and Abu Abdullah\textsuperscript{asws} said: ‘He saw him\textsuperscript{asws}, by the Lord\textsuperscript{azwj} of the Kabah! He saw him\textsuperscript{asws}, by the Lord\textsuperscript{azwj} of the Kabah!’\textsuperscript{314}


The number (of reporters), from Sahl, from Al Bazanty, from Hamad Bin Usman, from Abdul Hameed Bin Awaz who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘When the soul of one of you reaches this (throat), it is said to him: ‘As for what you were cautious from the worries of the world and its grief, you have been Secured from it’, and it is said to him: ‘Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws} are in front of you’’.\textsuperscript{315}


Al Nazar, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘What is the meaning of the Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{So why don’t you, when it reaches the throats [56:83] And at that time you are looking on [56:84]} – the Verses.


He\textsuperscript{asws} said: ‘The dying one, when it (soul) reaches the throats and he was a Momin, would see his house from the Paradise, and he would be saying, ‘Return me to the world until I inform its inhabitants with what I see’. It is said to him, ‘There isn’t a way to that’’.\textsuperscript{316}

56 - ين: حماد بن عيسى، عن حسين بن المختار، عن أبي بصير، عن أبي عبد الله عليه السلام إنه قال: إن المؤمن إذا مات رأى رسول الله صلى الله عليه وسلم وهبه.

Hamad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When a Momin dies, he sees Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws} in his presence’’.\textsuperscript{317}

\textsuperscript{314} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 53

\textsuperscript{315} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 54

\textsuperscript{316} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 55

\textsuperscript{317} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 56
CHAPTER 8 – SITUATIONS OF THE PURGATORY, AND THE GRAVE, AND ITS PUNISHMENTS, AND ITS QUESTIONS, AND THE REST OF WHAT IS RELATED WITH THAT

الإيات، البقرة” 2 "ولا تقولوا من يقتل في سبيل الله أموات بل أحياء، و لكن لا تشعرون

The Verses – (Surah) Al Baqarah: And do not be saying for the ones killed in the Way of Allah as dead ones; but they are alive, but you are not perceiving [2:154]

And do not reckon those who are killed in Allah’s Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]

فرحين بما آتيهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم. ألا خوف عليهم ولا هم يحزنون

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen 169 - 171.

(Surah) Ibrahim*: Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter [14:27]

(Surah) Ta Ha: And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]

(Surah) Al Mominoun: Until the death comes to one of them, he says: ‘Lord! Return me [23:99] Perhaps I may do righteous deeds among what I neglected’. Never! It is merely
a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]

(Surah) Al Momin: They shall say, ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11]

And do not reckon those who are killed in Allah’s Way [3:169] – the Verse.

My father narrated to me, from Ibn Mahboub, from Abu Ubeyda Al Haz’a, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘By Allah azwj! They are our asws Shias. When they enter the Paradise and they receive Honours from Allahazwj, they are joyful with the ones from their brethren who have yet to catch-up with them from the Momineen in the world, There would neither be fear upon them nor would they be grieving [3:170], and it is a rebuttal upon the one who falsifies the Rewards and the Punishments after the death’.318

And Ali asws Bin Al-Husayn asws said: ‘The grave is either a garden from the Garden of the Paradise, or a pit from the Pits of the Fires’.319

Ali, from his father, from Hamad, from Hareer, from Zurara who said,

‘I said to Abu Ja’far asws, ‘What is your asws view of the deceased when he died and the twig was not made to be with him?’ He asws said: ‘The Punishment and the Reckoning would be staved off from him as long as the branch is wet’.

He asws said: ‘And the Punishment, all of it, is in one day and one hour, a measurement of what it takes to enter the grave and the people returning, and rather, the two foliage’s have

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318 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 1
319 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 2
been made to be for that, thus there would neither be a Punishment nor a Reckoning after these two dry up, Allah\textsuperscript{awj} Willing”. 320

4 – كا: علي، عن أبيه، عن عبد الله بن المغيرة، عن حريز، وفضيل وعبد الرحمن قالوا: قبل لابي عبد الله عليه السلام: لا يشي.

I put the mint after the? He said: If you put them down, then I do not accept.

Ali, from his father, from Abdullah Al Mugheira, from Hareez, and Fazeyl, and Abdul Rahman, they said,

"It was said to Abu Abdullah\textsuperscript{asws}, ‘Fro which thing (reason) is the twig placed to be with the deceased?’ He\textsuperscript{asws} said: ‘It (Punishment) would be staved off from him for as long as it is wet’”. 321

5 – بن: ابن أبي البلاد، عن أبيه، عن بعض أصحابه يرفعه إلى النبي صلى الله عليه وسلم فقال: يا رسول الله ما فتانا القبر ؟ فقال: ملكان فظان غليظان، أصواتهما كالرعد القاص، وأبصارهما كالبرق الخاطف، يطئان في أشعارهما، ويحفران بأنيابهما، فيسألانك،

O Ibn Abu Al Balad, from his father, from one of his companions,

‘Raising it to the Prophet\textsuperscript{saww} having said to one of his\textsuperscript{saww} companions: ‘How would you be when the two youths of the grave come to you?’ He\textsuperscript{saww} said: ‘Two Angels, rude, harsh, their voices being like the exploding thunder, and their eyes being like the bolt of lightning, treading in their (long) hair, and gritting with their teeth, and they would be questioning you’.

He (the narrator) said, ‘And I would be upon like this state?’ He\textsuperscript{saww} said: ‘And you would be upon a similar state to this’. He said, ‘Then these two are enough’”. 322

6 – شف: من تفسير الحافظ محمد بن مؤمن الشيرازي بإسناده رفعه قال: أفقل صخر بن حرب حتى حلم إلى رسول الله صلى الله عليه وسلم فقال: يا محمد هذا الأمر لنا بعدك أم للن؟

From Tafseer of Al Hafiz Muhammad Bin Momin Al Shirazi, by his chain, raising it, said,

‘Sakhar Bin Harf came until he sat to Rasool-Allah\textsuperscript{saww} and he said, ‘O Muhammad\textsuperscript{saww}! Would this command be for us after you, or for whom (would it be)?’

He\textsuperscript{saww} said: ‘O Sakhar, the command from after me\textsuperscript{saww} is for the one\textsuperscript{saww} who is from me\textsuperscript{saww} of the status which Haroun\textsuperscript{as} had from Musa\textsuperscript{as}.

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320 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 3
321 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 4
322 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 5
فأنزل الله تعالى: "عم يتساؤلون " يعني يسألك أهل مكة عن خلافة علي بن أبي طالب " عن النبأ العظيم الذي هم فيه مختلفون

So Allahazwj Revealed: **What are they asking about? [78:1]** – meaning the people of Makkah are asking youasws about the Caliphate of Aliasws Bin Abu Talibasws, **About the Magnificent News, [78:2] Which they are differing in? [78:3]** – from them is one who is the ratifier of hisasws Wilayah and hisasws Caliphate, and from them is the belier.

"كلا " رد عليهم " سيعلمون " سيعرفون خلافته بعدك إنها حق يكون " ثم كلا سيعلمون " سيعرفون خلافته وولايته إذ يسألون


ever! – a rebuttal upon them, **They shall soon come to know [78:4]** – they would soon be recognising hisasws Caliphate after youasws that it is a reality to happen. Then (again), never!  

**They shall soon come to know [78:5]** – they would soon be recognising hisasws Caliphate and hisasws Wilayah when they are questioned about it in their graves.


Thus, there would not remain any deceased in the east nor in the west, nor in a land nor in a sea, except and Munkar and Nakeer (two questioning Angels) would question him about the Wilayah of Amir Al-Momineenasws, saying to the deceased: ‘Who is your Lordaswj? And what is your Religion? And who is your Prophetsaww? And who is your Imamasws?’.

323

7 – ك: أبو علي الاشعري، عن محمد بن عبد الجبار، ومحمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن صفوان، عن ابن

مسкан، عن الحسن بن زيادة الصيقل، عن أبي عبد الله عليه السلام قال: الجريدة تنفع المؤمن والكافر.

Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazal Bin Shazan together, from Safwan, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal,

‘From Abu Abdullahasws having said: ‘The twig benefits the Momin and the Kafir (as well)’’. 324

8 – ج: في حديث الزنديق الذي سأل الصادق عليه السلام عن مسائل أن قال: أخبرني عن السراج إذا انطفأ أين يذهب نوره ؟ قال: يذهب فلا يعود، قال: فما أنكرت أن يكون الإنسان مثل ذلك إذا مات وفارق الروح البدن لم يرجع إليه أبدا كما لا يرجع ضوء السراج إليه إذا انطفأ؟

In a Hadeeth of the atheist who questioned Al-Sadiqasws about issues, he said, ‘Inform me about the lamp when it is extinguished, where does its light go?’ Heasws said: ‘It goes and will not return’. He said, ‘So what are youasws denying that the human being happens to be like that, when he dies and the soul separates the body, will not return to it, ever, just as the illumination of the lamp does not return to it when it is extinguished?’

323 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 6
324 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 7
He\textsuperscript{asws} said: ‘The analogy is not correct. The fire in the bodies is latent, and the bodies are standing by its assistance, like the stone and the iron. When one of them is hit with the other, a fire (sparks) emerges from between the two, a lamp takes from it having illumination for it. So, the fire is affirmed in their bodies and the illumination is gone (not there), and the soul is a thin body wearing a thick coat. It isn’t at the status of the lamp which you mentioned.

The One\textsuperscript{azwj} Who Created a foetus in the woman from clear water, and Installed in it a variety for veins, and nerves, and teeth, and hair, and bones, and other than that, He\textsuperscript{azwj} would Revive it after its death, and Repeat it after its annihilation.’

He said, ‘So, where is the soul?’ He\textsuperscript{asws} said: ‘In the belly of the earth where the body demised, up to the time of Resurrection’.

He said, ‘One who dies, so where would his soul be?’ He\textsuperscript{asws} said: ‘In a palm of the Angel of death who captured it, until he deposits it in the ground’.

He said, ‘Does the soul evaporate after its exit from it mould or does it remain?’ He\textsuperscript{asws} said: ‘But, it remains up to a time there is a blowing into the Trumpet. During that, the things would be invalidation and perish, and there would neither be anything to feel nor anything felt. Then the things would be repeated just as they had begun and planned, and that would be four hundred years the creation would be dormant, and that is between the two blowing (of the Trumpet)”.
فقال لها رسول الله: يا أم سعد لا تحتمي على الله، فقالت: يا رسول الله قد سمعناك وما تقول في سعد، فقال: إن سعدا كان في لسانه غلظ على أهله.

Al Qasim, and Usman Bin Isa, from Ali, from Abu Baseer,

‘From Abu Abdullah asws having said:’ When Sa’ad dies, seventy thousand Angels escorted him, and Rasool-Allah saww stood at his grave and he saww said: ‘And the likes of Sa’ad would be squeezed (in the grave)’. His mother said to him saww, ‘Congratulations to you, O Sa’ad, and honour’. Rasool-Allah saww said to her: ‘O mother of Sa’ad! Do not pre-determine upon Allah azwj. She said, ‘O Rasool-Allah saww! We heard you saww and what you saww were saying regarding Sa’ad’. He saww said: ‘Sa’ad was harsh in his tongue upon his family’.

326

وقال أبو بصير: سمعت أبا عبد الله عليه السلام يقول: إن رقية بنت رسول الله صلى الله عليه وآله لما ماتت قام رسول الله صلى الله عليه وآله على قبرها، فرفع يده تلقاء السماء ودمعت عيناه، فقالوا له: يارسول الله وإنا قد رأيناك رفعت رأسك إلى السماء ودمعت عينك، فقال: إني سألت ربي أن يهب لي رقية من ضمة القبر.

And Abu Baseer said,

‘I heard Abu Abdullah asws saying: ‘When Ruqayyah as, daughter of Rasool-Allah saww died, Rasool-Allah saww stood at her as grave and he saww raised his saww hand towards the sky and his saww eyes were shedding tears. They said to him saww, ‘O Rasool-Allah saww! We have seen you saww raising your saww head towards the sky and your saww eyes shedding tears’. He saww said: ‘I saww asked my saww Lord azwj that He azwj Grants to me, (preventing) Ruqayyah as from the squeezing of the grave’.

327


And Abu Baseer said,

‘I heard Abu Abdullah asws saying: ‘(Re) So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma [56:89], he asws said: ‘In his grave’. (Re) and a Blissful Garden [56:89], he asws said: ‘In the Hereafter’.

" وأما إن كان من المكذبين الضالين فنزل من حميم " في القبر " وتصليمة جحيم " في الآخرة.

(Re) And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93], he asws said: ‘In the grave’. (Re) And arrive in the Blazing Fire [56:94], he asws said: ‘In the Hereafter’.

326 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 9
327 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 10
328 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 11
12 - "The just among the believers: the grave, and it is the Reward and the Punishment between the world and the Hereafter', and the evidence upon that as well are the words of the Aalim\textsuperscript{asws}: ‘By Allah\textsuperscript{azwj}! do not fear upon you except for the purgatory'.

And Al-Sadiq\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! They would be joyful in the Paradise, with the ones who had yet to catch up with them from the ones left behind in the world from the Momineen, (when they all get together), and like it are many (instance) of what is a rebuttal upon the ones who deny the Punishment of the grave’.\textsuperscript{329}

13 - Among what Amir Al-Momineen\textsuperscript{asws} wrote to Muhammad Bin Abu Bakr was: ‘O servants of Allah\textsuperscript{azwj}! What is after the death for the one is not Forgiven (his sins) is severer than the death (itself) – the grave. Therefore, beware of its narrowness, and its hardships, and its darkness, and its estrangement. The grave says every day: 'I am the house of estrangement! I am the house of dust! I am the house of loneliness! I am the house of the insects and the vermins!

And the grave is a garden from the Gardens of the Paradise, or it is a pit from the Pits of the Fire. When the Momin servant is buried, the ground calls out to him: ‘Welcome and hello! You were from the ones I used to love walking upon my back. Since you have come around, you will come to know how my dealing would be with you’. So, it expands for him to the extent of the sight.

And that when the Kafir is buried, the grounds says to him: ‘There is neither a welcome for you nor a hello! You were from the ones I hated walking upon my back. Since you have

\textsuperscript{329} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 12
come around, you will come to know how my dealing would be with you’. It would constrict for him until his ribs meet, and that the straitened life which Allah Cautioned His enemies from, is the Punishment of the grave.

 إنَّهُ يَسْلُطُ عَلَى الْكَافِرِ فِي قُرْرَةِ تَسْعَ عَشَرُ تَنِينَ لَهُ، وَيَكْسِرُ عَظْمَهُ، يَبْرَدُونَ عَلَيْهِ بَكَّاءً إِلَى يَوْمٍ بَعْدَهُ، لَوْ أَنْ نَتَبََّنَى مِنْهَا نَفْخٌ فِي الْأَرْضِ لَمْ تَتَبََّنَى زَرَعاً.

Ninety-nine serpents are caused to overcome upon the Kafir in his grave. The tear his flesh, and break his bones, frequenting upon him. Like that it would be up to the Day of Judgment. If one of the serpents from these were to blow into the earth, vegetation would not grow.

 يا عَبَّادُ اللَّهِ إنَّ أنفسكم الضعيفة وأجسادكم الناعمة الرقيقة التي يكفيها اليسير تضعف عن هذا، فإن استطعتم أن تجزعوا لاجسادكم وأنفسكم بما لا طاقة لكم به ولا صبر لكم عليه فاعملوا بما أحب الله واتركوا ما كره الله.

O servants of Allah! Your selves are weak, and your bodies are soft, delicate, which the little from this would suffice to weaken it. If you are able to apportion for your bodies and your selves with that you have no strength for, nor is there any patience for you upon it, then act according to what Allah Loves, and leave what Allah Dislikes.”

ع، ل: علي بن الحسين بن الشقير الهمداني، عن جعفر بن أحمد بن يوسف، عن علي بن بزرج الخياط، عن عمر بن الب seas, عن عبد الله بن الب seas, عن ابن سنان، عن أبي عبد الله عليه السلام قال: إن سعد بن معاذ قد مات، فقام رسول الله صلى الله عليه وسلم معه، فأمر بغسل سعد وهو قائم على عضادة الباب، فلما أن حنط وكفن وحمل على سريره تبعه رسول الله صلى الله عليه وسلم بلا حذاء ولا رداء، ثم كان يأخذ يمنة السرير مرة ويسرة السرير مرة حتى انتهى به إلى الفجر، فنزل رسول الله صلى الله عليه وسلم على ظهره، وجعل يقول: ناولوني حجرًا، ناولوني ترابًا رطباً، يسد به ما بين اللبن، فلما أن حنط وكفن وحمل على سريره تبعه رسول الله صلى الله عليه وسلم بلا حذاء ولا رداء، ثم كان يأخذ يمنة السرير مرة ويسرة السرير مرة حتى انتهى به إلى الفجر، فنزل رسول الله صلى الله عليه وسلم على ظهره، وجعل يقول: ناولوني حجرًا، ناولوني ترابًا رطباً، يسد به ما بين اللبن، فلما أن حنط وكفن وحمل على سريره تبعه رسول الله صلى الله عليه وسلم بلا حذاء ولا رداء، ثم كان يأخذ يمنة السرير مرة ويسرة السرير مرة حتى انتهى به إلى الفجر، فنزل رسول الله صلى الله عليه وسلم على ظهره، وجعل يقول: ناولوني حجرًا، ناولوني ترابًا رطباً، يسد به ما بين اللبن، فلما أن حنط وكفن وحمل على سريره تبعه رسول الله صلى الله عليه وسلم بلا حذاء ولا رداء، ثم كان يأخذ يمنة السرير مرة ويسرة السرير مرة حتى انتهى به إلى الفجر، فنزل رسول الله صلى الله عليه وسلم على ظهره، وجعل يقول: ناولوني حجرًا، ناولوني ترابًا رطباً، يسد به ما بين اللبن، فلما أن حنط وكفن وحمل على سريره تبعه رسول الله صلى الله عليه وسلم بلا حذاء ولا رداء، ثم كان يأخذ يمنة السرير مرة ويسرة السرير مرة حتى انتهى به إلى الفجر، فنزل رسول الله صلى الله عليه وسلم على ظهره، وجعل يقول: ناولوني حجرًا، ناولوني ترابًا رطباً، يسد به ما بين اللبن،

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww came, and it was said to him’ SAWW, ‘Sa’ad Bin Ma’az has died’. So, Rasool-Allah saww arose, and his companions arose with him saww, and he saww instructed with washing Sa’ad, while he saww was standing at a post of the door.

فَلَمَّا أَنْ حَنَّطَ وَكَفَّنَ وَحَمَّلَ عَلَى سَرِيرِهِ تَبَعَهُ رَسُولُ اللَّهِ صَلِّي الله عليه وسلم بلا حَذَايَةَ وَلَا رَدَايَةَ، ثُمَّ كَانَ يَأْخَذُ يَمْنَاهُ سَرِيرٍ مَّرَةً وَعَسَرَةً السَّرِيرِ مَرَةً حَتَّى انتَهَى بِهِ إِلَى الْفَجْرِ، فَنَزَلَ رَسُولُ اللَّهِ صَلِّي الله عليه وسلم عَلَى ظَهْرِهِ، وَجَعَلَ يَقُولُ: نَاوَلْنِي حِجْرًا، نَاوَلْنِي تَرَابًا رَطِبًا، يُسْدَ بِهِ مَا بَيْنَ اللَّبْنِ،

When he had been embalmed and enshrouted and carried to be upon his bier, Rasool-Allah saww followed him without any shoes or a cloak. Then he saww took the right of the bier at times, and left of the bier at times until he saww ended with it to the grave. Then Rasool-Allah saww descended into his grave and evened the soil upon him, and went on saying: ‘Give me saww a stone! Give me wet soil!’ He saww was blocking with it what was between the soil.

330 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 13
When he saww was free from shoving the soil upon him and evening his grave, Rasool-Allah saww said: ‘I saww know that he would decompose, and the decay would arrive to him, but Allah azwj Loves a servant when he does a deed Heazwj had Commanded him for’.

When he saww had evened the soil upon him, the mother of Sa’ad said, ‘O Sa’ad! Congratulations for you of the Paradise’. Rasool-Allah saww said: ‘O mother of Sa’ad, Shh! Do not decide upon your Lordazwj, for the squeezing has hit Sa’ad’.

He (the narrator) said, ‘Then Rasool-Allah saww returned, and the people returned, and they said to him saww, ‘O Rasool-Allah saww! We saw you saww do unto Sa’ad what you saww did not do upon anyone. You saww followed his funeral without a cloak or shoes’. He saww said: ‘The Angels were without cloaks or shoes, so I saww harmonised with it’.

They said, ‘And you saww used to take the right of the bier at times, and left of the bier at times’. He saww said: ‘My saww hand was in the hand of Jibraeelas, grabbing where heas grabbed’.

They said, ‘You saww instructed with washing him, and you saww prayed Salat upon his body, and dug in his grave, then you saww said:’ Squeezing has hit Sa’ad!’ So, he saww said: ‘Yes, he was evil in his mannerisms with is family’’. 331

331 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 14
Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Tafleysi, from Ibrahim Bin Muhammad,

‘From Al-Sadiqasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘Isaas Bin Maryamas passed by a grave, whose occupant was being Punished. Then he passed by it a year later and he wasn’t being Punished, so heas said: ‘O Lordazwj! Ias passed by this grave a year ago and its occupant was being Punished, then Ias passed by it this year and he isn’t being Punished?’ Allahazwj Mighty and Majestic Revealed unto himasws: “O Spirit of Allahazwj! A righteous son of his has become an adult, and he corrects the roads, and shelters the orphans, therefore Iazwj Forgive him due to what his son has done!”’.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiqasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘The squeezing of the grave for the Momin is an expiation for what had happened from him, from the wastage of the Bounties’.

Ibn Al Waleed, from Sa’ad, from al Barqy, from Ibn Abu Najran, and Al Husayn Bin Saeed, both together from Hamad, from Hareyz, from Aban Bin Taghlub,

‘From Al-Sadiqasws having said: ‘One from the Momineen who dies what in between the decline of the sun (midday) on the day of Thursday, up to the decline of the sun of the day of Friday, Allahazwj would Shelter him from the squeezing of the grave’.

Ibn Al Waleed, from Al Saffar, from al Sindy Bin Muhammad, from Safwan Bin Yahya, from Safwan Bin Mihran,

‘From Abu Abdullahasws having said: ‘A man from the good ones was made to sit up in his grave, and it was said to him: ‘We will lash you with one hundred lashes from the Punishment of Allahazwj’. He said, ‘I cannot endure it’. But, they did not cease with him until

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332 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 15
331 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 16
334 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 17
then ended up to (whip him) one lash, and they said, ‘There is no escape from it’. He said, ‘What are you whipping me for?’ They said, ‘We are whipping you because one day you prayed Salat without Wudu, and you passed by a weak one and did not help him’.

He saws said: ‘So, they whipped him from the Punishment of Allah aswj Mighty and Majestic, and his grave was filled up with fire’.

I heard Abu Abdullah asws saying: ‘Rasool-Allah saws addressed the grave of Sa’ad and wiped it by his saws hand and there was trembling between his saws shoulders. It was said to him saws, ‘O Rasool-Allah saws! You saws addressed and there was trembling between your saws shoulders and you saws said: This is being done with Sa’ad!’ He saws said: ‘There is none from a Momin except a squeezing would be for him’.

I asked Abu Abdullah aswa about what the occupant of a grave faces, and he asws said: ‘Two Angels called Munkar and Nakeer would come to the occupant of the grave and they would question him about Rasool-Allah saws, and they would be saying: ‘What are you saying regarding this man whom came out among you?’ He would say, ‘Who is he?’ They would say, ‘The one who was saying that he was Rasool-Allah saws, is that true?’

He saws said: ‘If he was from the people of doubt he would say, ‘I don’t know. I heard the people saying so, but I did not know whether it was true or a lie’. So, they would strike him with such a strike, the inhabitants of the skies and the inhabitants of the earth would hear it, except for the Polytheists.’
وإذا كان متيقنا فإنه لا يفزع فيقول: أعن رسول الله ﷺ؟ فيقولان: أعلم أنه رسول الله ﷺ؟ فيقول: أشهد أنه رسول الله حقاً.

If he was one of certainty, he would not panic and would be saying, ‘Are you asking about Rasool-Allah ﷺ?’ They would say, ‘Do you know he ﷺ is Rasool-Allah ﷺ?’ He would say, ‘I testify that he ﷺ is Rasool-Allah azwj truly. He came with the Guidance and the Religion of the Truth’.

قال: قرى مقعده من الجنة ويفسح له عن قبره ثم يقولان له: نم نومة ليس فيها حلم في أطيب ما يكون النائم.

He asws said: ‘Then he would see his seat from the Paradise, and room would be made from his grave, then they would be saying to him: ‘Sleep a sleep, there isn’t any dream in it, in the best of what the sleep can be’.”

21 - ع: علي بن حاتم، عن أحمد بن محمد الهمداني، عن المنذر بن محمد، عن الحسين بن محمد، عن علي بن القاسم، عن أبي خالد، عن زيد بن علي، عن أبيه، عن جده، عن علي عليه السلام قال: عذاب القبر يكون من النميمة، والبول، وعزب الرجل عن أهله.

Ali Bin Hatim, from Ahmad Bin Muhammad Al Hamdany, from Al Manzar Bin Muhammad, from Al Husayn Bin Muhammad, from Ali Bin Al Qasim, from Abu Khalid, ‘From Zayd son of Ali asws, from his father asws from his grandfather asws, from Ali asws having said: ‘Punishment of the grave happens from the gossip, and the urine, and the man being remote from his family’.”

22 - ل: علي بن حاتم، عن علي بن الحسين النحوي، عن البرقي، عن أبيه، عن سليمان بن مقبل، عن موسى بن جعفر، عن أبيه عليه السلام قال: إذا مات المؤمن شيعه سبعون ألف ملك إلى قبره، فإذا ادخل قبره أتاه منكر ونكير يقلعان له:

من ربك وما دينك ومن نبيك؟

Ali Bin Hatim, from Ali Bin Al Husayn Al Nahwy, from Al Barqy, from his father, from Suleyman Bin Maqbal, ‘From Musa Bin Ja’far asws, from his asws father asws having said: ‘When the Momin dies, seventy thousand Angels escort him to his grave. And when he enters his grave, Munkar and Nakeer come to him and they make him sit up and they say to him: ‘Who is your Lord azwj? And what is your Religion? And who is your Prophet saww?’”

فيقول: ربى الله، ومحمد ﷺ، والإسلام ديني، ففسحل إنه في قبره مد يصر، ويبينى بالنطقين من الجنة، ويدخلان عليه الروح والريحان، وذلك قوله عزوجل: "فأما إن كان من المقربين فروح وريحان " يعني في قبره " وجلة نعيم " يعني في الآخرة.

He says, ‘My Lord azwj is Allah azwj, and Muhammad saww is my Prophet saww, and Islam is my Religion’. So, they expand for him in his grave to the extent of his sight, and they come to

337 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 20

338 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 21
him with the food from the Paradise, and the aromas and breezes enter into him. And these are the Words of the Mighty and Majestic: So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma [56:89], meaning in his grave, and a Blissful Garden [56:89], meaning in the Hereafter’.

Then he asws said: ‘When the Kafir dies, seventy thousand Angels (of Hell) from Al-Zabaniyya escort him to his grave, and he (the deceased) appeals to his carriers with a voice which all things hear except the human beings and the Jinn, and he is saying, ‘If only there was a return for me, I would become from the Momineen!’ And he is saying, ‘Return me, so I can perform righteous deeds regarding what I neglected’.

The Zabaniyya answer him: ‘Never! It is just a word you are saying it’. An Angels calls out to them: ‘He would return to repeat to what he had been Prohibited from’.

Then he enters his grave and the people separate, Munkar and Nakeer come to him in a terrifying image and they make him stand, then they are saying to him: ‘Who is your Lord? And what is your Religion? And who is your Prophet?’

But, his tongue would be heavy and he would not be able upon the answer, so they would strike him from a Punishment of Allahazwj, and all things panic to it. Then they are saying to him: ‘Who is your Lordazwj? And what is your Religion? And who is your Prophet saww?’ He says, ‘I don’t know’.

They are saying to him: ‘Neither did you try to know, nor be guided, nor succeeded’. Then they open for him a door to the Fire and they bring down to him from the boiling waters of Hell, and these are the Words of Allahazwj Mighty and Majestic: And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93], meaning in the grave, And arrive in the Blazing Fire [56:94], meaning in the Hereafter’.

339 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 22
23 – لي: القطن، عن السكرى، عن الجوهري، عن ابن عمارة، عن أبيه قال: قال الصادق عليه السلام: من أكتر ثلاثة أشياء فيلس من شيعتنا: المعراج، والمسألة في القبر، والشفاعة”.

Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amarah, from his father who said,

‘Al-Sadiq asws said: ‘One who denies three things, so he isn’t from our asws Shias – the Ascension (Mi’raj), and the questioning in the grave, and the intercession’.”

24 – لي: أبي، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن عبد الله بن غالب، عن أبيه، عن سعيد بن المسبب قال:

كان علي بن الحسين صلى الله عليه يعظ الناس ويزهدهم في الدنيا، ويرغبهم في أعمال الآخرة بهذا الكلام في كل جمعة في مسجد الرسول صلى الله عليه واله وحفظ عنه وكتب،

My father, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

‘Al-asws Bin Al-Husayn asws used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger saww of Allah azwj which was preserved and written down.

كان يقول: أيها الناس اتقوا الله، واعلموا أنكم إليه ترجعون، فتجد كل نفس ما عملت في هذه الدنيا من خير مقرونا وما عملت من سوء تود لو أن بينها وبينه أمداً بعيداً، ويحذركم الله نفسه، ويحك ابن آدم الغافل ! وليس بمغفول عنه!

He asws would say: ‘O you people! Fear Allah azwj and know that you will be returning to Him azwj. So, each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah azwj Himselfazwj has Cautioned you, and woe be unto you O oblivious son of Adamas for He azwj is not Oblivious of it.

ابن آدم إن أحلك أسرع شئ إليك، قد أقبل عليك حديثاً يطلبك، ويوشك أن يدركك، وكأن قد أوفيت أحلك، وقبض الملك روحك، وصرت إلى منزل وحيداً فوق إليك فيه روحك، واقتحم عليك فيه ملكك: منكر ونكير لمساءلك وشديد امتحانك،

O son of Adamas, your death is the quickest thing coming towards you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, Naa kir and Nakeer to question you and test you severely.

ألا وإن أول ما تسألانك عن ياك الذي كنت تعبد، وعن نبيك الذي ارسل إليك، وعن دينك الذي كنت تدين به، وعن كتابك الذي كنت تلؤه، وعن إمامك الذي كنت ت呕吐اه، ثم عن عملك فيما أفتئته؟ ومالك من ابن أكتبته وما ألقته؟

And indeed! the first thing they will ask you would be about your Lordazwj which you had worshipped, and about your Prophet saww who saww was sent to you, and about your

340 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 23
Religion which you had made it to be, and about your Book which you recited, and about your Imam asws whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فخذ حذرك وانظر لنفسك، وأعد للجواب قبل الامتحان والمسألة والاختبار، فإن تلك مؤمنا تقيا، عارقا بديناك، متبعة لمتابعين، موايا لأولويه الله لله حجتك، وأنطق لسانك بالصواب فأحسنت الجواب، فيشرب باحجة والرضوان من الله، والخيرات الحسان.

Take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. If you are a fearful Momin having understood your Religion, followed the truthful ones asws, befriended the friends of Allah aswj, Allah aswj will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah aswj and the goodly Bounties.

And the Angels will welcome you with breezes and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will face you by bringing down boiling water and you will arrive at the Blazing Fire”.

‘From Abu Abdullah asws having said: ‘When the servant enters his grave, Munkar (Angel) would come to him, and he would panic from him. He would question about the Prophet saww and be saying to him: ‘What are you saying regarding this man who was in between your midst?’

If he was a Momin, he would say, ‘I testify that he saww is Rasool-Allah saww having come with the Truth’. It would be said to him, ‘Sleep a sleep there being no dream in it, and the Satan would keep away from him, and there would be an expansion for him in his grave of seven cubits, and he would see his place from the Paradise’.

341 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 24
He asws said: ‘And when he was a Kafir, he would say, ‘I don’t know’. So, he (Angel) would strike such a strike, every one from the creatures of Allah aswJ would hear it except for the human beings, and the Satan la overcomes upon him, and for him la would be two eyes or brass or fire (fiery eyes), like the bolt of lightning, and would be saying to him, ‘I la am your brother’. And there would overcome upon him, the snakes, and the scorpions, and his grave would darken upon him, then the squeezing would squeeze him, interchanging his ribs upon him (right to left and vice versa)’. Then he asws said (gestured) by his asws fingers, intertwining them’.

Then he turns to his wealth and he says, ‘By Allah aswJ I used to be greedy, miserly upon you, so what is for me with you?’ It says, ‘Take your shroud from me’.

Then he turns to his children and says, ‘By Allah aswJ I was loving towards you and a protector over you, so what is that for me with you?’ They say, ‘We shall deliver you to your pit and place you in it’.

342 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 25
Then he turns to his deeds and says, ‘By Allah \(azwj\)! I used to be abstaining regarding you. You were heavy upon me, so what is that for me with you?’ It says, ‘I am your pair in your grave, and the day of your Resurrection until I and you both are presented to your Lord \(azwj\).’

If he was a friend of Allah \(azwj\), there would come to him, the most aromatic smelling of the people, and most beautiful of them in looks, and the most decorative of them in clothing, and he is saying, ‘Receive breezes from Allah \(azwj\) and aromas and a blissful Garden. You have sent ahead a goodly sending forward’. He says, ‘Who are you?’ He says: ’I am your righteous deeds, departing from the world to the Paradise’, and he recognises his washer, and pleads to his carriers to hasten on.

When he enters his grave, two Angels come to him and they are the two youths of the grave, dragging their hairs, and exploring the ground with their teeth, and their voices being like the exploding thunder, and their eyes being like the bolt of lightning, and they say to him: ‘Who is your Lord \(azwj\), and who is your Prophet \(saww\), and what is your Religion?’

He says, ‘Allah \(azwj\) is my Lord \(azwj\), and Muhammad \(saww\) is my Prophet \(saww\), and Islam is my Religion’. They say: ‘Allah \(azwj\) has Affirmed you regarding what you love and are pleased with, and it is the Word of Allah \(azwj\): \(Allah Affirms those who believe with the Firm Word in the life of the world \[14:27\]\) – the Verse.

So, it is expanded for him in his grave to the extent of his sight, and they open for him a door to the Paradise and say to him: ‘Sleep a calm sleep, sleep of the sleeping youth’, and it is His \(azwj\) Word: \(The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place \[25:24\]\).)

وإذا كان لبب عدوا فإنهم يأتيه أفيح خلق الله رياشا، وأثنى رياشا، فقول له: ابشر بنزل من حمييم، وصلبة جميل، وإنه ليعرف غاسل، وينبشد حامله أن يحبسه،
And when he was an enemy to his Lord\textsuperscript{azwj}, the ugliest of the creatures of Allah\textsuperscript{azwj} in looks comes to him, and of the stinkiest of the smells, and would say to him: ‘Be a recipient or a descent from the boiling water, and arrival to the Blazing Fire’. And he recognises his washer, and pleads with his bearers to withhold him.

If he comes to his grave, the two examiners of the graves come to him and throw his shroud away from him, then say to him: ‘Who is your Lord\textsuperscript{azwj}? And who is your Prophet\textsuperscript{saww}? and what is your Religion?’ He says, ‘I don’t know!’ They say to him: ‘Neither did you try to know, nor find guidance’, and they strike him with such a strike which, nor animal Allah\textsuperscript{azwj} has Created except and it would be terrified to it, apart from the Jins and the human beings.

Then they open for him a door to the Fire, then they say to him: ‘Sleep in an evil state’, so he comes to be in a straightness like a lance from the arrowhead, until his brain comes out from between his nails and his flesh, and Allah\textsuperscript{azwj} would Cause to overcome upon him, the serpents of the earth and its scorpions and its vermins, and they would tear him apart until Allah\textsuperscript{azwj} Resurrects him from his grave, and he would wish for the Establishment of the House from what he is in, from the evil’.

Mentioned that \textit{Ali}\textsuperscript{asws} and Abdulla Bin Abbas mentioned that when a son of \textit{Adam}\textsuperscript{as} would be in the last day from the world and the first day from the Hereafter, there would resemble for him, his wealth and his children and his deeds – and the crux of the Hadeeth is was passed (above)”.

– \textit{Ibn Salt}, from \textit{Ibn Aqdah}, from Qasim Bin Ja’far Bin Ahmad, from Abad Bin Ahmad Al Qazwiny, from his uncle, from his father, from Jabir, from Ibrahim Bin Abdul A’ala, from Suweyed Bin Gaflat,

\textit{Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 26}

\textit{Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 27}
إلى الابل والغنم وأنا أرعاها - وليس من نبي إلا وقد رعي الغنم - وكتب أنظر إليها قبل النبوة وهي متمكنة في المكينة ما حولها شئ يهيجها حتى تذعر فتطير،

Ali, from his father, Amro Bin Usman, and a number of our companions, from Sahil Bin Ziyad, from Al Bazanty, and Al Hassan Bin Ali both together, from Abu Jameela, from Jabir, from Abdul A’ala, and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim Bin Abdul A’ala, from Suweyd Bin Gafia,

'(A Hadeeth) similar to it, and he (the narrator) said at the end of it, 'And Jabir said, 'Abu Ja’far\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} was looking at the camels and the sheep, and I\textsuperscript{saww} was pasturing them – and there isn’t any Prophet\textsuperscript{as} except and he\textsuperscript{as} has pastured the sheep – and I\textsuperscript{saww} was looking at them, before the (declaration of the) Prophet-hood, and they became agitated in their places, there not being anything around them to agitate them until they would run off.

فأقول: ما هذا؟ وأعجب، حتى حدثني جبرئيل عليه السلام أن الكافر يضرب ضربة ما خلق الله سبحانه وتعالى إلا سمعها وذعرها إلا النفسان،

So, I\textsuperscript{saww} said: ‘What is this?’ And I\textsuperscript{saww} wondered until Jibraeil\textsuperscript{as} narrated to me\textsuperscript{saww} that the Kafir was struck by such a strike, Allah\textsuperscript{azwj} has not Created anything except it heard it and panics to it, except for the Jinn and the human beings.

فقلنا: ذلك لضربة الكافر، فنعوذ بالله من عذاب القبر.

We said, ‘That is a strike (upon) the Kafir, then we seek Refuge with Allah\textsuperscript{azwj} from the Punishment of the grave’. \textsuperscript{345}

29 - ما: الحفار، عن إسماعيل بن علي الدعبلي، عن أبيه، عن أخي دعبل، عن شعبة بن الحجاج، عن علقمة بن مزيد، عن سعد بن عبدة، عن النبى صلى الله عليه وسلم في قوله تعالى: " بثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة " قال: في الفهر إذا سلم الموت.

Al Hafar, from Ismail Bin Ali Al Da’baly, from his father, from a brother of Deobel, from Sha’bat Bin Al Hajjaj, from Alqamah Bin Mazeed, from Sa’ad Bin Ubeyda, from Al Bara’a Bin Aazib,

‘From the Prophet\textsuperscript{saww} having said regarding the Words of the Exalted: ‘Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter [14:27], he\textsuperscript{saww} said: ‘In the grave when the deceased is questioned’’. \textsuperscript{346}

30 - فس: في رواية أبي الجارود، عن أبي حفص عليه السلام في قوله: " فالسياقات سباقا " يعني أرواح المؤمنين، سبق أرواحهم إلى الجنة مثل الدنيا، وأرواح الكافرين إلى النار يمثل ذلك.

In a report of Abu Al Jaroud,

\textsuperscript{345} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 28
\textsuperscript{346} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 29
‘From Abu Ja’far asws regarding His azwj Words: So, the preceding ones would be preceding [79:4] – meaning the souls of the Momineen. Their souls would preceede to the Paradise with the likes of (preceding in) the world, and the Kafirs to the Fire like that.” 347

Ali asws Bin Abu Talib asws said: ‘One who strengthens a needy one in his Religion, a weak one in his recognition against a Nasibi (Hostile one), an adversary, and make him understand his doctrine of Allah azwj for a day he would be dropped in his grave, that he should be saying, ‘Allah azwj is my Lord, and Muhammad saww is my Prophet saww, and Ali asws is my Guardian asws, and the Kabah is my direction, and the Quran is my Manifesto and my preparation, and the Momineen are my brethren, and the Mominaat are my sisters’.

Allah azwj would Say: “You are evidencing with the argument, so it Obligates for you the Lofty Ranks of the Paradise”. Then, during that, his grave gets transformed upon him as best of the Gardens of the Paradise”. 348

31 – م: قال علي بن أبي طالب عليه السلام: من قوى مسكينا في دينه، ضعيفا في معرفته على ناصب مخالف فأعفه لقنته الله يوم بدأ في قبره أن يقول: الله ربي، ومحمد نبي، وعلي ولبه، والكعبة قبلتي، والقرآن هدي وعهد، والمؤمنون إخواني، والمؤمنات أخواتي.

الله azwj would Say: “You are evidencing with the argument, so it Obligates for you the Lofty Ranks of the Paradise”. Then, during that, his grave gets transformed upon him as best of the Gardens of the Paradise”.


347 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 30
348 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 31
Then Allah\textsuperscript{azwj} Causes his tongue to speak with the testimony for Him\textsuperscript{azwj} with the Tawheed, and for the Prophet\textsuperscript{saww} with the Prophet-hood, and the Wilayah for the People\textsuperscript{asws} of the Household. Rasool-Allah\textsuperscript{saww} would testify upon that, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the Angels of Proximity with them\textsuperscript{asws}.

And if his tongue gets arrested, Allah\textsuperscript{azwj} would Specialise His\textsuperscript{azwj} Prophet\textsuperscript{saww} with knowledge of what is in his heart from that, so he testifies with it, and Ali\textsuperscript{asws} would testify upon the testimony of the Prophet\textsuperscript{saww}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} upon their community from Allah\textsuperscript{azwj} with the best of the greetings, and the ones with them from the Angels.

When Allah\textsuperscript{azwj} Captures his (soul) to Him\textsuperscript{azwj}, that soul would travel to the Paradise in the image of his image, and he would be eating and drinking. When a proceeder proceeds to them\textsuperscript{asws} they\textsuperscript{asws} recognise him with that image which he had in the world''.

Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ahmad Bin Ali Al Hamdany, from Al Hassan Bin Ali Al Shamy, from his father, from Abu Jareyr, from Ata’aa Al Khurasany, raising it from Abdul Rahman Bin Ghanam who said,

‘When there was an Ascension (Mi’raj) with the Prophet\textsuperscript{saww}, he\textsuperscript{saww} passed by an old man seated beneath a tree and around him were children. Rasool-Allah\textsuperscript{saww} said: ‘Who is this old man, O Jibraeel\textsuperscript{as}?’ He\textsuperscript{as} said: ‘This is your\textsuperscript{saww} father\textsuperscript{as} Ibrahim\textsuperscript{as}.’ He\textsuperscript{saww} said: ‘So, who are these children around him\textsuperscript{as}?’ He\textsuperscript{as} said: ‘They are the children of the Momineen around him\textsuperscript{as}. He\textsuperscript{as} looks after them’. \footnote{349 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 32} \footnote{350 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 33}
My father, from Suleyman Al Daylami, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘The children of our asws Shias from the Momineen, (Syeda) Fatima asws looks after them’”. 351

My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Marhoun, from Ibn Sinan,

‘From Abu Abdullah asws having said: ‘When the Momin enters his grave, the Salat would be on his right, and the Zakat on his left, and the righteousness hovering above him, and the patience isolating in a corner. So, when the two Angels come to him, those who would be questioning him, the patience says to the Salat and the Zakat and the righteousness: ‘Face your owner, and if you are frustrated from him, then I shall face him’”. 352

Ibn Mahboub,

‘Raising it from Abu Abdullah asws having said: ‘One who dies on the day of Friday, freedom from the squeezing of the grave is written for him”’. 353

Ibn Fazal, from Abu Jameela, from Ibn Tareyf,

‘From Abu Ja’far asws having said: ‘One who dies on the night of Friday, Allah aswJ would Write for him freedom from the Punishment of the Fire, and one who dies on the day of Friday, would be liberated from the Fire”. 354

351 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 34
352 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 35
353 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 36
354 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 37
And Abu Ja’far\textsuperscript{asws} said: ‘It has reached me\textsuperscript{asws} that the Prophet\textsuperscript{saww} said: ‘One who dies on the day of Friday or night of Friday, the Punishment of the grave would be Lifted from him’’. 355

Salmat Bin Khatab, from Abdullah Bin Muhammad, from Abdullah Bin Qasim, from Isa Bin Shalqan who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Amir Al-Momineen Ali\textsuperscript{asws} had a maternal aunt for him in the clan of Makhzoum, and a youth from them came to him and he said, ‘O my uncle! My brother cousin has died, and I have grieved upon him with severe grief’. He\textsuperscript{asws} said: ‘Would you like to see him?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Show me\textsuperscript{asws} his grave’.

So, he\textsuperscript{asws} went out and with him\textsuperscript{asws} was a cloak of Rasool-Allah\textsuperscript{saww}. When they ended up to the grave, he\textsuperscript{asws} moved his\textsuperscript{asws} lips, then kicked it with his\textsuperscript{asws} leg, and he came out from his grave and he was saying, ‘They both hit me with the Persian language’. Ali\textsuperscript{asws} said to him: ‘Did you not die and you were a man from the Arabs?’ He said, ‘Yes, but (I was) upon the Sunnah of so and so, and so and so, therefore our tongues have been altered’. 356

‘Rasool-Allah\textsuperscript{saww} performed Tawaaf of the Kabah, and Adam\textsuperscript{as} was there at the Yemeni corner. So, Rasool-Allah\textsuperscript{saww} greeted unto him\textsuperscript{as}, then ended up to the (Black) Stone, and there was Noah\textsuperscript{as} parallel to it, being a tall man, and Rasool-Allah\textsuperscript{saww} greeted unto him\textsuperscript{as}. 357

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355 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 38
356 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 39
357 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 40
‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws met Abu Bakr and said to him: ‘Didn’t Rasool-Allah sallallahu alaihi wa sallam order you to obey me?’ He said, ‘No, and had he sallallahu alaihi wa sallam ordered me, I would have done so’. He asws said: ‘Let us go to Masjid Quba’.

فانتقل معه فإذا رسول الله صلى الله عليه واله يصلي، فلما انصرف قال علي، يارسول الله إني قلت لابي بكر: ما أمرك رسول الله صلى الله عليه واله! فلما انصرف، وقال: يارسول الله صلى الله عليه واله! حسبتك، أو تركت أمرك؟

So, he went with him asws and there was Rasool-Allah sallallahu alaihi wa sallam. When he sallallahu alaihi wa sallam was free, Ali asws said: ‘O Rasool-Allah sallallahu alaihi wa sallam! I asws said to Abu Bakr: ‘Didn’t Rasool-Allah sallallahu alaihi wa sallam order you to obey me?’ He said, ‘No’. Rasool-Allah sallallahu alaihi wa sallam said: ‘Yes, I sallallahu alaihi wa sallam had ordered you, therefore obey him asws!’

 قال: فخرج فلقي عمر وهو ذعر، فقال له مالك ؟ فقال: قال رسول الله صلى الله عليه واله: كذا وكذا، قال: تبا لامتك، تترك أمرهم، ما تعرف سحر بني هاشم ؟.

He asws said: ‘He went out and met Umar while he was disheartened, so he (Umar) said to him, ‘What is the matter with you?’ He said, ‘Rasool-Allah sallallahu alaihi wa sallam said such and such’. He said, ‘Damn your community! You left their matter, do you not recognise the sorcery of the Clan of Hashim?’.

358 - يبر: محمد بن عيسى، عن إبراهيم بن أبي البلاد، عن عبيد بن عبد الرحمن الخثعمي، عن أبي إبراهيم عليه السلام قال:

تم حلجنا نساعا طوليا، ثم قام الشيخ وانصرف وودع أبي، وقام ينظر في قفاه حتى توازي عه، فقلت لابي: من هذا الشيخ الذي سمعته تقول له ما لم تقله لأحد؟ قال: هذا أبي.

Then we sat down and he questioned for a long time. Then the old man stood up and left, and my asws father asws bade farewell and stood looking at his back until he disappeared from him asws. I asws said to my asws father asws: ‘Who is this old man whom I asws heard you asws speaking to him what you asws did not speak to anyone?’ He asws said: ‘This is my asws father asws; 359

Muhammad Bin Isa, from Ibrahim Bin Abu Al Balad, from Ubyd Bin Abdul Rahman Al Khas’amy.

‘From Abu Ibrahim as having said: I asws went out with my asws father asws with one of his asws friends. When we arrived at a desert, an old man of white hair and beard met him asws. He greeted unto him asws, so my asws father asws descended to him. I heard him saying to him asws, ‘May I be sacrificed for you asws! May I be sacrificed for you asws!’

تم حلجنا نساعا طوليا، ثم قام الشيخ وانصرف وودع أبي، وقام ينظر في قفاه حتى توازي عه، فقلت لابي: من هذا الشيخ الذي سمعته تقول له ما لم تقله لأحد؟ قال: هذا أبي.

Then we sat down and he questioned for a long time. Then the old man stood up and left, and my asws father asws bade farewell and stood looking at his back until he disappeared from him asws. I asws said to my asws father asws: ‘Who is this old man whom I asws heard you asws speaking to him what you asws did not speak to anyone?’ He asws said: ‘This is my asws father asws; 359

358 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 41
359 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 42
I went to Amir Al-Momineen asws and in his asws presence was a man of a shabby body, and Amir Al-Momineen asws faced towards him, speaking to him. When the man arose, I said, 'O Amir Al-Momineen asws! Who is this one whom pre-occupied you asws from us?' He asws said: 'This is the successor as of Musa as 360.

From Abu Abdullah asws having said: 'When (Syeda) Fatima Bint Asad as, mother as of Amir Al-Momineen asps passed away, Ali asws came to the Prophet saww. Rasool-Allah saww said to him: 'O Abu Al Hassan asws! What is the matter with you asws?' He asws said: 'My asws mother asws passed away'. The Prophet saww said: 'And (she asws was) my asaww mother asws (as well)'. Then he saww cried and said: 'Waah Mother asws!

Then he saww said: 'This is my saww shirt, enshroud her asws in it, and this is my saww cloak, enshroud her asws in it. Then when you asws are free, then call me saww'. When the Prophet saww came out to pray Salat over her asws – he saww had neither prayed Salat like it before it upon anyone.

Then he saww descended into her asws grave and lied down in it, then said to her asws: 'O (Syeda) Fatima asws!' She asws said, 'Here I as, O Rasool-Allah saww!' He saww said: 'Did you asws find what your asws Lord aswj had Promised, as being true?' She asws said: 'Yes, so may Allah aswj Recompense the best of the Recompenses', and his saww whisperings prolonged in the grave.

360 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 43
When he saww came out, it was said, ‘O Rasool-Allah saww! You saww have done something with her asws in your saww enshrouding her asws with your saww cloth, and your saww entering in her asws grave, and the prolongation of your saww whispering to her asws, and prolonging your saww Salat. We never saw you do it with anyone (else) before her asws?’

He saww said: ‘As for my saww enshrouding her asws, when I saww had said to her asws: ‘The people would be exposed on the Day they would be Resurrected from their graves’, she asws shrieked and said: ‘Oh the evil of it!’ Therefore I saww clothed her asws with my saww cloth, and I saww asked Allah azwj in my saww Salat over her asws that He azwj should not let her asws shroud to decompose until she asws enters the Paradise. He azwj Answered me saww to that.

As for my saww entering into her asws grave, I saww had said to her asws one day: ‘When the deceased enters his grave and the people disperse from him, two Angels enter upon him – Munkar and Nakeer, and they question him’. She asws said: ‘Oh, I saww seek help of Allah azwj!’ Therefore, I saww did not cease to ask my saww Lord azwj in her asws grave until a door from her grave was opened for her asws to the Paradise, and it became a garden from the Gardens of the Paradise’.

361 Usman Bin Isa, from Abu Baseer,

‘From Abu Abdulllah asws having said: ‘A Punishment of the grave is made to be regarding the urine’. 362

361 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 44
362 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 45
‘I heard Ali asws saying: ‘When the servant enters into his cell (grave), two Angels come to him, their names being Munkar and Nakeer. The first of what they are asking him is about his Lord azwj, then about his Prophet saww, then about His azwj Guardian asws. So, if he answers (correctly), he would attain salvation, and if he is unable, they would punish him’.

A man said to him asws, ‘What is for one who recognises his Lord azwj, and his Prophet saww, but does not recognise (His azwj) Guardian asws?’

He asws said: ‘Wavering, neither to these ones, nor to those ones, and one whom Allah azwj Lets to stray, that one, there is no way (out) for him. And it had been said to the Prophet saww, ‘Who is the Guardian asws O Prophet saww of Allah azwj?’ He saww said: ‘Your Guardian asws in this era is Ali asws, and from after him asws would be his asws successor asws, and for every era there is a knowledgeable one Allah aswj Argues through him asws, lest they become just as the straying ones from before them had said, when their Prophets as separated from them: ‘Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed’ [20:134]. The complete of their straying was their ignorance of the Signs, and they asws are the succesors asws.

Allah azwj Answered them: Say: ‘Every one is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided’ [20:135], and rather their waiting was that they said, ‘We are in a leeway about recognising the succesors as until we recognise an Imam asws. So, Allah azwj Made them recognise that.

And the succesors asws, they asws are the ones in charge of the Bridge and they asws would be paused upon it. None would enter the Paradise except the one who recognises them asws and they asws recognise him, nor will anyone enter the Fire except the one who denies them asws and they asws deny him, because they asws are the Recognisers of Allah azwj. He azwj Introduced them asws to them during the Covenant upon them and Described them asws in His azwj. The
Mighty and Majestic Said: ‘And upon the heights would be men recognising all by their marks [7:46].

They asws are the witnesses upon their asws friends, and the Prophet saww is a witness upon them asws. A Covenant of the servitude with the obedience was Taken for them, and the Prophet saww took the Covenants with the obedience, therefore his saww Prophet-hood flowed unto them asws, and that is the Word of Allah aszw: So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42].

My father, from Hamza Bin Abdullah, from Jameel Bin Darraj who said,

‘Abu Abdullah asws said: ‘When the Momineen take their places of death, Allah aszw Causes their souls to ascend to Him aszw. So, the one upon whom the death was Ordained, Makes him to be in a Garden of the Paradise Treasures of His aszw Mercy, and Light of His aszw Honour; and the one upon whom the death is not able upon, Send him back along with his security from the Angels to the bodies in which these were in’.

Ibn Fazal, from Hamad Bin Usman,

‘From Abu Abdullah asws having said, and the souls were mentioned, souls of the Momineen, so he asws said: ‘They meet each other’. I said, ‘They meet each other?’ He asws said: ‘Yes, and they ask each other and recognise each other until when you see him, you will say, ‘So and so!’’
Ibn Mahboub, from Ibrahim Bin Is’hq Al Jazy who said,

‘I said to Abu Abdullah asws, ‘Where are the souls of the Momineen?’ He asws said: ‘The souls of the Momineen are in chambers in the Paradise, eating from its foods, and drinking from its drinks, and they are visiting each other in it and they are saying, ‘Our Lord azwj! Establish the Hour for us for us to be Recompensed what You azwj Promised us!’

He (the narrator) said, ‘I said, ‘Where are the souls of the Kafirs?’ He asws said: ‘In chambers of Fire, eating from its foods, and drinking from its drinks, and they are visiting each other therein, and they are saying, ‘Our Lord azwj! Do not Establish the Hour for us to Recompense us what You azwj Promised us!’’.

Ibn Abu Najran and Al Bazanty, both together, from Asim Bin Humeyd,

‘From one of the two (5th or 6th Imam asws) having said: ‘When the Momin servant dies, six images enter with him into his grave – among these is an image most beautiful of these in faces, and most majestic of these of body, and most aromatic of these in aroma, and the cleanest of these in images’.

He asws said: ‘An image stands on his right, and another on his left, and another in front of him, and another behind him, and another by his legs, and that which is the best of them stands above his head. So, if he is come to from his right, that which is on his right prevents him. Then it is like that until he is come to from the six direction’.

Ibn Mahboub

366 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 49
He\textsuperscript{asws} said: ‘The best of the images says, ‘And who are you all, may Allah\textsuperscript{azwj} Recompense you goodly on my behalf?’ That which is on the right of the servant said, ‘I am the Salat’. And that which is on his left says, ‘I am the zakat’. And that which is in front of him says, ‘I am the Fasts’. And that which is behind him says, ‘I am the Hajj and the Umrah’. And that which is by his legs, says, ‘I am your righteousness which arrived to your brethren’.

Then they say, ‘Who are you, for you are the more beautiful than us in face, and more aromatic of aromas, and more majestic of body?’ It says, ‘I am the Wilayah of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, may the Salawat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} all!’\textsuperscript{367}

\textbf{367} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 50

\textit{...}
man. So, they did that, and they clothed the trunk, then they enshrouded it in the shrouds. No one from the people notice it, except his son and I asws.

52 - خص: سعد، عن ابن عيسى، محمد بن عبد الجبار معا، عن ابن بريعت عن منصور بن يونس، عن أبي بكر الحضري، عن أبي جعفر عليه السلام قال: لا يسأل في القبر إلا من عدل الإسلام محسنا، أو محسن الكفر محسنا، فقلته له: فسائر الناس؟ فقال: يلتهي عنهم.

Sa‘ad, from Ibn Isa, and Muhammad Bin Abdul Jabbar both together, from Ibn Bazie, from Mansour Bin Yunus, from Abu Bakr Al Hazramy,

‘From Abu Ja‘far asws having said: ‘None would be questioned in the grave except one of pure Eman purely, or pure Kufr purely’. I said to him asws, ‘So (what about) the rest of the people?’ He asws said: ‘It would be diverted away from them’.


From Zayd Al Shaham who said,

‘Abu Abdullah asws was asked about the Punishment of the grave. He asws said: ‘Abu Ja‘far asws narrated to us asws that a man came to Salman Al-Farsy and he said, ‘Narrate to me’. But he was silent from him. Then he repeated, but he remained silent, so the man turned around he was saying, and reciting this Verse: *Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, [2:159]*.

فقال له: أقبل! إنا لو وجدنا أمينا لحدثناه، ولكن أعد لنكر إن أتاك في القبر نكمراً عن رسول الله صلى الله عليه وسلم، فإن شككت أو التويت ضربناك على رأسك بتعرفة عمامة تصير منه رمادا، قال: فقلت: مه؟ قال: تعد!

He ra said to him, ‘Turn back! If we ra were to find trustworthy one, we ra would narrate it, but prepare for Munkar and Nakeer, when they will be coming to you in the grave, and question you about Rasool-Allah saww, and if you doubt or hesitate around, they would hit you upon your head with a sledgehammer with them, ashes would come out from it’. He said, ‘Then what?’ He ra said, ‘Prepare!’

54 - م: قوله عزوجل: "كيف تكفرون بالله وكتبت أمونا فأحبناك ثم تيتكم ثم تجيكم ثم ترجعون "

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368 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 51
369 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 52
370 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 53
The Words of the Mighty and Majestic How are you disbelieving in Allah and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, then to Him you would be returning [2:28].

The Imam (Hassan Al-Askari\textsuperscript{asws}) said that Rasool-Allah\textsuperscript{saww} said to the disbelieving Quraysh and the Jews: How are you disbelieving in Allah - Who Points you upon the Path of Guidance and Keeps you aside from the way of death, and you were dead in the loins of your fathers and wombs of your mothers, so He Revived you - He\textsuperscript{azwj} Extracted you as alive Then He would be Causing you to die in this world and Place you in your graves then would be Reviving you in the graves.

And therein (in the graves), the \textit{Momineen} would be Favoured with the Prophet-hood of Muhammad\textsuperscript{saww} and the Wilayah of Ali\textsuperscript{asws}, and therein the unbelievers would be Punished with these. \textit{then to Him you would be returning} - in the Hereafter. You will be dying in your graves afterwards, then you would be Revived for the Resurrection of the Day of Judgment, returning to what is Promised to you all from the Rewards upon the obedience, if you were doing it, and from the Punishment upon the disobedience if you were perpetrating it.’

So it was said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Is there Bliss and Punishment in the grave?’ He\textsuperscript{asws} said: ‘Yes, by the One\textsuperscript{azwj} Who Sent Muhammad\textsuperscript{saww} with the Truth as a Prophet\textsuperscript{saww}, and Made him\textsuperscript{saww} a purifier, a guide, and Guided one.

And He\textsuperscript{azwj} Made his\textsuperscript{saww} brother Ali\textsuperscript{asws} as loyal with the Covenant, and thorough with the Truth, and satisfying to Allah\textsuperscript{azwj}, and a precede to the Jihad, and is in agreement in (all) his\textsuperscript{asws} states with Allah\textsuperscript{azwj}, and a possessor of the (sublime) morals, and victorious upon his\textsuperscript{asws} enemies by the Help of Allah\textsuperscript{azwj}, and encompassing of the knowledge, and a friend to the friends of Allah\textsuperscript{azwj}, and iminical to the enemies of Allah\textsuperscript{azwj} and diligent with the good deeds, and a rejecter of the ugly deeds, and a humiliator of the Satan\textsuperscript{la}, and a dispeller of the
mischievous and the obstinate ones, and a self to Muhammad\textsuperscript{saww}, and in front of him\textsuperscript{saww} a shield and a protection against the abhorrence.

آمنت به أنا وأبي علي بن أبي طالب عبد رب الارباب، المفضل على أولي الابراب، الحاوي لعل الكتاب، زين من يومك يوم القيامة في عرصات الحساب بعد محمد صفي الكريم العزيز الوهاب، إن في القبر نعما يوفر الله به حظوظ أوليائه، وإن في القبر عذابا يشدد الله به على أشقياء أعدائه.

\textsuperscript{asws} believe in it (Bliss and Punishment of the grave), and (so does) my\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, a servant of the Lord\textsuperscript{azwj} of the lords, the meritorious upon the ones of understanding – the encompassing of the knowledge of the Book, an adornment of the ones who would be fulfilled with on the Day of Judgment in the plains of the Reckoning, after Muhammad\textsuperscript{saww}, an elite of the Benevolent, the Mighty, the Bestower, that in the grave is Bliss which Allah\textsuperscript{azwj} would Confer upon with the fortunate ones of his\textsuperscript{asws} friends, and that in the grave is Punishment Allah\textsuperscript{azwj} would be Severe with upon his\textsuperscript{asws} enemies\textsuperscript{.371}

Al Barsy, in (the book) Masharik Al Anwaar – ‘From Al Fazl Bin Shazan, from the book Masaai Al Abrar,

‘Amir Al-Momineen\textsuperscript{asws} lied down upon the pebbles in Najaf, Al Kufa, so Qanbar said, ‘O my Master\textsuperscript{asws}! Shall I spread my cloth for you\textsuperscript{asws} under you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘No, isn’t only soil of a Momin, or I\textsuperscript{asws} am squeezing in his sitting?’

فقال الاصبغ بن نباتة: أما تربة مؤمن فقد علمنا أنها كانت أو ستكون، فما معنى مزاحمته في مجلسه ؟ فقال: يابن نباتة! إن في هذا الظهر أرواح كل مؤمن ومؤمنة في قوالب من نور على منا من نور.

Al-Asbagh Bin Nubata said, ‘As for the soil of Momin, so we know of it, it has either happened or will be happening, but what is the meaning of ‘squeezing in his sitting’?’ He\textsuperscript{asws} said: ‘O Ibn Nubata! In this surface (of the ground) there are souls of every Momin and Momina in moulds of light upon minarets of light’\textsuperscript{.372}

\textsuperscript{371} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 54

\textsuperscript{372} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 55

\textsuperscript{371} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 54

\textsuperscript{372} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 55
him, his being of brass (fiery eyes), and it is said to him: ‘What are you saying regarding the man who came out in your midst?’ So, he panics at that and is saying – if he was a Momîn, ‘Are you asking me about Muhammad [saww]?’ They say to him at that: ‘Sleep a sleep there being no dreams in it’, and there is an expansion for him in his grave of seven cubits, and he sees his seat from the Paradise.

And if he was a Kafîr, it would be said to him: ‘What are you saying regarding this man who came out in your midst?’ He says, ‘I don’t know’, and there is vacated between him and the Satan, and he is hit by a sledge hammer of iron, every thing would hear; and it is the Word of Allah azwj: *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].

From Zurara, and Humran, and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws – similar to it’. 373

The book of Al Shirazy – Sufyan Bin Ayayna, from Al Zuhry, from Abu Salma,

‘From Abu Hureyra regarding His azwj Words: Allah Affirms those who believe with the Firm Word [14:27], ‘It means by the ‘Word’, ‘There is no god except Allah azwj, Muhammad saww is a Rasool saww of Allah azwj, in the life of the world.

Then He azwj Said: and in the Hereafter. He (Abu Hureyra) said, ‘This is in the grave. Two Angel, rude, harsh, enter upon him, digging the grave with their teeth, and their voices are like the exploding thunder, and their eyes like the bolt of lightning, and with each one of them is a sledgehammer wherein are three hundred and sixty knots, in each knot there are three hundred and sixty rings, the weight of each ring being like the weight of the iron of the

373 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 56
world. Even if the inhabitants of the sky and the earth were to gather to lift it, they would not (be able to) lift it. It is in their hands lighter than a wing of a mosquito.

They enter the grave upon the deceased, and they sit him up in his grave and question him:

‘Who is your Lord?’ The Momin would say, ‘Allah\textsuperscript{azwj} is my Lord\textsuperscript{azwj}’. Then they say: ‘Who is your Prophet\textsuperscript{saww}?’ The Momin says, ‘Muhammad\textsuperscript{saww} is my Prophet\textsuperscript{saww}’. They say, ‘What is your direction?’ The Momin says, ‘The Kabah is my direction’. They say, ‘Who is your Imam\textsuperscript{asws}?’ The Momin says, ‘My Imam\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. They say to him: ‘You speak the truth’.

Then He\textsuperscript{azwj} Said: ‘and Allah Lets the unjust to go astray [14:27], meaning from the Wilayah of Ali\textsuperscript{asws} in the grave. By Allah\textsuperscript{azwj}! He will be questioned about his\textsuperscript{asws} Wilayah upon the Bridge, and by Allah\textsuperscript{azwj}, he will be questioned bout his\textsuperscript{asws} Wilayah during the Reckoning’.

Then Sufyan Bin Ayayna said, ‘And someone reported from Ibn Abbas that the Momin would be saying, ‘The Quran is my Imam’, so he would be correct as well, and that is because Allah\textsuperscript{azwj} the Exalted Explained the Imamate of Ali\textsuperscript{asws} in the Quran’.\textsuperscript{374} (P.s. – This is not a Hadeeth)
‘From Qays, a slave of Ali asws Bin Abu Talib asws who said, ‘Ali Amir Al-Momineen asws was near to the mountain at Siffeen, and the Maghrib Salat presented, so he asws went far, then proclaimed the Azaan. When he asws was free from his asws Azaan, there was a man by the mountain, being of white head and beard and face.

He said, ‘The greetings be upon you, O Amir Al-Momineen asws, and Mercy of Allah aswj and His aswj Blessings! Welcome to the successor asws of the last of the Prophets saww, and guide of the resplendent, and the endeared one of the secured, and the merit of the success with the rewards of the truthful ones, and chief of the successors asws. Amir Al-Momineen asws said to him: ‘And the greetings be upon you! How are you?’

He said, ‘Good. I am awaiting the Holy Spirit, and I don’t know anyone more magnificent regarding Allah aswj Mighty and Majestic whose name is lofty, nor of better Rewards than you asws, nor higher in the Presence of Allah aswj of position. Observe patient my brother asws, upon what you asws are in, until you asws meet the beloved (Rasool -Allah saww), for I have seen our companions, what they faced yesterday from the children of Israel. They were sawn with the saws and they were carried upon the timber.

And had they known, these dusty, ugly ones’ – and he gestured by his hand toward the people of Syria – ‘What has been Prepared for them regarding their fighting against you, from the Punishment and evil exemplary Punishment, they would shorten it (fighting). And if these bright faces knew – and he gestured by his hand to the people of Al-Iraq – ‘What is there for them in obeying you asws, they would have loved to be sawn by the saws. And the greetings be upon you asws, and Mercy of Allah aswj and His aswj Blessings’.

Then he disappeared from his place. So, Ammar Bin Yasser ra stood up, and Abu Al Haysam Bin Al Tahyan, and Abu Ayoub Al Ansary, and Abadar Bin Al Samit, and Khuzeyman Bin Sabit, and Hashim Al Marqal among a group from the Shias of Amir Al-Momineen asws – and they
had been listening the speech of the man – and they said, ‘O Amir Al-Momineen asws! Who is this man?’ Amir Al-Momineen asws said to them: ‘This is Shamoun as, successor as of Isa as. Allah azwj Sent him as to help me as to fight against His enemies’.

They said to him as ‘May our fathers and our mother be sacrificed for you as! By Allah azwj! We will help you as as we helped Rasool-Allah saww, and none from the Emigrants or the Helpers would stay behind from you as except for a wretched one’. Amir Al-Momineen asws said to them: ‘(You have) recognised’.

In a lengthy Hadeeth regarding the Ascension (Mi’raj), from Abu Abdullah asws, until he saww said: ‘And there I saw was with a people, in front of them were meals of good meat and bad meat, and they were eating the bad and leaving the good. So, I saww asked Jibraeel as, ‘Who are they?’ He as said: ‘Those from your community who were eating the Permissible (foods) and were leaving the Prohibited’.

Then I saww by a people who had lips for them like the lips of camels gnawing the flesh from their own bodies, and casting it in their mouths. I saww said: ‘Who are they, O Jibraeel as?’ He as said: ‘They are the slanderers, the defamers’.

Then I saww passed by a people their faces and their heads were being broken with the rocks. I saww said: ‘Who are they, O Jibraeel as?’ He as said: ‘Those used to neglect Al-Isha Salat’.

Then I saww went on, and I saww was with a people, fires being thrown into their mouths, and it was coming out from their behinds. I saww said: ‘Who are they?’ He as said: ‘He as said: ‘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]’.

375 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 58
Then I saw was with a people, (each) one of them was trying to get up but was unable due to the largeness of his belly. I saw said: ‘Who are they, O Jibraeel?’ He said: ‘Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275], and they are upon the way of the people of Pharaoh. They would be presented to it morning and evening [40:46]. They are saying, ‘Our Lord! When would the Hour be Established?’ And they are not knowing that the Hour, would be worse (for them), and more bitter’.

Then passed by women suspended from their breasts. I saw said: ‘Who are they, O Jibraeel?’ He said: ‘These are lesbian. They made the wealth of their husbands to be inherited by other (men’s) children’.

It is said, ‘When (Syeda) Fatima Bint Asad, mother of Amir Al-Momineen passed away, Ali Bin Abu Talib came crying, so the Prophet said to him: ‘What makes you cry? May Allah not Make your eyes cry’. He said: ‘My mother expired, O Rasool-Allah.

The Prophet said to him: ‘But, my mother, O Ali, for she used keep her children hungry and kept me well-fed, and kept her children unkempt and kept me oiled. By Allah! There was a palm tree in the house of Abu Talib,  she would race to us in the morning to pick from it, then she would keep it – and when the clan of Umayya would go out, she would give that to me in another ascent’.

Then passed by women suspended from their breasts. I saw said: ‘Who are they, O Jibraeel?’ He said: ‘These are lesbian. They made the wealth of their husbands to be inherited by other (men’s) children’.

It is said, ‘When (Syeda) Fatima Bint Asad, mother of Amir Al-Momineen passed away, Ali Bin Abu Talib came crying, so the Prophet said to him: ‘What makes you cry? May Allah not Make your eyes cry’. He said: ‘My mother expired, O Rasool-Allah.

The Prophet said to him: ‘But, my mother, O Ali, for she used keep her children hungry and kept me well-fed, and kept her children unkempt and kept me oiled. By Allah! There was a palm tree in the house of Abu Talib,  she would race to us in the morning to pick from it, then she would keep it – and when the clan of Umayya would go out, she would give that to me in another ascent’.

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376 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 59
Then he saww arose and he saww grabbed among her asws equipment, and enshrouded her asws with his saww own shirt; and when he saww was escorting her asws funeral, he saww would raise one foot and careful in raising another, and he saww slow of the steps. When he saww has extolled seventy Takbeers, he saww then dug in her asws grave by his saww honourable hand, afterwards he saww slept in her asws grave and indoctrinated her asws the testimony.

فلما اهيل عليها التراب وأراد الناس الانصراف، جعل رسول الله صلى الله عليه واله يقول لها: ابنك، ابنك، ابنك، لا جعفر، و

وقولك لها: ابنك، ابنك، لا جعفر، ولا عقيل. ابنك، ابنك، علي بن أبي طالب، و

قالوا: يا رسول الله فعلت فعلاً ما رآينا مثله قط: مشبك حاتي القدم، وكبرت سبع تكبيرة، ونومك في لحدها، وقميصك عليها، و

فقال صلى الله عليه واله: أما التأني في وضع أقدامي ورفعها في حال التشييع للجنازة فلكثرة انزاح الملائكة، وأما تكبيري سبعين تكبيرة فإنها صلى عليها سبعين صفا من الملائكة، وأما نومي في لحدها فإني ذكرت في حال حياها ضغطة القبر فقالت:

فاضفها، فنمت في لحدها لاجل ذلك حتى كفيتها ذلك،

وأما تكفيني لها بقميصي فإني ذكرت في حياء حياءها وحشر الناس عراة فقالت: واسواها، فكفتها به، ل تقوم يوم القيامة مستورة.

And as for his saww enshrouding her asws with his saww shirt, he saww had mentioned to her asws during her asws lifetime, the Day of Judgment and ushering of the people bare, and she asws had said: 'Oh and its evil!' So, he saww enshrouded her asws with it for her asws to stand with it on the Day of Judgment, as veiled.
And as for my \( \text{asws} \) words to her, "You, \( \text{asws} \) son! Your \( \text{asws} \) son! Neither Ja'far, nor Aqeel!\" so it is because when the two Angels descended unto her and questioned her about her Lord, she said: 'Allah is my Lord.' And they said, 'Who is your \( \text{asws} \) Prophet?\' She said: 'Muhammad is my \( \text{asws} \) Prophet.' They said, 'Who is your \( \text{asws} \) Guardian and your \( \text{asws} \) Imam?\' She was too embarrassed to be saying: 'My \( \text{asws} \) son!\' So, I said to her my \( \text{asws} \) words: 'Your \( \text{asws} \) son \( \text{asws} \) Ali Bin Abu Talib, and Allah Delighted her \( \text{asws} \) eyes with that.'\textit{377}

Our companions reported that Abu Al-Hassan Al-Reza having after the death of Ibn Abu Hamza: 'He was seated in his grave and questioned about the Imams, so he informed of their names, until it ended to me, and he was asked, but he paused, so he was hit upon his head with a strike, his grave filled up with the fire.'\textit{378}

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377 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 60
378 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 61
379 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 62
It is reported from Al-Sadiq

asws having said: ‘One from the Momineen who dies between the

The decline of the sun (midday) from the day of Thursday to the decline of the sun from the day

of Friday, Allahazwj would Shelter him from the squeezing of the grave’.

And the Prophet

asww said: ‘The grave is the first station of the Hereafter, so if you are saved

from it, then what is to come after it is easier than it, and if you are not saved from it, then

what is to come is, wouldn’t be less than it’.

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, said,

‘It is reported by Al Fazl Bin Shazan in a letter of Al-Qaim

asws from Ibn Tarey, from Ibn Nubata in a lengthy Hadeeth mentioning in it that Amir Al-Momineen

asws went out from Al-Kufa and passed by until he

asws came to Al-Gahriyayn, and exceeded it. We caught up with him

asws, and he

asws was lying down upon the ground with his

asws body, there wasn’t any cloth under him.

Qanbar said to him

asws, ‘O Amir Al-Momineen

asws! Shall I extend my cloth under you

asws?’ He

asws said: ‘No, isn’t only soil of a Momin, or I

asws am squeezing in, in his sitting?’

Al-Asbagh Bin Nubata said, ‘As for the soil of Momin, so we know of it, it has either

happened or will be happening, but what is the meaning of ‘squeezing in his sitting’?’

He

asws said: ‘O Ibn Nubata! If it was uncovered for you, you would be seeing the souls of the

Momineen in this surface in a circle, visiting each other and discussing. In this surface are

souls of every Momin, and in the valley of Barhout is a person (soul) of every Kafir’.

380 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 63
381 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 64
382 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 65
And from the book ‘Al Mazkour’ of Al Fazl, from Muhammad Bin Ismail, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shaham, ‘From Abu Abdullah asws having said: ‘The souls of the Momineen seen the Progeny asws of Muhammad asws in a mountain Garden, and eat from their asws meals, and drinking from their asws drinks, and discussing with them asws in their asws gathering until our asws Qaim asws of the Progeny asws of the Household would rise.

فإذا قام قائمنا بعَبِنَهُم الله وأقبلوا معَهُ يلَبِّوُن زمرا فزمرا، فعند ذلك يرتاب المبطلون، ويضمحل المنتحلون، وينجو المقربون.

So, when our asws Qaim asws rises, Allah azwj would Send them, and they would come with him asws gathering as groups and groups. During that, the falsifiers would be suspicious, and the innovators would become fewer, and the ones of proximity would attain salvation’. 383

ومن كتاب الشفاء والجلاء عن علي بن الحسين عليه السلام قال: إن المؤمن ليقال لروحه وهو يغسل: أيسرك أن ترد إلى الجسد الذي كنت فيه ؟ فيقول: ما أصنع بالبلاء والخسران والغم.

And from the book ‘Al Shafa’a Wa Al Jala’a’ – ‘From Ali asws Bin Al-Husayn asws having said: ‘The Momin, it would be said to his soul, and he would be washed: ‘Would it be easier for you if you return to the body which you were in?’ He would say, ‘What have I to do with the affliction and the losses and the gloom?’ 384

لما: بعض أصحابنا، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن أبي الحسن عليه السلام قال: إن الاحلام تكن في ما مضى في أول الخلق، وإنما حدثت، فقلت: وما العلة في ذلك ؟

One of our companions, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman, ‘From Abu Al-Hassan asws having said: ‘The dreams did not happen to be in what has passed in the former people, and rather it is a new occurrence’. I said, ‘And what is the reason of that?’

فقال: إن الله عز ذكره بعث رسولًا إلى أهل زمانه فدعاه إلى عبادة الله وطاعته فقالوا: إن فعلنا ذلك فعمالا؟ ما أنت بأكثرنا مالا ولا بأعزنا عشيرة، فقال: إن أطعتموني أدخلكم الله الجنة، وإن عصيتوني أدخلكم الله النار.

He asws said: ‘Allah azwj, Mighty is His azwj Mention, Sent a Rasool as to the people of his as era, and he as called them to the worship of Allah azwj and His azwj obedience. They said, ‘If we do

383 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 66
384 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 67
that, so what would be for us? You as are neither with a lot of wealth nor of a mightier clan than ours’. He as said: ‘If you were to obey me as, Allah azwj would Enter you into the Paradise, and if you disobey me as, Allah azwj would Enter you into the Fire’.

فقالوا: وما الجنة والنار؟ فوصف لهم ذلك، فقالوا: منى تصير إلى ذلك؟ فقال: إذا متم، فقالوا: لقد رأينا أمواتنا صاروا عظامًا ورفاتًا، فازدادوا له تكذيبًا ويه استخفافًا، فأحدث الله عزوجل فيهم الأحلام

They said, ‘And what is the Paradise and the Fire?’ So, he as described that to them. They said, ‘When will we be going to that?’ He as said: ‘When you die’. They said, ‘We have seen our dead ones to have become bones and residue’. The opposed him as in belying and taking it lightly, so Allah azwj Mighty and Majestic brought the dreams into occurrence among them.

فأتوه فأخبروه بما رأوا وما أنكروه من ذلك، فقال: إن الله عز ذكره أراد أن يحتج عليكم بهذا، هكذا تكون أرواحكم إذا متم وإن بليت أبدانكم تصير الأرواح إلى عقاب حتى تبعث الأبدان.

Then they came to him as and informed him as of what they had seen and what they had denied from that. He as said: ‘Allah azwj, Mighty is His azwj Mention, Wanted to Argue upon you with this. That is how your souls would become when you die, and that your bodies would be afflicted and become souls to a Punishment until the bodies are Resurrected’.

ف أنى فأخبروه بما رآوا وما أنكروا من ذلك، فقال: إن الله عز ذكره أراد أن يحتج عليكم بهذا، هكذا تكون أرواحكم إذا متم وإن بليت أبدانكم تصير الأرواح إلى عقاب حتى تبعث الأبدان.

Amir Al-Momineen asws said in a sermon: ‘Until when the escorters leave and the mourners return, he is seated in his pit (grave) surviving the astonishing questioning and stumbling examination; and the most grievous of the affliction to descend over these is the boiling water and arrival to the Blazing Fire, and the bursts of the flames.

لا فترة مريحة، ولا دعة مزيحة، ولا قوة حاجزة، ولا موتة ناجزة، ولا سنة مسلية بين أطوار الموتات وعذاب الساعات.

There is neither any period of rest, nor a leave of ease, nor any strength of an intervener, nor any death of solace, nor any time of entertainment between the phases of the dead ones and Punishment of the times’.

Nahj (Al Balagah) – 386

‘Amir Al-Momineen asws said in a sermon: ‘And hasten towards the death in its immersing, and be guided to it before its permeation, and prepare for it before its descent, for the peak
And that suffices as a preaching for one who uses his intellect, and a lesson for one who is ignorant.

And before reaching the peak is he narrowness of the graves, and difficulties of the despair, and the emergence of the horrors, and awe-striking panic, and interchange of the ribs, and the deafness of the ears, and darkness of the grave, and fear of the threat, and covering of the tomb, and blocking of the slabs”.

‘Abu Ja’far asws said: ‘One whom completes his Ruku (in Salat), the loneliness of the grave would not enter into him’.

It is reported by Ibn Abbas,

‘The Punishment of the grave are of three ‘thirds’ – A third for the backbiting, and a third for the gossiping, and a third for the urine’.

And from the Prophet saww: ‘For Allah azwj there are two Angels called Nakir and Nakeer. They both descend upon the deceased and they question him about his Lord azwj, and his Prophet saww, and his Religion and his Imam asws. So, if he answers with the truth, they hand him over to the Angels of the Bounties, and if he is dumb-struck upon it, they hand him over to the Angels of the Punishment’.

My father, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘O Abu Muhammad asws! The dead among you upon this matter (Wilayah) is a martyr’. I said, ‘And if had died upon

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387 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 70
388 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 71
389 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 72
390 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 73
his bed?’ He asws said: ‘And even if he had died upon his bed, he is alive in the Presence of his Lord aswj being sustained’’. 391

75 - بر: أحمد بن محمد، عن جعفر بن محمد بن مالك، عن محمد بن عمارة، عن أبي بصير قال: كنت عن أبي عبد الله عليه السلام فركض برجله الأرض فإذا بحر فيه سفن من فضة فركب وركب معه حتى انتهى إلى موضع فيه حيام من فضة فدخلها ثم خرج، فقال: رأيت الحيام التي دخلتها أولاً؟ فقلت: نعم;

Ahmad Bin Muhammad, from Ja’far Bin Muhammad Bin Malik, from Muhammad Bin Ammar, from Abu Baseer who said,

‘I was in the presence of Abu Abdullah asws, and he asws kicked the ground with his asws leg, and there (I saw) an ocean in which were ships of silver. So, I embarked and he asws embarked along with me until we ended up to a place wherein were tents of silver. He asws entered these, then came out and said: ‘Did you see the tent which I asws entered first?’ I said, ‘Yes’.

قال: تلك خيمة رسول الله صلى الله عليه واله، والاخرى خيمة أمير المؤمنين، والثالثة خيمة فاطمة، والرابعة خيمة خدجزة، والخامسة خيمة الحسن، والسادسة خيمة الحسين، والسابعة خيمة علي بن الحسين، والثامنة خيمة أبي، والتاسعة خيمتي، وليس أحد منا يموت إلا وله خيمة يسكن فيها.

He asws said: ‘That was a tent of Rasool-Allah asww, and the other was a tent of Amir Al-Momineen asws, and the third was a tent of (Syeda) Fatima asws, and the fourth was a tent of (Syeda) Khadeejaa, and the fifth was a tent of Al-Hassan asws, and the sixth was a tent of Al-Husayna, and the seven for a tent of Ali asws Bin Al-Husayna, and the eight was a tent of my asws father asws, and the ninth was my asws tent; and there isn’t anyone from us asws who passes away, except and for him asws would be a tent for him asws to dwell in’. 392


Tafseer Al Nu’many – ‘Among what I (Majlisi) would be coming within the book of the Quran,

‘From Amir Al-Momineen asws having said: ‘And as for the rebuttal upon one who denies the Reward and the Punishment in the world after the death, before the Day of Judgment, so Allah aswj the Exalted is Saying: On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107] – the Verse.

391 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 74
392 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 75
And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108] – meaning the skies and the earth before the Day of Judgment, replacing the skies and the earth; and like the Words of the Exalted: And behind them is purgatory up to the Day they would be Resurrected [23:100].

And it is a matter between the two matters, and it is the Reward and the Punishment between the world and the Hereafter, and its example are the Words of the Exalted: The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, [40:46] – and the morning and evening cannot happen to be during the Day of Judgment which is the House of the eternal abiding, and rather they are happening in the world.

And Allahazwj the Exalted Said regarding the inhabitants of the Paradise: and for them would be their sustenance therein morning and evening [19:62]. But rather, they would be existing from the night and the day, in a Garden of the life before the Day of Judgment. Allahazwj the Exalted Said: neither seeing (heat of a) sun therein nor intense cold [76:13]; and an example of it are the Words of the Glorious: And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace [3:170] – the Verse.393

So on that Day, none would be Questioned about his sin [55:39], heasws said: '(None) from you, meaning from the Shias'. neither a human being nor Jinn. Heasws said: 'Its meaning is, the one who befriends Amir Al-Momineenasws and disavows from hisasws enemies, and permits hisasws permissible(s), and prohibits hisasws prohibition, then he enters into the sins and does not repent in the world, there would be a Punishment for it in the purgatory, and

393 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 76
he would come out on the Day of Judgment, and there wouldn't be any sin to him he could be questioned about on the Day of Judgment”.

78 - فر: عن أحمد بن علي بن عيسى الزهري رفعه إلى أصبغ بن نباتة قال: توجهت إلى أمير المؤمنين عليه السلام لاسلم عليه فلم ألبث أن خرج فقمت قائما على رجلي فاستقبلته فضرب بكفه إلى كفي فشبك أصابعه في أسابيعي ثم قال لي: يا أصبغ بن نباتة قلت: لبيك وسعديك يا أمير المؤمنين.

From Ahmad Bin Ali Bin Isa Al Zuhry, raising it to Asbah Bin Nubata who said,

‘I headed towards Amir Al-Momineen to greet unto him, but it was not long before he came out, so I stood up on my feet to welcome him. He struck by his palm upon my palm and inter-twined his fingers in my fingers, then said to me: ‘O Asbagh Bin Nubata!’ I said, ‘At your service, O Amir Al-Momineen!’

He said: ‘A friend of ours is a friend of Allah. When he dies, he would be among the lofty friends, and Allah would Quench him from a river colder than the ice, and sweeter than the honey’.

I said, ‘May I be sacrificed for you! And even if he was a sinner?’ He said: ‘Yes. Did you not read the Book of Allah: those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]’.

79 - لي: الحسين بن علي بن أحمد، عن أحمد بن محمد، عن محمد بن أبي بكر، عن أحمد بن محمد النوفلي، عن إسحاق بن يزيد، عن حامد بن عيسى، عن زرعة بن محمد، عن المفضل بن عمر قال: كنت لبي عبد الله عليه السلام: كيف كان ولادة فاطمة عليها السلام؟ فقال عليه السلام: وساق الحديث إلى أن قال: فينها هي كذلك إذ دخل عليها أربع نساء عمر طوال كأضحى من نساء بني هاشم.

Al Husayn Bin Ali Bin Ahmad, from Ahmad Bin Muhammad, from Muhammad Bin Abu Bakr, from Ahmad Bin Muhammad al Nowfaly, from Is’haq Bin Yazeed, from Hamad Bin Isa, from Zar’ah Bin Muhammad, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah, ‘How was the (Syeda) Fatima was Blessed?’ He said, - and the crux of the Hadeeth until he said: ‘So, while she (Khadeeja) was like that, when four women entered to see her, brown, tall, as if they were from the womenfold of the clan of Hashim.’

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394 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 77
395 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 78
So, she panicked from them when she saw them. One of them said, ‘Do not panic, O Khadeejah! We are messengers of your Lord to you, and we are your sisters. I am Sarah, and this is Aasiya Bint Mazahim, and she is your friend in the Paradise, and this is Maryam Bint Imran, and this is Kulsoom sister of Musa. Allah Sent us to you for us to take from you the women tend to take from the women’.

From Muawiya Bin Hakeem, from Al Washa who said,

Al-Reza said to me at Khurasan: ‘I saw Rasool-Allah over here and I held him.

From Muhammed Bin Isa, from Ibn Abu Umeyr, and Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from Abu Amara, ‘From Abu Abdullah, And Usman Bin Isa, and Aban Bin Taghlub, ‘From Abu Abdullah, that Amir Al-Momineen met Abu Bakr and argued against him, then said to him: ‘But, will you agree with Rasool-Allah (being a judge) between me and you?’ He said, ‘And how it be with me?’

So, he grabbed his hand and came to Masjid Quba and Rasool-Allah was in it, and he judged against Abu Bakr, and Abu Bakr returned terrified. Then he met Umar and informed him, and he said, ‘Damn you! But, do you not know the sorcery of the clan of Hashim?’

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396 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 79
397 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 80
398 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 81
Ali Bin Muhammad Al Hajal, from al Luluie, from Muhammad Bin Sinan, from Abdul Malik Bin Abdullah Al Qummy, from his brother Idrees who said,

'I heard Abu Abdullah asws saying: ‘While I asws and my asws father asws were headed towards Makkah, and my asws father asws had preceded me asws in a place call Zajnan, when a man came, having chains in his neck, dragging these. He turned towards me and said, ‘Quench me! Quench me!’ My asws father asws shouted at me asws: ‘Do not quench him (because) Allah azwj did not Quench him!’’.

He asws said: ‘And seeking him came a man in his pursuit, and he grabbed the chains dragging with it into the lowest level of the Fire’.

Ibn Isa, from Al Ahwazy, from Al Jowhary, from Aban Bin Usman, from Bashir Al Nabak who said,

‘Abu Abdullah asws said: ‘I asws was with my asws father asws at Isfahan in a valley of it, or at Zajnan, and his asws mule bolted, and there was a man with chains in his neck and end of it was in the hand of another, holding it. He said, ‘Quench me!’ The man said, ‘Do not quench him Allah azwj did not Quench’. I asws said to my asws father asws: ‘Who is this?’ He asws said: ‘This is Muawiya’.

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balad. And it was narrated to me by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balad who said,

'I said to Abu Al Hassan Al Reza asws, ‘Abdul Kareem Bin Hassan narrated to me from Ubeysa Bin Abdulla Bin Bishr al Khas’amy, from his father, he (Al-Sadiq asws) said, ‘I asws was riding behind my asws father asws and he asws intended the display, and an old man of white head and beard met him asws walking. He descended to him asws and kissed between his asws eyes’.

Ibrahim said, ‘And I do not know it except he kissed his hand, then went on to say to him, ‘May I be sacrificed for you!’ And the old man advised him. And my father got up, turning around from the sheykh and rode away. So, I said, ‘Who is this one with whom you did what I did not see you do with anyone?’ He said, ‘This is my father, O my son!’” (P.s. – Totally confused who said what. I think we have a similar one somewhere else). Does not add anything.


Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abdullah Bin Bashir, from Usman Bin Marwan, from Sama’a’t who said,

‘I was in the presence of Abu Al-Hassan and prolonged the sitting with him, so he said: ‘Would you like to see Abu Abdullah?’ I said, ‘By Allah, I would love it!’ He said: ‘Arise and enter that room’. I entered the room and there was Abu Abdullah seated’.


Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Al Husayn Bin Abul A’ala, from Haroun Bin Kharjah, from Yahya Bin Umm Al Taweel who said,

‘I accompanied Ali Bin Al-Husayn from Al-Medina to Makkah and he was upon his mule, and I was upon a riding animal, and we went out to a valley of Zajnan, and there we were with a black man having chains in his neck, and he was saying, ‘O Ali Bin Al-Husayn, quench me!’ So, he paced his head upon his chest, then moved one his animal’.


He (the narrator) said, ‘I turned around, and there was a man grabbing him and he was saying, ‘Do not quench him, Allah did not Quench him!’ So, I moved on my rid and caught up with Ali Bin Al-Husayn, and he said to me: ‘Which thing did you see?’ I inform him, and he said: ‘That is Muawiya, may Allah Curse him!’”.

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401 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 84
402 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 85
403 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 86
87 - Our belief regarding the selves is that these are the souls which are with life, and these are the first creation due to the words of the Prophet ﷺ: ‘The first of what Allah the Glorious and Exalted Began with, are the holy selves, and Made these speak with His Tawheed. Then He Created after that the rest of His creation’.

And our belief regarding these is that these have been created for the remaining, and were not created for the perishing, due to the words of the Prophet ﷺ: ‘You are not Created for the annihilation, but you are Created for the remaining, and rather you will be transferred from a house to a house, and these (souls) are strangers in the world and embodied in the bodies’.

88 - ‘From Al-Baqir ﷺ, he (the narrator) said, ‘I asked him about the visitation of the graves. He ﷺ said: ‘Whenever it is the day of Friday, visit them, for there would be one from them in straitness, and it would be expanded for him what is between the emergence of the dawn up to the emergence of the sun. They are knowing of the ones who come to them during every day. When the sun emerges, they are neglected’. I said, ‘They know of the ones who come to them and they are being happy with it?’ He ﷺ said: ‘Yes, and they feel lonely to him when he leaves form them’.

Ali, from his father, from Ibn Abu Umeyr, from Hafs Bin al Bakhtary,

404 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 87
405 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 88
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Momin (soul) visits his family and he sees what he like and it is veiled from him what he dislikes; and that the Kafir (soul) visits his family and he sees what he dislikes and it is veiled from him what he loves’.

He\textsuperscript{asws} said: ‘And from them is one who visits every Friday, and from them is one who visits upon a measurement of his deeds’\textsuperscript{406}

\textit{90 – كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكيم، عن علي بن أبي حمزة، عن أبي عبد الله عليه السلام قال: ما من مؤمن ولا كافر إلا وهو يأتي أهله عند زوال الشمس، فإذا رأى أهله يعملون بالصالحات حمد الله على ذلك، وإذا رأى الكافر أهله يعملون بالصالحات كانت عليه حسرة.}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There is neither a Momin (soul) nor a Kafir (soul) except he would come to his family during the decline of the sun (midday). When he sees his family doing righteous deeds, he praises Allah\textsuperscript{azwj} upon that; and when the Kafir sees his family doing the righteous deeds, it becomes a regret upon him’\textsuperscript{407}


The number (of reporters), from Sahl, from Ibn Mahboub, from Is‘haq Bin Amaar,

‘From Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the deceased, ‘Does he visit his family?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘How many times does he visit?’ He\textsuperscript{asws} said: ‘(Once) in the Friday, and in the month, and in the year upon a measurement of his status’.

Fقلت: في أي صورة يأتيهم ؟ قال: في صورة طائر لطيف يسقط على جدرهم ويشرف عليهم، فإن رأهم بخير فرح، وإن رأهم بشر وحاجة وحزن اغتم.

I said, ‘In which image does he come to them?’ He\textsuperscript{asws} said: ‘In the image of a subtle bird settling upon their walls and facing towards them. If he sees them in goodness, he is happy, and if he sees them in evil and need, he grieves and is gloomy’\textsuperscript{408}

\textsuperscript{406} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 89
\textsuperscript{407} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 90
\textsuperscript{408} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 91
‘I said to him\textsuperscript{asws}, ‘The Momin (soul) visits his family?’ He\textsuperscript{asws} said: ‘Yes. He seeks Permission of his Lord\textsuperscript{azwj}, and He\textsuperscript{azwj} Permits him and Sends two Angels with him, and they come to them in the image of one of the birds sitting upon his house, looking at them and hearing their talk’’.\textsuperscript{409}

The number (of reporters), from Sahl, from Ismail Bin Mihran, from Dorost Al Wasity, from Is’haq Bin Amaar, from Abdul Raheem Al Qasayr who said,

'I said to Abu Al-Hassan\textsuperscript{asws}, the 1st, ‘Does the Momin (soul) visit his family?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘How many times?’ He\textsuperscript{asws} said: ‘Upon a measurement of their merits. From them is one who visits every day, and from them is one who visits every two days, and from them is one who visits every three days’.

He (the narrator) said, ‘Then I saw in the flow of his\textsuperscript{asws} speech, saying: ‘The lowest of them in status visits every Friday’. I said, ‘And in which time?’ He\textsuperscript{asws} said: ‘At the decline of the sun (midday), and the likes of that’. I said, ‘In which image?’ He\textsuperscript{asws} said: ‘In the image of the sparrow, or smaller than that. Allah\textsuperscript{azwj} Mighty and Majestic Sends two Angels with him, and they show him what would cheer him, and veil from him what he dislikes. So, he sees what cheers him and returns to his grave, having witnessed’’.

409 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 92
I (Majlisi) am saying, ‘It is reported by Al Seyyid Al Saoud, from the book of Abdul Wahid Bin Abdullah Bin Yunus Al Mowsaly who said, ‘It was informed to us by Muhammad Bin Ali, from Abu Ja’far Bin Abdul Jabbar, from Ibrahim Bin Abdul Hameed who said,

‘Abu Al-Hassan Musa\textsuperscript{asws} was in a house of his\textsuperscript{asws} father\textsuperscript{asws}, and transferred from it with his\textsuperscript{asws} dependants. I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! You\textsuperscript{asws} are transferring from a house of your\textsuperscript{asws} father\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} loved to make space for the dependants of my\textsuperscript{asws} father\textsuperscript{asws}, they were in straitness, therefore I\textsuperscript{asws} loved to make space for them until he\textsuperscript{asws} knew that I\textsuperscript{asws} made space for his\textsuperscript{asws} dependants’.

قلت: جعلت فداك هذا للامام خاصة أو للمؤمنين ؟ قال: هذا للامام وللمؤمنين، ما من مؤمن إلا وهو يلم بأهله كل جمعة، فإن رأى خيرا حمد الله عزوجل، وإن رأى غير ذلك استغفر واسترجع.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! Is this for the Imam\textsuperscript{asws} in particular or for the Momineen (as well)?’ He\textsuperscript{asws} said: ‘This is for the Imam\textsuperscript{asws} and the Momineen. There is no Momin (soul) except and he comes to his family every Friday. So, if he sees good, he praises Allah\textsuperscript{azwj} Mighty and Majestic, and if he sees other than that, he seeks Forgiveness and says, ‘We are from Allah\textsuperscript{azwj} and we are returning to Him\textsuperscript{azwj}’

The number (of reporters), from Sahl, from Al Hassan Bin Ali, from Bashir Al Dahan, ‘From Abu Abdullah\textsuperscript{asws},

And Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela, from Jabir, ‘From Abu Ja'far\textsuperscript{asws},

‘From Jabir Bin Abdullah who said, ‘Rasool-Allah\textsuperscript{saww} said: ‘When an enemy of Allah\textsuperscript{azwj} is carried to his grave, he calls out to his pall bearers, ‘Are you not listening, O brothers? I complain to you all what I, your unfortunate brother has fallen into. An enemy of Allah\textsuperscript{azwj} deceived me, therefore return me then do not release me. And he swore to me that he was an adviser to me, and overcame me.

وأشكو إليكم أولادا حميت عنهم وآثرتهم على نفسي فأكلوا مالي وأسلموني،

And I complain to you all of the world having deceived me until when I coveted it, it escaped from me. And I complain to you of Isolating myself with the whims which I was Tried with, then they dissavowed from me and abandoned me. And I complain to you of the children

\textsuperscript{410} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 93
which I was intimate from them and preferred them over myself, but they consumed my wealth and submitted me (to my grave).

And I complain to you all of the Rights of Allah	extsuperscript{azwj} which I prevented from, and its evil consequences are upon me and its benefits were for others. And I complain to you all of a house I spent upon it which fled from me and became a dwelling of others. And I complain to you of the prolonged shouting in my grave, calling out to me, 'I am the house of insects! I am the house of darkness and the loneliness and the narrowness!

O brethren! Withhold me what you are able to, and be cautioned of the like of what I am facing, for I had been preached about the Fire, and the disgrace, and the belittling, and Wrath of the Mighty, the Compeller. ‘O regret, upon what I wasted regarding the Side of Allah, [39:56]. And O prolonged rising of voice, for I have no intercessor who complies [40:18], nor a friend to mercy me. If only there was a return for me, I would become from the Momineen’. 411

95 - كا: محمد بن يحيى، عن محمد بن الحسين، عن عمرو بن عثمان، عن جابر، عن أبي جعفر عليه السلام مثله. وزاد فيه:
فما يفتر ينادي حتى يدخل قبره، فإذا ادخل حفرته ردت الروح في جسده، وجاء ملكا القبر فامتحنه.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Amro Bin Usman, from Jabir,

‘From Abu Ja’far	extsuperscript{asws} – similar to it. And there is an increase in it: ‘So, whatever he had fabricated would call out until he enters his grave. When he does enter his pit, the soul would return into his body, and the two Angels of the grave would come to him, to test him’.

قال: وكان أبو جعفر عليه السلام يبكي إذا ذكر هذا الحديث.

96 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن عمرو بن شمر، عن جابر، عن علي بن الحسين عليه السلام: ما ندري كيف نصنع بالناس؟! إن حدثناهم بما سمعنا من رسول الله صلى الله عليه واله ضحكوا، وإن سكتنا لم يسعدا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir who said,

411 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 94
412 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 95
‘Ali asws Bin Al-Husayn asws said: ‘We asws do not know how we asws deal with the people!’? If we asws were to narrate to them with what we asws heard from Rasool-Allah asw, they laugh, and if we asws remain silent, we asws have no leeway (for it)’.

He (the narrator) said, ‘Zamrah Bin Ma’bad said, ‘Narrate to us’. He asws said: ‘Do you know what an enemy of Allah azwj says when he is carried upon his bier?’ We said, ‘No’. He asws said: ‘He says to his pall bearers, ‘Are you not listening! I am complaining to you of an enemy of Allah azwj having deceived me, and return me then do not release me.

And I complain to you of brothers and sisters having abandoned me. And I complain to you of a house I spent in it, having fled from me and others came to settle in it, therefore be kind with me and do not hasten me’.

Zamrah said, ‘O Abu Al-Hassan asws! If this one spoke with this speech, there is no doubt he would leap upon the necks of those who are carrying him’.

He (the narrator) said, ‘Ali asws Bin Al-Husayn asws! O Allah azwj! If Zamrah was mocking a Hadeeth of Your azwj Rasool asw, then Seize him quick’.

He (the narrator) said, ‘He remained (alive) for forty days, then died. A slave of his was present. When he was buried, Ali asws Bin Al-Husayn asws came and sat to him and said to him: ‘Where did you come from, O so and so?’ He said, ‘From the funeral of Zamrah, and I placed my face upon him where it was the same upon him, and I heard his voice. By Allah azwj I recognised him just as I used to recognise him when he was alive, and he was saying, ‘Woe be unto you, O Zamrah Bin Ma’bad! Today you have been abandoned by every friend, and your destination has become to the Blazing Fire. Therein is your dwelling and your sleep, and the nap’.

He (the narrator) said, ‘He remained (alive) for forty days, then died. A slave of his was present. When he was buried, Ali asws Bin Al-Husayn asws came and sat to him and said to him: ‘Where did you come from, O so and so?’ He said, ‘From the funeral of Zamrah, and I placed my face upon him where it was the same upon him, and I heard his voice. By Allah azwj I recognised him just as I used to recognise him when he was alive, and he was saying, ‘Woe be unto you, O Zamrah Bin Ma’bad! Today you have been abandoned by every friend, and your destination has become to the Blazing Fire. Therein is your dwelling and your sleep, and the nap’.

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He (the narrator) said, ‘So, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘I\textsuperscript{asws} ask Allah\textsuperscript{azwj} for the well-being. This is a Recompense of the one who ridicules a Hadeeth of Rasool-Allah\textsuperscript{saww}.’.’

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajaal, from Sa’albah, from Abu Bakr Al Hazramy who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘None would be questioned in the grave except one of pure Eman purely, or of pure Kufr purely, and the other, it would be forestalled from them’.”

A number of our companions, Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘But rather, he would be questioned in the grave, one of pure Eman and one of pure Kufr, and as for what is besides that, it would be forestalled from him’.”

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Bakeyr,

‘From Abu Ja’far\textsuperscript{asws} – similar to it’.”

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘None would be questioned in the grave except one of pure Eman purely, or pure kufr purely’.”

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413 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 96
414 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 97
415 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 98
416 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 99
417 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 100
‘Abu Abdullah\textsuperscript{asws} said: ‘He would be questioned while he is being squeezed’\textsuperscript{418}.

A number of our companions, from Al Barqy, from Usman Bin Isa, from Al Batainy, from Abu Baseer who said, ‘I said to Abu Abdullah\textsuperscript{asws}, ‘Can anyone escape from the squeezing of the grave?’ We\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from it, how few are the one who shall escape from the squeezing of the grave!

When Usman murdered Ruqayya, Rasool-Allah\textsuperscript{saww} stood by her grave and raised his\textsuperscript{saww} head towards the sky, and his eyes shed tears, and he\textsuperscript{saww} said to the people: ‘I\textsuperscript{saww} remember this one and what she had faced, so I\textsuperscript{saww} melted for her, and I\textsuperscript{saww} gift to her (escape) from the squeezing of the grave’.

He\textsuperscript{saww} said: ‘So he\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Endow to me\textsuperscript{saww}, Ruqayya being free from the squeezing of the grave’. So Allah\textsuperscript{azwj} Gifted it to her, for him\textsuperscript{saww}.

He\textsuperscript{saww} said: ‘Rasool-Allah\textsuperscript{saww} went out in a funeral of Sa’ad, and seventy thousand Angels has escorted him. So Rasool-Allah\textsuperscript{saww} raised his\textsuperscript{saww} head towards the sky, then said: ‘The likes of Sa’ad would be squeezed’. (He - the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{saww}! We are narrating that he used to belittle with the urine (uncleanness)’. So he\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Forbid! But rather, he was with harsh mannerisms upon his family’.

\textsuperscript{418} Bihar\textsuperscript{Al Anwaar} – V 6, The book of Justice, S 2, Ch 8 H 101
He\textsuperscript{asws} said: ‘So the mother of Sa’ad said, ‘Congratulations to you, O Sa’ad!’ So Rasool-Allah\textsuperscript{saww} said to her: ‘O mother of Sa’ad! Do not impose it upon Allah\textsuperscript{azwj}!’\textsuperscript{419}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The two Angels, Munkar and Nakeer, come over to the deceased when he is buried, their voices being like echoing thunder, and their eyes being like quick lightning, piercing the ground with their canines, and trampling in their hair, so they are questioning the deceased: ‘Who is your Lord\textsuperscript{azwj}, and what is your Religion?’

He\textsuperscript{asws} said: ‘If he was a Momin, he would say, ‘Allah\textsuperscript{azwj} is my Lord\textsuperscript{azwj}, and my Religion is Al-Islam’. They are saying to him: ‘What you are saying regarding this man who (has) appeared between you (and us)?’ He says, ‘Is it about Muhammad\textsuperscript{saww}, Rasool-Allah\textsuperscript{saww} that you are questioning me?’ They are saying, ‘Testify that he is Rasool-Allah\textsuperscript{saww}.’ He says, ‘I testify that he\textsuperscript{saww} is Rasool-Allah\textsuperscript{aww}.’ They are saying to him: ‘Sleep a sleep in which there are no dreams’, and they expand nine cubits for him in his grave, and open for him a Door to the Paradise, and he sees his seat therein’.

And if he was the \textit{Kafir} man, they both come over to him, and the Satan\textsuperscript{la} stands in front of him, his\textsuperscript{la} eyes being (the colour of) brass, so they are saying to him: ‘Who is your Lord\textsuperscript{azwj}, and what is your Religion, and what are you saying regarding this man who has appeared between you (and us)?’ He says, ‘I do not know’. So, they both leave him with the Satan\textsuperscript{la} who then will expose him to ninety-nine snakes in his grave, such that if one of these were to blow in the earth, no tree would grow, ever! And they open for him a Door to the Fire, and he sees his seat therein’\textsuperscript{420}

\textsuperscript{419} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 102
\textsuperscript{420} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 103
104 - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bini Al Hassan Bin Shamoun, from Abdullah Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

'I said to Abu Ja’farasws, ‘May Allahazwj Keep you well! Who are the questioned ones in their graves?’ Heasws said: ‘The ones of pure Eman and the ones of pure Kufr’. I said, ‘So there remain these people’. Heasws said: ‘By Allahazwj They will be left alone (as their punishment will be in the wait – to find out if they are saved or destroyed)’. ‘

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bini Al Hassan Bin Shamoun, from Abdullah Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

He (the narrator) said, ‘So I said, ‘And what would they be questioned about?’ Heasws said: ‘About the Divine Authorityasws established between them. It would be said to the Momin: ‘What are you saying regarding so and so, son of so and so?’ He would be saying, ‘That is my Imamasws’. It would be said, ‘Sleep. May Allahazwj Grant sleep to your eyes’. And they would open for him a Door from the Paradise, and he would not cease to be gifted from its fragrances up to the Day of Judgement.

And it would be said to the Kafir: ‘What are you saying regarding so and so, son of so and so?’ So he would be saying, ‘I have heard of him, and I do not know what he is’. It would be said to him: ‘You will not know’. And they would open for him a Door from the Fire, so he would not cease to be gifted from its heat up to the Day of Judgement’. 421

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel, from Amro Bin Al As’as,

He heard Abu Abdullahasws saying: ‘The man would be questioned in his grave, so when he gets it right, it would be expanded for him in his grave, seven cubits, and there would be

421 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 104
opened for him a door to the Paradise, and it would be said to him: ‘Sleep a sleep of the bride, of delighted eyes’.\(^\text{422}\)

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyyd, from Abu Baseer who said,

‘I heard Abu Abdullah\(^{\text{asws}}\) saying: ‘When the man is placed in his grave, two Angels come over to him, an Angel upon his right and an Angel upon his left, and the Satan\(^{\text{la}}\) stands in front of him, his\(^{la}\) eyes being (the colour of) of brass. It is said to him: ‘What are you saying regarding the man who was in between you?’

He\(^{\text{asws}}\) said: ‘So he is seized by a panic, and he is saying, if he was a Believer, ‘Is it about Muhammad\(^{\text{asws}}\) Rasool-Allah\(^{\text{asws}}\) that you are questioning me?’ So they are saying to him: ‘Sleep a sleep in which there are no dreams’, and they expand his grave by nine cubits, and he sees his seat from the Paradise, and these are the Words of Allah\(^{\text{azwj}}\) Mighty and Majestic: *Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27].*

And when it was *Kafir*, they both say to him: ‘Who is this man who has appeared in between you (and us)’. He says, ‘I do not know’. So, they both leave him (to be with) the Satan\(^{\text{la}}\).\(^{\text{423}}\)

\(^{\text{422}}\) BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 105

\(^{\text{423}}\) BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 106
said to him: ‘Who is your Prophet \(^{saww}\)?’ He is says, ‘Muhammad \(^{saww}\)’. It is said to him: ‘Who is your Imam \(^{asws}\)?’ He says, ‘So and so’. It is said to him, ‘How did you come to know of that?’ He says, ‘A matter which Allah \(^{azwj}\) Guided me towards him \(^{asws}\), and Affirmed me upon it’. So it is said to him: ‘Sleep a sleep in which there are no dreams, a sleep of the bride’.

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, ‘O Lord \(^{azwj}\) Hasten the Establishment of the Hour so I can return to my family and my wealth’.

And it is said to the Kafir: ‘Who is your Lord \(^{azwj}\)?’ He says, ‘Allah \(^{azwj}\)’. It is said to him: ‘Who is your Prophet \(^{saww}\)?’ He says, ‘Muhammad \(^{saww}\)’. It is said: ‘What is your Religion?’ He says, ‘Al-\-Islam’. It is said to him: ‘From where did you come to know of that?’ He says, ‘I heard the people saying, so I said it (as well)’. So, they both strike him with such a strike that if the two creatures were to gather upon it - the human beings and the Jinns, they would not be able to bear it, and he would melt like the melting of the lead.

They then would return the soul to him, and they would place his heart between two tablets of the Fire, so he would be saying, ‘O Lord \(^{azwj}\) Delay the Establishment of the Hour’.

‘From Abu Abdullah \(^{asws}\) having said: ‘The Momin, when he is brought out from his house, the Angels escort him to his grave, crowding around him until when he ends up to his grave, the ground says to him: ‘Welcome to you and hello. By Allah \(^{azwj}\) I used to love it that the likes of you were walking upon me. You shall see what I would be doing with you’. So, it expands for him to the extent of his vision, and two Angels of the grave come over to him and they both are seated in the grave, Munkar and Nakeer.

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\(^{424}\) Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 107

So they cast the soul into him up to his waist and sit him upright, and they question him saying to him: ‘Who is your Lord’? He says, ‘Allah’. They say: ‘What is your Religion?’ He says, ‘Al-Islam’. They say: ‘Who is your Prophet?’ He says, ‘Muhammad’. They say, ‘Who is your Imam?’ He says, ‘So and so’.

قال: فينادي مناد من السماء: صدق عبدي، افرشوا له في قبره من الجنة، وافتحوا له في قبره بابا إلى الجنة، وألبسوه من ثياب الجنة.

Then a Caller Calls out from the sky: “My servant speaks the truth. Furnish for him in his grave from the (furnishings from the) Paradise, and open for him in his grave, a Door to the Paradise. Clothe him from the clothes of the Paradise until he comes to Us, and what is with Us is better for him”. Then it is said to him: ‘Sleep a sleep of the bride, there being no dream in it’.

قال: وإن كان كافرا خرجت الملائكة تشيعه إلى قبره يلعنونه، حتى إذا انتهى إلى قبره قالت له الأرض: لا مرحبا بك ولا أهلا! أما والله لقد كنت ابغض أن يمشي علي مثلك، لاحترس ما أصنع بك اليوم، فتضيق عليه حتى تلتقي جوانحه، (4) قال: ثم يدخل عليه ملكا القبر وهما قعدان القبر: منكر ونكير.

He said: ‘And if he was a Kafir, the Angels come out escorting him to his grave until when they end up with him to his grave, the earth says to him: ‘You are not welcome at all! By Allah! I used to hate the likes of you when they walked upon me. However, you shall see what I would be doing with you today’. So, it constrains upon him until his two sides collide. He said: ‘Then two Angels of the grave come over to him, and they are both seated in the grave, Munkar and Nakeer’.

قال أبو بصير: جعلت فداك يدخلان على المؤمن والكافر في شكل واحد؟

Abu Baseer said, ‘May I be sacrificed for you! Do they both come over to the Momin and the Kafir in one image?’


So he said: ‘No. They sit him up and cast the soul into him up to his waist, and they are saying to him: ‘Who is your Lord?’ He stammers and would be saying, ‘I had heard the people saying (such and such)’. They say: ‘You do not know’, and they are saying to him: ‘What is your Religion?’ He stammers, and they are saying to him: ‘You do not know’, and they say to him: ‘Who is your Prophet?’ He says, ‘I had heard the people saying (such
and such). They say to him: ‘You do not know, and they ask him about the Imam* of his time.

قال: فينادي مناد من السماء: كذب عبدي، افرشوا له في قبره من النار، وافتحوا له بابا إلى النار حتى يأتينا، وما عندنا شر له، فيضربانه بنزبة ثلاث ضربات ليس منها ضربة إلا يتطاير قبره نارا، لو ضرب بتلك النزبة جبال تهامة.

He* said: ‘Then a Caller Calls out from the sky: “My servant lies! Furnish for him in his grave from the Fire, and clothe him from the clothes of the Fire, and open for him a Door to the Fire until he comes to Us*, and what is with Us* is eviler for him”. So, they strike him with a hammer with three strikes, there not being a strike from it except that it scatters the Fire in his grave. If a mountain were to be struck with that hammer, it would disintegrate to be like dust’.

وقال أبو عبد الله عليه السلام: ويسلط الله عليه في قبره الحيات تنهشه نهشا، والشيطان يغمه غما،

And Abu Abdullah* said: ‘And Allah would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satan saddening him with a sadness’.

قال: ويسمع عذابه من خلق الله إلا الجن والانس، قال: وإنه ليسمع خفق نعالهم ونفض أيديهم، وهو قول الله عزوجل: " يثبت الله الذين آمنوا بالقول الثابت في الحيوة الدنيا وفي الآخرة ويضل الله الظالمين ويفعل الله ما يشاء ".

He* said: ‘And his Punishment is heard by the creatures of Allah except for the Jinn and the human beings. And he hears the sound of their shoes stepping, and the scratching of their hands, and these are the Words of Allah Mighty and Majestic: Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]’.

قال: إذا دخل المؤمن قبره كانت الصلاة عن يمينه، والزكاة عن يساره، والبر مطل عليه،

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Kowlum, from Abu Saeed,

‘From Abu Abdullah* having said: ‘When the Momin enters his grave, the Salat would be on his right, and the Zakat on his left, and the righteousness hovering above him’.

قال: فينحى الصبر ناحية، فإذا دخل عليه الملكان اللذان يليان مسألته قال الصبر للصلاة والزكاة: دونكما صاحبكم فإن عجزتم عنه فأنا دونه.

He* said: ‘The patience isolates in a corner. So, when the two Angels enter unto him, those that allocated with questioning him, the patience says to the Salat and the Zakat: ‘You
two are besides your companion, but if you are frustrated (from helping him), then I would be besides him\(^\text{426}\).


Ali Bin Muhammad, from Muhammad Bin Ahmad Al Khurasany, from his father who said,

‘Abu Abdulla\(^\text{asws}\) said: ‘When the deceased is placed in his grave, a resemblance of a person is made for him, and it says to him: ‘O you! There were three of us – Your sustenance, which was cut off by the cutting of your term, and there was your family and they left you alone and dispersed from you, and I was your (good) deeds, and I shall remain with you, but I used to be the lesser of the three (in importance) upon you’”. \(^\text{427}\)

From him, from his father, raising it, said,

‘Abu Abdulla\(^\text{asws}\) said: ‘The deceased would be questioned in his grave about five – About his Salat, and his Zakat, and his Hajj, and his Fast, and his Wilayah, meaning us\(^\text{asws}\) the People\(^\text{asws}\) of the Household. So, the Wilayah would be saying from a side of the grave to the four: ‘Whatever enters and it happens to be deficient, upon me would be its completion’”. \(^\text{428}\)


From him, from his father, raising it, said,

‘Abu Abdulla\(^\text{asws}\) was asked about the crucified one, ‘Would he be hit by the punishment of the grave?’ He\(^\text{asws}\) said: ‘Yes, Allah\(^\text{azwj}\) Mighty and Majestic would Command the air to squeeze him’.

And in another report –

‘Abu Abdulla\(^\text{asws}\) was asked about the crucified one, ‘Would he be hit by the punishment of the grave?’ He\(^\text{asws}\) said: ‘The Lord\(^\text{azwj}\) of the earth, He\(^\text{azwj}\) is the Lord\(^\text{azwj}\) of the air, so Allah\(^\text{azwj}\)

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\(^{426}\) BiharAl Anwar – V 6, The book of Justice, S 2, Ch 8 H 109

\(^{427}\) BiharAl Anwar – V 6, The book of Justice, S 2, Ch 8 H 110

\(^{428}\) BiharAl Anwar – V 6, The book of Justice, S 2, Ch 8 H 111
Mighty and Majestic would Reveal unto the air, so it would squeeze him with a squeezing severer than the squeezing of the grave’’.

He asws said: ‘(Syeda) Fatima asws (stood) upon the edge of the grave, her asws tears were rolling down into the grave, and Rasool-Allah saww was wiping his saww tears with his saww cloth, standing, supplicating’. He saww said: ‘I saww recognise her as weakness, and I saww asked Allah azwj Mighty and Majestic that He azwj Rescues her as from the squeezing of the grave’’.

From Abu Abdullan asws having said: ‘There is none from a place of a grave except it speaks three times every day: ‘I am a house of the dust! I am a house of affliction! I am a house of the vermins!’

When a Momin servant enters (into it), it says: ‘You are most welcome! By Allah azwj I used to love when you were walking upon my back, then why should I not love you when you are into my belly. So, you shall soon see that’. Then it expands for him to the extent of his vision, and there is opened for him a door from which he can see his seat from the Paradise.

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429 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 112
430 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 113
He said: ‘And there comes out from that, a man such that his eyes had never seen before at all more handsome than him, so he is saying, ‘O servant of Allah! I have not seen anyone more handsome than you, at all’. He says, ‘I am your good opinion which you were upon, and your righteous deeds which you were doing’. Then he takes his soul and places it in the Paradise where he can see his house. Then he says to him, ‘Sleep with delighted eyes’. So, the aroma from the Paradise does not cease to hit his body, renewing its pleasure and its fragrance until he is Resurrected’.

Then he said: ‘Then there comes out from it the ugliest man ever seen at all, so he is saying, ‘O servant of Allah! Who are you? I have not seen anything uglier than you’. He says: ‘I am your evil deeds which you were performing and your bad opinion’.

He said: ‘Then he seizes his soul and places it where he can see his seat from the Fire. Then he does not cease to be hit by the blowing’ of the Fire hitting his body, and he finds its pain and its heat in his body until he is Resurrected, and makes his soul to be overcome by ninety-nine dragons ravaging him, there not being a dragon who would blow upon the surface of the earth, and anything would grow (after it)’.

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431 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 114
A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ghalib Bin Usman, from Bashir Al Dahan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘For the grave there is a speech during every day. It is saying: ‘I am a house of estrangement, and I am a house of loneliness, and I am a house of vermins. I am the grave, I am a garden from the Gardens of the Paradise, or a pit from the pits of the Fire!’\textsuperscript{432}

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammed, from Abdul Rahman Bin Hamad, from Amro Bin Yazeed who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘I heard you\textsuperscript{asws}, and you\textsuperscript{asws} were saying: ‘All of our\textsuperscript{asws} Shias would be in the Paradise, however they may have been. He\textsuperscript{asws} said: ‘You speak the truth. By Allah\textsuperscript{azwj}! All of them would be in the Paradise’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! The sins are plenty, major!’ He\textsuperscript{asws} said: ‘As for the Day of Judgment, all of them would be in the Paradise by the intercession of the Prophet\textsuperscript{saww} obeyed (obedient ones), or a successor\textsuperscript{asws} of the Prophet\textsuperscript{saww}. But, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} fear upon regarding the purgatory’. I said, ‘And what is the purgatory?’ He\textsuperscript{asws} said: ‘The grave, from when he dies up to the Day of Judgment’\textsuperscript{433}

Ali Bin Muhammad, from Ali Bin Al Hassan, from Al Husayn Bin Rashid, from Al Murtahal Bin Ma’mar, from Zareeh Al Muharaby, from Ubadat Al Asady, from Habbat Al Urany who said,

‘I went out along with Amir Al-Momineen\textsuperscript{asws} to the back (of Al-Kufa), and he\textsuperscript{asws} paused at the valley of peace (a graveyard) as if addressing a group of people. So, I stood due to his\textsuperscript{asws} standing until I was exhausted. Then I sat until I was tired. Then I stood until there came to me the likes of what came to me the first time. Then I sat down until I was tired.

\textsuperscript{432} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 115
\textsuperscript{433} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 116
Then I stood and gathered my robe and I said, ‘O Amir Al-Momineen asws! I sympathise with you asws from the long standing, so rest for a while’. Then I spread the robe in order for him asws to sit upon it. He asws said to me: ‘O Habbat! It was only a discussion with a Momin, or comforting him’. I said, ‘O Amir Al-Momineen asws! And they are like that?’ He asws said: ‘Yes, and if the covering is uncovered for you, you would see them in groups and groups discussing’. I said, ‘Bodily or in spirit form?’ He asws said: ‘The souls. There is none from a Momin who dies in a spot from the spots of the earth, except that it is said to his soul: ‘Join at the valley of peace, and it is a spot from the Garden of Eden’.” 118

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ahmad Bin Umar, raising it,

‘From Abu Abdullah asws’, said, ‘My brother is in Baghdad and I am afraid he would be dying in it’. So he asws said: ‘You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allah azwj would Resurrect his soul to the valley of peace’. I said, ‘And where is the valley of peace?’ He asws said: ‘At the back of Al-Kufa. But it is as if I asws see them, in groups and groups, sitting, discussing’.” 119

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

‘From Abu Abdullah asws’, said, ‘I said to him asws, ‘May I be sacrificed for you asws! They (people) are reporting that the souls of the Momineen are in the craw of green birds around the Throne’. So he asws said: ‘No. The Momineen are more prestigious to Allah azwj than for Him azwj to Make his soul to be in craws of a bird, but they are in bodies like their own bodies’”. 120

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118 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 117
119 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 118
120 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 119
A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna Hannat, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘The souls of the Believers are in a tree from the Paradise, eating from its food, and they are drinking from its drinks and they are saying, ‘Our Lordazwj! Establish the Hour for us and Accomplish for us what Youazwj Promised us, and join our later ones with our former ones’’. 437

‘From Abu Abdullah asws having said: ‘The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). When the soul proceeds upon the souls, they are saying, ‘Leave it alone, for it has just escaped from a great terror’. Then they are questioning it, ‘What happened to so and so?’. If it says to them, ‘I left him alive’, they are hopeful for him, and if it says to them, ‘He died’, they say, ‘He has perished! Perished!’’. 438

‘From Abu Abdullah asws, said, ‘I asked Abu Abdullah asws about the souls of the Believers, so he asws said: ‘(They are) in chambers in the Paradise, eating from its food and drinking from its drinks, and they are saying, ‘Our Lordazwj! Establish the Hour for us and Accomplish for us what Youazwj Promised us, and Join our later ones with our former ones’. 439

‘From Abu Abdullah asws having said: ‘When the deceased dies, they (souls of the Believers) gather in his presence asking him about the ones who passed away and the ones who

Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 120
Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 121
Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 122
remain. So, if one had died and did not come to them, they are saying, ‘Perished! Perished! And some of them are saying to the others, ‘Leave it until it settles from what has passed upon it, from the (experience of) death’’. 440

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

‘I was in the presence of Abu Abdullah asws, so he asws said: ‘What are the people saying regarding the souls of the Momineen?’ So, I said, ‘They are saying, ‘They happen to be in the craws of green birds in a lamp beneath the Throne’. Abu Abdullah asws said: ‘Glory be to Allah azwj! The Momin is more prestigious to Allah azwj than for Him azwj to Make his soul to be in a craw of a bird.

O Yunus! When it was that, there come to him Muhammad asww, and Ali asws, and Syeda Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the Angels of Proximity. When Allah azwj Mighty and Majestic Captures him, that comes to be in a mould like his own mould used to be in the world. So, they are eating and drinking, and when the comer comes over to them, they recognise him by that very image which he used to have in the world’’. 441

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, from Abu Baseer who said,

‘I said to Abu Abdullah asws, ‘We are narrating about the souls of the Momineen that they are in the craws of green birds grazing in the Paradise, and sheltering to the lamps beneath the Throne’. He asws said: ‘No. Then, what is in the craws of birds?’ I said, ‘So, where are they?’ He asws said: ‘In a Garden like in the shape of bodies in the Paradise’’. 442

440 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 123
441 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 124
442 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 125
126 - كَانَ عَلِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَيْرَةَ، عَنْ مُحَمَّدَ بْنِ عُثْمَانَ، عَنْ أَبِي بِصْرَةَ، عَنْ أَبِي عَبْدُ اللَّهِ عَلِيّهِ الصَّلَاةُ عَلَيْهِمْ سَلَامَ قَالَ: سَأَلَّهُ عَنْ أُروَاحِ المُشْرِكِينَ، فَقَالَ: فِي النَّارِ يُعَذَّبُونَ، يَقُولُونَ: رَبِّنَا لَا تَقْمِنِنَا السَّاعَةَ لَا تَنْجِرْنَا لَنَا السَّاعَةَ لَا تَتَنْجِرْنَا لَنَا وَلَا تَثْلَقْنَا أَخَرَنَا بَأَوْلِنَا.

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about the souls of the Polytheists, so he\textsuperscript{asws} said: ‘(They are) in the Fire being Punished. They are saying, ‘Our Lord\textsuperscript{azwj}! Do not Establish the Hour for us nor Accomplish for us what You\textsuperscript{azwj} Promised us, and do not Join our later ones with our former ones’’.\textsuperscript{443}

127 - كَانَ عَدْةٌ مِّنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ يَزِيدَ، عَنْ عُبَرَاءَ بْنِ أَبِي نَجْرَانَ، عَنْ مُثْنَى، عَنْ أَبِي بِصْرَةَ، عَنْ أَبِي عَبْدُ اللَّهِ عَلِيّهِ الصَّلَاةُ عَلَيْهِمْ سَلَامَ قَالَ: يَأْتِي الأُروَاحُ لِلَّدَمَوْرِ فِي نَارِ جَهَنَّمِ يَعْتَرِضُونَ عَلَيْهَا يَقُولُونَ: رَبِّنَا لَا تَقْمِنِنَا السَّاعَةَ لَا تَتَنْجِرْنَا لَنَا السَّاعَةَ لَا تَتَنْجِرْنَا لَنَا وَلَا تَثْلَقْنَا أَخَرَنَا بَأَوْلِنَا.

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The souls of the Kafirs are in the Fire of Hell, being presented to it. They are saying, ‘Our Lord\textsuperscript{azwj}! Do not Establish the Hour for us, and do not Accomplish what You\textsuperscript{azwj} Promised us, and do not Join our later ones with our former ones’’.\textsuperscript{444}

128 - دَعَّاوَاتُ الْرَّاوْنِدِيِّ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيّهِ الصَّلَاةُ عَلَيْهِمْ سَلَامَ قَالَ: لَا يَسْتَقْرَرُ لَنَا نِعْمَةٌ فِي الْجَنَّةِ إِلَّا مَا عَلَّمَنَا وَيَتَّجِزُّونَا بِالْفَتْرَةِ لأَوْلِيَاءَ

(The book) ‘Da’waat’ of Al Rawandy –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘There isn’t anything between us and the Paradise or the Fire, except the death’’.\textsuperscript{445}

\textsuperscript{443} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 126
\textsuperscript{444} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 127
\textsuperscript{445} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 128
CHAPTER 9 – ANOTHER, REGARDING GARDEN OF THE WORLD AND ITS FIRE, AND IT IS FROM THE FIRST CHAPTER

The Verses – (Surah) Maryam:  
*The Gardens of Eden which the Beneficent has Promised to His servants, in the unseen. Surely, His Promise would always be coming (to fulfilment) [19:61]*

They shall not be hearing vanities therein except ‘Peace’, and for them would be their sustenance therein morning and evening [19:62]

(Surah) Al Hajj:  
*And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers [22:58]*

He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59]

(Surah) Yaseen:  
*Surely I believed in your Lord, therefore listen to me’ [36:25] It was Said: “Enter the Paradise!” He said, ‘Alas! If only my people knew [36:26] Due to what has my Lord Forgiven me and Made me to be from the honoured ones!’ [36:27]*

(Surah) Al Momin:  
*And there befell with the people of Pharaoh, the most evil of the Punishment [40:45] The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]*
(Surah) Nuh\textsuperscript{as} - \textit{Due to what were their sins, they drowned, so they would be entering Fire, [71:25].}

1 - ل: أبي، عن علي، عن أبيه، عن ابن أبى نجران، عن ابن حميد، عن ابن قيس، عن أبي جعفر عليه السلام قال: سآل

المشكنئين فقال: هم عين تقلل لها: سلمى.

From Ali, from his father, from Ibn Abu Najran, from Ibn Hameed, from Ibn Qays,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘The Syrian, the one whom Muawiyah had sent him to question about what Ibn Al Asfar had sent to Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} (to ask) about the spring to which the souls of the Polytheists go to. He\textsuperscript{asws} said: ‘It is a spring called ‘Salma’’’. \textsuperscript{446}

2 - ع: ابن الوليد، عن الصفار، عن ابن هاشم، عن عثمان، عن الحسين بن بشار، عن أبي عبد الله عليه السلام قال: سألته

عن جنوة أدم فقال: جنوة من جنان الدنيا تطلع فيها الشمس والقمر، ولو كانت من جنان الخلد ما خرج منها أبدا. كا: علي، عن

أبيه، عن ال berkين، عن الحسين بن ميسرة، عنه عليه السلام مثله.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Usman, from Al Husayn Bin Bashaar,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Garden of Adam\textsuperscript{as}. He\textsuperscript{asws} said: ‘A garden from the gardens of the world. The sun and the moon used to emerge upon it, and had it been from the eternal Gardens, he\textsuperscript{as} would not have come out from these, ever!’’. \textsuperscript{447}

3 - فس: أبي رفعه قال: مثل الصادق عليه السلام عن جنوة أدم أم جنان الدنيا كانت أم من جنان الآخرة؟ فقال: كانت

من جنان الدنيا تطلع فيها الشمس والقمر، ولو كانت من جنان الآخرة ما خرج منها أبدا.

My father, raising it, said,

‘Al-Sadiq\textsuperscript{asws} was asked about the garden of Adam\textsuperscript{as}, ‘Was it from the gardens of the world, or from the Gardens of the Hereafter?’ He\textsuperscript{asws} said: ‘It was from the gardens of the world. The sun and the moon used to emerge upon it, and had it been from the Gardens of the Hereafter, he\textsuperscript{as} would not have come out from it, ever!’’. \textsuperscript{448}

4 - فس: "ولم زرفهم فيها بكرة وعشيا" قال: ذلك في جنان الدنيا قبل القيامه، والدليل على ذلك قوله: "بكرة وعشيا

فالبكرة والعشي لا تكونان في الآخرة في جنان الخلد، وإنما يكون العدو والعشي في جنان الدنيا التي تنقل إليها أرواح الموتيمين،

وتطلع فيها الشمس والقمر.

\textsuperscript{446} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 9 H 1
\textsuperscript{447} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 9 H 2
\textsuperscript{448} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 9 H 3
and for them would be their sustenance therein morning and evening [19:62], he said, 'That is regarding the gardens of the world before the Day of Judgment, and the evidence upon that are Hisazwj Words: morning and evening, these cannot happen to be in the Hereafter in the Gardens of Perpetuity, and rather the morning and the evening are in the gardens of the world to which souls of the Momineen would be transferred to, and the sun and the moon would be emerging in these".449 (P.s. – This is not a Hadeeth)

And We do not Delay except to a calculated term [11:104] On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107]. So, this is regarding the fire of the world before the Day of Judgment.

And as for Hisazwj Words: And as for those who are fortunate, they would be in the Paradise, abiding therein - meaning in the gardens of the world to which are transferred the souls of the Momineen, for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108], meaning without being cut off from the Bounties of the Hereafter in the Paradise happening to be connected with it’.450 (P.s. – This is not a Hadeeth)

The Fire – they would be presented to it morning and evening [40:46]. He said, ‘That is in the world before the Day of Judgment, and that is because during the Day of Judgment, there can neither be a morning nor an evening, because the morning and the evening, and rather these happen regarding the sun and the moon, and there isn’t in the eternal Gardens and its Fires, neither a sun nor a moon’. (P.s. – This is not a Hadeeth)

He (Ali Bin Ibrahim) said, ‘And a man said to Abu Abdullahasws, ‘What are youasws saying regarding the Words of Allahazwj Mighty and Majestic: The Fire – they would be presented to
it morning and evening [40:46]?’ Abu Abdullah\textsuperscript{asws} said: ‘What are the people saying regarding it?’ He said, ‘They are saying it is regarding the eternal Fire and they are not being Punished in what is between that’.

He\textsuperscript{asws} said: ‘They are from the fortunate ones’. It was said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! How is this so?’ He\textsuperscript{asws} said: ‘But rather, this is in the world, and as for regarding the eternal Fire, it is in His\textsuperscript{azwj} Words: and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]’.

My father, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zareys Al Kunasy,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! What is the state of the unitarians, the acknowledgers with the Prophet-hood of Muhammad\textsuperscript{asww}, from the sinful Muslims, those who are dying and there isn’t an Imam\textsuperscript{asws} for them, nor are they recognising your\textsuperscript{asws} Wilayah?’

He\textsuperscript{asws} said: ‘As for them, they would be in their graves, not coming out from these. So, the one for whom were righteous deeds and enmity did not appear from him, he would find a furrow for him to the garden which Allah\textsuperscript{azwj} Created in the west, and the winds would enter unto him in his grave up to the Day of Judgment, until he meets Allah\textsuperscript{azwj} and He\textsuperscript{azwj} would Reckon him of his good deeds and his evil deeds. So, either (he will go) to the Paradise, or to the Fire. They are the ones paused for the Command of Allah\textsuperscript{azwj}.

He\textsuperscript{asws} said: ‘And similar to that would be done with the weak ones, and the stupid ones, and the children of the Muslims, those who did not reach the adulthood.

وأما النصاب من أهل القبله فإنه بيد لم حددا إلى النار التي خلقها الله في المشرق فيدخل عليهم الله، والشرير والدخان، وفورة الحمم إلى يوم القيامة، ثم بعد ذلك مصيرهم إلى الجحيم.

\textsuperscript{431} BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 6
And as for the Nasibis (Hostile ones) from the people of the Qiblah (Muslims), they would find a furrow for them to the fire which Allah created in the east, and the flames would enter unto them, and the evils, and the smoke, and gushes of the boiling water up to the Day of Judgment, then after that, their destination would be to the Blazing Fire”.

8 - فس: الحسين بن عبد الله السكيني عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن أبي عبد الله عليه السلام عن آبائه صلوات الله عليهم قال: كان فيما سأل ملك الروم الحسن بن علي عليه السلام أن سأله عن أرواح المؤمنين أين يكونون إذا ماتوا؟

Al Husayn Bin Abdullah Al Sakeyni, from Abu Saeed al Bajaly, from Abdul Malik Bin Haroun,

‘From Abu Abdullahasws, from hisasws forefathersasws having said: ‘It was among what the king of Rome asked Al-Hassanasws Bin Alisws, that he asked himasws about the souls of the Momineen, ‘Where would they be when they die?’

 قال: تجتمع عند صخرة بيت المقدس في ليلة الجمعة، وهو عرش الله إلا سلط، وعندها يبسط الله الأرض وإليها يطويها وإليه يخترقها، ومنها استوى ربنا إلى السماء والملائكة،

Heasws said: ‘They gather by the rock of Bayt Al-Maqdis during the night of Friday, and it is the lowest Throne of Allahazwj. From it, Allahazwj Spread the earth, and to it Heazwj would be Folding it, and to it are the Plains (of Resurrection), and from it our Lordazwj and the Angels would straighten (Seize it) to the sky’.

Then he asked about the souls of the Kafirs, ‘Where do they gather?’ Heasws said: ‘They gather in a valley of Hazramout, behind a city of Yemen’.

9 - خصص، ير: الحسن بن أحمد، عن سلمة، عن الحسن بن علي بن بقاح عن ابن جبلة، عن عبد الله بن سنان قال: سألت أبا عبد الله عليه السلام عن الحوض فقال لي: حوض ما بين بصرى إلى صنعاء أتيت ان تراه ؟ قلت: نعم جعلت فداك،

Al Hassan Bin Ahmad, from Salmah, from Al Hassan Bin Ali Bin Bawah, from Ibn Jabalah, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the Fountain, and heasws said to me: ‘A Fountain, (as wide as) what is between Basra (in Iraq) up to Sana’a (in Yemen). Would you like to see it?’ I said, ‘Yes, may I be sacrificed for youasws!’

قال: فأخذ بيدي وأخرجني إلى ظهر المدينة ثم ضرب رجله، فنظرت إلى نهر جزري لا تدرك حافيته إلا الموضع الذي أنا فيه قائم، فإنه شبيه بالجزيرة فكنت أنا وهو ووقفا فنظرت إلى نهر جيزي من جانبه هذا ماء أبيض من الثلج، ومم جانبه هذا لب أبيض من الثلج، وفي وسطه خمر أحمر من الباقوت، فما رأيت شيئا أفضل من تلك الخمر بين البلين والثلج.

452 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 7
453 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 8
He (the narrator) said, ‘He asws grabbed my hand and took me out to the back of Al Medina, then struck his asws leg (in the ground), and I looked at a flowing river, its bank not reaching except the place which I was standing in, and it resembled like an island. So, it was as if I and him asws were standing and looking at a rive flowing from the side of this one, its water being whiter than the snow, and from its side of this was (one of) milk whiter than the snow, and in its middle was (one of) wine more beautiful than the sapphire. I had not seen anything better than that wine, between the milk and the water.

فقلت له: جعلت فداك من أين يخرج هذا؟ ومن أين يجرو؟

I said to him asws, ‘May I be sacrificed for you asws! Where does this one come out from? And from where is its flow?’

فقال: هذه العيون التي ذكرها الله في كتابه أنهار في الجنة، عين من ماء، وعين من لبن، وعين من خمر يجري في هذا النهر، ورأيت حافته عليهما شحرفهن حور، ورؤوسهن شعر ما رأيت شيئا أحسن منه، وأيديهن آنية ما رأيت آنية أحسن منها.

He asws said: ‘These springs are those which Allah asw Mentioned in His asw Book as rivers in the Paradise – a spring of water, and a spring of milk, and a spring of wine, flowing in this river’. And I saw trees on its banks where Houries were hanging by the hair of their heads. I had not seen anything more beautiful than them, and in their hands were such containers, I had not seen any containers better than these, not being from the containers of the world.

فدن من إحديهما وأومأ إليها بيده لتسقيه فنظرت إليها وقد مالت لتغرف من النهر فمال الشجر معها فاغترفت ثم ناولته فشرب ثم ناولها وأومأ إليها فالمت لتغرف فانالتها فشربت فيما رأيت شرابا كان آلين منه ولا آذ

He asws approached one of them and gestured to her by his asws hands to quench him asws. I looked at her and she had inclined in order to scoop from the river, and the tree inclined along with her. She scooped, then gave it to him asws and he asws drank, then gave it back to her. And I gestured towards her, so she inclined to scoop, and the tree inclined along with her, and she scooped then gave it to him asws, and he asws gave it to me, and I drank. I had not seen any drink which was softer than it, nor tastier than it, and its aroma was the aroma of musk.

فنظرت في الكأس فإذا فيه ثلاثة ألوان من الشراب، فقلت له: جعلت فداك ما رأيت كاليوم، ولا كنت أرى الأمر هكذا، فقال لي: هذا أقل ما أعده الله لشيعتنا. إن المؤمن إذا توفي صارت روحه إلى هذا النهر ورعت في رياضه،

I looked into the goblet, and there were three types of drinks in it. I said to him asws, ‘May I be sacrificed for you asws! I have not seen a day like today, at all, nor have I seen the matter to be like this’. He asws said to me: ‘This is the least of what Allah asw has Prepared for our asws Shias. When the Momin dies, his soul come to this river, and taken care of in its garden, and drinks from its drink.'
And that when our\textsuperscript{asws} enemy dies, his soul come to the valley or Barhout, and abides in its Punishment, and is fed from its Zaqoum (bitter fruit), and quenched from its boiling water. \textit{We\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from that valley".}\textsuperscript{454}

He\textsuperscript{asws} said to me: ‘O ibn Bakr! Do you know which mountain this is?’ I said, ‘No’. He\textsuperscript{asws} said: ‘This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it my\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} fought in and deposited them to be in it. The waters of Hell flow from beneath them, from the vomits, and the pus and the boiling water, and what comes out from the cistern, and what comes out from the private parts of the sinners, and what comes out from the excretion of the adulteresses, and what comes out from Hell, and what comes out from the blazes of Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Jaheem (valley of Hell), and what comes out from Al-Hawiya (the abyss of Hell), and what comes out from Al-Saeer (valley of Hell)’ –

\vspace{1cm}

And in another copy: ‘What comes out from Hell, and what comes out from blazes of Al-Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Al-Hameem (boiling water of Hell)’ –

\vspace{1cm}

\textsuperscript{454} Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 9 H 9
And I had not passed by this mountain during any of my journeys, so paused by it except I saw them seeking my help, and looked at the killers of my father, and said to them both: 'They rather did what laid the foundation. You were not merciful to us when you ruled, and you killed us and deprived us, and were affirmed upon our rights, and you rejected the matter besides us, therefore may Allah not have Mercy on the one who feel pity for you two. Taste the scourge of what you sent ahead! And Allah is not the lease unjust to the servants'.

I said to him, 'May I be sacrificed for you! Where is the end-point of this mountain?' He said: 'To the sixth firmament, and in it is Hell, upon a valley from its valleys. Its preservation is more than the stars in the sky, and drops of the rain, and number of what is in the oceans, and number of the soil (grains of sand). Every Angel is allocated with something from them and he is continuing upon it, not separating from it'.

The number (of companions), from Sahl and Ali Bin Ibrahim, from his father, both together, from Ja'far Bin Muhammad Al Ashary, from Al Qadah,

'From Abu Abdullah, from his forefathers having said: 'Amir Al-Momineen said: 'The evilest of water upon the surface of the earth is water of Barhout, and it is which is at Hazramout, the (souls of) important Kafirs end up there'.

455 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 10
456 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 11
457 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 12
‘From Abu Abdullah asws having said: ‘Rasool-Allah sawa said: ‘The evilest of the Jews are the Jews of Baysan (a city of ancient Syria), and the evilest of the Christians are the Christians of Najran (a famous place between Hijaz, Syria and Yemen).

And the best of water upon the surface of the earth is water of Zamzam, and the evilest of water upon the surface of the earth is water of Barhout, and it is a valley at Hazramout, the (souls of) important Kafirs and their hinderers’’.

'I asked Abu Ja’far asws that the people are mentioning that our (river) Euphrates comes out from the Paradise. How can it be so and it is flowing from the west and there pour into it the springs and (it flows by) the valleys?’ So, Abu Ja’far asws said, and I heard it, that: ‘For Allah azwj is a garden which Allah azwj Created in the west, and the water of your Euphrates comes out from it, and to it go (for outing) the souls of the Momineen from their pits (graves) during each evening.

They fall upon its fruits and eat from it, and they are in bliss therein, and they meet and recognise each other. When the dawn emerges, they break out from the garden, so they are in the atmosphere in what is between the sky and the earth, flying around, going and coming, and return to their graves when the sun emerges, meeting each other in the atmosphere and introducing each other’.
He \textit{asws} said: ‘And for Allah \textit{azwj} there is a fire in the east which He \textit{azwj} created to settle therein the souls of the Infidels, and they are eating from its bitter fruits and are drinking from its boiling water during their night. When the dawn emerges, they break out to the valley in Al-Yemen called Barhout, which is more intense in heat than the fires of the world. Therein they are meeting and recognising each other. When it is the evening, they are returning to the fire. Thus, they would be like that up to the Day of Judgement’.

He (the narrator) said, I said, ‘May Allah \textit{asws} Keep you \textit{asws} well! What is the state of the Monotheist, the acknowledger with the Prophet-\textit{hood of Muhammad} \textit{saww}, from the (general) Muslims, the sinners, who are dying and there is no Imam \textit{asws} for them, nor are they recognising your \textit{asws} Wilayah?’

He \textit{asws} said: ‘As for them, so they would be in their graves, not coming out from these. So the one from them who had righteous deeds for him, and there does not appear from him enmity (towards us \textit{asws}), so a furrow would be grooved out for them to the garden which Allah \textit{azwj} has Created in the west. There would come over to them the breeze from it into his grave up to the Day of Judgement, and he would meet Allah \textit{azwj}, and He \textit{azwj} would reckon him by his good deeds and his evil deeds.

Either they would go to the Paradise or they would go to the Fire, as they would be pausing for the Command of Allah \textit{azwj}. And similar to that will Allah \textit{azwj} deal with the weak ones (of understanding), and the foolish, and the children, and the children of the Muslims who did not reach the puberty.

As for the Hostile ones (\textit{Nasibis}) from the people of the Qiblah (general Muslims), a furrow would be grooved for them to the fire which Allah \textit{azwj} has Created in the east. There would
come over to them, from it, the flames, and the sparks, and the smoke, and bursts of boiling water, up to the Day of Judgement.

Then their destination would be to the boiling water, then into the Fire to be heated up. Then it would be said to them: ‘Wherever you were you were calling from besides Allahazwj. Where is your imam whom you were taking to besides the Imamasws whom Allahazwj Made to be for the people as an Imamasws’.

459

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

‘From Abu Abdullahasws having said: ‘From the back of Yemen, there is a valley called ‘Valley of Barhout’. None cross that valley except for the black snakes, and the owls from the birds. In that valley there is a well called ‘Balhout’, where the souls of the Polytheists come to feed and be quenched from the water of pus’.’

460

My father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘A man came to the Prophetasws and he said, ‘O Rasool-Allahasws! I saw a great matter!’ Heasws said: ‘And what did you see?’ He said, ‘He had a patient and wanted to cure him by the well water at Al-Ahqaf in order to cure him in Barhout. He said, ‘So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, ‘O you! Quench me, or else I would die this very moment!’

459 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 9 H 14
460 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 9 H 15
So I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. So when I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, ‘Thirst! Thirst! O you, quench me, or else I would die this very moment!’ But, it was captured from me and cast towards the sun, to the extent that it happened for a third time. So, I stood up and pulled my canteen and did not quench him’.

وقال رسول الله صلى الله عليه وسلم: ذاك قابيل بن آدم قتل أخاه، وهو قوله عزوجل: "والذين يدعون من دونه لا يستجيبون لهم بشئ إلا كباس كفيه إلى الماء ليبلغ فاه وما هو بالباغ وما دعاء الكافرين إلا في ضلال ‘[13:14]' ।

So Rasool-Allah saww said: ‘That is Qabeel la son of Adam as who killed his la brother as. And these are the Words of the Mighty and Majestic: and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it’s like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14]’ ।

Muhammad Bin Al Husayn, from Al Bazanty, from Abdul Kareem, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘A Bedouin came to Abu Ja’far asws and he asws said: ‘Where are you from, O Bedouin?’ He said, ‘From Al Ahqaf, Ahqaf of Aad’. He asws said: ‘Did you see therein a dark valley in which are the vermins and the owls, and its depth cannot be seen? And do you know what that valley is?’ He said, ‘No, by Allah azwj, I do not know’. He asws said: ‘That is Barhout wherein is the soul of every Kafir’. 462

18 - كتاب يزيد النسري: عن أبي عبد الله صلى الله عليه وسلم قال: سمعته يقول: إذا كان يوم الجمعة أو يوم عيد، أمر الله رضوان خازن الجنة أن ينادي في أرواح المؤمنين، وهم في عرصات الجنة: إن اللهد قد أذن لكم الجنة بالزيارة إلى أهاليكم وأحببكم من أهل الدنيا.

The book of Zayd Al Nasry –

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Whenever it is the day of Friday and the two days of the Eids, Allah azwj Commands Rizwan, keeper of the Gardens to call out among the souls of the Momineen, and they would be in the plains of the Gardens: ‘Allah azwj has Permitted for you the Friday for the visitation to your families and your loved ones from the people of the world!’

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461 BiharAl Anwar – V 6, The book of Justice, S 2, Ch 9 H 16
462 BiharAl Anwar – V 6, The book of Justice, S 2, Ch 9 H 17
Then Allahazwj Commands Rizwan to go to every soul with a she-camel from the she-camels of the Paradise, upon it being a dome of green aquamarine, its covering being of yellow shiny rubies. Upon the she-camel being intew-woven fabrics of the Paradise and its brocades. So, they ride the she-camel, upon them being garments of the Paradise, crowned with crowns of shiny gems, illuminating like the illumination of the shining star in the atmosphere of the sky, being near to the beholder not from afar, and they gather in the plains.

Then Allahazwj Commands Jibraeelas from the inhabitants of the skies that they welcome them. So, the Angels of every sky welcome them, and the Angels of each sky escort them to the other sky and descend them at the valley of peace, and it is a house at the back of Al-Kufa. Then they disperse in the towns and the cities until they visit their families, those who used to be with them in the house of the world, and with them are Angels turning their faces away from what they would be disliking the looking towards what they would be loving to look at.

And they visit the graves of the bodies until when the people pray Salat and the people of the world go away to their houses from their praying places, Jibraeelas calls out with the departure to the rooms of the Gardens, so they depart’.

He (the narrator) said: ‘The man cried in the gathering, and he said, ‘May I be sacrificed for yourasws! This is for the Momin, so what is the state of the Kafir?’

Abu Abdullahasws said: ‘Accursed bodies beneath the ground in spots of the Fire, and wicked souls dwelling in the valley of Barhout, from a sulphuric well in wicked places, the Accursed. That panic and the horrors are delivered to the Accursed wicked bodies beneath the ground in spots of the Fire.'
فهي منزلة النائم إذا رأى الاهوال، فلا تزال تلك الابدان فزعة زععة، وتلك الارواح معذبة بأنواع العذاب في أنواع المركبات المسخوطات الملعونات المصفوفات مسجونات فيها لا ترى روحا ولا راحة إلى مبعث قائمنا،

These are at the status of the sleeping one when he sees the nightmare, so that body does not cease to panic and be scared, and those souls are Punished by a variety of the Punishments in a variety of the harsh places, the Accursed arrays, prisons, where they neither see any breeze nor rest, until the Sending of our asws Qaim asws.

فبحشرها الله من تلك المركبات فترد في الابدان، وذلك عند النشرات فتضرب أعناقهم، ثم تصير إلى النار أبد الأبدين ودهر الداهرين.

Then, Allah azwj would Resurrect these from those places and return them into their bodies, and that would be during the Publicing (of the deeds), so their necks would be struck, then they would go to the Fire, for ever and every, and eons and eons". 463

463 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 18
CHAPTER 10 – WHAT CATCHES UP WITH THE MAN FROM THE RECOMPENSE AFTER HIS DEATH

1 – ل: أبي، عن الحميري، عن ابن عيسى، عن الحليبي، عن أبي عبد الله عليه السلام قال: ليس يتبع الرجل بعد موته من الاجر إلا ثلاث خصال: صدقة أجراها في حياته فهي تجرى بعد موته إلى يوم القيامة، صدقة موقوفة لا تورث، أو سنة هدى سنها وكان يعمل بها من بعده غيره، أو ولد صالح يستغفر له.

From Al Humeyri, from Ibn Isa, from Ibn Mahboub, Ibn Raib,

‘From Abu Abdullah asws having said: ‘There isn’t anything from the Recompense which would follow the man after his death, except for three characteristics – A charity he caused to flow during his lifetime, so it still flows after his death up to the Day of Judgment; and a stopped charity, not being inherited; or a mannerism of guidance he adopted, and he used to act with it and other acted with it from after him; or a righteous child seeking Forgiveness for him’.

2 – ل: أبي، عن سعد، عن اليقطيني، عن محمد بن شعيب، عن الهيثم، عن أبي كهمش، عن أبي عبد الله عليه السلام قال:

My father, from Sa’ad, from Al Yaqteeny, from Muhammad Bin Shuayb, from Al Haysam, from Abu Kahmash,

‘From Abu Abdullah asws having said: ‘There are six characteristics the Momin benefits with from after his death – A righteous child seeking Forgiveness for him, and a Parchment (Quran) he used to read, and a well he had dug, and a plant he had planted, and a charity of water he had caused to flow, and a good mannerism taken with after him’.

3 – ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن عيسى، عن يونس، عن السري بن عيسى، عن عبد الخالق بن عبد ربه قال: قال أبو عبد الله عليه السلام: خير ما يخلفه الرجل بعده ثلاثة: ولد بار يستغفر له، وسنة خير يقتدى به فيها، وصدقة ماء.

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Yunus, from Al Sary Bin Isa, from Abdul Khaliq Bin Abd Rabbih who said,

‘Abu Abdullah asws said: ‘The best of what the man can leave behind after him are three – a righteous child seeking Forgiveness for him, and a good mannerism he is followed in’.

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464 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 1
465 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 2
466 BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 3
‘From Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘There is no Recompense following the man after his death except for three characteristics – A charity he caused to flow during his lifetime, so it keeps flowing after his death, and a mannerism of guidance he adopted, so it keeps getting acted with after his death, and a righteous child seeking Forgiveness for him’.

My father, from Aban Bin Usman, from Muawiya Bin Amar who said,

‘I said to Abu Abdullah asws, ‘Which thing adheres to the man after his death?’ He asws said: ‘The Hajj adheres to him, and the charity adheres to him, and the Fasts adhere to him’.

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467 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 10 H 4
468 Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 10 H 5
CHAPTER 1 – CONDITIONS OF THE HOUR, AND STORY OF YAJOUJ AND MAJOUJ

The Verses – (Surah) Al Anaam: *Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. Say, ‘Await, (for) we are awaiting (too)’* [6:158]

*الآيات، الانعام 6 " هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينقع نفسا إيمانا لم تكن آمنت من قبل أو كسبت في إيمانها خيرا قل انتظروا إنا منتظرون* [6:158]

*الكهف 18 " حتى إذا بلغ بين السدين وجد من دونهما قوما لا يكادون يفقهون قواء*

Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93]

* قالوا يا ذا القرنين إن يأجوج ومأجوج مفسدون في الارض فهل نجعل لك خرجا على أن تجعل بيننا وبينهم سدا*

They said, ‘O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?’ [18:94]

* قال ما مكني فيه ربي خير فأعينوني بقوة أجعل بيننا وبينهم سدا*

He said, ‘What my Lord has Enabled me in it is better, but assist me with a workforce, I shall make a fortified barrier to be between you and them’ [18:95]

* أي إلهي زينالهديد حتى إذا ساوا بين الصفديين قال انفخوا حتى إذا جعله نارا قال أتوني افرغ عليه قطرا*
Bring me blocks of iron!' Until when he had erected between the two cliffs, he said: ‘Blow!’ Until when He made it a fire, he said: ‘Bring me molten copper to pour upon it!’ [18:96]

So, they were neither able to scale it nor were they able to make a hole in it [18:97]

He said: ‘This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:98]

And We will Forsake some of them on that Day surging among others, and We shall Blow in the Trumpet, so We will Gather them altogether [18:99]

(Surah) Al Anbiya: Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]

And the Promise of the Truth shall draw closer, and then it make their eyes stare, those who are committing Kufr, ‘O woe be unto us! We have been in heedlessness from this. But, we were unjust!’ [21:97]

And He azwj Said: But if you turn back, then say: ‘I proclaim to you upon an equal footing, and if I knew whether it is near or afar, what you are Threatened with [21:109]

(Surah) Al Naml: And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]

(Surah) Al Zukhruf: And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61]
(Surah) Al Dukhan: *So watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11] Our Lord! Remove the Punishment from us, we are Momineen!' [44:12]*

How can there be the Zikr for them and a clarifying Rasool had already come to them [44:13] Then they turned away from him and said, ‘One taught (by others), a madman’ [44:14]

* إن كنا كشفوا العذاب قليلا إنكم عائدون * يوم نبطش البطشة الكبرى إنا منتقمون 11 - 16.

We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15] On the Day when We will Seize (them) with a mighty Seizure, We will be Taking Revenge [44:16]

(Surah) Muhammadsaww: *So, are they only awaiting the Hour that would come to them suddenly? It’s indications have already come, so how would it be for them when their Zikr comes to them? [47:18]*

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Abdullah Bin Hamad, from Muhammad Bin Ahmad Bin Amro, from Tameem Bin Bahloul, from Wakie, from Sufran Al Sowry, from Furat Al Qazaz, from Huzeyfa Ib Aseyd who said,

‘Rasool-Allahsaww emerged unto us from a room of hissaww – and we were mentioning the Hour – so hesaww said: ‘The Hour will not be Established until ten signs occur – The smoke, and the emergence of the sun from its west, and the walker of the earth, and Yajouj and Majouj, and three collapses – a collapse in the east, and a collapse in the west, and a collapse in the Arabian island (peninsula), and a fire burning from a well of Aden ushering the people to the (Plains of) Resurrection descending with them when they descend and turning with them when they turn back’.*

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^469 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 1
'I heard the Prophet saww saying: ‘There are ten signs in front of the Hour, five in the east and five in the west’. Then he saww mentioned the Walker, and the smoke, and the emergence of the sun from its west, and Isa as Bin Maryam as, and Yajouj and Majouj and that they would be overcome and drowned in the ocean, and did not mention the complete (ten) signs’. 470

We were seated in Al-Medina in the shadow of a wall, and Rasool-Allah saww was in a room and he saww emerged unto us and he saww said: ‘In which (discussion) are you?’ We said, ‘We are discussing’. He saww said: ‘About what?’ We said, ‘About the Hour’.

He saww said: ‘You will not be seeing the Hour until you see ten signs before it – Emergence of the sun from its west, and the Dajjal as, and Walker of the earth, and three collapses happening in the earth – a collapse in the east, and a collapse in the west, and a collapse in the Arabian island (Peninsula), and coming of Isa Bin Maryam as, and coming of Yajouj and Majouj, and there would happen to be a fire at the end of times coming out from Yemen from the bottom of the earth, not leaving anyone behind it, ushering the people to the

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470 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 2
(Plains of) Resurrection. Every time they stand, it would stand to them, ushering them to the (Plains of) Resurrection”.

471

Al Hassan Bin Abdullah Bin Saeed Al Askari, from Muhammad Bin Abdullah Al Bazaz, from Ahmad Bin Muhammad Bin Ibrahim Al Attar, from Abu Al Rabie Suleyman Bin Dawood, from Faraj Bin Fazalat, from Yahya Bin Saeed, from Muhammad Bin Al Hanafiyya,

‘From his father asws Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘When my saww community indulge in five characteristics, the afflictions would be released with it’. It was said, ‘O Rasool-Allah saww! And what are these?’

He saww said: ‘When the spoils of war become the rule, and the entrenchments (become) war booty, and the Zakat (considered) as tax, and the man would obey his wife, and be disloyal to his mother, and be righteous with his friend, and be disloyal to his father, and the leader of the people would be their most despicable one, and the people would honour him fearing his evil, and the voices would be raised in the Masjids, and the silk would be worn, and female singers would be taken, and the instruments would be struck (played), and the last of this community would curse the first of it. Then, during that, watch out for three – the red wind, or the collapse, or the morphing’.

Muhammad Bin Al Fazal Bin Muhammad Bin Is’haq Al Mazkar, from Abu Yahya Al Bazaz Al Neyshapouri, from Muhammad Bin Khashnam Al Balkhy, from Quteyba Bin Saeed, from Faraj Bin Fazalah – similar to it.

473

471 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 3

472 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 4

473 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 5

Page 351 of 381
So, are they only awaiting the Hour – meaning the Day of Judgment, that would come to them suddenly? Its indications have already come, [47:18].

My father narrated to me, from Suleyman Bin Muslim Al Khashab, from Abdullah Bin Jareeh Al Makky, from Ata’a Bin Abu Riyah, from Abdullah Bin Abbas who said,

‘We performed Hajj with Rasool-Allahsaww, the farewell Hajj, and he saww grabbed the Door of the Kaabah, then turned towards us with his saww face and said: ‘Shall I saww inform you of the conditions of the Hour?’ – and the lowest of the people in those days was Salman Al-Farsyra, and he ra said: ‘Yes, O Rasool-Allahsaww!’

He saww said: ‘From the conditions of the Day of Judgment are – wasting of the Salat, and pursuing the lustful desires, and the inclining to the whims (wealthy people) and revering the wealth, and selling the Hereafter for the world. During it, the heart of the Momin would melt and his interior would be like the melted salt in the water, from what he would see from the evil, and he would not be able upon changing it’.

 قال سلمان: وإن هذا لكائن يارسول الله ؟ قال: إي والذي نفسي بيده.

Salman ra said, ‘And this would be happening, O Rasool-Allahsaww?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul!’

يا سلمان إن عندها امراء جورة، ووزراء فسقة، وعرفاء ظلمة، وامناء خونة،

O Salmanra! During it, the rich ones would be tyrannical, and the ministers would be mischief-makers, and the spiritualists would be unjust, and the trustees would be betrayers’.

 فقال سلمان: وإن هذا لكائن يارسول الله ؟ قال: إي والذي نفسي بيده.

Salman ra said, ‘And eve this would be happening, O Rasool-Allahsaww?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul!’

يا سلمان إن عندها يكون المنكر معروفا، والمعروف منكرًا، وائتمن الخائن ويخون الامين، ويدصد الكاذب، ويكذب الصادق،

O Salmanra! During it, the evil would be considered good, and the good as evil, and the betrayer would be considered trustworthy and the trustworthy as a betrayer, and the liar would be ratified and the truthful one would be belied’.

 قال سلمان: وإن هذا لكائن يارسول الله ؟ قال: إي والذي نفسي بيده.
Salman⁷ᵃ ra said, ‘And even this would be happening, O Rasool-Allah⁸ᵃʷʷ?’ He⁸ᵃʷʷ saww said: ‘Yes, by the Oneᵃzwj in Whose Hand is my⁸ᵃʷʷ soul!’

O Salman⁷ᵃ! During it the women would be Emirs, and the maids would be consulted, and the children would be seated upon the pulpits, and the lying would be swept aside, and the Zakat as a tax, and the Fey as war booty, and the man would be disloyal to his parent, and he would be righteous with his friend, and the star of the sinner would emerge’.

قال سلمان: وإن هذا لكاتان يارسول الله؟

Salman⁷ᵃ ra said, ‘And even this would happen, O Rasool-Allah⁸ᵃʷʷ?’ He⁸ᵃʷʷ saww said: ‘Yes, by the Oneᵃzwj in Whose Hand is my⁸ᵃʷʷ soul!’

O Salman⁷ᵃ! And during it, the woman would be an associate of her husband in the business, and the rains would become hot, and the anger dignitaries would be a rage, and the poor man would be belittled. During it the markets would be approximated when this one says, ‘I could not sell anything’, and this one says, ‘I could not profit anything’, and you will not see except condemnation of Allahᵃzwj.

قال سلمان: وإنذا لكاتان يارسول الله؟ قال: إي والذي نفسي بيده.

Salman⁷ᵃ ra said, ‘And even this would happen, O Rasool-Allah⁸ᵃʷʷ?’ He⁸ᵃʷʷ saww said: ‘Yes, by the Oneᵃzwj in Whose Hand is my⁸ᵃʷʷ soul!’

O Salman⁷ᵃ! During it a people would follow them, if they speak they would kill them, and if they are silent they would (still) legalise (their killing), preferring their war booty, violating their sanctities, and spilling their blood, and filling their hearts with awe, so you will not see them except as apprehensive, fearful, awed, terrified’.

قال سلمان: وإن هذا لكاتان يارسول الله؟ قال: إي والذي نفسي بيده.
يا سلمان: إن عندها يؤتى بشئ من المشرق وشئ من المغرب يلون امتي فالويل لضعفاء امتي منهم، والويل لهم من الله، لا يرحمون صغيرة، ولا يوقرون كبيرا ولا يتجاوزون عن مسي، أحبسهم خناء، أجهشهم جنة الأدميين (3) وقوفهم قلوب الشياطين;

O Salman! During it, a thing would come from the east, and a thing would come from the west, colouring my saww community (with eastern and western traits), so woe be unto the weak ones of my saww community from them, and the doom would be for them from Allah azwj. They will neither be merciful to the young ones, nor would they be revering the elders, nor overlooking a disadvantageous one. Their information would be fake, their bodies being bodies of human beings, and their hearts would be hearts of the Satans.

قال سلمان: وإن هذا لكاتن يارسول الله ؟ قال: إي والذي نفسي بيده.

Salman said, ‘And even this would happen, O Rasool-Allah?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul.

يا سلمان، وعندها تكتفي الرجال بالرجال، والنساء بالنساء، و يغار على الغلمان كما يغار على الجارية في بيت أهلها، ويشبه الرجال بالنساء، والنساء بالرجال، ويركبن ذوات الفروج السروج فعليهن من امتي لعنة الله،

O Salman! And during it the men would gratiate with the men, and the women with the women, and fall upon the young boys just as they fall upon the young girls in the house of her family, and the men would resemble with the women, and the women with the men, and the ones with the relief (women) would ride the saddles, so Curse of Allah azwj be upon them from my saww community’.

قال سلمان: وإن هذا لكاتن يارسول الله ؟ قال صلى الله عليه وسلم: إي والذي نفسي بيده.

Salman said, ‘And even this would happen, O Rasool-Allah?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul.

وعندها تحلى ذكور امتي بالذهب، ويلبسون الأحرار والديباج، ويتخذون جلود النمور صفافا،

O Salman! During it, the Masjids would be decorated just as the synagogues and the Churches are decorated, and the Parchments (Qurans) would be beautified, and the Minarets would be tall, and the rows would be numerous with the hateful hearts and different tongues’.

قال سلمان: وإن هذا لكاتن يارسول الله ؟ قال صلى الله عليه وسلم: إي والذي نفسي بيده.

Salman said, ‘And even this would happen, O Rasool-Allah?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul.

وعندها تزخرف المساجد كما تزخرف البيع والكنائس، و يحلى المصاحف، وتطول المنارات، وتكثر الصفوف بقلوب متباغضة وألسن مختلفة،

O Salman! During it, the Masjids would be decorated just as the synagogues and the Churches are decorated, and the Parchments (Qurans) would be beautified, and the Minarets would be tall, and the rows would be numerous with the hateful hearts and different tongues’. 
And during it, the males of my community would adorn themselves with the gold, and would be wearing the silk and the brocade, and they would be taking the skins of the tigers as images’.

Salman\(^{\text{ra}}\) said, ‘And even this would happen, O Rasool-Allah\(^{\text{saww}}\)?’ He\(^{\text{saww}}\) said: ‘Yes, by the One\(^{\text{azwj}}\) in Whose Hand is my soul.

O Salman\(^{\text{ra}}\)! And during it, the usury (interest) would appear, and they would be dealing with the sampling and the bribery, and the Religion would be dropped, and the world would be raised (in estimation’).

Salman\(^{\text{ra}}\) said, ‘And even this would happen, O Rasool-Allah\(^{\text{saww}}\)?’ He\(^{\text{saww}}\) said: ‘Yes, by the One\(^{\text{azwj}}\) in Whose Hand is my soul.

O Salman\(^{\text{ra}}\)! And during it the divorces would be numerous, and a legal penalty of Allah\(^{\text{azwj}}\) would not be established, and it will never harm Allah\(^{\text{azwj}}\) of anything’.

Salman\(^{\text{ra}}\) said, ‘And even this would happen, O Rasool-Allah\(^{\text{saww}}\)?’ He\(^{\text{saww}}\) said: ‘Yes, by the One\(^{\text{azwj}}\) in Whose Hand is my soul.

O Salman\(^{\text{ra}}\)! And during it, shows and musical instruments would appear, and the evilest of my community would follow them’.

Salman\(^{\text{ra}}\) said, ‘And even this would happen, O Rasool-Allah\(^{\text{saww}}\)?’ He\(^{\text{saww}}\) said: ‘Yes, by the One\(^{\text{azwj}}\) in Whose Hand is my soul.

O Salman\(^{\text{ra}}\)! And during it, you would see gentlemen following their desires, and they would be dealing with the deceit and the bribery, and they would raise the world, and it would never harm Allah of anything’.
O Salman ra! And during it the rich ones would perform Hajj for the outing, and the middle-class would perform Hajj for the trading, and their poor ones would perform Hajj for the showing off and the fame. During it, people would be learning the Quran for other than Allah azwj, and they would be taking it as flutes (for tones), and people would become understanding it for other than Allah azwj, and the children of adultery would be abundant, and they would be singing with the Quran, and utilising it for the world’.

قال سلمان: وإن هذا لكائن يارسول الله ؟ قال صلى الله عليه واله: إي والذي نفسي بيده.

Salman ra said, ‘And even this would happen, O Rasool-Allah saww?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul.

يا سلمان إذ تنتهك المحارم، واكتسبت المآثم، وسلط الاشرار على الاخير، ويفشو الكذب، وتظهر المجازة، ويفشو الحاجة، ويتباون في اليوس، ويعظون في غير أوان المطر، ويستحسنون الكدية، ويتكونون الأمر بالمعروف والنهي عن المنكر، حتى يكون الامام من الاصل وينظر قراوهم وعبادهم فيما بينهم التلاوم، فاولئك يدعون في ملكوت السماوات: الأرجاس، والأجاس،

O Salman ra! That would be when the sanctities are violated, and the sins are earned, and the evil ones would overcome upon the good ones, and the lies would be widespread, and the obstinacy would appear, and the destitution would be widespread, and they would be boasting regarding the clothing, and it would be raining during other than the season for the rains, and they would be preferring the female singers and the instrumentalists, and they would be denying the enjoining of the good and the forbidding from the evil, to the extent that during that time the Momin would be the most humiliated of the community, and their reciters and their worshippers would appear among the blamers, so those would be called in the kingdoms of the skies as the unclean one, the filthy ones’.

قال سلمان: وإن هذا لكائن يارسول الله ؟ قال صلى الله عليه واله، إي والذي نفسي بيده.

Salman ra said, ‘And even this would happen, O Rasool-Allah saww?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul.

يا سلمان فِي هذَا لِكَانِ يَا رَسُولُ اللَّهِ، إِيَّ الَّذِي نُفْسِي بِيَدِهِ.

O Salman ra! During it, the rich one would not fear except the poverty, to the extent that the beggar would go around between the two Fridays and will not find anyone to place anything in his hand’.

قال سلمان: وإن هذا لكائن يارسول الله ؟ قال صلى الله عليه واله، إي والذي نفسي بيده.

Salman ra said, ‘And even this would happen, O Rasool-Allah saww?’ He saww said: ‘Yes, by the One azwj in Whose Hand is my saww soul.
O Salman! During it, the Ruweybazah would speak’. He asws said, ‘And what is the Ruweybazah, O Rasool-Allah saww, may my ra father and my ra mother be (sacrificed) for you saww? He asww said: ‘He would speak regarding the public matters, one who did not happen to speak, and it would not be long except a little, until the earth would be roaring with a road, so no people would think except that it has roared in their area.

They would be remaining (like that) for as long as Allah azwj so Desires, then they would be joking in their places, so the earth would be throwing them out to them the precious of its liver’ – He (the narrator) said, ‘Gold and silver’ – then he saww gestured by his saww hand to the two sleeves and he asww said: ‘Like this, but on that day neither gold nor silver would be of benefit. This is the meaning of His asww Words: It’s indications have already come, [47:18]’.

And Abu Khusayma said, from Muhammad Bin Ali, ‘From his grandfather asws Al asws Bin Abu Talib asws, from the Prophet asww having said: ‘When they (my asww community) make’ – and one of them (reporters) said, he asww said: ‘When may my community do fifteen characteristics, the afflictions would be released with it – when in their presence the world becomes most important’ – and one of them (reporters) said, (he asww said): ‘When the wealth becomes most important among them, and the betrayal as
booty, and the Zakat as a tax, and the man obeys his wife, and is dis loyal to his mother, and is righteous with his friend, and is dis loyal to his father;

And the voices are raised in the Masjids, and the man is honour out of fear of his evil, and the leader of the people would be their most despicable of them, and the silk is worn, and the wine is drunk, and the female singers are taken, and the musical instruments are beaten, and the last of this community curses its first, then watch out when they do that, for three – a red wind, and a collapse, and a morphing’. 475

Ibn Al Salt, from Bin Aqada, from Al Qasim Bin Jafar well known as Ibn Al Shamy, from Abad Bin ahmad al Qazwiny, from his uncle, from his father, from Jabir, from Al Shaby, from Abu Qafie, from Huzayfa Bin Al Yaman,

‘From the Prophet saww about the people of Yajouj and Majouj, he saww said: ‘The people who are persistently digging with their shovels at the enclosure (barrier). So when it is the night, they say, ‘Tomorrow we shall be free from it’. But when the morning comes, it turns out to be stronger than what it was the day before, until (such time as) a man from among them would profess to Al-Islam where Allah azwj Intends His azwj Command to reach him. So the Momin would be saying, ‘Tomorrow I shall open it, if Allah azwj so Desires it’. They would come to it and Allah azwj would Open it.

فوالذي نفسي بيده ليمرن الرجل منهم على شاطئ الوادي الذي بكوفان وقد شربوه حتى نزحوه فيقول: والله لقد رأيت هذا الوادي مرة وإن الماء ليجري في أرضه، قبل: يارسول الله ومنى هذا؟ قال: حين لا يبقى من الدنيا إلا مثل صبابة الاناء.

By the One in Whose Hand is my saww soul, the man from among them would pass by the valley on the shores at Kowfan, and would drink from it until he drains it. So, he would be saying, ‘By Allah azwj! I have seen this valley once, and the water was flowing in its ground’. It was said, ‘O Rasool-Allah saww! And when will this be?’ He saww said: ‘When there would not remain in the world the like of leftovers in a container’. 476

ع: في خبر عبد الله بن سلام أنه سأل النبي صلى الله عليه وآله عن أول أشراط الساعة، فقال: نار تجحر الناس من المشرق إلى المغرب.

475 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 7
476 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 8
In a Hadeeth of Abdullah Bin Salam,

‘He asked the Prophet saww about the first of the conditions of the Hour, and he saww said: ‘A fire ushering the people from the east to the west’’.  

Al Talaqany, from Al Jaloudy, from Ibrahim Bin Fahad, from Muhammad Bin Aqabah, from Husayn Bin Hassan, from Ismail Bin Umar, from Umar Bin Musa al Wajihy, from Al Minhal Bin Umar, from Abdullah Bin Al Haris who said,

‘I said to Ali asws, ‘O Amir Al-Momineen asws! Inform me with what would he happening from the occurrences after your Asws Qaim asws?’

477

قال: يا ابن الحارث ذلك شئ ذكره موكول إليه، وإن رسول الله صلى الله عليه واله عهد إلي أن لا اخبر به إلا الحسن والحسين.

He as said: ‘O son of Haris! That is something, the mentioning of it is assigned to it, and that Rasool-Allah asw pacted to me that I asws should not inform anyone with it except Al-Hassan asws and Al-Husayn asws.

By the chain going up to Al Sadouq, by his chain from Ibni Sinan,

‘From Al-Sadiq asws having said: ‘Isa as said to Jibraeel as: ‘When would the Hour be Established?’ Jibraeel as shuddered with such a shuddering, there was faintness upon him from it. When he as came around, he as said: ‘O Spirit of Allah azwj! The questioned one is not more knowing than the questioner, and for Him azwj are the ones in the skies and the earth. It will not come upon you all except suddenly’’.  

12 - shielding from the sun, from the wind, from the bad news, from the bad news, from the bad news, from the bad news, from the bad news.

From Mas’adah Bin Sadawah,
‘From Ja‘far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: ‘Amir Al-Momineen asws said: ‘Very soon the people, the deeds would be termination with them, and the door of the repentance would be closed unto them, so a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]’.

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja‘far asws and Abu Abdullah asws regarding the Words of the Exalted: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman [6:158]. He asws said: ‘Emergence of the sun from the west, and coming out of the Walker, and the smoke, and the man would happen to be adamant and would not be doing a deed of the Eman, then the Signs would come, therefore its Eman would not benefit him’.

From Amro Bin Shimr,

‘From one of the two (5th or 6th Imam asws) regarding His aszw Words: or earned goodness during its Eman [6:158]. He asws said: ‘The Momin, the disobedience intervenes between him and his Eman, his sins would be a lot and his good deeds few, so he has not earned goodness during his Eman’.

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

‘From Abu Abdullah asws having said: ‘The Prophet asaww said: ‘From the conditions of the Hour is that the paralysis and the sudden death would be widesprea”

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480 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 12
481 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 13
482 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 14
483 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 15
ولن تضيع الحرب أوزارها حتى تطلع الشمس من مغربها، فإذا طلعت الشمس من مغربها أمن الناس كلهم في ذلك اليوم، فيومدنا لا ينفع نفسا إيمانا لم تكن آمنت من قبل أو كسبت في إيمانها خيرا.

Ali, from his father and Al Qasany both together, from Al Isfahany, from Al Minqary, from Fazeyl Bin Ayaz,

‘From Abu Abdullaahasws having said: ‘Allahazwj Sent Muhammadasws with five swords, three of these were brandished (waved), so they would not be sheathed until the wars come to an end, and the wars will never come to an end until the sun emerges from its west. When the sun emerges from its west, the people would be in safety, all of them, during that day. So, in those days a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]’.

My father, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’farasws regarding Hisazwj Words: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]. Heasws said: ‘It was Revealed as: “Or gained goodness during its Eman”.

He (the narrator) said, ‘Await, (for) we are awaiting (too) [6:158]. Heasws said: ‘When the sun emerges from its west, so everyone who believes during that day, its Eman would not benefit it’.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Fazal, from Abi Al Haseyn who said,

‘I heard Abu Abdullaahasws saying: ‘Rasool-Allahsaww was asked about the Hour, so heasw said: ‘During (people) having belief in the stars (astrology), and belying the Pre-determination”.

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484 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 16
485 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 17
486 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 18
Al Talaqany, from Al Jaloudy, from Muhammad Bin Atiyah, from Abdullah Bin Umar Bin Saeed, from Hisham Bin Ja’far Bin Hamad, from Abdullah Bin Suleyman, and he was a reciter of the Books, he said,

'I read in one of the Books of Allahazwj that Zulqarnayn’ – and he related a long story regarding Zulqarnayn and his word, and the blocking upon Yajouj and Majouj, until he said – 'Yajouj and Majouj are digging it every year, and that they are roaming in their cities until when they fall into that landfill, it withholds them. So, they return and roam about in their cities. And they will not cease to do like that until the Hour approaches, and its indications come. So, when its indications come, and it is the rising of Al Qaimasws, Allahazwj would Open it for them, and these are the Words of the Mighty and Majestic: Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]' .  

Regarding the Words of the Exalted: And they are asking you about Zulqarnain. [18:83], regarding an explanation of the working of the barrier, from Abu Abdullahasws having said: ‘There is a barrier between Yajouj and Majouj, and the coming out. Then Zulqarnayn said: This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:97]' .

Heasws said: ‘When it would be (before) the Day of Judgment, the barrier would be demolished, and Yajouj and Majouj would come out to the world and consume the people’ – and the crux of the Hadeeth until heasws said: ‘When Rasool-Allahaswew informed Quraysh about what had asked, they said, ‘There has remained one question. Inform us, when would the Hour be Established?’

فأنزل الله سبحانه: "يسألونك عن الساعة أيان مرسيها قل إنما علمها عند ربي " إلى قوله تعالى: " ولكن أكثر الناس لا يعلمون " .
So, Allah\textsuperscript{azwj} Glorious Revealed: \textit{They are asking you about the Hour, ‘When would it transpire?’} Say: \textit{‘But rather, its knowledge is with my Lord – up to His\textsuperscript{azwj} Words - but most of the people, they are not knowing [7:187]’}.\textsuperscript{489}

`: علی بن أحمد، عن الاسدي، عن سهل، عن عبد العظيم الحسني قال: سمع علي بن محمد العسكري عليه السلام

pitch: عاش نوح ألفين وخمسمائة سنة، وكان يوما في السفينة نائما فهبت ريح فكشفت عورته فضحك حام ويافث فرجمه سام عليه السلام وغداه عن الضحك، وكان كلما غطى سام شيئا تكشفه الريح شفق حام ويافث، فانتبه نوح عليه السلام فرأهم

وهم يضحكون فقال: ما هذا؟

Ali Bin Ahmad, from Al Sady, from Sahl, from Abdul Azeem Al Husna who said,

‘I heard Ali\textsuperscript{asws} Bin Muhammad Al-Askari\textsuperscript{asws} saying: ‘Noah\textsuperscript{as} lived for two thousand five hundred years. One day he\textsuperscript{as} was asleep in the ship and a wind descended and uncovered his nakedness. So, Haam and Yafis laughed, and Saam\textsuperscript{as} rebuked them and forbade them from the laughing. And it was so that every time Saam\textsuperscript{as} covered something the wind would uncover, Haam and Yafis would expose it. Noah\textsuperscript{as} woke up and saw them laughing, and he\textsuperscript{as} said: ‘What is this?’

فأخبره سام بما كان فوقع نوح عليه السلام يده إلى السماء يدعو ويقول: اللهم غير ماء صلب حام حتى لا يولد له إلا السود، اللهم غير ماء صلب يافث،

So, Saam\textsuperscript{as} informed him\textsuperscript{as} of what had happened, and Noah\textsuperscript{as} raised his\textsuperscript{as} hands towards the sky supplicating, and he\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! Alter the water of the ribs of Haam until there is not born for him except the black ones! O Allah\textsuperscript{azwj}, Alter the water of the ribs of Yafis!’

فغير الله ماء صلبهما فجميع السودان حيث كانوا من حام، وجميع الترك والصقليّة (2) ويأجوج ومأجوج والصين من يافث حيث كانوا، وجميع البيض سواهم من سام.

So, Allah\textsuperscript{azwj} Altered the water of their ribs, and therefore the entirety of the black people, wherever they may be, are from Haam, and the entirety of the Turks and the Saqaliba (towards Europe), and Yajouj and Majouj, and China, are from Yafis, wherever they may be, and the entirety of the white ones besides them are from Saam\textsuperscript{as}.\textsuperscript{490}

: الحسين بن محمد، عن أحمد بن محمد بن عبد الله، عن العباس بن العلاء، عن مجاهد، عن ابن عباس قال: سئل أم المؤمنين عليه السلام عن الخلق فقال: خلق الله ألفا وملأ سماوتين في البحر، وألفا وملأ سماوتين في البر، وأجساد بنين آدم سبعون حسنة، والناس ولد آدم ما خلا يأجوج ومأجوج.

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al Abbas Bin Al A’ala, from Mujahid, from Ibn Abbas who said,

\textsuperscript{489} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 21

\textsuperscript{490} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 22
‘Amir Al-Momineen asws was asked about the creatures. He asws said: ‘Allah azwj Created two thousand and two hundred creatures in the land, and two thousand and two hundred creatures in the sea, and seventy species of the human beings, and the people are the children of Adam as apart from Yajouj and Majouj’. 491

The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa asws Bin Ja’fa asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘The epochs are four – I am in its superior epoch, then the second, then the third. So, when it will be the fourth, the men would be with the men, and(90,916),(905,916)

And by this chain –

‘Rasool-Allah saww said: ‘The wealth will not increase except in abundance, nor will the people increase except in miserliness, nor will the Hour be Established except upon the evilest of the people’. 493

And by this chain,

He asws said: ‘Rasool-Allah saww said: ‘My saww Sending and the Hour are like these two’ – and he saww by his as two fingers – the index and the middle – then said: ‘By the One azwj Who Send me saww by His azwj Hands, I saww find the Hour to be between my saww shoulders’. 494

And by this chain,

491 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 23
492 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 24
493 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 25
494 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 26
‘He asws said: ‘Rasool-Allah saww said: ‘My saww Sending and the Hour are like two horses pledge
together. One preceded its counterpart by His saww Permission, if the Hour had preceded me saww to you all’’. 495

And by this chain,

‘He asws said: ‘Rasool-Allah saww said: ‘The Hour will not be Established until the immoral one
leaps up, and the equitable one is frustrated, and the jester/shameless one is drawn closer,
and the worship would become prolonged upon the people, and the charity would become
(like) a tax, and the entrustment as a booty, and the Salat as a favour’. 496

And by this chain,

‘He asws said: ‘Rasool-Allah saww said: ‘When my saww community would be moderate in its
weights, and its measures, and be circumcised, and they preserve their responsibilities, and
seek the Hereafter, then, during that, they would purify themselves and there would be
devout ones from them’’. 497

And by this chain,

‘He asws said: ‘Rasool-Allah saww said: ‘The Hour will not be Established until the shame has
gone from the children and the women, and until the camels are eaten just as the
vegetables are eaten’’. 498

And by this chain,

‘He asws said: ‘Rasool-Allah saww said: ‘When then time approaches, the death will select the best of my saww
community just as one of you selects the best of the dates from the plate’’. 499

495 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 27
496 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 28
497 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 29
498 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 1 H 30
‘Amir Al-Momineen\textsuperscript{a} said: ‘There would come a time upon you, Islam would be sufficed (no more needed) during it just as a (full) container suffices with whatever is in it’\textsuperscript{500}.

\footnotesize{\textsuperscript{499} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 31
\textsuperscript{500} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 32}
CHAPTER 2 – BLOWING OF THE TRUMPET, AND
ANNIHILATION OF THE WORLD, AND THAT EVERY SELF
SHALL BE TASTING DEATH

The Verses – (Surah) Aal-e-Imran: *Every self shall taste the death [3:185]*

(Surah) Asra’a: *And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. That was in the Veiled Book [17:58]*

(Surah) Al Kahf: *And We will Forsake some of them on that Day surging among others, and We shall Blow in the Trumpet, so We will Gather them altogether [18:99]*

(Surah) Ta Ha: *On the Day it would be blown into the Trumpet, and We will Gather the criminals on that day as blind [20:102]*

And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34]

Every self shall taste the death, and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]

*كل نفس ذائقة الموت ونبلوكم بالشر والخير فتنة وإلينا ترجعون 35.*

المؤمنون "ثم إنكم بعد ذلك لميتنون 15."

Then after that you will be dying [23:15]

"وقال تعالى " : فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتسائلون 101."
And the Exalted Said: *So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other*[23:101]

(Surah) Al Naml: *And the Day it would be Blown into the Trumpet, so they will (all) panic, ones in the skies and ones in the earth, except one Allah so Desires, and all shall come to Him abased*[27:87]

*And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud, being the Handiwork of Allah Who has Made everything thoroughly; surely, He is Aware of what you are doing*[27:88]

(Surah) Al Ankabout: *Every soul shall taste the death, then to Us, you will be returning*[29:57]

*And they are saying, ‘When will this threat come to pass, if you were truthful?’*[36:48]

*They are not waiting except for one scream, which will seize them while they are disputing with each other*[36:49]

*So, they will neither be able to bequeath nor return to their families*[36:50]

*And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord*[36:51]

*They would be saying, ‘O woe be unto us! Who Resurrected us from our sleeping-places?’ (The Angels would say): ‘This is what the Beneficent Promised, and the Rasools spoke the truth’*[36:52]
إن كانت إلا صيحة واحدة فإذا هم جميع لدينا محضرون

*It would not be except for a single scream, so they would all be presented in front of Us [36:53]*

فاليوم لا تظلم نفس شيئا ولا تحزون إلا ما كنتم تعملون 48 - 54.

*So, on the Day, neither a soul be wronged of anything nor would you be Recompensed except for what you had been doing [36:54]*

ص 38 " وما ينظر هؤلاء إلا صيحة واحدة ما لها من فواق 15.

(Surah) Suad: *And they did not wait except for one scream, there being no delay in it [38:15]*

الأمر: " 39 " إنك ميت وإنهم ميتون * ثم إنكم يوم القيامة عند ريكم تستسلمون 30 - 31

(Surah) Al Zumar: *You shall pass away and they would be dying [39:30] Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31]*

" وقال تعالى " وما قدروا الله حق قدره والارض جميعا قبضته يوم القيامة والسموات مطويات بيمينه سبحانه و تعالى بما يشركون * 

And the Exalted Said: *And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]*

ونفخ في الصورق عمق من في السماوات ومن في الأرض إلا من شاء الله ثم نفخ فيه اخرى فإذا هؤلاء هم قيام ينظرون *

And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68]

*وأشرفت الارض بنور رمز ووضع الكتاب وجيء بالنبيين والشهداء وقضى بينهم بالحق وهم لا يظلمون *

And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69]

ووفيت كل نفس ما عملت وهو أعلم بما يفعلون 67 - 70.

*And every soul shall be Fulfilled for what it had done, and He is more Knowing with what they are doing [39:70]*
And is shall be blown into the Trumpet; that is the Promised Day [50:20]

And every soul will come, with it would be an usher and a witness [50:21]

You had been in heedlessness from this, then We Removed your veil from you, so today your vision is sharp [50:22]

And Said: And listen intently on the Day when the Caller will Call out from a near place [50:41]

A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]

Surely We Cause to live and We Cause to die, and to Us if the destination [50:43]

A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]

Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]

So, when it is resonated in the organ [74:8] Then that, on that Day, it would be a difficult Day [74:9] Upon the Kafirs, it would not be easy [74:10].
1. Hisazwj Words: *And they are saying, ‘When will this threat come to pass, if you were truthful?’ [36:48] – up to Hisazwj Words: *disputing with each other [36:49]*, he said, ‘That is at the end of the times. A scream would be screamed while they would be in their markets, disputing, and they would be dying, all of them, in their places, not one of them (being able to) return to their houses, nor bequeath with a bequest, and these are Hisazwj Words: *So, they will neither be able to bequeath nor return to their families [36:50].*

Ali Bin Ibrahim said, ‘Then Heazwj Mentioned the second Blowing, so Heazwj Said: *It would not be except for a single scream, so they would all be presented in front of Us [36:53]*’.

(P.s. – This is not a Hadeeth)

2. And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68]

It has been narrated to me by my father, from Al Hassan Bin Mahboub, from Muhammad Bin Al Numan al Ahowl, from Salam Bin Al Mustaneer, from Subeyr Bin Abu Fakhta,

‘From Aliasws Bin Al Husaynasws, the (the narrator) said, ‘Aliasws Bin Al-Husaynasws was asked about the two Blowings (into the Trumpet), how much (time would elapse) between the two?’ Heasws said: ‘Whatever Allahazwj so Desires it to be’.

So it was said to him, ‘Inform me, O sonasws of Rasool-Allahazwj! How would the Trumpet be Blown into?’

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501 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 1
He\textsuperscript{asws} said: ‘As for the first Blowing, Allah\textsuperscript{azwj} would Command (the Angel) Israfeel\textsuperscript{as}, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So, when the Angels see Israfeel\textsuperscript{as} to have descended upon the earth, and with him is the Trumpet, they would say: ‘Allah\textsuperscript{azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky!’

He\textsuperscript{asws} said: ‘Israfeel\textsuperscript{as} would descend by the yard of Bayt Al-Maqd\textsubscript{i}s and face towards the Kabah. So, when the people of the earth see him, they would say, ‘Allah\textsuperscript{azwj} has Given Permission for death to be for the people of the earth’. So, he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel\textsuperscript{as}.

He\textsuperscript{asws} said: ‘Then Allah\textsuperscript{azwj} would be Saying to Israfeel\textsuperscript{as}: “O Israfeel\textsuperscript{as}! Die!” So Israfeel\textsuperscript{as} would die. Then (everything) would be remaining in that (situation) for as long as Allah\textsuperscript{azwj} so Desires it to. Then Allah\textsuperscript{azwj} would Command the skies, so these would shake. And He\textsuperscript{azwj} would Command the mountains, so these would disintegrate, and these are the Words of the Exalted: \textit{On the Day they sky will shake with a violent shaking [52:9] And the mountains will move with a (severe) movement [52:10]} - meaning, flattened.

And: \textit{On the Day the earth would be changed to another earth [14:48]} - meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He\textsuperscript{azwj} would Restore the Throne upon the water just as it was the first time around, separate, by His\textsuperscript{azwj} Magnificence and His\textsuperscript{azwj} Power’.
He\textsuperscript{asws} said: ‘When that happens, the Compeller, Majestic is His\textsuperscript{azwj} Majesty would Call out by a Loud Voice from His\textsuperscript{azwj} Front which would be heard in the corners of the skies and the firmaments: “For whom is the Kingdom today? [40:16]. But no one would answer Him\textsuperscript{azwj}.

So, during that, the Compeller, Mighty and Majestic would Answer Himself\textsuperscript{azwj}: For Allah, the One, the Subduer!” [40:16]. And I\textsuperscript{azwj} Subdued all the creatures and CAUSED them to die. I\textsuperscript{azwj} am Allah\textsuperscript{azwj}. There is no god except to Me\textsuperscript{azwj} Alone. There is no associate for Me\textsuperscript{azwj} nor a Vizier, and I\textsuperscript{azwj} Created My\textsuperscript{azwj} creation by My\textsuperscript{azwj} Hands, and I\textsuperscript{azwj} caused them to die by My\textsuperscript{azwj} Desire (Mashi‘at), and I\textsuperscript{azwj} shall Revive them by My\textsuperscript{azwj} Power’.

He\textsuperscript{asws} said: ‘Then the Compeller\textsuperscript{azwj} would Blow in the Trumpet, and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning’.

He (the narrator) said, ‘And I saw Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} crying as a result of that, with an intense crying’.\textsuperscript{502}

\textsuperscript{502} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 2
Then He would Deaden the inhabitants of the sky of the world, then Wait like what it took Him to Create the creation, and like what it took Him to Deaden the inhabitants of the earth and the inhabitants of the sky of the world, and a multiple of that.

ثم أمات أهل السماء الثانية ثم لبث مثل ما خلق الخلق ومن ثم أمات أهل الأرض وأهل السماء الدنيا والسماء الثانية وأضعاف ذلك،

Then He would Deaden the inhabitants of the second sky, then Wait like what it took Him to Create the creation, and like what it took Him to Deaden the inhabitants of the earth, and the inhabitants of the sky of the world, and the second sky, and a multiple of that.

ثم أمات ميكائيل ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم أمات جبرئيل ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم أمات إسرافل ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم أمات ملك الموت ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك.

Then He would Deaden Mikaeel like what it took Him to Create the creation, and like all of that and a multiple of that. Then He would Deaden Jibraeel, the Wait like what it took Him to Create the creation, and like that and a multiple of that. Then He would Deaden Israfeel, then Wait like what it took Him to Create the creation, and like all of that and a multiple of that. Then He would Deaden the Angel of death, then Wait like what it took Him to Create the creation, and like all of that and a multiple of that.

 ثم يقول الله عزوجم: "لمن الملك اليوم?" فيرد عليه: "لله الواحد القهار!" أين الجبارون؟ أين الذين ادعوا معنني؟ أين الذين ادعوا معنني؟ ونحوهما، ثم يبعث الخلق.

Then the Mighty and Majestic would be Saying: “For whom is the Kingdom today? [40:16]. He would Answer unto Himself: For Allah, the One, the Subduer!” [40:16]. Where are the tyrants? Where are those who calling (themselves as) god along with Me? Where are the arrogant ones?” And approximate to it. Then He would Resurrect the creation.’

Ubeyd Bin Zurara said, ‘I said, ‘This matter, all of it would be happening? That is lengthy!’ He\textsuperscript{ASWS} said: ‘What is your view of what happened, did you know of it?’ I said, ‘No’. He\textsuperscript{ASWS} said: ‘So, like that is this’\textsuperscript{503}.

The book of Zayd Al Narsy, from him, from Ubeyd Bin Zurara,

\begin{quote}
‘From him\textsuperscript{ASWS}, similar to it up to his\textsuperscript{ASWS} words: ‘And like what it took Him\textsuperscript{AZwj} to Deaden the inhabitants of the earth and the sky of the world, and the second sky, and the third sky, and a multiple of that.

Then He\textsuperscript{AZwj} would Deaden the inhabitants of the fourth sky, then Wait like what it took Him\textsuperscript{AZwj} to Create the creation, and like what it took Him\textsuperscript{AZwj} to Deaden the inhabitants of the earth, and the inhabitants of the sky of the world, and the second sky, and the third sky, and the fourth sky, and the fourth sky, an a multiple of that.

Then He\textsuperscript{AZwj} would Deaden the inhabitants of the fifth sky, then wait like what it took Him\textsuperscript{AZwj} to Create the creation, and like what it took Him\textsuperscript{AZwj} to Deaden the inhabitants of the earth, and the inhabitants of the sky of the world, and the second, and the third, and the fourth, and the fourth, the fifth, an a multiple of that.

Then He\textsuperscript{AZwj} would Deaden the inhabitants of the sixth sky, then wait like what it took Him\textsuperscript{AZwj} to Create the creation, and like what it took Him\textsuperscript{AZwj} to Deaden the inhabitants of the earth, and the inhabitants of the sky of the world, and the second, and the third, and the fourth, and the fifth, and the sixth, and a multiple of that.

\end{quote}

\textsuperscript{503} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 3
Then He would Deaden the inhabitants of the seventh sky, then wait like what it took Him to Create the creation, and like what it took Him to Deaden the inhabitants of the earth, and the inhabitants of the skies up to the seventh, and a multiple of that.

 ثم أمات ميكائيل– and the crux of the Hadeeth up to His Words: “Where are the arrogant ones?” And approximate to this. Then He would Wait like what it took Him to Create the creation, and like that all of it, and a multiple of that. Then He would Resurrect the creatures or Blow into the Trumpet’.


Ubeyd Bin Zurara said, ‘I said, ‘This matter would be happening? That is lengthy!’ He said: ‘What is your view of what happened before, when He Created the creation, is this longer or that?’ I said, ‘That’. He said: ‘So, did you know of it?’ I said, ‘No’. He said: ‘So, like that, is this’.

Ali Bin Ibrahim said regarding His Words: The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]. He said, ‘The earth would split with its inhabitants. And ‘Al Radifa’ is the Scream. And Al Zajrah is the second Blowing into the trumpet’.

So how will you guard yourselves if you deny a Day, which would make children grey-haired? [73:17], he said, ‘The children would become grey-haired from the panic when they hear the Scream’.

By the three chains from Al Reza, from his forefathers having said: ‘Rasool-Allah said: ‘When it will be the Day of Judgment, Allah Mighty and Majestic would be Saying to the Angel of death: “O Angel of death! By My Might and My Majesty and the

504 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 4
505 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 5
506 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 6
Loftiness and My\textsuperscript{azwj} Highness! I\textsuperscript{azwj} will Make you taste the food of death, just as I\textsuperscript{azwj} Made My\textsuperscript{azwj} servants to taste it!'. 507

By the three chains, from him\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said when this Verse was Revealed: \textit{You shall pass away and they would be dying [39:30]}; \textit{I\textsuperscript{saww} said: ‘O Lord\textsuperscript{azwj}! Will You\textsuperscript{azwj} be Deadening the people, and the Prophets\textsuperscript{as} would remain?’} So, it was Revealed: \textit{“Every soul shall taste the death, then to Us, you will be returning [29:57]”}. 508

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Abdullah Bin Muhammad, from Ali Bin Mahziyar who said,

‘Abu Ja’far\textsuperscript{asws} wrote to a man by his\textsuperscript{asws} own handwriting, and I read it in a supplication he\textsuperscript{asws} had written with, and he\textsuperscript{asws} was saying: ‘O One\textsuperscript{azwj} Who was before all things, then Created all things, then would remain and all things would perish’. 509

Ali Bin Habshy Bin Qawny, from Humeyd Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salmah, from Yahya Bin Abu Al A’ala Al Razy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘the Day of the known time’ \textsuperscript{[15:38]} is the Day in which the Trumpet would be Blown into, with one Blow, and Ibles\textsuperscript{la} would die in what is in between the first Blowing and the second Blowing (of the Trumpet)’. 510

From Muhammad Bin Muslim who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of the Exalted: \textit{And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. [17:58]}.’
He asws said: ‘But rather, the community of Muhammad saww is from the communities, so the one who died, he has been destroyed’.

From Ibn Sinan,

‘From Abu Abdullah asws regarding the Words of Allah azwj: And there is no town except We will Destroy it before the Day of Judgment [17:58]. He asws said: ‘It is the annihilation with the death or something else’.

And in another report from him,

‘He asws said: ‘By the killing and the death and something else’.

(Imam Hassan Al Askari asws said): ‘Allah azwj would Send down, in between the two Blowings of the Trumpet, after the first Blowing, from the thunder of the sky of the world, the swelling sea which Allah azwj Said: And the swelling sea [52:6], and it is from semen like the semen of the man, So that would rain upon the earth and the water of the semen would meet with the worn out dead ones, and they would be growing from the earth and be living’.

We went over to Abu Abdullah asws to condole him asws for (the death of) Ismail. So he asws invoked Mercy upon him, then said: ‘Allah azwj Consoled His saww Prophet azwj Himself azwj, so Heazwj Said: You shall pass away and they shall be dying [39:30]. And Heazwj Said: Every self shall taste the death [3:185].

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511 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 11
512 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 12
513 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 13
Then he asws built on the discussion and he asws said: ‘The inhabitants of the earth would be dying until there would not remain a single one. Then the inhabitants of the sky would be dying until there does not remain a single one, except for the Angel of death and the bearers of the Throne, and Jibraeel as and Mikaeel as.


Then the Angel of death would come until he pauses in front of Allah azwj Mighty and Majestic. So Heazwj would Say to him: “Who remains?” – and Heazwj would be more Knowing. He would be saying: ‘O Lordazwj! There does not remain except for the Angel of death, and the bearers of the Throne, and Jibraeel as and Mikaeel as. Heazwj would Say: “Say to Jibraeel as and Mikaeel as, and let them both die!” So the two Angels would be saying during that: ‘O Lordazwj! We are both Yourazwj Messengers and Yourazwj trusted ones’. Heazwj would be Saying: “Have Judged upon every self in which is the spirit that it would be dying!”

قال: ثم جزئ كئيبا حزينا لا يرفع طرفه، فيقال له: من بقي ؟ فيقول: يا رب لم يبق إلا ملك الموت، فيقال له: مت يا ملك الموت فيموت، ثم يأخذ الأرض بيمينه والسماوات بيمينه، ويقول: أين الذين كانوا يدعون معي شريكا ؟ أين الذين كانوا جعلون معي إلها آخر ؟.

Then the Angel of death would be coming until he pauses in front of Allah azwj Mighty and Majestic. So Heazwj would be Saying to him: “Who remains?” – and Heazwj would be more Knowing. He would say, ‘O Lordazwj! There does not remain except for the Angel of death and the bearers of the Throne’. Heazwj would Say to him: “Say to the bearers of the Throne and they them be dying!”

قال: ثم جه الشيا حزينعا لا يرفع يديه، فيقال له: من بقي ؟ يقال: يا رب لم يبق إلا ملك الموت، فيقول: يا ربي يا يدموت، ثم يصويز الأرض بيمينه والسماوات بيمينه، ويقول: أي الذين كانوا يدعون معي شركاء ؟ أي الذين كانوا جعلون معي إلها آخر ؟.

Then the Angel of death would not raising his eyes. Heazwj would be Saying to him: “Who remains?” He would say, ‘O Lordazwj! There does not remain apart from the Angel of death’. Heazwj would say to him: “Die, O Angel of death!” So, he would be dying. Then Heazwj would Seize the earth by Hisazwj one Hand, and the skies by Hisazwj other Hand, and Heazwj would Jolt it with one jolt, then Heazwj would be Saying: “Where are those who were being called upon Along with Meazwj as associates? Where are those who were made to be as other gods along with Meazwj?”.

514 BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 14
From Hisham Bin Al-Hakam in a Hadeeth of the atheist who asked Al-Sadiq\textsuperscript{asws} about issues, up to when he said, 'Does the soul evaporate after its exit from its mould or does it remain?'

He\textsuperscript{asws} said: 'But, it remains until the time it will be Blown into the Trumpet. During that, the things would be invalidated and perish, so there would neither be anything to feel nor felt. Then the things would be repeated just as these had begun in its planning, and that would be four hundred years during which the creatures would be dormant, and that would be between the two Blowings''\textsuperscript{515}

\textsuperscript{515} BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 15
And He\textsuperscript{azwj} the Glorious would be Repeating after the annihilation of the world, alone, there not being anything with Him\textsuperscript{azwj}, just as it was before its beginning, like that it would happen to be after its annihilation, without a time, nor a place, nor an epoch, nor an era. During that, the terms and the timings would be non-existent. So, there would not be anything except the One, the Subduer to Whom is the destination of the entirety of the matters, without (them having) any power from itself to begin its creation, and without any (power) to stop its own annihilation, and if they had any power upon (stopping) the annihilation, their remaining would have been perpetual.

The Making of any thing from these did not cause any difficulty for Him\textsuperscript{azwj} when He\textsuperscript{azwj} Made it, and it did not tire Him\textsuperscript{azwj} the creation of what He\textsuperscript{azwj} Created and Forming it. And He\textsuperscript{azwj} did not Create to Strengthen His\textsuperscript{azwj} Authority, nor out of fear from the decline and a loss, nor to be assisted by it against an overwhelming adversary, nor for the guarding by it against a foe, nor for increasing by it in His\textsuperscript{azwj} Kingdom, nor for multiplying associates in His\textsuperscript{azwj} association, nor for the loneliness which was from Him\textsuperscript{azwj} so He\textsuperscript{azwj} Wanted to be comforted to it.

Then He\textsuperscript{azwj} would be Annihilating it after having Caused its existence, not for any weariness or boredom having entered upon Him\textsuperscript{azwj} in its utilisation and its management, nor for a rest connected to it, nor for the heaviness of anything from it upon Him\textsuperscript{azwj}.

The length of its survival does not tire Him\textsuperscript{azwj} so He\textsuperscript{azwj} would Call for its quick annihilation, but He\textsuperscript{azwj} the Glorious Planned it with subtleness, and Withholds its by His\textsuperscript{azwj} Command, and Perfected it by His\textsuperscript{azwj} Determination. Then, He\textsuperscript{azwj} would be repeating it after the annihilation from without there being any need from Him\textsuperscript{azwj} to it, nor to be assisted by anything from it, upon it‘.

إلى هنا تم الجزء السادس من كتاب بحار الأناور

Up to here completes the sixth volume from the book Bihar Al Anwaar

\textsuperscript{516} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 2 H 16