

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI^{asws}

[سورة الحمد]

Surah Al-Hamd

قوله عز و جل بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Words of the Mighty and Majestic – In the Name of Allah the Beneficent, the Merciful

5 [قَالَ الْإِمَامُ ع] «اللَّهُ» هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ- كُلُّ مَخْلُوقٍ [و] عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ دُونَهُ- وَ تَقَطُّعِ الْأَسْبَابِ مِنْ جَمِيعِ مَنْ سِوَاهُ- فَيَقُولُ: بِسْمِ اللَّهِ [الرَّحْمَنِ الرَّحِيمِ] أَيِ اسْتَعِينُ عَلَى أُمُورِي كُلِّهَا بِاللَّهِ- الَّذِي لَا تَحِقُّ الْعِبَادَةُ إِلَّا لَهُ، الْمُغِيثُ إِذَا اسْتُعِثَ، وَ الْمُجِيبُ إِذَا دُعِيَ.

S 5 – The Imam^{asws} said: ‘Allah^{azwj} – He^{azwj} is the One^{azwj} to Whom they come to, during the needs and the difficulties, every creature, and during the cutting off of hopes from every one besides Him^{azwj} and the severing of the causes from the entirety of the ones besides Him^{azwj}. So one is saying, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful – i.e. ‘I am seeking assistance upon my affairs, all of them, by Allah^{azwj}, the One^{azwj} Who none is rightful of the worship except for Him^{azwj}, and Helper when help is sought, and the Answerer when called upon.

6 قَالَ الْإِمَامُ ع وَ هُوَ مَا قَالَ رَجُلٌ لِلصَّادِقِ ع: يَا ابْنَ رَسُولِ اللَّهِ ذُلَّنِي عَلَى اللَّهِ مَا هُوَ فَقَدْ أَكْثَرَ الْمُجَادِلُونَ عَلَيَّ وَ حَبِرُونِي. فَقَالَ [لَهُ]: يَا عَبْدَ اللَّهِ هَلْ رَكِبْتَ سَفِينَةً قَطُّ قَالَ: بَلَى.

6 – The Imam^{asws} said: ‘And it is what a man said to Al-Sadiq^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}, point me to Allah^{azwj}. What is He^{azwj}? The disputers have frequented upon me and confused me’. So he^{asws} said to him: ‘O Abdullah! Have you ever sailed a ship at all?’ He said, ‘Yes’.

فَقَالَ: هَلْ كُسِرَتْ بِكَ- حَيْثُ لَا سَفِينَةٌ تُنَجِّيكَ وَ لَا سِبَاخَةٌ تُغْنِيكَ قَالَ: بَلَى.

So he^{asws} said: ‘Has it ever capsized with you where there was neither a (another) ship to rescue you nor could swimming (to the shore) have availed you?’ He said, ‘Yes’.

قَالَ: فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَالِكَ- أَلَّ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرَطَتِكَ قَالَ: بَلَى.

He^{asws} said: ‘So did your heart feel during that state that there is something from the things which is able upon finishing you off from your predicament?’ He said, ‘Yes’.

قَالَ الصَّادِقُ ع: فَذَلِكَ الشَّيْءُ هُوَ اللَّهُ- الْقَادِرُ عَلَى الْإِنجَاءِ حِينَ لَا مُنْجِي، وَ عَلَى الْإِعَاثَةِ حِينَ لَا مُغِيثَ.

Al-Sadiq^{asws} said: 'So that is the thing. He^{azwj} is Allah^{azwj}, the One^{azwj} Able upon the rescuing where there is no rescuer, and upon Helping where there is no helper'.

[الافتتاح بالتسمية عند كل فعل]

The commencement with the Naming (of Allah^{azwj}) during every deed

7 وَ قَالَ الصَّادِقُ ع وَ لَرُبَّمَا تُرِكَ فِي افْتِتَاحِ أَمْرٍ بَعْضُ شِيعَتِنَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَيَمْتَحِنُهُ اللَّهُ بِمَكْرُوهِ، لِيُنَبِّهَهُ عَلَى شُكْرِ اللَّهِ تَعَالَى وَ الثَّنَاءِ عَلَيْهِ، وَ يَمْحُو عَنْهُ وَصْمَةَ تَقْصِيرِهِ- عِنْدَ تَرْكِهِ قَوْلَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

7 – And Al-Sadiq^{asws} said: 'And sometimes one of our^{asws} Shias would neglect in the commencement of a matter (saying), 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. So Allah^{azwj} would Test him with a misfortune in order to incline him upon thanking Allah^{azwj} the Exalted and the Laudation upon Him^{azwj}, and discredit his deficiency of his neglect in saying, 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)'.

لَقَدْ دَخَلَ عَبْدُ اللَّهِ بْنُ يَحْيَى عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ يَدَيْهِ كُرْسِيٌّ فَأَمَرَهُ بِالْجُلُوسِ، فَجَلَسَ عَلَيْهِ، فَمَالَ بِهِ حَتَّى سَقَطَ عَلَى رَأْسِهِ، فَأَوْضَحَ عَنْ عَظْمِ رَأْسِهِ وَ سَالَ الدَّمُ. فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَاءٍ، فَغَسَلَ عَنْهُ ذَلِكَ الدَّمُ.

Abdullah Bin Yahya had come over to Amir Al-Momineen^{asws}, and in front of him^{asws} was a chair. He^{asws} instructed him to be seated. So he sat upon it, and it inclined with him until he fell upon his head, and a bone from his head was exposed, and the blood flowed. So Amir Al-Momineen^{asws} ordered with the water and washed off that blood.

ثُمَّ قَالَ: اذُنٌ مِنِّي فَدَنَا مِنْهُ، فَوَضَعَ يَدَهُ عَلَى مُوَضِحَتِهِ- وَ قَدْ كَانَ يَجِدُ مِنْ أَلْمِهَا مَا لَا صَبْرَ [لَهُ] مَعَهُ- وَ مَسَحَ يَدَهُ عَلَيْهَا وَ نَقَلَ فِيهَا [فَمَا هُوَ إِلَّا أَنْ فَعَلَ ذَلِكَ] حَتَّى انْدَمَلَ وَ صَارَ كَأَنَّهُ لَمْ يُصِبْهُ شَيْءٌ قَطُّ-

Then he^{asws} said: 'Come near me^{asws}'. So he went near him^{asws}, and he^{asws} placed his^{asws} hand upon its place (of injury) – and he had felt from its pain what he could not be patient upon – and he^{asws} wiped his^{asws} hand upon it, and applied spittle in it. So it was not except for that deed, until it healed and came to be as if it had not been hit by anything at all.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: يَا عَبْدَ اللَّهِ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ تَمْحِصَ ذُنُوبِ شِيعَتِنَا فِي الدُّنْيَا بِمَحْنِهِمْ لِيَسَلَّمَ [لَهُمْ] طَاعَتُهُمْ وَ يَسْتَجِئُوا عَلَيْهَا ثَوَابَهَا.

Then Amir Al-Momineen^{asws} said: 'O Abdullah! The Praise is for Allah^{azwj} Who Made the scrutiny of the sins of our^{asws} Shias in the world by Testing them in order to secure their obedience for them and they would be deserving of its Rewards upon it.

فَقَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى: يَا أَمِيرَ الْمُؤْمِنِينَ! [وَ] إِنَّا لَا نُجَازِي بِذُنُوبِنَا إِلَّا فِي الدُّنْيَا قَالَ: نَعَمْ أَمَا سَمِعْتَ قَوْلَ رَسُولِ اللَّهِ ص: الدُّنْيَا سِجْنُ الْمُؤْمِنِ، وَ جَنَّةُ الْكَافِرِ يُطَهَّرُ شِيعَتَنَا مِنْ ذُنُوبِهِمْ فِي الدُّنْيَا- بِمَا يُبْتَلِيهِمْ [بِهِ] مِنَ الْمَحْنِ، وَ بِمَا يَغُورُهُ لَهُمْ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: (وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ- وَ يَعْفُوا عَنْ كَثِيرٍ) حَتَّى إِذَا وَرَدُوا الْقِيَامَةَ، تَوَفَّرَتْ عَلَيْهِمْ طَاعَتُهُمْ وَ عِبَادَتُهُمْ.

Al-Abdullah Bin Yahya said, 'O Amir Al-Momineen^{asws}! And we (Shias) would not be Recompensed for our sins except in the world?' He^{asws} said: 'Yes. Have you not heard the words of Rasool-Allah^{saww}: 'The world is a prison of the *Momin* and a garden (paradise) of the *Kafir*'? Our^{asws} Shias would be cleaned from their sins in the world with what they would be embroiled in from the Tests, and with what would be Forgiven for them, for Allah^{azwj} the Exalted is Saying: **And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults) [42:30]** – to the extent that when they return to the Day of Judgment, it would be available to them, their (acts of) obedience, and their (acts of) worship.

وَإِنْ أَعْدَاءَ مُحَمَّدٍ وَأَعْدَاءَنَا يُجَازِيهِمْ عَلَى طَاعَةٍ تَكُونُ مِنْهُمْ فِي الدُّنْيَا. وَإِنْ كَانَ لَا وَزْنَ لَهَا لِأَنَّهُ لَا إِخْلَاصَ مَعَهَا. حَتَّى إِذَا وَافُوا الْقِيَامَةَ، حُمِلَتْ عَلَيْهِمْ ذُنُوبُهُمْ وَبُغْضُهُمْ لِمُحَمَّدٍ ص وَآلِهِ وَخِيَارِ أَصْحَابِهِ، فَقَذِفُوا لِذَلِكَ فِي النَّارِ.

And the enemies of Muhammad^{saww} and our^{asws} enemies, they would be Recompensed upon the (acts of) obedience from them in the world – and even if there was no weight to it, because there is no sincerity along with it – until when they come to the (Day of) Judgment, it would be loaded upon them, their sins and their hatred towards Muhammad^{saww} and his^{saww} Progeny^{asws} and his^{saww} good companions. Thus, due to that, they would be flung into the Fire.

وَلَقَدْ سَمِعْتُ مُحَمَّدًا ص يَقُولُ: إِنَّهُ كَانَ فِيمَا مَضَى قَبْلَكُمْ رَجُلَانِ أَحَدُهُمَا مُطِيعٌ [بِاللَّهِ مُؤْمِنٌ] وَالْآخَرُ كَافِرٌ بِهِ مُجَاهِرٌ بَعْدَاوَةَ أَوْلِيَائِهِ وَ مُوَالَاةَ أَعْدَائِهِ، وَ لِكُلِّ وَاحِدٍ مِنْهُمَا مُلْكٌ عَظِيمٌ فِي قَطْرٍ مِنَ الْأَرْضِ، فَمَرَضَ الْكَافِرُ فَانْتَهَى سَمَكَةً فِي غَيْرِ أَوَانِهَا، لِأَنَّ ذَلِكَ الصَّنْفُ مِنَ السَّمَكِ كَانَ فِي ذَلِكَ الْوَقْتِ فِي اللَّحْجِ حَيْثُ لَا يُقَدَّرُ عَلَيْهِ، فَابْتَسَّهُ الْأَطْبَاءُ مِنْ نَفْسِهِ وَ قَالُوا [لَهُ]: اسْتَخْلِفْ عَلَى مُلْكِكَ مَنْ يَقُومُ بِهِ، فَلَسْتُ بِأَخُذَ مِنْ أَصْحَابِ الْقُبُورِ، فَإِنْ شِفَاكَ فِي هَذِهِ السَّمَكَةِ الَّتِي اشْتَهَيْتَهَا، وَ لَا سَبِيلَ لِيَّيَا.

And I^{asws} have heard Muhammad^{saww} saying: 'It has been so in the past before you (your time), there were two men, one of them was obedient to Allah^{azwj}, a *Momin*, and the other one was a *Kafir*, outspoken with the enmity of His^{azwj} friends and the friendship of His^{azwj} enemies. And for each one there was a great kingdom from the earth. (One day) the *Kafir* fell sick, and desired to eat a fish in other than its season, because that type of fish was a cure (for him), in that time he was not able upon it. So the doctors despaired from curing him and they said to him, 'Appoint a successor upon your kingdom, the one who would be taking care of it, for you aren't any more immortal than the (current) occupants of the grave, as your cure is in this fish which we are hoping for, and there is no way to (get) it'.

فَبَعَثَ اللَّهُ مَلَكًا وَ أَمَرَهُ أَنْ يُزِعِجَ [الْبَحْرَ بِ] تِلْكَ السَّمَكَةِ. إِلَى حَيْثُ يُسَهَّلُ أَخْذُهَا فَأَخَذَتْ لَهُ [تِلْكَ السَّمَكَةَ] فَآكَلَهَا، فَبَرَأَ مِنْ مَرَضِهِ، وَ بَقِيَ فِي مُلْكِهِ سِنِينَ بَعْدَهَا.

So Allah^{azwj} Sent an Angel and Commanded him to disturb the sea with that fish to where it would be easy to catch it. Then that fish was caught for him, and he ate it and was cured of his illness. And he remain in his kingdom for (many) years after it.

نَحْمُ إِنَّ ذَلِكَ الْمُؤْمِنَ مَرَضَ فِي وَقْتٍ. كَانَ جِنْسُ ذَلِكَ السَّمَكِ بَعِينَهُ. لَا يُفَارِقُ الشُّطُوطَ الَّتِي يُسَهَّلُ أَخْذُهَا مِنْهَا، مِثْلَ عِلَّةِ الْكَافِرِ، وَ اشْتَهَى تِلْكَ السَّمَكَةَ، وَ وَصَفَهَا لَهُ الْأَطْبَاءُ. فَقَالُوا: طَبَّ نَفْسًا، فَهَذَا أَوْ أَنهَا تُؤْخَذُ لَكَ فَتَأْكُلُ مِنْهَا، وَ تَبْرَأَ.

Then, that *Momin* fell sick during a time, with (an illness) similar to the illness of the *Kafir* (to be cured by) the genus of that fish exactly. And it was so that the fish had

not departed from that shore from which it could be caught easily. And he desire to have that fish, and the doctors described it for him, and they said, 'Feel good, for this type of it can be caught for you, and you should eat from it and be cured'.

فَبَعَثَ اللَّهُ ذَلِكَ الْمَلَكَ - وَ أَمَرَهُ أَنْ يُرْعَجَ جِنْسَ تِلْكَ السَّمَكَةِ [كُلَّهُ] مِنَ الشُّطُوطِ إِلَى اللَّحْجِ - لِنَلَّا يُقَدَّرَ عَلَيْهِ فَيُؤَخَذَ حَتَّى مَاتَ الْمُؤْمِنُ مِنْ شَهْوَتِهِ، لِعَدَمِ دَوَائِهِ.

But Allah^{azwj} Sent that Angel and Commanded him that he disturbs the sea with the genus of that fish, all of them, to be (away) from the shore to the gulf, lest he (the *Momin*) would be able upon catching it, until the *Momin* died from his desire, prevented from his medication.

فَعَجِبَ مِنْ ذَلِكَ مَلَائِكَةُ السَّمَاءِ - وَ أَهْلُ ذَلِكَ الْبَلَدِ [فِي الْأَرْضِ] حَتَّى كَادُوا يُفْتَنُونَ لِأَنَّ اللَّهَ تَعَالَى سَهَّلَ عَلَى الْكَافِرِ مَا لَا سَبِيلَ إِلَيْهِ، وَ عَسَّرَ عَلَى الْمُؤْمِنِ مَا كَانَ السَّبِيلُ إِلَيْهِ سَهْلًا.

So the Angel of the sky was astounded from that, and (so were) the people of that city in the earth, until they were almost tempted, because Allah^{azwj} the Exalted Eased upon the *Kafir* what there was no way for him to it, Made it difficult upon the *Momin* the means which was easy for him to it.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مَلَائِكَةِ السَّمَاءِ - وَ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ فِي الْأَرْضِ: أَنِّي أَنَا اللَّهُ الْكَرِيمُ الْمُتَفَضِّلُ الْقَادِرُ، لَا يَصْرُنِي مَا أُعْطِيَ، وَ لَا يَنْفَعُنِي مَا أَمْنَعُ، وَ لَا أَظْلِمُ أَحَدًا مِثْقَالَ ذَرَّةٍ،

So Allah^{azwj} Mighty and Majestic Revealed unto the Angel of the sky and to a Prophet^{as} of that era in the earth: "I^{azwj} am Allah^{azwj}, the Benevolent, the Gracious, the Powerful. It does not harm Me^{azwj}, what I^{azwj} Give, nor does it benefit Me^{azwj} what I^{azwj} Prevent, and I^{azwj} am not unjust to anyone by even the weight of a particle.

فَأَمَّا الْكَافِرُ فَإِنَّمَا سَهَّلْتُ لَهُ أَخَذَ السَّمَكَةَ فِي غَيْرِ أَوَانِهَا، لِيَكُونَ جَزَاءً عَلَى حَسَنَةٍ كَانَ عَمَلَهَا، إِذْ كَانَ حَقًّا عَلَيَّ أَنْ لَا أُبْطِلَ لِأَحَدٍ حَسَنَةً - حَتَّى يَرِدَ الْقِيَامَةَ وَ لَا حَسَنَةً فِي صَحِيفَتِهِ، وَ يَدْخُلَ النَّارَ بِكُفْرِهِ.

As for the *Kafir*, so I^{azwj} rather Eased for him the catching of the fish in other than its season in order for it to be a Recompense upon a good deed which he had done, when there was a right upon Me^{azwj} that I^{azwj} do not Invalidate a good deed of anyone, until he would return to the (Day of) Judgment and there would be no good deed for him in his parchment, and he would enter the Fire due to his *Kufr*.

وَ مَنَعْتُ الْعَابِدَ تِلْكَ السَّمَكَةَ بَعَيْنَهَا، لِخَطِيئَةٍ كَانَتْ مِنْهُ أَرَدْتُ تَمْحِصَهَا عَنْهُ - بِمَنْعِ تِلْكَ الشَّهْوَةِ، [وَ] إِعْدَامِ ذَلِكَ الدَّوَاءِ، لِيَأْتِيَنَّ وَ لَا ذَنْبَ عَلَيْهِ، فَيَدْخُلَ الْجَنَّةَ.

And I^{azwj} Prevented the (*Momin*) worshipper, that very fish, due to his sin which was from him, Intending to Delete it from him, by the prevention of that desire, and not having that medication, so that he would come (on the Day of Judgment) and there would be no sin upon him, and he would enter the Paradise'.

فَقَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَفْذَنْتَنِي وَ عَلَّمْتَنِي، فَإِنْ رَأَيْتَ أَنْ تُعَرِّفَنِي ذَنْبِي الَّذِي امْتَحَنْتُ بِهِ فِي هَذَا الْمَجْلِسِ، حَتَّى لَا أَعُودَ إِلَى مِثْلِهِ.

So Abdullah Bin Yahya said, 'O Amir Al-Momineen^{asws}! You^{asws} have profited me and taught me, and if you^{asws} see fit, introduce me to my sin which I was Tested with in this gathering, until I do not repeat it's like'.

قَالَ: تَرَكْتُ حِينَ جَلَسْتُ أَنْ تَقُولَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَجَعَلَ اللَّهُ ذَلِكَ لِسَهْوِكَ عَمَّا نُدِبْتَ إِلَيْهِ- تَمَجِيباً بِمَا أَصَابَكَ. أَمَا مَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي عَنِ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: كُلُّ أَمْرٍ ذِي بَالٍ لَمْ يَذْكَرْ «بِسْمِ اللَّهِ» فِيهِ فَهُوَ أَبْتَرُ.

He^{asws} said: 'You neglected, when you sat down that you should be saying, 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)'. So Allah^{azwj} Made that mistake of yours, from what you lamented to, as purification with what hit you. But, do you not know that Rasool-Allah^{saww} narrated to me^{asws}, from Allah^{azwj} Mighty and Majestic that He^{azwj} Said: "Every matter is with a scourge when 'In the Name of Allah^{azwj} (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)' is not mentioned in it, so it is amputated (incomplete)"?

فَقُلْتُ: بَلَى يَا أَبِي أَنْتَ وَ أُمِّي لَا أَتْرُكُهَا بَعْدَهَا. قَالَ: إِذَا تَحَصَّنَ بِذَلِكَ وَ تَسَعَّدَ.

So I said, 'Yes. May my father and my mother be (sacrificed) for you^{asws}! I will not neglect it, after it'. He^{asws} said: 'Then you have been fortified with that and you would be happy'.

ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ يَحْيَى: يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَفْسِيرُ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» قَالَ: إِنَّ الْعَبْدَ إِذَا أَرَادَ أَنْ يَقْرَأَ أَوْ يَعْمَلَ عَمَلًا [و] يَقُولُ: [بِسْمِ اللَّهِ أَيْ: بِهَذَا الْإِسْمِ أَعْمَلُ هَذَا الْعَمَلِ. فَكُلُّ أَمْرٍ يَعْمَلُهُ- يَبْدَأُ فِيهِ بِ] «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَإِنَّهُ يُبَارِكُ لَهُ فِيهِ..

Then Abdullah Bin Yahya said, 'O Amir Al-Momineen^{asws}! What is the Tafseer (interpretation) of 'In the Name of Allah^{azwj} the Beneficent, the Merciful'? He^{asws} said: 'A servant, when he intends to recite, or does a deed, and he is saying, 'In the Name of Allah^{azwj} (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', i.e. – 'With this Name I am doing this deed'. Therefore, every deed he does, beginning it with , 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', so there would be a Blessing for him in it'.

8 قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ ع دَخَلَ مُحَمَّدُ بْنُ [عَلِيِّ بْنِ] مُسْلِمِ بْنِ شَهَابِ الزُّهْرِيِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع وَ هُوَ كَثِيبٌ حَزِينٌ فَقَالَ لَهُ زَيْنُ الْعَابِدِينَ ع: مَا يَأْتِكَ مَهْمُومًا مَعْمُومًا قَالَ: يَا ابْنَ رَسُولِ اللَّهِ هُمُومٌ وَ غُمُومٌ تَنَوَّالِي عَلَيَّ- لِمَا امْتَحَنْتُ [بِهِ] مِنْ جَهَةِ حُسَّادِ (نِعْمَتِي، وَ الطَّامِعِينَ) فِي، وَ مِمَّنْ أَرْجُوهُ وَ مِمَّنْ قَدْ أَحْسَنْتُ إِلَيْهِ فَيَخْلِفُ طَنِي.

8 – The Imam Muhammad^{asws} Bin Ali Al-Baqir^{asws} said: 'Muhammad Bin Ali Bin Muslim Bin Shihab Al Zuhry came to Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws}, and he was bleak, grieving. So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'What is the matter with you, worried, gloomy?' He said, 'O son^{asws} of Rasool-Allah^{saww}! Worries and grief are coming to me due to what I am being Tried with, from an aspect of envy of my Bounties and the greedy ones regarding me, and from what I Beseech Him^{azwj} for, and from the one I have done favour to, but he is opposite to my thoughts (acts against me)'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ [زَيْنُ الْعَابِدِينَ] ع: احْفَظْ عَلَيْكَ لِسَانَكَ تَمَلِّكَ بِهِ إِخْوَانَكَ. قَالَ الزُّهْرِيُّ: يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَحْسِنُ إِلَيْهِمْ بِمَا يَبْدُرُ مِنْ كَلَامِي.

So Ali^{asws} Bin Al-Husayn^{asws} (Zayn Al-Abideen^{asws}) said to him: 'Protect your tongue, you will be able to control your brethren with it'. Al-Zuhry said, 'O son^{asws} of Rasool-Allah^{saww}! I am good to them with what I release from my speech'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: هَيْهَاتَ هَيْهَاتَ- إِيَّاكَ وَ أَنْ تُعْجَبَ مِنْ نَفْسِكَ بِذَلِكَ وَ إِيَّاكَ أَنْ تَتَكَلَّمَ بِمَا يَسْبِقُ إِلَى الْقُلُوبِ إِنْكَارُهُ، وَ إِنْ كَانَ عِنْدَكَ اغْتِدَارُهُ، فَلَيْسَ كُلُّ مَنْ تَسْمَعُهُ نُكْرًا أَمْكَانَكَ أَنْ تُوسِّعَهُ عُدْرًا.

Ali^{asws} Bin Al-Husayn^{asws} said: 'Far be it! Far be it! Beware of being fascinated from yourself with that, and beware of speaking with what would precede to the hearts of its denial, and if there was an apology with you, so everyone who hears it would not be evil if you were to extend an apology to him'.

ثُمَّ قَالَ: يَا زُهْرِيُّ مَنْ لَمْ يَكُنْ عَقْلُهُ مِنْ أَكْمَلِ مَا فِيهِ، كَانَ هَلَاكُهُ مِنْ أَيْسَرِ مَا فِيهِ.

Then he^{asws} said: 'O Zuhry! The one whose intellect does not happen to be perfect of what is in it, his destruction would come easily, due to what is in it'.

ثُمَّ قَالَ: يَا زُهْرِيُّ وَ مَا عَلَيْكَ أَنْ تَجْعَلَ الْمُسْلِمِينَ [مِنْكَ] بِمَنْزِلَةِ أَهْلِ بَيْتِكَ فَتَجْعَلَ كَبِيرَهُمْ مِنْكَ بِمَنْزِلَةِ وَالِدِكَ، وَ تَجْعَلَ صَغِيرَهُمْ [مِنْكَ] بِمَنْزِلَةِ وَلَدِكَ، وَ تَجْعَلَ تَرْبِكَ مِنْهُمْ بِمَنْزِلَةِ أَخِيكَ، فَأَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَنْظِمَ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَدْعُو عَلَيْهِ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَهْتِكَ سِتْرَهُ.

Then he^{asws} said: 'O Zuhry! And what is upon you is that you should make the submitter from you to be at the status of your family members. So, you would make their elders to be at the status of your father, and make their young ones to be at the status of your son, and make the fathers from them to be at the status of your brother. So which of these would you love to be unjust to? And which of these would you love to supplicate against? And which of these would you love to uncover his veil (private matters)?

وَ إِنْ عَرَضَ لَكَ إِبْلِيسُ لَعَنَهُ اللَّهُ- بَانَ لَكَ فَضْلًا عَلَى أَحَدٍ مِنْ أَهْلِ الْقُبَلَةِ- فَاَنْظُرْ إِنْ كَانَ أَكْبَرَ مِنْكَ فَقُلْ: قَدْ سَبَقَنِي بِالْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ، فَهُوَ خَيْرٌ مِنِّي

And if Iblees^{la}, may Allah^{azwj} Curse him^{la}, presents to you, that there is merit for you over anyone from the people of the Qiblah, so look at the one who was older than you and say, 'He has preceded me with the *Eman* and the righteous deeds, therefore he is better than me'.

وَ إِنْ كَانَ أَصْغَرَ مِنْكَ، فَقُلْ: قَدْ سَبَقْتُهُ بِالْمَعَاصِي وَ الذُّنُوبِ فَهُوَ خَيْرٌ مِنِّي وَ إِنْ كَانَ تَرْبُكَ فَقُلْ: أَنَا عَلَى يَقِينٍ مِنْ ذَنْبِي، وَ فِي شَكِّ مِنْ أَمْرِهِ، فَمَا لِي أَدْعُ يَقِينِي لِشَكِّي

And if he was younger than you, then say, 'I have preceded him with the (acts of) disobedience and the sins, therefore he is better than me'. And if he was a father (one of similar age to you), then say, 'I am certain of my sins, and in doubt of his affairs, so why should I leave my certainty for doubt regarding him?'

وَ إِنْ رَأَيْتَ الْمُسْلِمِينَ يُعْظَمُونَكَ وَ يُوقَّرُونَكَ وَ يُبْجَلُونَكَ- فَقُلْ: هَذَا فَضْلٌ أَحَدْتُهُ وَ إِنْ رَأَيْتَ مِنْهُمْ (جَفَاءً وَ انْقِبَاضًا عَنْكَ- فَقُلْ: هَذَا الَّذِي) أَحَدْتُهُ

And if you were to see the Muslims revering you, and dignifying you, and venerating you, then say, 'This is a merit they are innovating with'. And if you see from them,

disloyalty and constriction from you, then say, 'This is which I innovated with (from the sins)'.
 فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ، سَهَّلَ اللَّهُ عَلَيْكَ عَيْشَكَ، وَ كَثُرَ أَصْدِقَاؤُكَ، وَ قَلَّ أَعْدَاؤُكَ، وَ فَرِحْتَ بِمَا يَكُونُ مِنْ بَرِّهِمْ، وَ لَمْ تَأْسَفْ عَلَى مَا يَكُونُ مِنْ جَفَائِهِمْ.

So, if you were to do that, Allah^{azwj} would Ease your life upon you, and your friends would be a lot and your enemies would be few, and you would be happy with what is happening from their righteousness, and you would not regret upon what is happening from their disloyalty.

وَ اعْلَمْ: أَنَّ أَكْرَمَ النَّاسِ عَلَى النَّاسِ- مَنْ كَانَ خَيْرُهُ عَلَيْهِمْ فَإِنِصًّا، وَ كَانَ عَنْهُمْ مُسْتَعِينًا مُتَعَفِّفًا، وَ أَكْرَمَ النَّاسِ بَعْدَهُ عَلَيْهِمْ مَنْ كَانَ عَنْهُمْ مُتَعَفِّفًا، وَ إِنْ كَانَ إِلَيْهِمْ مُحْتَاجًا، فَإِنَّمَا أَهْلُ الدُّنْيَا (يَعْتَشِقُونَ الْأَمْوَالَ) ،

And know, that the most benevolent of the people to the people, is the one who was extra good upon them, and he was needless from them, chaste. And the most benevolent of the people after him, to them, is the one who is chaste (not asking) from them, and even though he is needy to them, for rather, the people of the world are desirous for the wealth.

فَمَنْ لَمْ يُزَاحِمُهُمْ فِيمَا يَعْتَشِقُونَهُ كَرَمَ عَلَيْهِمْ، وَ مَنْ لَمْ يُزَاحِمُهُمْ فِيهَا وَ مَكَّنَهُمْ مِنْهَا أَوْ مِنْ بَعْضِهَا- كَانَ أَعَزَّ [عَلَيْهِمْ] وَ أَكْرَمَ.

Therefore, the one who does not challenge them with regards to what they are desirous for, they would be honourable to them, and the one who does not challenge them with regards to it and enables them (even more) from it (acquiring wealth), or from part of it, he would be the most honourable to them and most prestigious'.

9 قَالَ عَ تَمَّ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي مَا مَعْنَى «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

9 – He (Imam Muhammad Al-Baqir^{asws}) said: 'Then a man stood up to him (Imam Ali^{asws} Bin Al-Husayn^{asws}), and he said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, what is the meaning of, 'In the Name of Allah^{azwj} the Beneficent, the Merciful' (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)?'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: حَدَّثَنِي أَبِي، عَنْ أَخِيهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَجُلًا قَامَ إِلَيْهِ- فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ بِسْمِ «اللَّهِ الرَّحْمَنِ الرَّحِيمِ» مَا مَعْنَاهُ

So Ali^{asws} Bin Al-Husayn^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} brother^{asws}, from Amir Al-Momineen^{asws}, that a man stood up to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform me about, 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', what is its meanings?'

فَقَالَ ع: إِنَّ قَوْلَكَ: «اللَّهُ» أَكْبَرُ الْأَسْمَاءِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى- وَ هُوَ الْإِسْمُ الَّذِي لَا يَنْبَغِي أَنْ يَتَّسَمَى بِهِ غَيْرُ اللَّهِ، وَ لَمْ يَنْتَسَمَ بِهِ مَخْلُوقٌ.

So he^{asws} said: 'Your saying, 'Allah^{azwj}' – it is the greatest of the Names of Allah^{azwj} the Exalted – and it is the Name which is not befitting that you should name anyone else with it apart from Allah^{azwj}, and the creatures cannot be named with it.

فَقَالَ الرَّجُلُ: فَمَا تَفْسِيرُ قَوْلِهِ تَعَالَى: «اللَّهُ» فَقَالَ ع: هُوَ الَّذِي يَبْأَلُهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ- كُلُّ مَخْلُوقٍ، عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ جَمِيعِ مَنْ دُونَهُ، وَ تَقْطَعُ الْأَسْبَابَ مِنْ كُلِّ مَنْ سِوَاهُ وَ ذَلِكَ أَنَّ كُلَّ مُنْرَتَسٍ فِي هَذِهِ الدُّنْيَا أَوْ مُتَعَطِّمٍ فِيهَا، وَ إِنَّ عَظَمَ غَنَاؤُهُ وَ طَغْيَانَهُ وَ كَثُرَتْ حَوَائِجُ مَنْ دُونَهُ إِلَيْهِ، فَإِنَّهُمْ سَيَحْتَاجُونَ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا هَذَا الْمُتَعَاطِمُ.

So the man said, 'What is the Tafseer of the Word of the Exalted: "Allah"?' So he^{asws} said: 'He^{azwj} is that Who^{azwj} is come to, during the needs and the difficulties, by every creature, during the cutting off of the hopes from the entirety of the ones besides Him^{asws}, and the cutting of the means from everyone besides Him^{azwj}. And that is because, every ruler in this world or a great one in it, and even if his riches were great as well as his tyranny, there will (always) be a lot of needs of the ones besides him, to him, and they would be needy of the needs which this great one would not be able upon.

وَ كَذَلِكَ هَذَا الْمُتَعَاطِمُ يَحْتَاجُ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا- فَيَنْقَطِعُ إِلَى اللَّهِ عِنْدَ ضَرُورَتِهِ وَ فَاقَتِهِ، حَتَّى إِذَا كَفِيَ هَمَّهُ، عَادَ إِلَى شِرْكِهِ.

And similar to that, this great one would be needy to ask from (some) and will not be unable upon (to act on his own), so he would cut out (away from the people) to Allah^{azwj} during his necessity and his poverty (to that need), until his worries are sufficed from, he would return to his Shirk (Association with Allah^{azwj}).

أَمَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ: «قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ- أَعْبَرِ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ- بَلْ إِيَّاهُ تَدْعُونَ فَيَكْثِفُونَ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ- وَ تَنْسَوْنَ مَا تُشْرِكُونَ»

Say: 'What is your view if the Punishment of Allah were to come to you, or the Hour should come to you, would you be supplication to other than Allah if you are truthful? [6:40] But, it is Him you should be supplicating to, so He would Remove what you are supplicating to Him for, if He so Desires – and you would be (easily) forgetting what you should be thanking for [6:40].

فَقَالَ اللَّهُ تَعَالَى لِعِبَادِهِ: أَيُّهَا الْفُقَرَاءُ إِلَى رَحْمَتِي- إِنِّي قَدْ أَلَزَمْتُكُمْ الْحَاجَةَ إِلَيَّ فِي كُلِّ حَالٍ، وَ ذِلَّةَ الْعُبُودِيَّةِ فِي كُلِّ وَقْتٍ، فَلَا يَلِي فَاغْرَعُوا فِي كُلِّ أَمْرٍ تَأْخُذُونَ بِهِ وَ تَرْجُونَ تَمَامَهُ، وَ بُلُوعَ غَايَتِهِ،

So Allah^{azwj} the Exalted Said to His^{azwj} servants: "O you ones poor to My^{azwj} Mercy! I^{azwj} have Necessitated you all for the (asking for) the needs to Me^{azwj} in every state, and the humbleness of the servitude during every time. Therefore, it is Me^{azwj} you should be panicking to with regards to every matter you are being seized with and wishing for its completion, and reaching its peak.

فَإِنِّي إِنْ أَرَدْتُ أَنْ أُعْطِيَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى مُعْطَاكُمْ وَ إِنْ أَرَدْتُ أَنْ أَمْنَعَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى إِعْطَائِكُمْ [فَأَنَا أَحَقُّ مَنْ سَأَلَ، وَ أَوْلَى مَنْ تُضَرَّعُ إِلَيْهِ]

So I^{azwj}, when I^{azwj} Intend so, I^{azwj} shall Give you (and) no one apart from Me^{azwj} would be able upon preventing you. And if I^{azwj} Intend to Prevent you, no one apart from Me^{azwj} would be able upon giving you. So I^{azwj} am the most rightful One to be asked from, and the foremost one to be beseeched to".

فَقُولُوا عِنْدَ افْتِتَاحِ كُلِّ أَمْرٍ عَظِيمٍ أَوْ صَغِيرٍ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» أَيَّ اسْتَعِينُ عَلَى هَذَا الْأَمْرِ بِإِلَهِ الَّذِي لَا تَحِقُّ الْعِبَادَةُ لِغَيْرِهِ، الْمُعْتَبِ إِذَا اسْتُعِيبَتْ، [وَ الْمُجِيبِ إِذَا دُعِيَ

Thus, you should be saying at the commencement of every matter, (no matter if) large or small, 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)' – i.e., 'I am seeking Assistance upon this matter, with Allah^{azwj} Who, there is no right for the worship for other than Him^{azwj}, the Helper when help is sought, and the Answerer when supplicated to.

«الرَّحْمَنُ» الَّذِي يَرْحَمُ بِبَسْطِ الرَّزْقِ عَلَيْنَا «الرَّحِيمُ» بِنَا فِي أَدْيَانِنَا وَ دُنْيَانَا وَ آخِرَتِنَا: خَفَّفَ اللَّهُ عَلَيْنَا الدِّينَ، وَ جَعَلَهُ سَهْلًا خَفِيفًا، وَ هُوَ يَرْحَمُنَا بِتَمْيِيزِنَا مِنْ أَعْدَائِهِ.

The Beneficent – The One^{azwj} Who Extended the sustenance upon us. **The Merciful** – with us in our Religion, and our world, and our Hereafter. Allah^{azwj} has Lightened the Religion upon us and Made it to be easy, light, and He^{azwj} is Merciful to us with Differentiating us from His^{azwj} enemies.

ثُمَّ قَالَ رَسُولُ اللَّهِ ع: مَنْ أَحْزَنَهُ أَمْرٌ تَعَاثَاهُ- فَقَالَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» وَ هُوَ مُخْلِصٌ لِلَّهِ عَزَّ وَ جَلَّ وَ يُقْبَلُ بِقَلْبِهِ إِلَيْهِ، لَمْ يَنْفَكْ مِنْ إِحْدَى اثْنَتَيْنِ: إِمَّا بُلُوغِ حَاجَتِهِ الدُّنْيَاوِيَّةِ وَ إِمَّا مَا يَعْدِلُهُ عِنْدَهُ، وَ يُدْخِرُ لَدَيْهِ، وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى لِلْمُؤْمِنِينَ.

Then Rasool-Allah^{saww} said: 'The one whom dealing with a matter grieves him, and he says, 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', and he is sincere to Allah^{azwj} Mighty and Majestic, and is attentive with his heart to Him^{azwj}, would not miss out from one of the two – either he would achieve his worldly need, or the equal of it would be Kept for him by Allah^{azwj}, **and whatever is with Allah is better and more lasting [28:60]** – for the Momineen’.

[فضل فاتحة الكتاب]

Merits of the Opening of the Book (Surah Al-Hamd)

10 وَ قَالَ الْحَسَنُ [بْنُ عَلِيٍّ] ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنْ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» آيَةٌ مِنْ فَاتِحَةِ الْكِتَابِ، وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

10 – And Al-Hassan^{asws} Bin Ali^{asws} said: 'Amir Al-Momineen^{asws} said: 'And 'In the Name of Allah the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)' is a Verse from the Opening of the Book (Surah Al-Hamd), and it is of seven Verses, complete with 'In the Name of Allah the Beneficent, the Merciful’.

[قَالَ]: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِي: يَا مُحَمَّدُ «وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَ الْقُرْآنَ الْعَظِيمَ» فَأَقْرَدَ الْإِمْتِنَانَ [عَلِيٍّ] بِفَاتِحَةِ الْكِتَابِ، وَ جَعَلَهَا بِإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَ إِنْ فَاتِحَةُ الْكِتَابِ أَشْرَفُ مَا فِي كُنُوزِ الْعَرْشِ.

I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} **And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran [15:87].** Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Magnificent Quran and this Opening of the Book is the noblest of the treasures of the Throne.'

وَ إِنَّ اللَّهَ تَعَالَى خَصَّ بِهَا مُحَمَّدًا ص وَ شَرَفَهُ [بِهَا] وَ لَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَدًا مِنْ أَنْبِيَائِهِ مَا خَلَا سُلَيْمَانَ ع فَإِنَّهُ أَعْطَاهُ مِنْهَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» أَلَا تَرَى أَنَّهُ يَحْكِي عَنِ بَلْقَيْسِ حِينَ قَالَتْ: «إِنِّي أَلْقِي إِلَيْكِ كِتَابٌ كَرِيمٌ إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

Allah^{azwj} the Exalted Specialise Muhammad^{saww} with it and Ennobled him^{saww} with it, and did not associate in it along with him^{saww}, anyone else from the Prophets^{as} apart from Suleyman^{as}, for he^{saww} was Given from it, **In the Name of Allah the Beneficent, the Merciful [1:1]**. Do you not see that He^{azwj} Related about Bilquees where she said: **An honourable letter has been delivered to me [27:29] It is from Suleyman, and it is in the Name of Allah, the Beneficent, the Merciful? [27:30]**

أَلَا فَمَنْ قَرَأَهَا مُعْتَقِدًا لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، مُتَقَادًا لِأَمْرِهِمْ، مُؤْمِنًا بِظَاهِرِهِمْ وَ بَاطِنِهِمْ، أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ حَرْفٍ مِنْهَا حَسَنَةً، كُلُّ حَسَنَةٍ مِنْهَا أَفْضَلُ لَهُ مِنَ الدُّنْيَا وَ مَا فِيهَا- مِنْ أَصْنَافِ أَمْوَالِهَا وَ خَيْرَاتِهَا

Indeed! So the one who recites this and believes in the Wilayah of Muhammad^{saww} and his^{saww} Pure Progeny^{asws}, and believes in their manifest and hidden matters, then Allah^{azwj} Mighty and Majestic will Give him a Reward for every letter of it, each of which will be better than this world and whatever is in it from the varieties of its wealth and (all of) its goodness.

وَ مَنْ اسْتَمَعَ قَارِئًا يَقْرُؤُهَا- كَانَ لَهُ قَدْرٌ ثُلْثِ مَا لِلْقَارِئِ، فَلْيَسْتَكْثِرْ أَحَدُكُمْ مِنْ هَذَا الْخَيْرِ الْمُعْرَضِ لَكُمْ، فَإِنَّهُ غَنِيمَةٌ لَا يَدُهِبَنَّ أَوَانُهُ، فَتَنْبَقَى فِي قُلُوبِكُمْ الْحَسْرَةُ.

And the one who listens intently to a reciter reciting it, would have for him a third of what is for the reciter. Therefore, let each one of you attain a good deal from this goodness shown to you, for it is such a booty, the season of which will not be passing away, in case regret remains in your heart (of not benefiting from its recitations).

قوله عز وجل الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The Words of the Mighty and Majestic: The Praise is for Allah Lord of the worlds [1:2].

تفسير الحمد

Interpretation of 'The Praise'

11 قَوْلُهُ تَعَالَى: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» قَالَ الْإِمَامُ ع: جَاءَ رَجُلٌ إِلَى الرَّضَا ع فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَّ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» مَا تَفْسِيرُهُ قَالَ ع: لَقَدْ حَدَّثَنِي أَبِي، عَنْ جَدِّي عَنِ الْبَاقِرِ، عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ: أَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَّ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» مَا تَفْسِيرُهُ

11 - The Imam^{asws} said: 'A person came to Al-Reza^{asws} and said: 'O son^{asws} of the Rasool-Allah^{saww}, inform me about the Words of Allah^{azwj}: **The Praise is for Allah Lord of the worlds [1:2]**, what is its explanation?' He^{asws} said: 'My father^{asws} narrated to me^{asws} from my forefather^{asws} Al-Baqir^{asws} from Zayn-ul-Abideen^{asws} that a person came to Amir-Al-Momineen^{asws} and said: 'Inform me about the Words of

Allah^{azwj}: **The Praise is for Allah Lord of the worlds [1:2]** (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), what is its interpretation?’

فَقَالَ: «الْحَمْدُ لِلَّهِ» هُوَ أَنْ عَرَفَ اللَّهُ عِبَادَهُ بَعْضَ نِعَمِهِ عَلَيْهِمْ جُمَلًا، إِذْ لَا يَقْدِرُونَ عَلَى مَعْرِفَةِ جَمِيعِهَا بِالتَّفْصِيلِ، لِأَنَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَى أَوْ تُعْرَفَ

He^{asws} said: “**The Praise is for Allah**” - it is the recognition by him of some of Allah^{azwj}'s Bounties to him, in summary, as he does not have the ability to recognise all of these in detail, because they are too numerous to count or recognise’.

فَقَالَ لَهُمْ: قُولُوا: «الْحَمْدُ لِلَّهِ» عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا (رَبِّ الْعَالَمِينَ) وَ هُمْ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ، مِنَ الْجَمَادَاتِ، وَ الْحَيَوَانَاتِ: فَأَمَّا الْحَيَوَانَاتِ، فَهِيَ يَقْلِبُهَا فِي قُدْرَتِهِ، وَ يَعْدُوهَا مِنْ رِزْقِهِ، وَ يَحُوطُهَا بِكَفِّهِ وَ يُدَبِّرُ كُلَّ مِنْهَا بِمَصْلَحَتِهِ.

He^{asws} said to them: ‘Say the Words: **The Praise is for Allah [1:2]** for the Bounties that have been Bestowed. ‘**The Lord of the worlds [1:2]** -includes the communities of all creatures, from the vegetation and animals. As for the animals, He^{azwj} has placed in their hearts ability to fend for themselves and also all about (their requirements) for their betterment.

وَ أَمَّا الْجَمَادَاتُ فَهِيَ يُمَسِكُهَا بِقُدْرَتِهِ، يُمَسِكُ مَا اتَّصَلَ مِنْهَا أَنْ يَنْهَافَتْ، وَ يُمَسِكُ الْمُتَهَافِتِ مِنْهَا أَنْ يَتَلَاصَقَ يُمَسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، وَ يُمَسِكُ الْأَرْضَ أَنْ تَنْخَسِفَ إِلَّا بِأَمْرِهِ، إِنَّهُ بِعِبَادِهِ رَءُوفٌ رَحِيمٌ.

And as for the vegetation, He^{azwj} Maintains it by His^{azwj} Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His^{azwj} Permission, and the earth does not collapse except by His^{azwj} Command, He^{azwj} is Gracious and Merciful to His^{azwj} servants.’

قَالَ ع: وَ (رَبِّ الْعَالَمِينَ) مَالِكُهُمْ وَ خَالِفُهُمْ- وَ سَائِقُ أَرْزَاقِهِمْ، إِلَيْهِمْ، مِنْ حَيْثُ يَعْلَمُونَ، وَ مِنْ حَيْثُ لَا يَعْلَمُونَ. فَالرِّزْقُ مَسْهُومٌ، وَ هُوَ يَأْتِي ابْنَ آدَمَ عَلَى أَيِّ سَبِيلَةٍ سَارَهَا مِنَ الدُّنْيَا، لَيْسَ لِنَفْسِي مُتَّقٍ بِزَانِدَةٍ، وَ لَا لِفَجُورٍ فَاجِرٍ بِنَاقِصَةٍ، وَ بَيْنَهُ وَ بَيْنَهُ سِتْرٌ وَ هُوَ طَائِبٌ. وَ لَوْ أَنَّ أَحَدَكُمْ يَفِرُّ مِنْ رِزْقِهِ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ.

He^{asws} said: ‘And **The Lord of the worlds [1:2]** - means that He^{azwj} is their Master and their Creator and gives them sustenance from where they are knowing or whether they are not knowing. Sustenance has been Apportioned, and He^{azwj} gives to the son of Adam^{as} equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief-maker gets any less due to his mischief. Between him and his sustenance that he strives for there is a veil. If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.

قَالَ [أَمِيرُ الْمُؤْمِنِينَ ع]: فَقَالَ اللَّهُ تَعَالَى لَهُمْ: قُولُوا: «الْحَمْدُ لِلَّهِ» عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا، وَ ذَكَرْنَا بِهِ مِنْ خَيْرٍ فِي كُتُبِ الْأَوَّلِينَ مِنْ قَبْلِ أَنْ نَكُونَ. فَفِي هَذَا إِجَابٌ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لِمَا فَضَّلَهُ وَ فَضَّلَهُمْ، وَ عَلَى شِيَعَتِهِمْ أَنْ يَسْكُرُوهُ بِمَا فَضَّلَهُمْ [بِهِ عَلَى غَيْرِهِمْ].

Amir-Al-Momineen^{asws} said: ‘Allah^{azwj} Said to them, ‘Be saying **The Praise is for Allah [1:2]** – upon what He^{azwj} has Favoured with upon us^{asws}, and Mentioned us^{asws} with it from goodness in the former Books from before we^{asws} came to be (in this world). Thus, in this in an Obligation upon Muhammad^{saww} and the Progeny^{asws} due to what He^{azwj} Graced him^{saww} and Graced them^{asws} and upon their^{asws} Shias, that they should be thankful with what they have been Graced with over the others’.

[تفضيل أمة محمد على جميع الأمم]

The merits of the community of Muhammad^{saww} over the entirety of the communities

وَدَلَّكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَمَّا بَعَثَ اللَّهُ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ وَاصْطَفَاهُ نَجِيًّا- وَفَلَقَ لَهُ الْبَحْرَ فَجَعَى بَنِي إِسْرَائِيلَ، وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَاحَ- رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ: يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَدًا قَبْلِي.

And that is, because Rasool-Allah^{saww} said: ‘When Allah^{azwj} Mighty and Majestic Sent Musa^{as} Bin Imran^{as} and Chose him^{as} as a rescuer, and Split the sea for him^{as} and so he^{as} rescued the Children of Israel, and He^{azwj} Gave him^{as} the Torah and the Tablets – he^{saww} saw his^{as} position from his^{as} Lord^{azwj} Mighty and Majestic, and he^{as} said: ‘O Lord^{azwj}! You^{azwj} have Honoured me^{as} with such a prestige, You^{azwj} have not Honoured anyone else with it before me^{as}’.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا أَفْضَلُ عِنْدِي- مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي قَالَ مُوسَى: يَا رَبِّ- فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ، فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمٌ مِنْ آلِي

So Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! But, do you^{as} not know that Muhammad^{saww} is more superior in My^{azwj} Presence than the entirety of My^{azwj} Angels and the entirety of My^{azwj} creatures?” Musa^{as} said: ‘O Lord^{azwj}! So if it was so that Muhammad^{saww} was more prestigious (superior) in Your^{azwj} Presence than the entirety of Your^{azwj} creatures, then is there among the progenies of the Prophets^{as} any more honourable from a progeny?’

قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ فَقَالَ: يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ عِنْدَكَ كَذَلِكَ، فَهَلْ فِي صَحَابَةِ الْأَنْبِيَاءِ أَكْرَمٌ [عِنْدَكَ] مِنْ صَحَابَتِي

Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! But, do you know that the merit of the Progeny^{as} of Muhammad^{saww} upon the entirety of the progenies of the Prophets^{as}, is like the merit of Muhammad over the entirety of the Mursils^{as}?” So he^{as} said: ‘O Lord^{azwj}! So if it was so that the Progeny^{as} of Muhammad^{saww} was like that in Your^{azwj} Presence, then is that among the companions of the Prophets^{as} any more honourable in Your^{azwj} Presence than my^{as} companions?’

قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ صَحَابَةِ مُحَمَّدٍ ص عَلَى جَمِيعِ صَحَابَةِ الْمُرْسَلِينَ- كَفَضْلِ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ- وَ [كَ] فَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! But do you^{as} not know that the superiority of the companions of Muhammad^{saww} over the entirety of the companions of the Mursils^{as} is like the superiority of the Progeny^{asws} of Muhammad^{saww} over the entirety of the Progenies of the Prophets^{as} – and like the superiority of Muhammad^{saww} over the entirety of the Mursils^{as}?”

فَقَالَ مُوسَى: يَا رَبِّ- فَإِنْ كَانَ مُحَمَّدٌ وَ آلُهُ وَ صَحْبُهُ كَمَا وَصَفْتَ، فَهَلْ فِي أُمَّمِ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَمْتَ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتَ عَلَيْهِمُ الْمَنَ وَ السَّلْوَى وَ قَلَقْتَ لَهُمُ الْبَحْرَ

So Musa^{as} said: ‘O Lord^{azwj}! So if it was so that Muhammad^{saww} and his^{saww} Progeny^{asws} are as You^{azwj} Described, then is there among a community of the Prophets^{as}, any who is superior in Your^{azwj} Presence than my^{as} community is? You^{azwj} Shaded upon them with the clouds, and Sent down upon them the manna and the quails, and Split the sea for them’.

فَقَالَ اللَّهُ تَعَالَى: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةٍ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَمِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِي قَالَ مُوسَى: يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ.

Allah^{azwj} the Exalted Said: “O Musa^{as}! But, do you^{as} not know that the superiority of the community of Muhammad^{saww} over the entirety of the communities is like My^{azwj} Superiority over the entirety of My^{azwj} creatures?” Musa^{as} said: ‘O Lord^{azwj}! Alas! If only I^{as} could see them’.

(فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ): يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ، فَلَيْسَ هَذَا أَوَانُ ظُهُورِهِمْ، وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي الْجَنَّةِ جَنَّاتِ عَدْنٍ وَ الْفِرْدَوْسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا يَنْقَلِبُونَ، وَ فِي خَيْرَاتِهَا يَنْبَجِحُونَ أ فَتَحِبُّ أَنْ أَسْمِعَكَ كَلَامَهُمْ قَالَ: نَعَمْ يَا إِلَهِي.

So Allah^{azwj} the Exalted Revealed unto him^{as}: “O Musa^{as}! You^{as} cannot see them, for this isn’t the time of their appearance. But, soon you^{as} will see them in the Paradise, the Gardens of Eden and the *Firdous*, in the presence of Muhammad^{saww}. They would be turning in its Bliss and they would be enjoying in its goodness. Would you^{as} love to hear their voices?” He^{as} said: ‘Yes, my^{as} God^{azwj}!’

[تداء الرب سبحانه و تعالى أمة محمد (ص)]:

The Call of the Lord^{azwj} Glorious and Exalted to the Community of Muhammad^{saww}

قَالَ [اللَّهُ جَلَّ جَلَالُهُ]: فَمُ بَيْنَ يَدَيَّ، وَ اشْدُدْ مِزْرَكَ- قِيَامَ الْعَبْدِ الذَّلِيلِ بَيْنَ يَدَيِ السَّيِّدِ الْمَلِكِ الْجَلِيلِ، فَفَعَلَ ذَلِكَ مُوسَى.

Allah^{azwj}, Majestic is His^{azwj} Majesty Said: “Stand in front of Me^{azwj}, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic”. So, Musa^{as} did that.

فَنَادَى [الْمَلِكُ] رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ. فَأَجَابُوهُ كُلُّهُمْ، وَ هُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ- إِنَّ الْحَمْدَ وَ النِّعْمَةَ وَ الْمُلْكَ لَكَ- لَا شَرِيكَ لَكَ لَبَّيْكَ».

So our Lord^{azwj} Mighty and Majestic Called out: “O community of Muhammad^{saww}!” So they answered Him^{azwj}, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Your^{azwj} service O Lord^{azwj}! At Your^{azwj} service! There is no associate for You^{azwj}! At Your^{azwj} service. Surely, the Praise, and the Bounties, and the Kingdom are for You^{azwj} – there being no associate for You^{azwj}. At Your^{azwj} service!’

قَالَ فَجَعَلَ اللَّهُ تَعَالَى تِلْكَ الْإِجَابَةَ مِنْهُمْ شِعَارَ الْحَجِّ.

Thus, Allah^{azwj} the Exalted Made that answer from them as a slogan (known as *Talbiyya*) for the Hajj.

ثُمَّ نَادَى رَبُّنَا عَزَّ وَجَلَّ: يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَائِي عَلَيْكُمْ أَنْ رَحْمَتِي سَبَقَتْ غَضَبِي، وَ عَفْوِي قَبْلَ عِقَابِي، فَقَدْ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي، وَ أَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي،

Then our Lord^{azwj} Mighty and Majestic Called out: “O community of Muhammad^{saww}! My^{azwj} Judgment upon you all is that My^{azwj} Mercy shall precede My^{azwj} Wrath, and My^{azwj} Pardon shall be before My^{azwj} Punishment, for I^{azwj} have Obligated for you from before that you should be supplicating to Me^{azwj}, and I^{azwj} shall Grant you from before you even ask Me^{azwj}.

مَنْ لَقِينِي مِنْكُمْ بِشَهَادَةٍ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، صَادِقٌ فِي أَقْوَالِهِ، مُحَقِّقٌ فِي أَعْمَالِهِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخُوهُ- وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَليُّهُ،

The one from you who meets Me^{azwj} with the testimony that, ‘There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, truthful in his^{saww} statements, rightful in his^{saww} deeds, and that Ali^{asws} Bin Abu Talib^{asws} is his^{saww} brother, and his^{saww} successor from after him^{saww}, and his^{azwj} Guardian.

يُتَنَزَّمُ طَاعَتُهُ [كَمَا يُتَنَزَّمُ طَاعَتُهُ] مُحَمَّدٍ وَ أَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْأَخْيَارَ الْمُطَهَّرِينَ- الْمُبَايِنِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِهِمَا أَوْلِيَاءُوهُ، أَدْخَلْتُهُ جَنَّتِي، وَ إِنْ كَانَتْ نُؤُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ.

The obedience to him^{asws} is necessitated just as is the obedience to Muhammad^{saww}, and that His^{azwj} Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allah^{azwj} and the evidence of the Proofs of Allah^{azwj} from after them^{asws} both. His^{asws} friends, I^{azwj} shall Enter them into My^{azwj} Paradise, and even though his sins may be like the foam of the sea!”

قَالَ: فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدَ [مُحَمَّدًا] ص قَالَ: يَا مُحَمَّدُ «وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا» أَمَّاكَ بِهَذِهِ الْكَرَامَةِ.

He^{asws} said: ‘So when Allah^{azwj} Mighty and Majestic Sent our Prophet^{saww}, Muhammad^{saww}, He^{azwj} Said: “O Muhammad^{saww}! **And you were not by the side of the (Mount) Toor when We Called out [28:46]**, your^{saww} community with this prestige”.

ثُمَّ قَالَ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص: قُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ هَذِهِ الْفَضِيلَةِ.

Then the Mighty and Majestic Said to Muhammad^{saww}: “Say: ‘**The Praise is for Allah Lord of the worlds [1:2]** (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) – upon what I^{saww} have been Specialised with from this merit”.

وَ قَالَ لِأُمَّتِهِ: [وَ] قُولُوا أَنْتُمْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنَا بِهِ مِنْ هَذِهِ الْفَضَائِلِ.

And He^{azwj} Said to his^{saww} community: “And you all should be saying, ‘**The Praise is for Allah Lord of the worlds [1:2]** (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), upon what we have been Specialised with from these merits”.

قوله عز وجل الرَّحْمَنُ الرَّحِيمُ

The Words of the Mighty and Majestic: *The Beneficent, the Merciful* [1:2]

12 قَالَ الْإِمَامُ ع «الرَّحْمَنُ»: الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ رِزْقِهِ، وَإِنْ انْقَطَعُوا عَنْ طَاعَتِهِ. «الرَّحِيمُ» بِعِبَادِهِ الْمُؤْمِنِينَ فِي تَخْفِيفِهِ عَلَيْهِمْ طَاعَاتِهِ وَبِعِبَادِهِ الْكَافِرِينَ فِي الرَّفْقِ بِهِمْ- فِي دُعَائِهِمْ إِلَى مُوَافَقَتِهِ.

S 12 - The Imam (Hassan Al-Askari^{asws}) said: '**The Beneficent** – He^{azwj} Gives sustenance to His^{azwj} creation which never gets cut off even if they cut-off their obedience to Him^{azwj}. **The Merciful** – With the *Momineen* servants. He^{azwj} makes their obedience easy for them, and for the disbelieving servants, approves their supplications with Kindness.'

قَالَ: وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: «الرَّحْمَنُ» هُوَ الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ. قَالَ: وَ مِنْ رَحْمَتِهِ- أَنَّهُ لَمَّا سَلَبَ الطِّفْلُ قُوَّةَ النُّهُوضِ وَ التَّنْعُدِ- جَعَلَ تِلْكَ الْقُوَّةَ فِي أُمِّهِ، وَ رَفَقَهَا عَلَيْهِ لِتَقْوَمَ بِتَرْبِيَّتِهِ وَ حَضَانَتِهِ، فَإِنْ قَسَا قَلْبُ أُمِّ مِنَ الْأُمَّهَاتِ- أَوْجَبَ تَرْبِيَّةَ هَذَا الطِّفْلِ [وَ حَضَانَتَهُ] عَلَى سَائِرِ الْمُؤْمِنِينَ، وَ لَمَّا سَلَبَ بَعْضَ الْحَيَوَانَاتِ قُوَّةَ التَّرْبِيَّةِ لِأَوْلَادِهَا، وَ الْقِيَامَ بِمَصَالِحِهَا، جَعَلَ تِلْكَ الْقُوَّةَ فِي الْأَوْلَادِ لِتَنْهَضَ حِينَ تُوَلَّدُ وَ تَسِيرَ إِلَى رِزْقِهَا الْمُسَبَّبِ لَهَا.

He^{asws} said: 'Amir-Al-Momineen^{asws} said: '**The Beneficent** – He^{azwj} Gives sustenance to His^{azwj} creation. It is His^{azwj} Mercy that when a child does not yet have the strength to run around and acquire its sustenance, He^{azwj} Gives that strength to his mother so that she can look after the child. And if the mother does not look after the child then it becomes more than obligatory for the rest of the *Momineen* to look after the child. Some animals have not been given this instinct to look after their young ones and so they start looking for their own sustenance very shortly after birth.

قَالَ ع: وَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ «الرَّحْمَنُ»: أَنَّ قَوْلَهُ «الرَّحْمَنُ» مُشْتَقٌّ مِنَ الرَّحْمَةِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا «الرَّحْمَنُ». وَ هِيَ [مِنْ] الرَّحْمِ شَفَقْتُ لَهَا اسْمًا مِنْ اسْمِي، مَنْ وَصَلَهَا وَصَلْتُهُ، وَ مَنْ قَطَعَهَا قَطَعْتُهُ.

He^{asws} said in the explanation of 'الرحمن' **The Beneficent**: 'The Word 'Beneficent' has been derived from 'الرَّحْمَةِ' the Mercy. I heard the Rasool Allah^{saww} saying: Allah^{azwj} Said: "I^{azwj} am 'The Beneficent' and it is derived from the Mercy, a Name from My^{azwj} Names. Whoever connects to it I^{azwj} shall be Connected to him, and whoever cuts himself from it then I^{azwj} shall cut him off from My^{azwj} Mercy.'

ثُمَّ قَالَ عَلِيُّ ع: أ وَ تَدْرِي مَا هَذِهِ الرَّحْمُ- الَّتِي مَنْ وَصَلَهَا وَصَلَهُ الرَّحْمَنُ، وَ مَنْ قَطَعَهَا قَطَعَهُ الرَّحْمَنُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ: حَتَّى بِهَذَا كُلِّ قَوْمٍ عَلَى أَنْ يُكْرِمُوا أَقْرَبَاءَهُمْ وَ يَصِلُوا أَرْحَامَهُمْ.

Then Ali^{asws} said: 'Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?' They said: 'O Amir-Al-Momineen^{asws}! 'Every community has been urged by this to honour their relatives and maintain good relations with them.'

فَقَالَ لَهُمْ: أ يَحْتُمُّهُمْ عَلَى أَنْ يَصِلُوا أَرْحَامَهُمُ الْكَافِرِينَ، وَ أَنْ يُعْظَمُوا مِنْ حَقَرِهِ اللَّهُ، وَ أَوْجَبَ احْتِقَارَهُ مِنَ الْكَافِرِينَ قَالُوا: لَا، وَ لَكِنَّهُ حَتُّهُمْ عَلَى صِلَةِ أَرْحَامِهِمُ الْمُؤْمِنِينَ. قَالَ: فَقَالَ: أَوْجَبَ حُقُوقَ أَرْحَامِهِمْ، لِاتِّصَالِهِمْ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ. قَالَ: فَهُمْ إِذَنْ إِنَّمَا يَقْضُونَ فِيهِمْ حُقُوقَ الْآبَاءِ وَ الْأُمَّهَاتِ.

So he^{asws} said to them: 'Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom He^{azwj} Has Belittled, and Enjoined the contempt of the disbelievers?' They said: 'No, but we have been urged to have good relations with the *Momineen*.' He^{asws} said: 'Has He^{azwj} not has Enjoined this due to their connection with their fathers and mothers?' They said: Yes, O brother^{asws} of the Rasool-Allah^{saww}. He^{asws} said: 'Understand then, that by doing this they are making up the rights of their mothers and fathers.'

قُلْتُ: يَا أَخَا رَسُولِ اللَّهِ ص. قَالَ: فَأَبَاؤُهُمْ وَأُمَّهَاتُهُمْ- إِنَّمَا عَدَّوْهُمْ فِي الدُّنْيَا- وَوَقَوْهُمْ مَكَارِهِهَا، وَ هِيَ نِعْمَةٌ زَانِلَةٌ، وَ مَكْرُوهٌ يَنْقُضِي، وَ رَسُولُ رَبِّهِمْ سَأَقْتُهُمْ إِلَى نِعْمَةٍ دَائِمَةٍ لَا تَنْقُضِي، وَ وَقَاهُمْ مَكْرُوهًا مُؤَبَّدًا لَا يَبِيدُ، فَأَيُّ النِّعْمَتَيْنِ أَكْبَرُ نِعْمَةُ رَسُولِ اللَّهِ ص أَكْبَرُ وَ أَجَلٌ وَ أَكْبَرُ.

They said: 'Yes O brother^{asws} of Rasool-Allah^{saww}.' He^{asws} said: 'Their fathers and mothers provide them with sustenance in this world and prevent them from the abhorrent, and this is a declining bounty, while the Rasool-Allah^{saww} gave them everlasting bounties and saved them from eternal difficulties, so which is a greater bounty?'. I said, 'The bounty of the Rasool-Allah^{saww} is greater and larger.'

قَالَ: فَكَيْفَ يَجُوزُ أَنْ يَحْتَّ عَلَى قَضَاءِ حَقِّ- مَنْ صَعَرَ [اللَّهُ] حَقَّهُ، وَ لَا يَحْتَّ عَلَى قَضَاءِ حَقِّ مَنْ كَبَّرَ [اللَّهُ] حَقَّهُ قُلْتُ: لَا يَجُوزُ ذَلِكَ. قَالَ: فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَكْبَرُ مِنْ حَقِّ الْوَالِدَيْنِ، وَ حَقُّ رَجْمِهِ أَيْضًا أَكْبَرُ مِنْ حَقِّ رَجْمِهِمَا، فَرَجِمَ رَسُولُ اللَّهِ ص أَوْلَى بِالصَّلَةِ، وَ أَكْبَرُ فِي الْقَطِيعَةِ.

He^{asws} said: 'How can it be that He^{azwj} should Urge the fulfilment of a smaller right and does not Urge the fulfilment of a greater right? That is not possible. The right of the Rasool Allah^{saww} is greater than the right of the parents and the right of his^{saww} relatives also is greater than the right of their own relatives. So, the maintenance of relations with the relatives of the Rasool Allah^{saww} is greater and more highly prohibited to be cut off.

فَالْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ قَطَعَهَا، وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَمْ يُعْظَمِ حُرْمَتَهَا. أَوْ مَا عَلِمْتَ أَنَّ حُرْمَةَ رَجْمِ رَسُولِ اللَّهِ ص حُرْمَةٌ رَسُولِ اللَّهِ، وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ حُرْمَةٌ اللَّهِ تَعَالَى، وَ أَنَّ اللَّهَ أَكْبَرُ حَقًّا مِنْ كُلِّ مُنْعِمٍ سِوَاهُ، وَ أَنَّ كُلَّ مُنْعِمٍ سِوَاهُ إِنَّمَا أَنْعَمَ حَيْثُ قَيْضَهُ لِذَلِكَ رَبُّهُ، وَ وَقَفَّهُ لَهُ.

So woe and everyone's woe be on the one who cuts it off, and woe upon woe be on the one who does not respect his^{saww} relatives. Do you not know that the sanctity of the relatives of the Rasool Allah^{saww} is the sanctity of the Rasool Allah^{saww} and that the sanctity of the Rasool Allah^{saww} is the sanctity of Allah^{azwj}? Surely, Allah^{azwj}'s Right is greater than all, even from all the Bounties of His^{azwj}, and every bounty apart from it. But rather, He^{azwj} Chooses where it is destined to be for He^{azwj} is it's Lord^{azwj}, and that Bounty is compatible with him''.

أَوْ مَا عَلِمْتَ مَا قَالَ اللَّهُ تَعَالَى لِمُوسَى بْنِ عِمْرَانَ قُلْتُ: يَا أَبِي أَنْتَ وَ أُمِّي مَا الَّذِي قَالَ لَهُ قَالَ ع: قَالَ اللَّهُ تَعَالَى: يَا مُوسَى أُنْذِرِي مَا بَلَغَتْ بِرَحْمَتِي إِلَيْكَ فَقَالَ مُوسَى: أَنْتَ أَرْحَمُ بِي مِنْ أَبِي وَ أُمِّي.

Do you not know what Allah^{azwj} Said to Musa^{as} Bin Imran^{as}? I said, 'May my father and mother be sacrificed for you^{asws}, what was it that He^{azwj} Said to him^{as}? He^{asws} said: 'Allah^{azwj} the High Said: 'O Musa^{as}! Do you know what has reached to you^{as} of My^{azwj} Mercy?' Musa^{as} said: 'You^{azwj} are more Merciful to me^{as} than my father and mother.'

قَالَ اللَّهُ تَعَالَى: يَا مُوسَىٰ وَ إِنَّمَا رَحْمَتُكَ أُمُّكَ لِفَضْلِ رَحْمَتِي، فَأَنَا الَّذِي رَفَّقْتُهَا عَلَيْكَ، وَ طَيَّبْتُ قَلْبَهَا لِتَتْرَكَ طَيِّبَ وَسْنِهَا لِتُرَبِّبَتِكَ، وَ لَوْ لَمْ أَفْعَلْ ذَلِكَ بِهَا لَكَانَتْ هِيَ وَ سَائِرُ النِّسَاءِ سَوَاءً.

Allah^{azwj} the High Said: ‘O Musa^{as}! But rather, the mercy of your mother to you^{as} was a Grace of My^{azwj} Mercy, and it was I^{azwj} Who inclined her towards you^{as}, and Refined her heart to avoid her rest for your upbringing, and if I^{azwj} had not Done that with her, then she would have been to you like any other woman”.

[ما يكون كفارة للذنوب]

What becomes an expiation for the sins

يَا مُوسَىٰ أَ تَدْرِي أَنَّ عَبْدًا مِنْ عِبَادِي يَكُونُ لَهُ ذُنُوبٌ وَ حَطَايَا- تَبْلُغُ أَعْنَانَ السَّمَاءِ فَأَغْفِرُهَا لَهُ، وَ لَا أَبَالِي قَالَ: يَا رَبِّ وَ كَيْفَ لَا تَبَالِي

(Allah^{azwj} Said): “O Musa^{as}! Do you^{as} know that a servant from My^{azwj} servants happens to have sins for him and mistakes reaching to the limits of the sky, but I^{azwj} Forgive these for him and I^{azwj} don’t mind”. He^{as} said: ‘O Lord^{azwj}! And how come You^{azwj} don’t mind (Forgiving these)?’

قَالَ تَعَالَى: لِحَصْلَةِ شَرِيفَةٍ تَكُونُ فِي عَبْدِي أَحِبُّهَا، وَ هِيَ أَنْ يُحِبَّ إِخْوَانَهُ الْفُقَرَاءَ الْمُؤْمِنِينَ، وَ يَتَعَاهَدَهُمْ، وَ يُسَاوِي نَفْسَهُ بِهِمْ، وَ لَا يَتَكَبَّرَ عَلَيْهِمْ. فَإِذَا فَعَلَ ذَلِكَ غَفَرْتُ لَهُ ذُنُوبَهُ، وَ لَا أَبَالِي.

The Exalted^{azwj} Said: “Due to the noble characteristics occurring in My^{azwj} servant which I^{azwj} Love, and these are that he loves his brethren, the poor *Momineen*, and frequents with them, and equalises himself with them, and he is not arrogant upon them. So when he does that, I^{azwj} Forgive his sins for him, and I^{azwj} don’t mind.

يَا مُوسَىٰ إِنَّ الْفَخْرَ رِدَائِي وَ الْكِبْرِيَاءَ إِزَارِي، مَنْ نَارَعَ عَنِي فِي شَيْءٍ مِنْهُمَا عَذَّبْتُهُ بِنَارِي.

O Musa! The pride is My^{azwj} Robe, and the Greatness is My^{azwj} Apparel. The one who snatches anything from Me^{azwj} of these, I^{azwj} shall Punish him with My^{azwj} Fire.

يَا مُوسَىٰ إِنَّ مِنْ أَعْظَامِ جَلَالِي- إِكْرَامَ الْعَبْدِ الَّذِي أَنْلَنَّهُ حَطًّا مِنْ [حُطَامِ] الدُّنْيَا عَبْدًا مِنْ عِبَادِي مُؤْمِنًا، فَصُرْتُ يَدُهُ فِي الدُّنْيَا، فَإِنَّ تَكَبَّرَ عَلَيْهِ فَقَدْ اسْتَحَفَّ بِعَظِيمِ جَلَالِي.

O Musa^{as}! From the Greatness of My^{azwj} Majesty is being benevolence of the servant whom I^{azwj} have Caused to achieve a share from the debris of the world, to a servant from My^{azwj} *Momin* servants, whose (financial) hand is short in the world. But, if he is arrogant upon him, so he has belittled the Greatness of My^{azwj} Majesty”.

[الحث على صلة رحم رسول الله ص]

The urging upon maintaining relationship with the relatives of Rasool-Allah^{saww}

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: إِنَّ الرَّحِمَ الَّتِي اسْتَقْفَهَا اللَّهُ عَزَّ وَجَلَّ مِنْ رَحْمَتِهِ بِقَوْلِهِ: أَنَا «الرَّحْمَنُ» هِيَ رَحِمُ مُحَمَّدٍ ص، وَ إِنَّ مِنْ إِعْظَامِ اللَّهِ إِعْظَامَ مُحَمَّدٍ ص وَ إِنَّ مِنْ إِعْظَامِ مُحَمَّدٍ ص إِعْظَامَ رَحِمِ مُحَمَّدٍ، وَ إِنَّ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مِنْ شِيعَتِنَا هُوَ مِنْ رَحِمِ مُحَمَّدٍ وَ إِنَّ إِعْظَامَهُمْ مِنْ إِعْظَامِ مُحَمَّدٍ ص.

Then Amir-Al-Momineen^{asws} said: 'The relatives (الرَّحِم) of the Prophet^{saww} which Allah^{azwj} Mighty and Majestic Derived from His^{azwj} Mercy (رَحْمَتِهِ) by His^{azwj} Words: "I^{azwj} am **The Beneficent [1:3]**" – it is the relatives of Muhammad^{saww} (The Progeny^{asws} of Muhammad^{saww}). And, from the Greatness of Allah^{azwj} is the greatness of Muhammad^{saww}, and from the greatness of Muhammad^{saww} is the greatness of the relatives of Muhammad^{saww} (the Progeny^{asws} of Muhammad^{saww}), and that every *Momin* and *Momina* from our^{asws} shias, is from the relatives of Muhammad^{saww}, and their greatness is from the greatness of Muhammad^{saww}.

فَالْوَيْلُ لِمَنْ اسْتَخَفَّ بِشَيْءٍ مِنْ حُرْمَةِ مُحَمَّدٍ ص، وَ طُوبَى لِمَنْ عَظَّمَ حُرْمَتَهُ، وَ أَكْرَمَ رَحِمَهُ وَ وَصَلَهَا.

Therefore, woe be unto the one who takes lightly with anything from the sanctity of Muhammad^{saww}, and beatitude is for the one who reveres his^{saww} sanctity, and honours his^{saww} relatives and its goodly maintenance'.

قوله عز وجل الرحيم

The Words of the Mighty and Majestic *The Merciful [1:3]*

13 قَالَ الْإِمَامُ ع وَ أَمَا قَوْلُهُ تَعَالَى «الرَّحِيمِ» (فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ:): رَحِيمٌ بِعِبَادِهِ الْمُؤْمِنِينَ، وَ مِنْ رَحْمَتِهِ أَنَّهُ خَلَقَ مِائَةَ رَحْمَةٍ، وَ جَعَلَ مِنْهَا رَحْمَةً وَاحِدَةً فِي الْخَلْقِ كُلِّهِمْ، فَبِهَا يَتَرَحَّمُ النَّاسُ، وَ تَرَحَّمُ الْوَالِدَةُ وَلَدَهَا، وَ تَحْنُو الْأُمَّهَاتُ مِنْ الْحَيَوَانَاتِ عَلَى أَوْلَادِهَا.

13 – The Imam^{asws} said: 'And as for the Words of Allah^{azwj} **The Merciful [1:3]** - Amir-Al-Momineen^{asws} said: 'He^{azwj} is Merciful to His^{azwj} *Momin* servants. And from His^{azwj} Mercy He^{azwj} Created a hundred Mercies and He^{azwj} Allocated one of it to all of the creatures, and from that people are merciful towards each other, and the mother is merciful to her child, and the mothers of the animals are merciful to their young ones.'

[شفاعة المؤمنين]

Intercession of the Momineen

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ [الْوَاحِدَةَ] إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرَحِّمُ بِهَا أُمَّةَ مُحَمَّدٍ ص، ثُمَّ يُشَفِّعُهُمْ فِيَمَنْ يُحِبُّونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمَلَّةِ حَتَّى أَنْ الْوَاحِدَ لِيَجِيءَ إِلَى مُؤْمِنٍ مِنَ الشَّيْعَةِ، فَيَقُولُ: اشْفَعْ لِي.

So when it will be the Day of Judgement, He^{azwj} will Increase this One Mercy to the other ninety nine parts and be Merciful by it upon the community of Muhammad^{saww} and will Accept the intercession for those that they love to intercede with to the

extent that one will come to a *Momin* from the Shias and will be saying, 'Intercede for me'.

فَيَقُولُ: وَ أَيُّ حَقٍّ لَكَ عَلَيَّ فَيَقُولُ: سَقَيْتَكَ يَوْمًا مَاءً. فَيَذْكُرُ ذَلِكَ، فَيَسْتَعْفِفُ لَهُ، فَيَسْتَعْفِفُ فِيهِ، وَ يَجِيبُهُ آخَرَ- فَيَقُولُ: إِنَّ لِي عَلَيْكَ حَقًّا، فَاسْتَعْفِفْ لِي. فَيَقُولُ: وَ مَا حَقُّكَ عَلَيَّ فَيَقُولُ: اسْتَظَلَلْتُ بِظِلِّ جِدَارِي سَاعَةً فِي يَوْمٍ حَارًّا. فَيَسْتَعْفِفُ لَهُ، فَيَسْتَعْفِفُ فِيهِ، وَ لَا يَزَالُ يَسْتَعْفِفُ حَتَّى يُسْتَعْفِفَ فِي جِيرَانِهِ وَ خُلَطَائِهِ وَ مَعَارِفِهِ، فَإِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ مِمَّا تَظُنُّونَ.

So he will say, 'What right do you have over me?' He will say: 'I quenched your thirst with water one day.' So he will remember that and intercede for him. Another one will come and say, 'I have a right over you, so intercede for me'. He will say, 'And what is your right over me?' He will say: 'You rested for a while under the shadow of my wall for a while on a hot day.' He will intercede for him for that. This intercession will not cease until it cover his neighbours and familiar people, for the *Momin* is more prestigious in the Presence of Allah^{azwj} than what you can imagine.'

قوله عز وجل مالك يوم الدين

The Words of the Mighty and Majestic *Master of the Day of Reckoning* [1:4]

14 قَالَ الْإِمَامُ ع (مَالِكِ يَوْمِ الدِّينِ) أَيُّ قَادِرٌ عَلَى إِقَامَةِ يَوْمِ الدِّينِ، وَ هُوَ يَوْمُ الْحِسَابِ، قَادِرٌ عَلَى تَقْدِيمِهِ عَلَى وَقْتِهِ، وَ تَأْخِيرِهِ بَعْدَ وَقْتِهِ، وَ هُوَ الْمَالِكُ أَيْضًا فِي يَوْمِ الدِّينِ، فَهُوَ يَفْضِي بِالْحَقِّ، لَا يَمْلِكُ الْحُكْمَ وَ الْقَضَاءَ فِي ذَلِكَ الْيَوْمِ مَنْ يَظْلُمُ وَ يَجُورُ، كَمَا فِي الدُّنْيَا مَنْ يَمْلِكُ الْأَحْكَامَ.

S 14 – The Imam (Hassan Al-Askari^{asws}) said: ***Master of the Day of Reckoning* [1:4]** - 'Yes, He^{azwj} is so Powerful to establish the 'Yawm Al-Deen', and this is the Day of Reckoning, and He^{azwj} is so Powerful to Bring it forward or Move it back from its pre-Determined time, and He^{azwj} is the Master as well during that Day and will be Judging with the Truth. There will be no authority on that Day for those who used to be unjust and oppressors in the world from among the rulers, to issue orders like they used to issue in the world.

قَالَ: وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: (يَوْمِ الدِّينِ) هُوَ يَوْمُ الْحِسَابِ.

He^{asws} said: 'And Amir Al-Momineen^{asws} said: '(The phrase) 'Yawm Al-Deen' – it is the Day of Reckoning'.

وَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: أَلَا أُخْبِرُكُمْ بِأَكْبَسِ الْكَيْسِيِّينَ وَ أَحْمَقِ الْحَمَقِيِّينَ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

And he^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'Shall I^{saww} inform you with the cleverest of the clever ones and the most stupid of the stupid ones?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ: أَكْبَسُ الْكَيْسِيِّينَ مَنْ حَاسَبَ نَفْسَهُ، وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَ إِنَّ أَحْمَقَ الْحَمَقِيِّ مَنِ اتَّبَعَ نَفْسَهُ هَوَاهَا، وَ تَمَنَّى عَلَى اللَّهِ تَعَالَى الْأَمَانِيِّ.

The most clever of the clever ones is the one who reckons himself, and works for what is after the death, and the most stupid of the stupid ones is the one who pursues his personal desires and wishes to Allah^{azwj} the Exalted of the wishes”.

فَقَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ يُحَاسِبُ الرَّجُلُ نَفْسَهُ قَالَ: إِذَا أَصْبَحَ ثُمَّ أَمْسَى رَجَعَ إِلَى نَفْسِهِ- فَقَالَ: يَا نَفْسُ إِنَّ هَذَا يَوْمٌ مَضَى عَلَيْكَ لَا يُعُودُ إِلَيْكَ أَبَدًا، وَ اللَّهُ تَعَالَى يَسْأَلُكَ عَنْهُ فِيمَا أَفْنَيْتَنِيهِ- فَمَا الَّذِي عَمِلْتَ فِيهِ أَمْ ذَكَرْتَ اللَّهَ أَمْ حَمَدْتَنِي أَمْ قَضَيْتَ حَوَائِجَ مُؤْمِنٍ أَمْ نَفَسْتَ عَنْهُ كُرْبَةً أَمْ حَفَظْتَنِي بِظَهْرِ الْعَيْبِ فِي أَهْلِهِ وَ وُلْدِهِ أَمْ حَفَظْتَنِي بَعْدَ الْمَوْتِ فِي مَخْلُوقِهِ أَمْ كَفَفْتَ عَنِ غِيْبَةِ أَخٍ مُؤْمِنٍ بِفَضْلِ جَاهِلِكَ أَمْ أَعْنَتَ مُسْلِمًا مَّا الَّذِي صَنَعْتَ فِيهِ فَيَذْكَرُ مَا كَانَ مِنْهُ.

So the man said, 'O Amir Al-Momineen^{asws}! And how can the man reckon his own self?' He^{asws} said: 'When it is morning, then evening, he refers to himself and he says, 'O self! This day has passed upon you, it would not be returning to you, ever, and Allah^{azwj} the Exalted will be Questioning you about it. What did you consume it in? So what is that which you did during it? Did you Mention Allah^{azwj} or praise Him^{azwj}? Did you fulfil the needs of a *Momin*? Did you relieve any worries from him? Did you protect his wife and his children in the apparent during his absence? Did you protect him with regards to his opponents after the death? Did you suffice a *Momin* brother of his honour during his absence? Did you assist a Muslim? What is that which you did during it?. Thus he recalls whatever was from it.

فَإِنْ ذَكَرَ أَنَّهُ جَرَى مِنْهُ خَيْرٌ، حَمَدَ اللَّهَ تَعَالَى، وَ كَبَّرَهُ عَلَى تَوْفِيقِهِ، وَ إِنْ ذَكَرَ مَعْصِيَةً أَوْ تَقْصِيرًا، اسْتَغْفَرَ اللَّهَ تَعَالَى، وَ عَزَمَ عَلَى تَرْكِ مَعَاوَدَتِهِ، وَ مَحَا ذَلِكَ عَنِ نَفْسِهِ بِتَجْدِيدِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ عَرَضَ بِيَعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَى ع نَفْسِهِ، وَ قَبُولَهُ لَهَا، وَ إِعَادَةَ لَعْنِ أَعْدَائِهِ وَ شَانِيئِهِ وَ دَافِعِيهِ عَنِ حَقِّهِ.

So if he recalls that he has done good from it, he should praise Allah^{azwj} the Exalted, and exclaim His^{azwj} Greatness upon His^{azwj} Inclining him (for it). And if he recalls an (act of) disobedience, or a derogation, he should seek Forgiveness of Allah^{azwj} the Exalted, and be determined upon leaving its recurrence, and delete than from his self by renewing the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and display the allegiance of Amir-Al-Momineen^{asws} upon himself, and his acceptance of it, and repeat the cursing his^{asws} enemies, and his^{asws} adversaries, and the ones who repelled him^{asws} from his^{asws} right.

فَإِذَا فَعَلَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: لَسْتُ أَنَا فِشْكَ فِي شَيْءٍ مِنَ الذُّنُوبِ- مَعَ مُوَالَاتِكَ أَوْلِيَائِي، وَ مُعَادَاتِكَ أَعْدَائِي.

So when he does that, Allah^{azwj} Mighty and Majestic Says: "I^{azwj} shall not Discuss with regards to anything from the sins (as you are) with your friendship of My^{azwj} friends and the enmity of My^{azwj} enemies".

قوله عز وجل إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

His^{azwj} Words (It is) You we worship and You do we seek Assistance (from) [1:5]

15 قَالَ الْإِمَامُ ع (إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ) قَالَ اللَّهُ تَعَالَى: قُولُوا: يَا أَيُّهَا الْخَلْقُ الْمُنْعَمَ عَلَيْهِمْ. «إِيَّاكَ نَعْبُدُ» أَيُّهَا الْمُنْعَمُ عَلَيْنَا، وَ نُطِيعُكَ مُخْلِصِينَ مَعَ التَّدَلُّلِ وَ الْخُضُوعِ بِلَا رِيَاءٍ، وَ لَا سَمْعَةٍ.

S 15 - The Holy Imam^{asws} said: (It is) You we worship and You do we seek Assistance (from) [1:5] - "Allah^{azwj} the Exalted Said: 'Say! O creatures on whom I have Blessed with Bounties, (It is) You we worship [1:5]. O the One Who has

Bestowed bounties upon us, we obey You^{azwj} sincerely with the pleading and the humbleness without showing off or for reputation.

وَ «إِيَّاكَ نَسْتَعِينُ» مِنْكَ: نَسَأَلُ الْمَعُونَةَ عَلَى طَاعَتِكَ لِوُدِّيَّهَا كَمَا أَمَرْتَ، وَ نَتَّقِي مِنْ دُنْيَانَا مَا نَهَيْتَ عَنْهُ، وَ نَعْتَصِمَ- مِنْ الشَّيْطَانِ الرَّجِيمِ، وَ مِنْ سَائِرِ مَرَدَّةِ الْجِنِّ وَ الْإِنْسِ مِنَ الْمُضِلِّينَ، وَ مِنَ الْمُؤْذِنِ الظَّالِمِينَ- بِعِصْمَتِكَ.

You do we seek Assistance (from) [1:5] – We seek help from You^{azwj} so that we can obey You^{azwj} as You^{azwj} have Commanded, and stay away in our world from what You^{azwj} have Prohibited, and be safe from the Pelted Satan, and from all the Castaway Jinn and the humans, from the straying ones, and from being hurt by the unjust, and being Your^{azwj} Protection.

16 وَ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ مِنَ الْعَظِيمِ الشَّقَاءِ قَالَ: رَجُلٌ تَرَكَ الدُّنْيَا لِلدُّنْيَا، فَفَاتَتْهُ الدُّنْيَا وَ خَسِرَ الْآخِرَةَ، وَ رَجُلٌ تَعَبَدَ وَ اجْتَهَدَ وَ صَامَ رِثَاءَ النَّاسِ فَذَلِكَ الَّذِي حُرِمَ لَذَاتِ الدُّنْيَا، وَ لَحِقَهُ التَّعَبُ الَّذِي لَوْ كَانَ بِهِ مُخْلِصًا لَأَسْتَحَقَّ ثَوَابَهُ، فَوَرَدَ الْآخِرَةَ وَ هُوَ يَظُنُّ أَنَّهُ قَدْ عَمِلَ مَا يَنْقُلُ بِهِ مِيزَانَهُ، فَيَجِدُهُ هَبَاءً مَنُورًا.

S 16 – And he^{asws} said: ‘Amir-Al-Momineen^{asws} was asked, ‘Who is the greatest wretch?’ He^{asws} said: ‘A man who neglects the world for the (sake of the) world, so he misses (out on) the world and loses the Hereafter, and a man who worships and strives, and Fasts to show off to the people. So that is the one who prohibits (to himself) the pleasures of the world and faces the tiredness which, had he been sincere with it, he would have been deserving of its Rewards. So he returns to the Hereafter thinking that he has worked (such deeds) by which his scale would be heavy with, but he would find it as floating dust (extremely light).

قِيلَ: فَمَنْ أَعْظَمُ النَّاسِ حَسْرَةً قَالَ: مَنْ رَأَى مَالَهُ فِي مِيزَانِ غَيْرِهِ، وَ أَدْخَلَهُ اللَّهُ بِهِ النَّارَ، وَ أَدْخَلَ وَارِثُهُ بِهِ الْجَنَّةَ. قِيلَ: فَكَيْفَ يَكُونُ هَذَا

It was said, ‘So who is the one with the greatest of the regrets of the people?’ He^{asws} said: ‘The one who sees his wealth in the scale of someone else and Allah^{azwj} would Enter him into the Fire due to it, and Enter his heir into the Paradise due to it’. He said, ‘So how can this be?’

قَالَ: كَمَا حَدَّثَنِي بَعْضُ إِخْوَانِنَا- عَنْ رَجُلٍ دَخَلَ إِلَيْهِ وَ هُوَ يَسُوقُ فَقَالَ لَهُ: يَا أَبَا فَلَانٍ مَا تَقُولُ فِي مِائَةِ أَلْفٍ فِي هَذَا الصَّنْدُوقِ- مَا أَذِيتُ مِنْهَا رِكَاهَةً قَطُّ، وَ لَا وَصَلْتُ مِنْهَا رِحْمًا قَطُّ قَالَ: فَقُلْتُ: فَعَلَّامٌ جَمَعَهَا قَالَ: لِجَفْوَةِ السُّلْطَانِ، وَ مَكَاتِرَةِ الْعَشِيرَةِ، وَ تَخَوُّفِ الْفَقْرِ عَلَى الْعِيَالِ، وَ لِرَوْعَةِ الزَّمَانِ.

He^{asws} said: ‘Just as one of our brothers (Shias) narrated to me about a man he went over to and he was dying. So he said to him, ‘O so and so! What are you saying regarding the one hundred thousand (Dirhams) which are in this box? Neither has *Zakat* been paid from it at all, nor any relative have been helped from it at all. So why did you amass it?’ He said, ‘Due to the apathy of the ruling authorities, and the propagation of the clan, and fearing the poverty upon the dependants, and for the splendours of the time’.

قَالَ: ثُمَّ لَمْ يَخْرُجْ مِنْ عِنْدِهِ حَتَّى فَاضَتْ نَفْسُهُ.

He said, ‘Then I had not gone out from his presence, so his soul departed’.

ثُمَّ قَالَ عَلِيٌّ ع: الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَهُ مِنْهَا مَلُومًا [مليماً] بِبِاطِلٍ جَمَعَهَا، وَ مِنْ حَقِّ مَنَعَهَا، جَمَعَهَا فَأَوْعَاها، وَ شَدَّها فَأَوْكَاها، قَطَعَ فِيها الْمَفَاوِزَ الْفَقَارَ، وَ لَجَجَ الْبِحَارَ أَبْهًا الْوَأَقْفَ لَا تُحْدَعُ كَمَا خُدِعَ صُؤَيْبُكَ بِالْأَمْسِ، إِنَّ [مِنْ] أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ رَأَى مَالَهُ فِي مِيزَانٍ غَيْرِهِ، أَدْخَلَ اللهُ عَزَّ وَ جَلَّ هَذَا بِهِ الْجَنَّةَ وَ أَدْخَلَ هَذَا بِهِ النَّارَ.

Then Ali^{asws} said: ‘The Praise is for Allah^{azwj} Who Extracted blame from it. He had gathered it by false means, and prevented the rights from it. He collected and he sheltered it and tightened its purse string. He travelled the calm wastelands and the stormy seas with regards to it. O you bystander! Do not be deceived just as your companion was deceived yesterday! The one with the most intense of regrets of the people on the Day of Judgment would be the one who sees his own wealth in the scale of someone else (and) Allah^{azwj} Mighty and Majestic would be Entering this one into the Paradise due to it and Entering this one into the Fire due to it’.

17 قَالَ الصَّادِقُ ع وَ أَعْظَمُ مِنْ هَذَا حَسْرَةٌ رَجُلٌ جَمَعَ مَالًا عَظِيمًا بَكْدٌ شَدِيدًا، وَ مُبَاشَرَةً الْأَهْوَالِ، وَ تَعَرُّضَ الْأَخْطَارِ، ثُمَّ أَقْنَى مَالَهُ فِي صَدَقَاتٍ وَ مَبْرَاتٍ، وَ أَقْنَى شَبَابَهُ وَ قُوَّتَهُ فِي عِبَادَاتٍ وَ صَلَوَاتٍ، وَ هُوَ مَعَ ذَلِكَ لَا يَرَى لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع حَقَّهُ، وَ لَا يَعْرِفُ لَهُ مِنَ الْإِسْلَامِ مَحَلَّةً، وَ يَرَى أَنَّ مَنْ لَا بَعْشَرَهُ وَ لَا بَعْشَرَ عَشِيرٍ مِعْشَارِهِ أَفْضَلُ مِنْهُ ع

S 17 – Al-Sadiq^{asws}: ‘And of the regret greater than this would be a man who had amassed great wealth by intense toiling, and forthright horrors, and being exposed to the dangers. Then he spent his wealth in the (giving of) charities and the (doing of) righteous deeds, and spent his youth and his strength in worship and prayers, and he, along with (all) that, did not view any rights as being for Ali^{asws} Bin Abu Talib^{asws}, nor did he recognise for him^{asws} as having any place in Al-Islam, and he Viewed that the one who is not even a tenth of him^{asws}, and not even a tenth of a tenth of a hundred of him^{asws}, superior than him^{asws}.

- يُوقِفُ عَلَى الْحُجَجِ فَلَا يَتَأَمَّلُهَا، وَ يُحِنُّ عَلَيْهِ بِالْآيَاتِ وَ الْأَخْبَارِ - فَيَأْبَى إِلَّا تَمَادِيًا فِي غَيْبِهِ، فَذَلِكَ أَعْظَمُ مِنْ كُلِّ حَسْرَةٍ يَأْتِي يَوْمَ الْقِيَامَةِ، وَ صَدَقَاتُهُ مُمْتَلَةٌ لَهُ فِي مِثَالِ الْأَقَاعِي تَنْهَشُهُ، وَ صَلَوَاتُهُ وَ عِبَادَاتُهُ مُمْتَلَةٌ لَهُ فِي مِثَالِ الرَّبَائِيَةِ تَدْفَعُهُ حَتَّى تَدْعَهُ إِلَى جَهَنَّمَ

He stops at the arguments and he does not contemplate, but it is argued against him (his beliefs) with the (Quranic) Verses and the Ahadeeth, but he refuses except to go further into error. So that is the one who would be of greater regret than every regret on the Day of Judgment, and his charities would be resembled for him as snakes ravaging him, and his *Salats* and his (acts of) worship would be resembled for him in a resemblance of the Zabaniyya (Angels of Hell), repelling him until he is led into Hell.

دَعَا يَقُولُ: يَا وَيْلِي أَلَمْ أَكُ مِنَ الْمُصَلِّينَ أَلَمْ أَكُ مِنَ الْمُزَكِّينَ أَلَمْ أَكُ عَنِ أَمْوَالِ النَّاسِ وَ نِسَائِهِمْ مِنَ الْمُتَعَفِّينَ،

He would call out saying, ‘O woe is for me! Why was I not from the praying ones! Why was I not from the givers of *Zakat*? Why was I not chaste from the wealth of the people and their women?’

فَلَمَّا ذَا دُهِبَتْ بِمَا دُهِبَتْ فَيُقَالُ لَهُ: يَا شَقِيٌّ مَا نَفَعَكَ مَا عَمِلْتَ، وَ قَدْ ضَيَّعْتَ أَعْظَمَ الْفُرُوضِ بَعْدَ تَوْحِيدِ اللَّهِ تَعَالَى وَ الْإِيمَانَ بِنُبُوَّةِ مُحَمَّدٍ [رَسُولِ اللَّهِ] ص: ضَيَّعْتَ مَا لَزِمَكَ مِنْ مَعْرِفَةِ حَقِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ لِيِ اللَّهِ، وَ التَّرَمَّتْ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنَ الْإِنْتِمَامِ بَعْدَ اللَّهِ.

So when he calls out with what he calls out with, it would be said to him, ‘O wretch! It will not benefit you what (deeds) you performed, and you have wasted the great

Obligation after the *Tawheed* of Allah^{azwj} the Exalted, and the *Eman* with the Prophet-hood of Muhammad^{saww}, Rasool-Allah^{saww}. You wasted what was Necessitated to you the recognition of the right of Ali^{asws} Bin Abu Talib^{asws}, Guardian of Allah^{azwj}, and you necessitated upon yourself what Allah^{azwj} Prohibited upon you from the taking to the imamate of the enemies of Allah^{azwj}.

فَلَوْ كَانَ لَكَ بَدَلٌ أَعْمَالِكَ هَذِهِ- عِبَادَةُ الدَّهْرِ مِنْ أَوْلِيهِ إِلَى آخِرِهِ، وَ بَدَلٌ صَدَقَاتِكَ الصَّدَقَةُ بِكُلِّ أَمْوَالِ الدُّنْيَا- بَلْ بِمِلءِ الْأَرْضِ ذَهَبًا، لَمَا زَادَكَ ذَلِكَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى إِلَّا بُعْدًا، وَ مِنْ سَخَطِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا قُرْبًا.

So, even if there was for you a change of these deeds of yours (increased to), the worship of the eternity, from its beginning to its end, and your charities to be changed to the charity with all the wealth of the world, but the earth filled with gold, that would not increase you from the Mercy of Allah^{azwj} the Exalted except for remoteness, and from the Wrath of Allah^{azwj} except for the nearness (to Wrath)'.
 18 قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: قَالَ رَسُولُ اللَّهِ ص: قَالَ اللَّهُ عَزَّ وَ جَلَّ: «إِيَّاكَ نَسْتَعِينُ» عَلَى طَاعَتِكَ وَ عِبَادَتِكَ، وَ عَلَى دَفْعِ شُرُورِ أَعْدَائِكَ، وَ رَدِّ مَكَايِدِهِمْ، وَ الْمُقَامِ عَلَى مَا أَمَرْتُ بِهِ.

S – 18 The Imam Hassan^{asws} Bin Ali^{asws} said: ‘Amir-Al-Momineen^{asws} said: ‘The Rasool-Allah^{saww} said: ‘Allah^{azwj} Said: ‘Say: **To You do we seek Assistance (from) [1:5]** - For worshipping You^{azwj} and obeying You^{azwj} and for Repelling the mischief of Your^{azwj} enemies and their plots, and staying upon what You^{azwj} have Commanded with.

[أعظم الطاعات]

The greatest obedience

19 وَ قَالَ ص عَنْ جِبْرَائِيلَ ع عَنْ اللَّهِ تَعَالَى [قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ]: يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْأَلُونِي الْهُدَى أَهْدِيكُمْ.

S 19 – And he^{saww} said from Jibraeel^{as}, from Allah^{azwj} the Exalted: ‘Allah^{azwj} Mighty and Majestic Said: “O My^{azwj} servants! Every one of you would stray except for the one I^{azwj} Guide, therefore ask Me^{azwj} for the Guidance, I^{azwj} shall Guide you all!.

وَ كُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَعْنَيْتُهُ، فَاسْأَلُونِي الْغِنَى أَرْزُقُكُمْ.

And all of you are poor except for the one I^{azwj} Enrich, therefore ask Me^{azwj} for the riches, I^{azwj} shall Grace you.

وَ كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ غَفَرْتُ فَاسْأَلُونِي الْمَغْفِرَةَ أَغْفِرْ لَكُمْ.

And all of you are sinners except for the one I^{azwj} Forgive, therefore ask Me^{azwj} for the Forgiveness, I^{azwj} shall Forgive you.

وَ مَنْ عَلِمَ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْنِي بِقُدْرَتِي، غَفَرْتُ لَهُ، وَ لَا أَبَالِي.

The one who know that I^{azwj} am with Power upon the Forgiveness, so he seeks My^{azwj} Forgiveness by My^{azwj} Power, I^{azwj} shall Forgive (his sins) for him, and I^{azwj} would not mind.

وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ، وَ حَيِّكُمْ وَ مَيِّتَكُمْ، وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا عَلَىٰ إِتْقَاءِ قَلْبِ عَبْدٍ مِنْ عِبَادِي، لَمْ يَزِيدُوا فِي مُلْكِي جَنَاحَ بَعُوضَةٍ.

And if the first ones of you, and the last ones of you, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather upon purity of hearts to perform an act of worship from My^{azwj} act of worship, they would not be increasing in My^{azwj} Kingdom a wing of a mosquito.

وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ، وَ حَيِّكُمْ وَ مَيِّتَكُمْ، وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا عَلَىٰ إِشْقَاءِ قَلْبِ عَبْدٍ مِنْ عِبَادِي- لَمْ يَنْقُصُوا مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ.

And if the first ones of you, and the last ones of you, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather upon miserable heart to perform an act of worship from My^{azwj} acts of worship, they would not be reducing from My^{azwj} Kingdom a wing of a mosquito.

وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ، وَ حَيِّكُمْ وَ مَيِّتَكُمْ، وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا فَتَمَّتْ كُلُّ وَاحِدٍ مِنْهُمْ، مَا بَلَغَتْ مِنْ أُمْنِيَّتِهِ. فَأَعْطَيْتُهُ لَمْ يَنْبِيئُنْ ذَلِكَ فِي مُلْكِي، كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ عَلَىٰ شَفِيرِ الْبَحْرِ، فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ أَنْتَرَهَا،

And even if your first ones and your last ones, and your living ones and your deceased ones, and your wet ones and your dry ones (young ones and old ones), were to gather and each one of them was to wish what would reach (the limit) of his wishes, and I^{azwj} Give it to them, that would not manifest with regards to My^{azwj} Kingdom, just as if one of you was to pass by the edge of the sea and he immerses in it a needle, then takes it out.

وَذَلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ، وَاجِدٌ، عَطَائِي كَلَامٌ، وَ عَذَابِي كَلَامٌ، فَإِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ

And that is Because I^{azwj} am Generous, Glorious, Loving. My^{azwj} Granting is one Word, and My^{azwj} Punishment is one Words. So whenever I^{azwj} Intend something, so rather I^{azwj} am Saying to it: "Be!". So it comes into being.

يَا عِبَادِي اْعْمَلُوا أَفْضَلَ الطَّاعَاتِ وَ اَعْظَمَهَا لِأَسَامِحَتِكُمْ- وَ إِنِ قَصَرْتُمْ فِيهَا سِوَاهَا وَ اْتْرَكُوا اَعْظَمَ اَلْمَعَاصِي وَ اَقْبَحَهَا- لِئَلَّا اُنَاقِشَكُمْ فِي رُكُوبِ مَا عَدَاهَا.

O My^{azwj} servants! Perform the most superior of the (acts of) obedience and its greatest one, I^{azwj} shall be Pardoning you all and even if you are deficient in what is besides this one, and leave the biggest (acts of) disobedience and its ugliest one, I^{azwj} shall not Discuss your indulgence in what is else.

إِنَّ اَعْظَمَ الطَّاعَاتِ تَوْحِيدِي، وَ تَصَدِيقُ نَبِيِّي، وَ التَّسْلِيمُ لِمَنْ نَصَبَهُ بَعْدَهُ- وَ هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع وَ الْأَيْمَةُ الطَّاهِرِينَ [الطَّاهِرُونَ] مِنْ نَسَلِهِ ص.

The greatest of the (acts of) obedience is My^{azwj} *Tawheed*, and the ratification of My^{azwj} Prophet^{saww}, and the submission to the one he^{saww} appointed to be after

him^{saww}, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws} and the Clean Imams^{asws}, (the Cleaned ones), from his^{asws} lineage.

وَ إِنَّ أَكْبَرَ الْمَعَاصِي [وَ أَفْبَحَهَا] عِنْدِي الْكُفْرُ بِي وَ بِنَبِيِّي، وَ مُنَابَذَةُ وَلِيِّ مُحَمَّدٍ بَعْدَهُ عَلَيَّ بِنِ ابْنِ أَبِي طَالِبٍ، وَ أَوْلِيَانِيهِ بَعْدَهُ.

And the biggest (act of) disobedience and its ugliest one in My^{azwj} Presence is the *Kufr* with Me^{azwj} and with My^{azwj} Prophet^{saww}, and the enmity of the Guardian^{asws} of Muhammad^{saww} after him^{saww}, Ali^{asws} Bin Abu Talib^{asws}, and his^{as} Guardians^{asws} after him^{asws}.

فَإِنْ أَرَدْتُمْ أَنْ تَكُونُوا عِنْدِي فِي الْمَنْظَرِ الْأَعْلَى، وَ الشَّرَفِ الْأَشْرَفِ، فَلَا يَكُونَنَّ أَحَدٌ مِنْ عِبَادِي أَثَرَ عِنْدَكُمْ مِنْ مُحَمَّدٍ ص، وَ بَعْدَهُ مِنْ أَخِيهِ عَلِيٍّ ع، وَ بَعْدَهُمَا مِنْ أَبْنَائِهِمَا الْقَائِمِينَ بِأُمُورِ عِبَادِي بَعْدَهُمَا فَإِنْ مَنْ كَانَتْ تِلْكَ عَقِيدَتَهُ - جَعَلْتَهُ مِنْ أَشْرَافِ مُلُوكِ جَنَانِي.

So if you intend that you should be happening to be, in My^{azwj} Presence, in the lofty landscape, and (have) the nobility of the noble ones, then no one from My^{azwj} servants should happen to be more preferable with you than Muhammad^{saww}, and after him^{saww}, (more preferable) than his^{saww} brother^{asws} Ali^{asws}, and after them^{asws}, (more preferable) than their^{asws} sons^{asws}, the ones standing with the affair of My^{azwj} servant after them^{asws}. Therefore, if someone was from these beliefs, I^{azwj} shall Make him from the most noble kings in My^{azwj} Garden.

وَ اعْلَمُوا أَنَّ أَبْغَضَ الْخَلْقِ إِلَيَّ - مَنْ تَمَثَّلَ بِي وَ ادَّعَى رُبُوبِيَّتِي، وَ أَبْغَضَهُمْ إِلَيَّ بَعْدَهُ مَنْ تَمَثَّلَ بِمُحَمَّدٍ، وَ نَارَعَ عَهُ نُبُوَّتَهُ وَ ادَّعَاهَا، وَ أَبْغَضَهُمْ إِلَيَّ بَعْدَهُ مَنْ تَمَثَّلَ بِوَصِيِّ مُحَمَّدٍ، وَ نَارَعَ عَهُ مَحَلَّهُ وَ شَرَفَهُ، وَ ادَّعَاهُمَا، وَ أَبْغَضَهُمْ إِلَيَّ بَعْدَ هَؤُلَاءِ الْمُدَّعِينَ - لِمَا هُمْ بِهِ لِسَخْطِي مُتَعَرِّضُونَ - مَنْ كَانَ لَهُمْ عَلَى ذَلِكَ مِنَ الْمُعَاوِنِينَ، وَ أَبْغَضَ الْخَلْقِ إِلَيَّ بَعْدَ هَؤُلَاءِ - مَنْ كَانَ يَفْعَلُهُمْ مِنَ الرَّاظِينَ، وَ إِنْ لَمْ يَكُنْ لَهُمْ مِنَ الْمُعَاوِنِينَ.

And know that the most Hateful of the creatures to Me^{azwj}, is the one who resembles (something) with Me^{azwj} and leaves My^{azwj} Lordship; and the most Hateful to Me^{azwj} after him is the one who resembles with Muhammad^{saww} and snatches his^{saww} Prophet-hood and claims it (for himself); and the most Hateful to Me^{azwj} after him is the one who resembles with the successor^{asws} of Muhammad^{saww} and snatches him^{asws} of his^{asws} place and his^{asws} nobility, and claims these; and the most Hateful to Me^{azwj} after them are the claimants to what they^{asws} (holy Imams^{asws} after Ali^{asws} Ibn Abu Talib^{asws}) are with, would be exposed to My^{azwj} Wrath – the one who was from the assisting ones to them upon that; and the most Hateful of the creatures to Me^{azwj} after them is the one who was pleased with their deeds, and even if he did not happen to be from their assisting ones.

وَ كَذَلِكَ أَحَبُّ الْخَلْقِ إِلَيَّ الْقَوَامُونَ بِحَقِّي، وَ أَفْضَلُهُمْ لَدَيَّ، وَ أَكْرَمُهُمْ عَلَيَّ مُحَمَّدٌ سَيِّدُ الْوَرَى، وَ أَكْرَمُهُمْ وَ أَفْضَلُهُمْ بَعْدَهُ أَخُو الْمُصْطَفَى عَلِيُّ الْمُرْتَضَى، ثُمَّ مِنْ بَعْدِهِ مِنَ الْقَوَامِينَ بِالْقِسْطِ مِنْ أَيْمَةِ الْحَقِّ، وَ أَفْضَلُ النَّاسِ بَعْدَهُمْ مَنْ أَعَانَهُمْ عَلَى حَقِّهِمْ، وَ أَحَبُّ الْخَلْقِ إِلَيَّ بَعْدَهُمْ مَنْ أَحَبَّهُمْ، وَ أَبْغَضَ أَعْدَاءَهُمْ، وَ إِنْ لَمْ يُمْكِنَهُ مَعُونَتُهُمْ.

And, similar to that, the most Beloved of the creatures to Me^{azwj} are the ones standing by My^{azwj} Right, and the most superior of them to Me^{azwj}, and the most prestigious one to Me^{azwj} is Muhammad^{saww}, Chief of the pious ones; and the most prestigious and superior of them after him^{saww} is the brother of Al-Mustafa^{saww}, Ali^{asws} Al-Murtaza^{asws}; then from after him^{asws}, from the ones standing with the equity from the Imams^{asws} of the Truth; and the most superior of the people after them^{asws} are the ones who assist them upon their^{asws} rights; and the most Beloved to Me^{azwj} after

them is the one who loves them^{asws} and hates their^{asws} enemies, and even if he was not able upon assisting them^{asws}!”.

قوله عز و جل اهدنا الصراط المستقيم

The Words of the Mighty and Majestic Guide us to the Straight Path [1:6]

20 قَالَ الْإِمَامُ ع [قَالَ اللَّهُ عَزَّ وَ جَلَّ] (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) أَي: اهدنا لنا تَوْفِيقَكَ الَّذِي بِهِ أَطَعْنَاكَ فِي مَاضِي أَيَّامِنَا- حَتَّى نُطِيعَكَ كَذَلِكَ فِي مُسْتَقْبَلِ أَعْمَارِنَا

S 20 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: **Guide us to the Straight Path [1:6]** – i.e., perpetuate for us Your^{azwj} Inclination by which we obeyed You^{azwj} in our past days, until we obey You^{azwj} like that in our future lives.

وَ (الصِّرَاطَ الْمُسْتَقِيمَ) هُوَ صِرَاطَانِ: صِرَاطٌ فِي الدُّنْيَا، وَ صِرَاطٌ فِي الْآخِرَةِ. فَأَمَّا الطَّرِيقُ الْمُسْتَقِيمُ فِي الدُّنْيَا- فَهُوَ مَا قَصُرَ عَنِ الْعُلُوِّ، وَ ارْتَفَعَ عَنِ التَّفْصِيرِ- وَ اسْتَقَامَ فَلَمْ يَعْذِلْ إِلَى شَيْءٍ مِنَ الْبَاطِلِ.

And **the Straight Path [1:6]** – are two paths – a path in the world and a path in the Hereafter. So, as for **the Straight Path** in the world, so it is what is reduced from the lofty (exaggeration), and higher than the derogation – and the **Straight**, so it does not incline towards anything from the falsehood.

وَ الطَّرِيقُ الْآخِرُ: طَرِيقُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ الَّذِي هُوَ مُسْتَقِيمٌ، لَا يَعْذِلُونَ عَنِ الْجَنَّةِ إِلَى النَّارِ، وَ لَا إِلَى غَيْرِ النَّارِ سِوَى الْجَنَّةِ.

And the other path – is the path (taken by the) *Momineen* to the Paradise which is straight, not deviating away from the Paradise to the Fire, nor to (anywhere) other than the Paradise (which is) besides the Fire’.

[قَالَ: وَ] قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع: قَوْلُهُ عَزَّ وَ جَلَّ (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) يَقُولُ: أَرْشَدْنَا لِلصِّرَاطِ الْمُسْتَقِيمِ، أَرْشَدْنَا لِلزُّوْمِ الطَّرِيقِ الْمُؤَدِّي إِلَى مَحَبَّتِكَ، وَ الْمُبْلَغِ إِلَى جَنَّتِكَ وَ الْمَانِعِ مِنْ أَنْ نَتَّبِعَ أَهْوَاءَنَا فَتَعَطَّبَ، أَوْ أَنْ نَأْخُذَ بِأَرَائِنَا فَتَهْلِكَ.

He^{asws} said: ‘Ja’far^{asws} Bin Muhammad Al-Sadiq^{asws} said: ‘The Words of the Mighty and Majestic: **Guide us to the Straight Path [1:6]** – He (the speaker) is saying, ‘Guide us to the Straight Path, Guide us to the Necessitated Path, that leads to Your^{azwj} Love and reaches to Your^{azwj} Paradise, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions so we would be destroyed’.

ثُمَّ قَالَ ع: فَإِنَّ مِنَ اتَّبَعَ هَوَاهُ، وَ أَعْجَبَ بِرَأْيِهِ- كَانَ كَرَجُلٍ سَمِعَتْ غَنَاءَ الْعَامَّةِ تُعْظِمُهُ وَ تَصِفُهُ، فَأَحْبَبَتْ لِقَاءَهُ مِنْ حَيْثُ لَا يَعْرِفُنِي- لِأَنْظَرَ مَقْدَارَهُ وَ مَحَلَّهُ فَرَأَيْتُهُ فِي مَوْضِعٍ قَدْ أَحْدَقَ بِهِ خَلْقٌ مِنْ غَنَاءِ الْعَامَّةِ، فَوَقَفَتْ مُنْتَبِذاً عَنْهُمْ، مُنْعَشِياً بِلِنَامٍ أَنْظَرُ إِلَيْهِ وَ إِلَيْهِمْ،

Then he^{asws} said: ‘So the one who follows his personal desires and is fascinated by his opinions, he would be like a man who hears the scum of the general Muslims revering him (someone) and describing him. So, I^{asws} loved to meet him, from where he would not recognise me^{asws} – to look at his power and his position. So I^{asws} saw him in a place where the people from the scum of the general Muslims were staring at him. So I^{asws} paused disguised from them, covered with a veil looking at him and them.

فَمَا زَالَ يُرَاوِعُهُمْ حَتَّى خَالَفَ طَرِيقَهُمْ فَفَارَقَهُمْ، وَ لَمْ يَعْذُ فَتَفَرَّقَتِ الْعَامَّةُ عَنْهُ لِحَوَائِجِهِمْ. وَ تَبِعْتُهُ أَقْتَبِي أْتَرَهُ، فَلَمْ يَلْبَثْ أَنْ مَرَّ بِخَبَّازٍ فَتَعَفَّلَهُ، فَأَخَذَ مِنْ دُكَّانِهِ رَغِيفَيْنِ مُسَارِقَةً، فَتَعَجَّبْتُ مِنْهُ، ثُمَّ قُلْتُ فِي نَفْسِي: لَعَلَّهُ مُعَامَلَةٌ.

He did not cease to dodge them until their way differed, so he separated from them, and he did not retract. So the general Muslims separated from him for their needs, and I^{asws} followed him pursuing his tracks. It was not long before he passed by a baker. So when he was inattentive, he grabbed two loaves from his shop, stealthily. I^{asws} was astounded from it. Then I^{asws} said within myself^{asws}: ‘Perhaps it was a transaction’.

ثُمَّ مَرَّ بَعْدَهُ بِصَاحِبِ رُمَانٍ، فَمَا زَالَ بِهِ حَتَّى تَعَفَّلَهُ فَأَخَذَ مِنْ عِنْدِهِ رُمَانَيْنِ مُسَارِقَةً فَتَعَجَّبْتُ مِنْهُ، ثُمَّ قُلْتُ [فِي نَفْسِي]: لَعَلَّهُ مُعَامَلَةٌ، ثُمَّ أَقُولُ: وَ مَا حَاجَتُهُ [إِذَا] إِلَى الْمُسَارِقَةِ!

Then after it, he passed by an owner of pomegranates. So he did not cease to be with him until he was inattentive, and he grabbed two pomegranates from him (his shop), stealthily. So I^{asws} was astounded from him, then said to myself^{asws}: ‘Perhaps it was a transaction’. Then I^{asws} said: ‘So what is his need then, to the stealth?’.

ثُمَّ لَمْ أَزَلْ أَتْبَعُهُ حَتَّى مَرَّ بِمَرِيضٍ، فَوَضَعَ الرَّغِيفَيْنِ وَ الرُّمَانَيْنِ بَيْنَ يَدَيْهِ وَ مَضَى، وَ تَبِعْتُهُ حَتَّى اسْتَقَرَّ فِي بُقْعَةٍ مِنْ صَحْرَاءٍ فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ لَقَدْ سَمِعْتُ بِكَ [خَيْرًا] وَ أَحْبَبْتُ لِإِقَاعِكَ، فَلَقِينِكَ، لِكَيْ رَأَيْتُ مِنْكَ مَا شَغَلَ قَلْبِي، وَ إِنِّي سَأَلْتُكَ عَنْهُ، لِيُرْوَلَ بِهِ شُغْلُ قَلْبِي. قَالَ: مَا هُوَ

Then, I^{asws} did not cease to follow him until he passed by a sick person. Then he placed the two loaves and the two pomegranates in front of him and went away, and I^{asws} followed him until he settled in a spot from the desert. So I^{asws} said to him: ‘O servant of Allah^{azwj}! I^{asws} have heard good about you and I^{asws} loved to meet you, so I^{asws} came to meet you. But, I^{asws} saw from you what pre-occupied my^{asws} heart, and I^{asws} would like to ask you about it, in order to recede what pre-occupies my^{asws} heart’. He said, ‘What is it?’.

قُلْتُ: رَأَيْتُكَ مَرَرْتَ بِخَبَّازٍ فَسَرَقْتَ مِنْهُ رَغِيفَيْنِ، ثُمَّ مَرَرْتَ بِصَاحِبِ الرُّمَانِ فَسَرَقْتَ مِنْهُ رُمَانَيْنِ! قَالَ: فَقَالَ لِي: قَبْلَ كُلِّ شَيْءٍ حَدِّثْنِي مَنْ أَنْتَ قُلْتُ لَهُ: رَجُلٌ مِنْ وُلْدِ آدَمَ مِنْ أُمَّةِ مُحَمَّدٍ ص. قَالَ: حَدِّثْنِي مِمَّنْ أَنْتَ قُلْتُ: رَجُلٌ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص.

I said, ‘I^{asws} saw you pass by a baker, and you stole two loaves from him. Then you passed by the owner of the pomegranates, and you stole two pomegranates from him!’. So he^{asws} said to me: ‘Before everything (else), narrate to me who you^{asws} are’. I^{asws} said to him: ‘A man from Al-Medina from the children of Adam^{as}, from the community of Muhammad^{saww}’. He said, ‘Narrate to me, from whom are you^{asws}?’. I^{asws} said: ‘I^{asws} am a man from the People^{asws} of the Household of Rasool-Allah^{saww}’.

قَالَ: أَيَّنَ بَلَدِكَ قُلْتُ: الْمَدِينَةَ. قَالَ: لَعَلَّكَ جَعَفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قُلْتُ: بَلَى. قَالَ لِي: فَمَا يُنْفَعُكَ شَرَفُ [أَهْلِكَ وَ] أَصْلَاكَ- مَعَ جَهْلِكَ بِمَا شَرَّفَتْ بِهِ، وَ تَرْكِكَ عِلْمَ جَدِّكَ وَ أَبِيكَ- لِأَنَّ تَنْكِرَ مَا يَجِبُ أَنْ تُحْمَدَ وَ تُحْمَدَ فَاعِلَةٌ! قُلْتُ: وَ مَا هُوَ قَالَ: الْقُرْآنُ كِتَابُ اللَّهِ.

He said, 'Where is your city?'. I^{asws} said: 'Al-Medina'. He said, 'Perhaps you^{asws} are Ja'far^{asws} Bin Muhammad Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}?'. I^{asws} said: 'Yes'. He said, 'So what benefitted you^{asws}, the nobility of your^{asws} family and your^{asws} origin, with your^{asws} ignorance with what you^{asws} are ennobled with, and your^{asws} neglecting the knowledge of your^{asws} grandfather^{saww} and your^{asws} father^{asws}? Perhaps you^{asws} are denying what is Obligated that you^{asws} praise and laud its performer?' I^{asws} said: 'And what is it?'. He said, 'The Quran, Book of Allah^{azwj}'.

قُلْتُ: وَ مَا الَّذِي جَهَلْتُ مِنْهُ قَالَ: قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا- وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِنْهَا» وَ إِنِّي لَمَّا سَرَقْتُ الرَّغِيفَيْنِ كَانَتْ سَيِّئَتَيْنِ، وَ لَمَّا سَرَقْتُ الرُّمَّانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ. فَهَذِهِ أَرْبَعٌ سَيِّئَاتٍ، فَلَمَّا تَصَدَّقْتُ بِكُلِّ وَاحِدَةٍ مِنْهَا كَانَتْ أَرْبَعِينَ حَسَنَةً، فَانْتَقَصَ مِنْ أَرْبَعِينَ حَسَنَةً أَرْبَعٌ (حَسَنَاتٍ بِأَرْبَعِ سَيِّئَاتٍ) بَقِيَ لِي سِتُّ وَ ثَلَاثُونَ حَسَنَةً.

I^{asws} said: 'And what is that which I^{asws} am ignorant of from it?' He Said, 'The Words of Allah^{azwj} Mighty and Majestic: **The one who comes with a good deed, so for him would be ten like it, and the one who comes with an evil deed, so he would not be Recompensed except for its like [6:160]**; and I, when I stole the two loaves, it was two evil deeds, and when I stole the two pomegranates, it was two evil deeds. So these are four evil deeds. But when I gave in charity with each of these, it was forty good deeds, so when you deduct four (evil deeds) from forty (good deeds), there remains for me thirty six good deeds'.

قُلْتُ: تَكَلَّمْتُكَ أُمُّكَ أَنْتَ الْجَاهِلُ بِكِتَابِ اللَّهِ تَعَالَى، أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى: «إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ» إِنَّكَ لَمَّا سَرَقْتَ الرَّغِيفَيْنِ كَانَتْ سَيِّئَتَيْنِ وَ لَمَّا سَرَقْتَ الرُّمَّانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ، وَ لَمَّا دَفَعْتَهُمَا إِلَى غَيْرِ صَاحِبِهِمَا، بِغَيْرِ أَمْرِ صَاحِبِهِمَا، كُنْتَ إِنَّمَا أَصَفْتَ أَرْبَعِ سَيِّئَاتٍ إِلَى أَرْبَعِ سَيِّئَاتٍ، وَ لَمْ تُضِفْ أَرْبَعِينَ حَسَنَةً إِلَى أَرْبَعِ سَيِّئَاتٍ.

I^{asws} said: 'May your mother be bereft of you! You are ignorant of the Book of Allah^{azwj} the Exalted. Have you not heard the Words of Allah^{azwj} the Exalted, **But rather, Allah Accepts (only) from the pious ones [5:27]**. You, when you stole the two loaves, these were two evil deeds, and when you stole the two pomegranates, these were two evil deeds, and when you handed these over to other than its owner, without the instructions of their owner, you rather added four evil deeds to the four evil deeds, and did not add forty good deeds to four evil deeds'.

فَجَعَلَ يَلَاحِظُنِي، فَتَرَكْنَاهُ وَ انْصَرَفْتُ.

So he became alarmed at me. So I^{asws} left him and went away.

قَالَ الصَّادِقُ ع: بِمَثَلِ هَذَا التَّأْوِيلِ الْقَبِيحِ الْمُسْتَنْكَرِ يَضِلُّونَ وَ يُضِلُّونَ. وَ هَذَا [نَحْوُ] تَأْوِيلِ مُعَاوِيَةَ عَلَيْهِ مَا يَسْتَحِقُّ- لَمَّا قُتِلَ عَمَّارُ بْنُ يَاسِرٍ (رِه) فَارْتَدَعَتْ قَرَائِصُ خَلْقٍ كَثِيرٍ، وَ قَالُوا: قَالَ رَسُولُ اللَّهِ ص: عَمَّارٌ تَقْتُلُهُ الْفِتْنَةُ الْبَاطِنِيَّةُ.

Al-Sadiq^{asws} said: 'With the like of this ugly, evil interpretation, they are going astray and leading (others) astray. And this is approximately the interpretation of Muawiya, upon him be what he deserves, to the killing of Ammar Bin Yasser, as a lot of people were shaken and they said, 'Rasool-Allah^{saww} said: 'Ammar, the rebellious group would kill him'.

فَدَخَلَ عَمْرُو بْنُ الْعَاصِ عَلَى مُعَاوِيَةَ، وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ هَاجَ النَّاسُ وَ اضْطَرَبُوا. قَالَ: لِمَاذَا قَالَ: لِقَتْلِ عَمَارِ بْنِ يَاسِرٍ، حَيْثُ قَالَ رَسُولُ اللَّهِ ص: عَمَارٌ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ.

So Amro Bin Al-Aas came over to Muawiya and said, 'O commander of the faithful! The people have argued and they are disturbed'. He said, 'To what is that (which they are disturbed)?' He said, 'To the killing of Ammar Bin Yasser, where Rasool-Allah^{saww} said: 'Ammar, the rebellious group would kill him'.

فَقَالَ لَهُ مُعَاوِيَةُ: دُحِضْتَ فِي قَوْلِكَ، أَمْ نَحْنُ فَتَنَّاؤُهُ إِنَّمَا قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ لِمَا أَلْفَاهُ بَيْنَ رِمَاحِنَا. فَاتَّصَلَ ذَلِكَ بِعَلِيِّ ع،

So, Muawiya said to him, 'You have slipped in your words. Did we kill him? But rather, Ali^{asws} Bin Abu Talib^{asws} killed him, due to what he^{asws} made him face our spears'. Thus, he linked that with Ali^{asws}.

فَقَالَ ع: إِذَا رَسُولُ اللَّهِ ص هُوَ الَّذِي قَتَلَ حَمْرَةَ (ره) لِمَا أَلْفَاهُ بَيْنَ رِمَاحِ الْمُشْرِكِينَ.

He^{asws} said: 'Then (accordingly) Rasool-Allah^{saww} would be the one who killed Hamza^{as} due to him^{saww} making him^{as} face the spears of the Polytheists'.

21 [تَمْ] قَالَ الصَّادِقُ ع طُوبَى لِلَّذِينَ هُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص: يَحْمِلُ هَذَا الْعِلْمُ مِنْ كُلِّ خَلْفٍ عُدُوهُ، يُنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِيينَ، وَ انْتِحَالَ الْمُطْبِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ.

S 21 – Then Al-Sadiq^{asws} said: 'Beatitude is for those who are just as Rasool-Allah^{saww} said: 'He will bear this knowledge, the one from every refraining descendant, negating from it the alteration of the exaggerators and the plagiarisms of the invalidators, and the explanations of the ignorant'.

فَقَالَ لَهُ رَجُلٌ: يَا ابْنَ رَسُولِ اللَّهِ إِنِّي عَاجِزٌ بِيَدَيْ عَن نُّصْرَتِكُمْ، وَ لَسْتُ أَمْلِكُ إِلَّا الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ، وَ اللَّعْنَ عَلَيْهِمْ، فَكَيْفَ حَالِي

So a man said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I am let down by my body to be (able to) help you^{asws}, but I cannot be at ease unless I disavow from your^{asws} enemies and curse upon them. So how is my state?'

فَقَالَ لَهُ الصَّادِقُ ع: حَدَّثَنِي أَبِي، عَنِ أَبِيهِ، عَنِ جَدِّهِ ع، عَنِ رَسُولِ اللَّهِ ص [أَنَّهُ] قَالَ: مَنْ ضَعُفَ عَن نُّصْرَتِنَا أَهْلَ الْبَيْتِ، فَلَعَنَ فِي خَلْوَاتِهِ أَعْدَاءَنَا، بَلَغَ اللَّهُ صَوْتَهُ جَمِيعَ الْأَمْلَاقِ مِنَ الثَّرَى إِلَى الْعَرْشِ، فَكَلَّمَا لَعَنَ هَذَا الرَّجُلُ أَعْدَاءَنَا لَعْنًا سَاعَدُوهُ فَلَعَنُوا مَنْ يَلْعَنُهُ، ثُمَّ نَبَّؤْنَا- فَقَالُوا: اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ هَذَا، الَّذِي قَدْ بَدَلَ مَا فِي وَسْعِهِ، وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْهُ لَفَعَلَ.

So Al-Sadiq^{asws} said to him: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} having said: 'The one who is (too) weak from helping us^{asws}, the People^{asws} of the Household, so he curses our^{asws} enemies in his privacy, Allah^{azwj} would Make his voice reach the entirety of the kingdoms, from the soil to the Throne. Thus, every time this man curses our^{asws} enemies with a curse, so he gets supported by (all of those) to whom it reaches it (in the skies). Then they are lauding him, so they are saying, 'O Allah^{azwj}! Send Blessings upon this servant of Your^{azwj}, who has done whatever was in his capacity, and had he been upon more (capacity) than it, he would have done so'.

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: قَدْ أَجَبْتُ دُعَاءَكُمْ، وَ سَمِعْتُ نِدَاءَكُمْ، وَ صَلَّيْتُ عَلَى رُوحِهِ فِي الْأَرْوَاحِ، وَ جَعَلْتُهُ عِنْدِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ.

Then there would be the Call from Allah^{azwj} the Exalted: “I^{azwj} have Answered your supplication, and Heard your call, and have Sent Blessings upon his soul among the souls, and Made him to be, in My^{azwj} Presence, from **the selected ones, the best** [38:47].

قوله عز و جل صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The Words of the Mighty and Majestic the path of those You have Bestowed Bounties upon [1:7]

22 قَالَ الْإِمَامُ ع صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ أَي قُولُوا: اهْدِنَا صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ- بِالتَّوْفِيقِ لِدِينِكَ وَ طَاعَتِكَ.

S 22 – The Imam (Hassan Al-Askari^{asws}) said: ‘**The path of those You have Bestowed Bounties upon** - i.e. they are saying, ‘Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your^{azwj} Religion and Your^{azwj} obedience.

وَ هُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى «وَمَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ- وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا» وَ حُكِيَ هَذَا بِعَيْنِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And they are those (for whom) Allah^{azwj} the Exalted Said: **And the one who obeys Allah and the Rasool, so they would be with those whom Allah has Bestowed Bounties upon, from the Prophets, and the truthful, and the martyrs, and the righteous, and they are good friends [4:69]** – and He^{azwj} Related this exclusively for Amir-Al-Momineen^{asws}.

قَالَ: ثُمَّ قَالَ: لَيْسَ هُوَ لَاءِ الْمُنْعَمِ عَلَيْهِمْ بِالْمَالِ وَ صِحَّةِ الْجَسَدِ، وَ إِنْ كَانَ كُلُّ هَذَا نِعْمَةً مِنَ اللَّهِ ظَاهِرَةً أَلَا تَرَوْنَ أَنَّ هُوَ لَاءِ قَدْ يَكُونُونَ كُفَّارًا، أَوْ فَسَاقًا فَمَا نَدَبْتُمْ [إِلَى] أَنْ تَدْعُوا بِأَنْ تُرْشِدُوا إِلَى صِرَاطِهِمْ،

He (the narrator) said, ‘Then he (Imam Hassan Al-Askari^{asws}) said: ‘It isn’t so that they have been Favoured upon with the wealth and the well-being of the body, and even though all of this is a Bounty from Allah^{azwj} apparently. Are you not seeing that these (Bounties) have happened to be (also) in the *Kafirs* and the immoral ones? Thus, you have not been called upon that you should be supplicating to be Guided to their path.

وَ إِنَّمَا أَمَرْتُمْ بِالْدُعَاءِ- لِأَنَّ تَرْشِدُوا إِلَى صِرَاطِ الَّذِينَ أَنْعَمَ [اللَّهُ] عَلَيْهِمْ: بِالْإِيمَانِ بِاللَّهِ، وَ التَّصَدِيقِ بِرَسُولِهِ وَ بِالْوَلَايَةِ لِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- وَ أَصْحَابِهِ الْخَيْرِينَ الْمُنْتَجِبِينَ وَ بِالتَّقْوَةِ الْحَسَنَةِ الَّتِي يُسَلِّمُ بِهَا: مِنْ شَرِّ عِبَادِ اللَّهِ، (وَ مِنَ الزِّيَادَةِ فِي أَيَّامِ أَعْدَاءِ اللَّهِ وَ كُفْرِهِمْ) بِأَنْ تُدَارِبَهُمْ

But rather, you have been Commanded with the supplication, because you are seeking Guidance to the path of those whom Allah^{azwj} has Favoured upon – with the *Eman* in Allah^{azwj} and ‘التَّصَدِيقِ’ the ratification of His^{azwj} Rasool^{saww} and the *Wilayah* of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and his^{saww} good companions, the Chosen ones, and with the excellent dissimulation which you can be safe with it,

from the enemies of Allah^{azwj}, and from the excesses of the days (rule) of the enemies of Allah^{azwj} and their *Kufr*, that you have to put up with them.

فَلَا تُغْرِبُهُمْ بِأَدَاكَ وَ أَدَى الْمُؤْمِنِينَ وَ بِالْمَعْرِفَةِ بِحُقُوقِ الْإِخْوَانِ مِنَ الْمُؤْمِنِينَ فَإِنَّهُ مَا مِنْ عَبْدٍ وَ لَا أُمَّةٍ وَ آلٍ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ عَادَى مِنْ عَادَاهُمْ إِلَّا كَانَ قَدْ أَخَذَ مِنْ عَذَابِ اللَّهِ حِصْنًا مَنِيعًا، وَ جُنَّةً حَصِينَةً.

Therefore, do not be lured by them with that and harm the *Momineen*, and the recognition of the rights of the brethren from the *Momineen*, for there is none from a servant or a maid who befriends Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and is inimical to their^{asws} enemies except he would have taken an impregnable fortress from the Punishment of Allah^{azwj} and a fortified shield.

وَ مَا مِنْ عَبْدٍ وَ لَا أُمَّةٍ دَارَى عِبَادَ اللَّهِ بِأَحْسَنِ الْمُدَارَاةِ، وَ لَمْ يَدْخُلْ بِهَا فِي بَاطِلٍ، وَ لَمْ يَخْرُجْ بِهَا مِنْ حَقٍّ- إِلَّا جَعَلَ اللَّهُ تَعَالَى نَفْسَهُ تَسْبِيحًا، وَ زَكَّى عَمَلَهُ، وَ أَعْطَاهُ بَصِيرَةً عَلَى كَيْفَانِ سِرِّنَا، وَ أَحْتِمَالَ الْعُغَيْظِ لِمَا يَسْمَعُهُ مِنْ أَعْدَائِنَا [وَ] ثَوَابَ الْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ.

And there is none from a servant nor a maid who is benevolent to the servants of Allah^{azwj} with excellent benevolence, and does not enter by into a falsehood and does not exit by it from a right, except Allah^{azwj} the Exalted would Make his breaths as Glorifications (*Tasbeeh*), and Purify his deeds, and Grant him insight upon the concealment of our^{asws} secrets, and bearing the anger due to what he hears from our^{asws} enemies, and Rewards of the one rolling his blood in the Way of Allah^{azwj}.

وَ مَا مِنْ عَبْدٍ أَخَذَ نَفْسَهُ بِحُقُوقِ إِخْوَانِهِ- فَوْقَاهُمْ حُقُوقَهُمْ جِهْدَهُ، وَ أَعْطَاهُمْ مُمْكِنَهُ وَ رَضِيَ مِنْهُمْ بِعَفْوِهِمْ، وَ تَرَكَ الْإِسْتِقْصَاءَ عَلَيْهِمْ، فِيمَا يَكُونُ مِنْ زَلْلِهِمْ، وَ عَفَّرَهَا لَهُمْ إِلَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ:

And there is none from a servant who take himself to be with the rights of his brethren, so he fulfils their rights by his striving, and gives them his abilities and is pleased from them of their fulfilment, and leaves the investigating upon them, in what happens to be from their slips (mistakes), and he forgives these for them, except Allah^{azwj} Mighty and Majestic would Say to him on the Day of Judgment: -

يَا عَبْدِي قَضَيْتَ حُقُوقَ إِخْوَانِكَ، وَ لَمْ تَسْتَقْصِ عَلَيْهِمْ فِيمَا لَكَ عَلَيْهِمْ، فَأَنَا أَجُودُ وَ أَكْرَمُ وَ أَوْلَى- بِمِثْلِ مَا فَعَلْتَهُ مِنْ الْمُسَامَحَةِ وَ التَّكْرُمِ، فَأَنَا أَفْضِيكَ الْيَوْمَ عَلَى حَقِّ [مَا] وَ عَدْنِكَ بِهِ، وَ أَرْيِدُكَ مِنْ فَضْلِي الْوَاسِعِ، وَ لَا أَسْتَقْصِي عَلَيْكَ فِي تَقْصِيرِكَ فِي بَعْضِ حُقُوقِي.

“O my servant! You fulfilled the rights of your brethren, and did not investigate upon them with regards to what was for you upon them, so I^{azwj} am more Generous, and more Honourable, and Foremost with the likes of what you did from the forgiveness and the honouring. Therefore, I^{azwj} shall Fulfil for you today upon the rights of what I^{azwj} Promised you with, and I^{azwj} shall Increase you from My^{azwj} Extensive Grace, and I^{azwj} (also) will not Investigate upon you regarding your shortcomings of some of My^{azwj} Rights”.

قَالَ: فَيُلْحِقُهُ بِمُحَمَّدٍ وَ آلِهِ وَ أَصْحَابِهِ، وَ يَجْعَلُهُ مِنْ خِيَارِ شَبِيحَتِهِمْ.

He^{asws} said: ‘So he would be joined up with Muhammad^{saww}, and his^{saww} Progeny^{asws}, and his^{saww} companions, and (Allah^{azwj} will) Make him to be from the best of their^{asws} Shias’.

ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِبَعْضِ أَصْحَابِهِ ذَاتَ يَوْمٍ: يَا عَبْدَ اللَّهِ أَحَبَّ فِي اللَّهِ وَ أْبْغَضَ فِي اللَّهِ، وَ وَالٍ فِي اللَّهِ، وَ عَادٍ فِي اللَّهِ، فَإِنَّهُ لَا تَنَالُ وَلَا يَهُدَى اللَّهُ تَعَالَى إِلَّا بِذَلِكَ وَ لَا يَجِدُ الرَّجُلُ طَعْمَ الْإِيمَانِ- وَ [إِنْ] كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ، وَ قَدْ صَارَتْ مُوَاخَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرَهَا فِي الدُّنْيَا، عَلَيْهَا يَتَوَاتُونَ، وَ عَلَيْهَا يَنْبَاغُضُونَ، وَ ذَلِكَ لَا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً.

Then he^{asws} said: 'Rasool-Allah^{saww} said to one of his companions one day: 'O servant of Allah^{azwj}! Love for the Sake of Allah^{azwj} and hate for the Sake of Allah^{azwj}, and befriend for the Sake of Allah^{azwj} and be inimical for the Sake of Allah^{azwj}, for the *Wilayah* of Allah^{azwj} cannot be achieved except by that, and the man would not (be able to) find the taste of *Eman* – and even if his *Salat(s)* and his Fasts were numerous, until he happens to be like that. And (on the contrary) there has become brotherhood among the people in this day of yours, most of it is for the sake of the world. Upon it they are being cordial, and upon his they are hating each other, but that would not avail them anything from Allah^{azwj}'.

فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ وَ كَيْفَ لِي- أَنْ أَعْلَمَ أَنِّي قَدْ وَالَيْتُ وَ عَادَيْتُ فِي اللَّهِ وَ مَنْ وَلِيَّ اللَّهُ حَتَّى أُولِيَهُ وَ مَنْ عَدُوَّ اللَّهِ حَتَّى أُعَادِيَهُ

So the man said, 'O Rasool-Allah^{saww}! And how is it for me that I would know that I have befriended and been inimical for the Sake of Allah^{azwj}, and who is the friend of Allah^{azwj} until I befriend him, and who is the enemy of Allah^{azwj} until I am inimical to him?'

فَأَسَارَ لَهُ رَسُولُ اللَّهِ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع، فَقَالَ: أَأَتَرَى هَذَا قَالَ: بَلَى. قَالَ: [فَإِنْ] وَلِيَّ هَذَا وَلِيَّ اللَّهِ فَوَالِيهِ، وَ عَدُوَّ هَذَا عَدُوَّ اللَّهِ فَعَادِيهِ، وَ وَالٍ وَلِيَّ هَذَا، وَ لَوْ أَنَّهُ قَاتِلُ أَبِيكَ وَ وَدَيْكَ، وَ عَادٍ عَدُوَّ هَذَا وَ لَوْ أَنَّهُ أَبُوكَ وَ وَدَيْكَ.

So Rasool-Allah^{azwj} gestured for him towards Ali^{asws} Bin Abu Talib^{asws}, and he^{saww} said: 'Do you see this one?'. He said, 'Yes'. He^{saww} said: 'So a friend of this one^{asws} is a friend of Allah^{azwj}, therefore befriend him; and an enemy of this one^{asws} is an enemy of Allah^{azwj}, therefore be inimical to him; and befriend a friend of this one^{asws} even though he has killed your father and your son, and be inimical to an enemy of this one^{asws} even though he is your father and your son'.

قوله عز و جل عَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ

The Words of the Mighty and Majestic other than of those You are Wrathful upon nor of the straying ones

23 قَالَ الْإِمَامُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: أَمَرَ اللَّهُ عَزَّ وَ جَلَّ عِبَادَهُ أَنْ يَسْأَلُوهُ طَرِيقَ الْمُنْعَمِ عَلَيْهِمْ، وَ هُمْ: النَّبِيُّونَ وَ الصَّادِقُونَ وَ الشَّهَدَاءُ وَ الصَّالِحُونَ وَ أَنْ يَسْتَعِيدُوا [بِهِ] مِنْ طَرِيقِ الْمَغْضُوبِ عَلَيْهِمْ وَ هُمْ الْيَهُودُ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: «قُلْ هَلْ أَنْتُمْ بِشِرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ- مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ»

S 23 – The Imam (Hassan Al-Askari^{asws}) said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic Commanded His^{azwj} servants that they should ask Him^{azwj} for the path of the ones whom He^{azwj} has Bestowed Bounties upon, and they are the Prophets^{as}, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him^{azwj} from the path of those whom He^{azwj} is Wrathful upon,

and they are the Jews, those whom Allah^{azwj} the Exalted Said regarding them: **Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon? [5:60].**

وَأَنْ يَسْتَعِذُوا بِهِ مِنْ طَرِيقِ الضَّالِّينَ، وَ هُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: «قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ- وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ- وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ» وَ هُمُ النَّصَارَى.

And that they should be seeking Refuge with Him^{azwj} from the path of the straying ones, and they are those Allah^{azwj} the Exalted Said regarding them: **Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way [5:77]** – and they are the Christians’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَعْضُوبٌ عَلَيْهِ، وَ ضَالٌّ عَنْ سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ.

Then Amir Al-Momineen^{asws} said: ‘Everyone who commits *Kufr* with Allah^{azwj}, so he is the one (Allah^{azwj} is) Wrathful upon, and he has strayed from the Way of Allah^{azwj} Mighty and Majestic’.

وَ قَالَ الرَّضَا ع كَذَلِكَ، وَ زَادَ فِيهِ، فَقَالَ: وَ مَنْ تَجَاوَزَ بِأَمِيرِ الْمُؤْمِنِينَ ع الْعُبُودِيَّةَ- فَهُوَ مِنَ الْمَعْضُوبِ عَلَيْهِمْ وَ مِنَ الضَّالِّينَ.

And Al-Reza^{asws} said similar to that, and added in it, so he^{asws} said: ‘The one who exceeds with Amir Al-Momineen^{asws} (with more than) servitude (to Allah^{azwj}), so he is from the ones upon whom is the Wrath, and from the straying ones’.

24 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: «لَا تَتَجَاوَزُوا بِنَا الْعُبُودِيَّةَ، ثُمَّ قُولُوا مَا شِئْتُمْ وَ لَنْ تَبْلُغُوا وَ إِيَّاكُمْ وَ الْغُلُوَّ كَغُلُوِّ النَّصَارَى، فَإِنِّي بَرِيءٌ مِنَ الْعَالِيينَ».

S 24 – And Amir Al-Momineen^{asws} said: ‘Do not exceed with us^{asws} (any more than) the servitude (to Allah^{azwj}), then you can be saying whatever you so desire to, and you will never be reaching (our description). And beware of the exaggeration like the exaggeration of the Christians, for I^{asws} am disavowed from the exaggerators’.

قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ صِفْ لَنَا رَبَّكَ، فَإِنَّ مِنْ قِبَلِنَا قَدْ اِخْتَلَفُوا عَلَيْنَا فَقَالَ الرَّضَا ع: إِنَّهُ مَنْ يَصِفُ رَبَّهُ بِالْقِيَاسِ، لَا يَزَالُ فِي الدَّهْرِ فِي الْإِلْتِبَاسِ مَاثِلًا عَنِ الْمُنْهَاجِ، طَاعِيًا فِي الْإِعْوَجَاجِ، ضَالًّا عَنِ السَّبِيلِ، فَأَيُّهَا غَيْرَ الْجَمِيلِ.

He^{asws} said: ‘So a man stood up to him^{asws} and said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Describe your^{asws} Lord^{azwj} to us, for the ones before (among) us are differing upon us’. So Al-Reza^{asws} said: ‘It is so that the one who describes his Lord^{azwj} with the analogy, would not cease to be in confusion in his lifetime, inclining away from the Program, and would be overwhelmingly in the distortions, straying from the Way, speaking other than the beautiful’.

ثُمَّ قَالَ ع: أَعَرَفْتَهُ بِمَا عَرَفْتَهُ بِهِ نَفْسَهُ، أَعَرَفْتَهُ مِنْ غَيْرِ رُؤْيَاهُ، وَ أَصْفَاهُ بِمَا وَصَفْتَهُ بِهِ [نَفْسَهُ] مِنْ غَيْرِ صُورَةٍ «لَا يُدْرِكُ بِالْحَوَاسِّ، وَ لَا يُقَاسُ بِالنَّاسِ، مَعْرُوفٌ بِالْآيَاتِ بَعِيدٌ بِغَيْرِ تَشْبِيهِ، وَ مُتَدَانٍ فِي بُعْدِهِ بِأَلَا نَظِيرٍ،

Then he^{asws} said: ‘Recognise Him^{azwj} with what He^{azwj} has Introduced Himself^{azwj} as. Recognise Him^{azwj} from other than sighting, and describe Him^{azwj} with what He^{azwj}

Described Himself^{azwj} with, (but) from without an image. He^{azwj} cannot be grasped by the sensory perception, and cannot be compared with the people. He^{azwj} is known by the remote signs without resembling Him^{azwj}, and He^{azwj} is close by in His^{azwj} remoteness without an equal (Who can be far but near at the same time).

لَا يَتَوَهَّمُ دَيْمُومِيَّتُهُ، وَ لَا يَمْتَلُ بِخَلْقِيَّتِهِ، وَ لَا يَجُورُ فِي فَضِيَّتِهِ الْخَلْقُ إِلَى مَا عَلِمَ مِنْهُمْ مُنْقَادُونَ، وَ عَلَى مَا سَطَرَهُ فِي الْمَكْنُونِ مِنْ كِتَابِهِ مَا ضَوَّنَ لَا يَعْمَلُونَ بِخِلَافِ مَا عَلِمَ مِنْهُمْ، وَ لَا غَيْرُهُ يُرِيدُونَ

Neither can His^{azwj} eternity be visualised, nor can He^{azwj} be resembled with His^{azwj} creatures, nor is He^{azwj} unjust in His^{azwj} Judging the creatures to what He^{azwj} Knows from them of their submissions, and upon what He^{azwj} Veils in the hidden of His^{azwj} past Books, they are not doing any differently to what He^{azwj} (already) Knew from them, nor are they intending other than Him^{azwj}.

فَهُوَ قَرِيبٌ غَيْرٌ مُلْتَرَقٍ، وَ بَعِيدٌ غَيْرٌ مُنْقَصٍ، يُحَقِّقُ وَ لَا يَمْتَلُ، [وَ] يُوحِدُ وَ لَا يَبْعَضُ، يُعْرِفُ بِالْآيَاتِ، وَ يُثَبِّتُ بِالْعَلَامَاتِ، فَلَا إِلَهَ غَيْرُهُ الْكَبِيرُ الْمُنْعَالِ

Thus, He^{azwj} is close by without being attached, and remote without being detached. He^{azwj} is real and (but) cannot be resembled. He^{azwj} is the One but without being of several (subdivided parts). He^{azwj} is known by the Signs and is affirmed by the marks. So there is no god apart from Him^{azwj}, the Greatest, the Loftiest'.

فَقَالَ الرَّجُلُ: يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ، فَإِنَّ مَعِيَ مَنْ يَنْتَحِلُ مَوَالِيَتِكُمْ [وَ] يَزْعُمُ أَنَّ هَذِهِ كُلُّهَا صِفَاتُ عَلِيِّ ع، وَ أَنَّهُ هُوَ اللَّهُ رَبُّ الْعَالَمِينَ.

So the man said, 'May my father and my mother (be sacrificed for) you^{asws}, O son^{asws} of Rasool-Allah^{saww}! There is one with me who is pretending your^{asws} Wilayah and is claiming that these, all of these are descriptions of Ali^{asws}, and that he^{asws} is Allah^{azwj}, Lord^{azwj} of the worlds'.

قَالَ: فَلَمَّا سَمِعَهَا الرِّضَا ع ارْتَعَدَتْ فَرَائِصُهُ وَ تَصَبَّبَ عَرْقًا، وَ قَالَ: سُبْحَانَ اللَّهِ [سُبْحَانَ اللَّهِ] عَمَّا يَقُولُ الظَّالِمُونَ، وَ الْكَافِرُونَ.

He (Imam Hassan Al-Askari^{asws}) said: 'So when Al-Reza^{asws} heard it, his^{asws} limbs trembled and his^{asws} veins sweated, and he^{asws} said: 'Glorious is Allah^{azwj}! Glorious is Allah^{azwj} from what the unjust ones and the Kafirs are saying!'

أَ وَ لَيْسَ عَلِيُّ ع كَانَ أَكَلًا فِي الْأَكْلِينَ، [وَ] شَارِبًا فِي الشَّارِبِينَ، وَ نَاكِحًا فِي النَّاكِحِينَ، وَ مُحَدِّثًا فِي الْمُحَدِّثِينَ وَ كَانَ مَعَ ذَلِكَ مُصَلِّيًا- خَاضِعًا [بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ دَلِيلًا- وَ إِلَيْهِ أَوَاهَا مُنِيبًا، أَمْ مَنْ [كَانَ] هَذِهِ صِفَتَهُ يَكُونُ إِلَهًا! [فَإِنْ كَانَ هَذَا إِلَهًا] فَلَيْسَ مِنْكُمْ أَحَدٌ إِلَّا وَ هُوَ إِلَهٌ- لِمُشَارَكْتِهِ لَهُ فِي هَذِهِ الصِّفَاتِ الدَّالَّةِ عَلَى حُدُوثِ كُلِّ مَوْصُوفٍ بِهَا.

Or wasn't Ali^{asws} eating among the eating ones, and drinking among the drinking ones, and marrying among the marrying ones, and discussing among the discussing ones? And along with that, he^{asws} was praying Salat, humbly, submissively in front of Allah^{azwj} Mighty and Majestic, abjectly, and to Him^{azwj} he^{asws} was supplicating frequently, penitently. Is the one who was upon these characteristics happen to be God?'. So if this one is a god, then there wouldn't be anyone from you except and he would be a god, due to his participation in these characteristics evidencing upon the occurrence of every one described with these'.

ثُمَّ قَالَ ع: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ رَسُولِ اللَّهِ ع أَنَّهُ قَالَ: مَا عَرَفَ اللَّهُ تَعَالَى مِنْ شَبَّهٍ بِخَلْقِهِ، وَ لَا عَدْلَهُ مَنْ نَسَبَ إِلَيْهِ ذَنْبَ عِبَادِهِ.

Then he^{asws} said: ‘My^{asws} father^{asws} narrated to me^{asws} from Rasool-Allah^{saww} that he^{saww} said: ‘Allah^{azwj} the Exalted cannot be recognised from His^{azwj} being resembled with His^{azwj} creatures, nor has he done justice to Him^{azwj}, the one to whom are linked the sins of His^{azwj} creatures’.

فَقَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُمْ يَزْعُمُونَ أَنَّ عَلِيًّا ع لَمَّا أَظْهَرَ مِنْ نَفْسِهِ الْمُعْجَزَاتِ- الَّتِي لَا يَفْدِرُ عَلَيْهَا غَيْرُ اللَّهِ تَعَالَى- دَلَّ ذَلِكَ عَلَى أَنَّهُ إِلَهٌ، وَ لَمَّا ظَهَرَ لَهُمْ بِصِفَاتِ الْمُحْدَثِينَ الْعَاجِزِينَ- لَيْسَ بِذَلِكَ عَلَيْهِمْ، وَ أَمْتَحَنَهُمْ لِيَعْرِفُوهُ، وَ لِيَكُونَ إِيْمَانُهُمْ بِهِ اخْتِيَارًا مِنْ أَنْفُسِهِمْ.

So, the man said, ‘O son^{asws} of Rasool-Allah^{saww}! They are claiming that Ali^{asws}, when he^{asws} manifested the miracles from himself^{asws} – which none is able upon apart from Allah^{azwj} the Exalted –so he^{asws} is god, and when he^{asws} appeared to them with the characteristics of the one who can create (make people born again), the frustrated ones (normal people), he^{asws} clothed (himself^{asws} with that upon them, and tested them in order for them to recognise him^{asws} (as being god), and for their *Eman* in him^{asws} (as being god) be a matter of choice from their own selves’.

فَقَالَ الرَّضَا ع: أَوَّلُ مَا هَاهُنَا- أَنَّهُمْ لَا يَنْفَصِلُونَ مِمَّنْ قَلِبَ هَذَا عَلَيْهِمْ.

So Al-Reza^{asws} said: ‘The first of what is over here – they are not distancing from the ones, this (argument) can be turned over upon them’.

فَقَالَ: لَمَّا ظَهَرَ مِنْهُ الْفَقْرُ وَ الْفَاقَةُ- دَلَّ عَلَى أَنَّ مِنْ هَذِهِ صِفَاتُهُ وَ شَارِكُهُ فِيهَا الضُّعْفَاءُ الْمُحْتَاجُونَ- لَا تَكُونُ الْمُعْجَزَاتُ فِعْلُهُ، فَعَلِمَ بِهَذَا أَنَّ الَّذِي ظَهَرَ مِنْهُ [مِنْ] الْمُعْجَزَاتِ إِنَّمَا كَانَتْ فِعْلُ الْقَادِرِ الَّذِي لَا يُشْبِهُ الْمَخْلُوقِينَ، لَا فِعْلُ الْمُحْدَثِ الْمُحْتَاجِ- الْمُشَارِكِ لِلضُّعْفَاءِ فِي صِفَاتِ الضُّعْفِ.

So he^{asws} said: ‘When there appeared from it, the poverty and destitution (bereft of answers) from them – it pointed upon that the one of these characteristics and his associates in it are the weak ones (of understanding), the needy ones – the miracles did not happen to be his^{asws} deeds (but from Allah^{azwj}). Therefore, known by this that those which were manifest from him^{asws}, from the miracles, rather were the Deed of the All-Powerful Who cannot be resembled with His^{azwj} creatures, not the deed of the one Brought into being, the needy, the participant of the weak ones in the characteristics of the weak’.

25 ثُمَّ قَالَ الرَّضَا ع: لَقَدْ ذَكَرْتَنِي بِمَا حَكَيْتَهُ [عَنْ] قَوْلِ رَسُولِ اللَّهِ ص وَ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَوْلِ زَيْنِ الْعَابِدِينَ ع:

S 25 – Then Al-Reza^{asws} said: ‘I^{asws} am remembering what was related from the words of Rasool-Allah^{azwj}, and the words of Amir Al-Momineen^{asws}, and the words of Zayn Al-Abideen^{asws}.

أَمَّا قَوْلُ رَسُولِ اللَّهِ ص فَمَا حَدَّثَنِيهِ أَبِي، عَنْ جَدِّي، عَنْ أَبِيهِ، [عَنْ جَدِّهِ]، عَنْ رَسُولِ اللَّهِ ص: أَنَّ اللَّهَ لَا يَفِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَ لَكِنْ [يَفِضُهُ] بِفِضِ الْعُلَمَاءِ.

As for the words of Rasool-Allah^{saww}, so it is what my^{asws} father^{asws} narrated from my^{asws} grandfather^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Rasool-Allah^{saww} that: ‘Allah^{azwj} does not let the Knowledge be captured (through)

snatching (robing), being snatched (stolen) by the people, but He^{azwj} Lets it be grasped by the knowledgeable ones^{asws}.

فَإِذَا لَمْ يَنْزِلْ عَالِمٌ إِلَى عَالِمٍ يَصْرِفُ عَنْهُ طَلَابُ حُطَامِ الدُّنْيَا وَ حَرَامِهَا، وَ يَمْنَعُونَ الْحَقَّ أَهْلَهُ، وَ يَجْعَلُونَهُ لِعَيْرِ أَهْلِهِ، اتَّخَذَ النَّاسُ رُؤَسَاءَ جَهَالًا، فَسَبَلُوا فَأَقْتَنُوا بِعَيْرِ عِلْمٍ فَضَلُّوا وَ أَضَلُّوا.

So if it was not going to descend from a knowledgeable one^{asws} to a knowledgeable one^{asws}, the students would have diverted it for coveting the world and its Prohibitions, and they would be preventing the rights of its rightful ones, and make it to be in other than its rightful ones. The people are taking ignorant ones as Chiefs, and they are being asked, so they are issuing verdicts (fatwas) without (having proper) knowledge. Thus, they are going astray and causing (others) to go astray.

26 وَ أَمَّا قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع فَهُوَ قَوْلُهُ: يَا مَعْشَرَ شِيعَتِنَا وَ الْمُنتَحِلِينَ [مَوَدَّتَنَا] إِيَّاكُمْ وَ أَصْحَابَ الرَّأْيِ، فَإِنَّهُمْ أَعْدَاءُ السُّنَنِ، تَقَلَّتْ مِنْهُمْ الْأَحَادِيثُ أَنْ يَحْفَظُوهَا وَ أَعْيَنَهُمُ السُّنَّةُ أَنْ يَعُوهَا، فَاتَّخَذُوا عِبَادَ اللَّهِ حَوْلًا، وَ مَالَهُ دَوْلًا،

S 26 – As for the words of Amir Al-Momineen^{asws}, so it is his^{asws} words: ‘O group of our^{asws} Shias and the ones impersonating our^{asws} cordiality! Beware of the issuers of the opinions, for they are the enemies of the Sunnah!. The Ahadeeth have fled from them that they would be memorising these, and Sunnah has fatigued them that they would be hiding it. So, they took the servants of Allah^{azwj} as slaves and their wealth as a government.

فَدَلَّتْ لَهُمُ الرِّقَابُ وَ أَطَاعَهُمُ الْخَلْقُ أَشْبَاهَ الْكِلَابِ، وَ نَارَعُوا الْحَقَّ أَهْلَهُ، وَ تَمَثَّلُوا بِالْأَيْمَةِ الصَّادِقِينَ- وَ هُمْ مِنَ الْجَهَالِ وَ الْكُفَّارِ وَ الْمَلَاعِينِ، فَسَبَلُوا عَمَّا لَا يَعْلَمُونَ، فَأَبَفُوا أَنْ يَعْتَرِفُوا بِأَنَّهُمْ لَا يَعْلَمُونَ، فَعَارَضُوا الدِّينَ [بِأَرَائِهِمْ فَضَلُّوا وَ أَضَلُّوا.

So the necks (of ordinary people) were humiliated to them and there came to them (people) some (scholars) resembling the (characteristics of) dogs. So they (tried to) snatch the truth from its rightful ones^{asws} and they posed themselves as the truthful Imams^{asws} – but they are (in fact) from the ignorant ones, and (from) the *Kafirs*, and the accursed ones. So they were asked about what they were knowing, but they turned their noses lest they might be recognised that they are not knowing (anything). So, they opposed the Religion by their opinions, and they went astray and led (others) astray.

أَمَّا لَوْ كَانَ الدِّينُ [بِالْقِيَّاسِ]- لَكَانَ بَاطِنُ الرَّجُلَيْنِ أَوْلَى بِالْمَسْحِ مِنْ ظَاهِرِهِمَا.

But, if the Religion was (able to be achieved) by the analogies, the bottom (soles) of the feet would have been more appropriate to be wiped (during *Wudu*) than its apparent (upper part).

27 وَ أَمَّا قَوْلُ عَلِيِّ بْنِ الْحُسَيْنِ ع فَإِنَّهُ قَالَ: إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ حَسَّنَ سَمْتَهُ وَ هَدِيَّهُ، وَ تَمَاوَتَ فِي مَنْطِقِهِ، وَ تَخَاضَعَ فِي حَرَكَاتِهِ، فَرُؤِيدًا لَا يُغَرِّتُكُمْ، فَمَا أَكْثَرَ مَنْ يُعْجِزُهُ تَنَاوُلُ الدُّنْيَا، وَ رُكُوبُ الْمَحَارِمِ مِنْهَا، لِضَعْفِ بَنِيَّتِهِ وَ مَهَانَتِهِ وَ جُبْنِ قَلْبِهِ

S 27 – And as for the words of Ali^{asws} Bin Al-Husayn^{asws}, so he^{asws} said: ‘When you see the man be good of his conduct, and his presentation, and is soft in his speaking, and gentle in his movements, then little by little he would be deceiving you. How often has one remained unable from attaining the world and he indulges in the Prohibitions from it due to the weakness of his structure and his humiliation, and the cowardice of his heart.

فَنَصَبَ الدِّينَ فَخَاً لَهَا، فَهُوَ لَا يَزَالُ يَخْتَلُّ النَّاسَ بظَاهِرِهِ، فَإِنْ تَمَكَّنَ مِنْ حَرَامٍ اقْتَحَمَهُ. فَإِذَا وَجَدْتُمُوهُ يَعْفُ مِنَ الْمَالِ الْحَرَامِ (فَرُوَيْدًا لَا يَعُرَّتْكُمْ، فَإِنَّ شَهَوَاتِ الْخَلْقِ مُخْتَلِفَةً، فَمَا أَكْثَرَ مَنْ يَنْبُو عَنِ الْمَالِ الْحَرَامِ) وَ إِنْ كَثُرَ، وَ يَحْمِلُ نَفْسَهُ عَلَى شَوْهَاءٍ قَبِيحَةٍ، فَيَأْتِي مِنْهَا مُحَرَّمًا.

So half of (his) religion is a trap, and he does not cease to deceive the people by his appearance. And if he is enabled from a Prohibition, he would storm into it. So when you find him as chaste from the Prohibited wealth, then little by little he would (still) be deceiving you, for the lustful desires of the people are different. And how often is one informed about the Prohibited wealth, and even if it is frequent, and he carries himself upon the ugly lustful desires, so he comes to a Prohibition from it.

فَإِذَا وَجَدْتُمُوهُ يَعْفُ عَنْ ذَلِكَ، فَرُوَيْدًا لَا يَعُرَّتْكُمْ- حَتَّى تَنْظُرُوا مَا عَفَدَهُ عَقْلُهُ فَمَا أَكْثَرَ مَنْ يَنْرُكُ ذَلِكَ أَجْمَعُ، ثُمَّ لَا يَرْجِعُ إِلَى عَقْلٍ مَتِينٍ، فَيَكُونُ مَا يُفْسِدُهُ بِجَهْلِهِ أَكْثَرَ مِمَّا يُصْلِحُهُ بِعَقْلِهِ.

So when you find him as chaste from that, so little by little he would deceive you, unless you look at what his beliefs as per his intellect are. How often one neglects that entirely, then he does not return to a solid mind (gives a firm statement), and he would come to such a state that his ignorance spoil him (far) more than what could be corrected by his intellect.

فَإِذَا وَجَدْتُمْ عَقْلَهُ مَتِينًا فَرُوَيْدًا لَا يَعُرَّتْكُمْ- حَتَّى تَنْظُرُوا مَعَ هَوَاهُ يَكُونُ عَلَى عَقْلِهِ أَوْ يَكُونُ مَعَ عَقْلِهِ عَلَى هَوَاهُ وَ كَيْفَ مَحَبَّتُهُ لِلرَّئِاسَاتِ الْبَاطِلَةِ وَ زُهْدُهُ فِيهَا فَإِنَّ فِي النَّاسِ مَنْ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ بِتَرْكِ الدُّنْيَا لِلدُّنْيَا،

So when you find his intellect as solid, then little by little he would deceive you, unless you look at whether his desires happen to be upon his intellect, or he overrides/controls his desires through his intellect, and how his love is for the government of the falsehood and his abstention with regards to it, for among the people there is one who: **loses this world as well as the Hereafter [22:11]**, by neglecting the world for the (sake of the) world.

وَ يَرَى أَنْ لَدَّةَ الرَّئِاسَةِ الْبَاطِلَةِ أَفْضَلُ مِنْ لَدَّةِ الْأَمْوَالِ- وَ النَّعْمَ الْمُبَاحَةَ الْمُحَلَّلَةَ، فَيَنْرُكُ ذَلِكَ أَجْمَعُ طَلِبًا لِلرَّئِاسَةِ، حَتَّى إِذَا قِيلَ لَهُ: «اتَّقِ اللَّهَ، أَخَذْتَهُ الْعِزَّةَ بِالْإِيمِ، فَحَسْبُهُ جَهَنَّمَ وَ لَيْسَ الْمَهَادُ».

And he would see that the pleasures of the government of the falsehood are better than the pleasures of the wealth, and he analyses the achievable bounties, so he neglects that entirety of that to seek the government, until; **when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]**.

فَهُوَ يَخْبِطُ [خَبِطَ] عَشَوَاءَ، يَقُودُهُ أَوَّلُ بَاطِلٍ إِلَى أَبْعَدِ غَايَاتِ الْخَسَارَةِ، وَ يَمُدُّ يَدَهُ بَعْدَ طَلْبِهِ لِمَا لَا يَقْدِرُ [عَلَيْهِ] فِي طُغْيَانِهِ، فَهُوَ يُجِلُّ مَا حَرَّمَ اللَّهُ، وَ يُحَرِّمُ مَا أَحَلَّ اللَّهُ لَا يُبَالِي مَا قَاتَ مِنْ دِينِهِ إِذَا سَلِمَتْ لَهُ رِئِاسَتُهُ الَّتِي قَدْ شَقِيَ مِنْ أَجْلِهَا. فَأَوْلَيْكَ [مَعَ] الَّذِينَ غَضِبَ اللَّهُ عَلَيْهِمْ- وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا

So he flounders clumsily in speech. He would sit upon the first falsehood to the remotest point of the loss, and he would extend his hand seeking what he is not able upon during his rebellion. So (then) he permits what Allah^{azwj} has Prohibited, and prohibits what Allah^{azwj} has Permitted, not caring what is lost from his Religion when his government is safe for him, which he had been wicked for, for its reason. So they are with those whom Allah^{azwj} is Wrathful upon them, and Curses them, and has Prepared for them an abasing Punishment.

وَلَكِنَّ الرَّجُلَ كُلَّ الرَّجُلِ، نَعَمَ الرَّجُلُ- هُوَ الَّذِي جَعَلَ هَوَاهُ تَبَعًا لِأَمْرِ اللَّهِ، وَ قُوَاهُ مَبْدُولَةً فِي رِضَاءِ اللَّهِ تَعَالَى، يَرَى الدُّلَّ مَعَ الْحَقِّ أَقْرَبَ إِلَى عِزِّ الأَبَدِ- مِنَ العِزِّ فِي البَاطِلِ، وَ يَعْلَمُ أَنَّ قَلِيلَ مَا يَحْتَمِلُهُ مِنْ صَرَائِهَا- يُؤَدِّيهِ إِلَى دَوَامِ النِّعَمِ فِي دَارٍ لَا تَبِيدُ وَ لَا تَنْفَدُ، وَ إِنَّ كَثِيرَ مَا يُلْحَقُهُ مِنْ سَرَائِهَا إِنْ اتَّبَعَ هَوَاهُ- يُؤَدِّيهِ إِلَى عَذَابٍ لَا انْقِطَاعَ لَهُ وَ لَا زَوَالَ.

However, a (rare) man among other men, the best of the men - he is the one who makes his own desires to be obedient to the Command of Allah^{azwj}, and his strength to be utilised regarding the Pleasure of Allah^{azwj} the Exalted. He accepts the disgrace for being with the truth (and takes it) as an honour of the (pious) servant than (to embrace) the honour in (associating with) the falsehood. And he knows that the little what he endures from its adversities would lead him to the perpetual Bounties in a House which would neither terminate nor deplete. And even if it is a lot what he faces from the joys, if he were to follow his own desires, these would lead him to the Punishment having neither a termination to it nor a decline.

فَدَلِكُمْ الرَّجُلُ نَعَمَ الرَّجُلُ، فِيهِ فَتَمَسَّكُوا، وَ بِسُنَّتِهِ فَاقْتَدُوا، وَ إِلَى رَبِّكُمْ فِيهِ فَتَوَسَّلُوا، فَإِنَّهُ لَا تُرَدُّ لَهُ دَعْوَةٌ، وَ لَا تُخَيَّبُ لَهُ طَلِبَةٌ.

So that is the man, best of the men. Thus, with him you should be attaching to, and with his practices you should be trusting, and to your Lord^{azwj} you should be (using him) as a means, for he is such that his supplication would not be rejected, nor would his seeking be ignored.

28 ثُمَّ قَالَ الرِّضَا ع إِنَّ هَؤُلَاءِ الضَّالِّينَ الكُفْرَةَ- مَا أَنُوتُوا إِلَّا مِنْ جَهْلِهِمْ بِمَقَادِيرِ أَنفُسِهِمْ، حَتَّى اسْتَنَدَ إِعْجَابُهُمْ بِهَا، وَ كُنَّ تَعْظِيمُهُمْ لِمَا يَكُونُ مِنْهَا، فَاسْتَبَدُّوا بِأَرَائِهِمُ الفَاسِدَةَ، وَ اقْتَصَرُوا عَلَى عَقُولِهِمُ الْمَسْلُوكِ بِهَا عَيْرِ السَّبِيلِ الْوَاجِبِ، حَتَّى اسْتَصْعَرُوا قَدْرَ اللَّهِ، وَ أَحْقَرُوا أَمْرَهُ، وَ تَهَاوَنُوا بِعَظِيمِ شَأْنِهِ.

S 28 – Then Al-Reza^{asws} said: ‘They are the straying *Kafirs*. They do not give (opinions) except from their ignorance by a measurement of their own selves, until their fascination intensifies with it, and their reverence (from the people) becomes a lot, due to what happens from it. So they dominate with their corrupt opinions, and they are deficient upon their intellect, travelling with it in other than the Obligatory way, until they belittle the Power of Allah^{azwj}, and despise His^{azwj} Commands, and misuse His^{azwj} Magnificent Glory.

إِذْ لَمْ يَعْلَمُوا أَنَّهُ الْقَادِرُ بِنَفْسِهِ، الْعَنِي بِذَاتِهِ الَّذِي لَيْسَتْ قُدْرَتُهُ مُسْتَعَارَةً، وَ لَا عِنَاهُ مُسْتَفَادًا، وَ الَّذِي مِنْ شَاءِ أَفْقَرُهُ، وَ مَنْ شَاءَ أَغْنَاهُ، وَ مَنْ شَاءَ أَعْجَزُهُ بَعْدَ الْقُدْرَةِ وَ أَفْقَرُهُ بَعْدَ الْعَنَى.

When he is not knowing that He^{azwj} the Powerful by His^{azwj} Own Self, the Rich by His^{azwj} own Self which His^{azwj} Power isn't a pseudonym, nor is His^{azwj} Richness an enrichment, which if one so desires, impoverishes him, and if one so desires, enriches him, and one so desires, frustrates him after the power, and the poverty after the richness.

فَنظَرُوا إِلَى عَدِيٍّ قَدْ اخْتَصَّهُ [اللَّهُ] بِقُدْرَتِهِ- لِيبَيِّنَ بِهَا فَضْلَهُ عِنْدَهُ، وَ أَثَرَهُ بِكَرَامَتِهِ لِیُوجِبَ بِهَا حُجَّتَهُ عَلَى خَلْقِهِ، وَ لِيَجْعَلَ مَا آتَاهُ مِنْ ذَلِكَ تَوَابًا عَلَى طَاعَتِهِ، وَ بَاعْتًا عَلَى اتِّبَاعِ أَمْرِهِ، وَ مُؤْمِنًا عِبَادَةَ الْمُكَلَّفِينَ مِنْ غَلَطٍ مَنْ نَصَبَهُ عَلَيْهِمْ حُجَّةً، وَ لَهُمْ قُدْوَةٌ

So they looked at a servant whom Allah^{azwj} had Specialised with His^{azwj} Power in order to manifest by it, his^{asws} merit in His^{azwj} Presence, and Preferred him^{asws} by His^{azwj} prestige in order to Obligate by it His^{azwj} Divine Authority upon His^{azwj}

creatures, and in order to Make whatever He^{azwj} Gave him^{asws} from that as a Reward upon his^{asws} (acts of) obedience, and a motive of following his^{asws} orders. And a *Momin* worships Him^{azwj} as the one saved from mistaking the one who is appointed upon them as a Divine Authority, and for them he^{asws} would be a model.

فَكَانُوا كَطَّلَابِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا، يَنْتَجِعُونَ فَضْلَهُ، وَ يُؤْمَلُونَ نَائِلَهُ، وَ يَرْجُونَ التَّقْيُؤَ بِظِلِّهِ، وَ الْإِنْتِعَاشَ بِمَعْرُوفِهِ، وَ الْإِنْقِلَابَ إِلَى أَهْلِيهِمْ بِجَزِيلِ عَطَائِهِ- الَّذِي يُغْنِيهِمْ عَنْ كَلْبِ الدُّنْيَا، وَ يُنْقِذُهُمْ مِنَ التَّعَرُّضِ لِذَنبِ الْمَكَاسِبِ، وَ خَسْبِ الْمَطَالِبِ

Thus, they were (posing) like seekers to king from the kings of the world, so that it would be yielding his grace, hoping to attain it, and they are wishing for the worldly gains in his shade, and living famously, and the revolving around his family members (to gain) a lot of his gifts, which might make them needless from the dogs of the world, to save them from being exposed by being with the gains, and villainous demands.

فَبَيْنَمَا هُمْ يَسْأَلُونَ عَنْ طَرِيقِ الْمَلِكِ لِيَتَرَصَّدُوهُ، وَ قَدْ وَجَّهُوا الرَّغْبَةَ نَحْوَهُ، وَ تَعَلَّقَتْ قُلُوبُهُمْ بِرُؤْيَيْهِ- إِذْ قِيلَ: إِنَّهُ سَيَطَّلِعُ عَلَيْكُمْ فِي جَيْوشِهِ وَ مَوَاجِبِهِ وَ خَيْلِهِ وَ رَجَلِهِ. فَإِذَا رَأَيْتُمُوهُ فَأَعْطُوهُ مِنَ التَّعْظِيمِ حَقَّهُ، وَ مِنَ الْإِقْرَارِ بِالْمَمْلَكَةِ وَاجِبَهُ،

So while they are asking around about the path to be taken by the king in order to observe him, and having directed their desires towards him, and interested their hearts in seeing him – when it is said, ‘He would be emerging upon you among his army, and his convoy, and his cavalry, and his infantry. So when you do see him, give him from the reverence as he deserves it, and from the acknowledgement with the kingdom which obligates it.

وَ إِيَّاكُمْ أَنْ تُسَمُّوا بِاسْمِهِ غَيْرَهُ، أَوْ تُعْظَمُوا سِوَاهُ كَتَعْظِيمِهِ، فَتَكُونُوا قَدْ بَخَسْتُمْ الْمَلِكَ حَقَّهُ وَ أَرْزَيْتُمْ عَلَيْهِ، وَ اسْتَحَقَقْتُمْ بِذَلِكَ مِنْهُ عَظِيمَ عُقُوبَتِهِ. فَقَالُوا: نَحْنُ كَذَلِكَ فَاعْلَوْنَ جَهْدَنَا وَ طَاقَتَنَا.

And beware of naming anyone else by his name, or revering anyone besides him like revering him, for you would have understated the king of his rights, and it would be a contempt upon him, and due to that you would (end up) deserving from him the grievous of his punishments’. So they said, ‘We will be doing like that with our striving and our strength (when we do see the king)’.

فَمَا لَبِثُوا أَنْ طَلَعَ عَلَيْهِمْ بَعْضُ عِبِيدِ الْمَلِكِ- فِي خَيْلٍ قَدْ ضَمَمَهَا إِلَيْهِ سَيِّدُهُ، وَ رَجُلٍ قَدْ جَعَلَهُمْ فِي جُمْلَتِهِ، وَ أَمْوَالٍ قَدْ حَبَاهُ بِهَا، فَظَنَرَهُ هَوْلَاءُ وَ هُمْ لِلْمَلِكِ طَالِبُونَ، فَاسْتَكْتَرُوا مَا رَأَوْا بِهَذَا الْعَبْدِ مِنْ نِعَمِ سَيِّدِهِ، وَ رَفَعُوهُ عَنْ أَنْ يَكُونَ هُوَ الْمُنْعَمَ عَلَيْهِ بِمَا وَجَدُوا مَعَهُ،

So it was not long before one of his (king’s) servants emerged upon them, among a cavalry which had been annexed for him, as its chief, and infantry men which had been made to be for him as his entourage, and wealth which he (the king) had gifted him with. So they (people) looked at him, and they were seeking the king, so they deemed it as a lot, what they saw to be with this servant, from the bounties of its chief, and they raised him (in their eyes) from that he (actually) happened to be the one who had been bestowed bounties upon with what they found to be with him.

فَأَقْبَلُوا إِلَيْهِ يُحْيُونَ تَحِيَّةَ الْمَلِكِ، وَ يُسَمُّونَهُ بِاسْمِهِ، وَ يَجْحَدُونَ أَنْ يَكُونَ قَوْقَهُ مَلِكٌ أَوْ لَهُ مَالِكٌ. فَأَقْبَلَ عَلَيْهِمُ الْعَبْدُ الْمُنْعَمَ عَلَيْهِ، وَ سَائِرُ جُنُودِهِ، بِالرَّجْرِ وَ النَّهْيِ عَنْ ذَلِكَ، وَ الْبَرَاءَةِ مِمَّا يُسَمُّونَهُ بِهِ،

So they faced towards him and welcomed him with the welcoming of the king and they named him with his name, and they were rejecting that there would happen to be a king above him, or a king for him. So the servant who had been bestowed bounties upon, faced them, and (so did) the rest of his army, with the rebuke and the forbidding from that, and the disavowing from what they were naming him (the servant) with.

و يُخْبِرُونَهُمْ بِأَنَّ الْمَلِكَ هُوَ الَّذِي أَنْعَمَ بِهِدَا عَلَيْهِ، وَ اخْتَصَّهُ بِهِ، وَ إِنَّ قَوْلَكُمْ [ب] مَا تَقُولُونَ- يُوجِبُ عَلَيْكُمْ سَخَطَ الْمَلِكِ وَ عَذَابَهُ، وَ يُفِيئُكُمْ كُلَّمَا أَمَلْتُمُوهُ مِنْ جِهَتِهِ، وَ أَقْبَلَ هُوَ لَاءِ الْقَوْمِ يُكَدِّبُونَهُمْ وَ يَرُدُّونَ عَلَيْهِمْ قَوْلَهُمْ.

And they informed them that it is the king, he is the one who bestowed these bounties upon him, and specialised him with it, and that your words with what you are saying – it would obligate the anger of the king upon you and his punishment, and you would lose everything you had done from its aspect. And these people turned around belying them and rejecting their words upon them.

فَمَا زَالَ كَذَلِكَ حَتَّى غَضِبَ [عَلَيْهِمْ] الْمَلِكُ- لِمَا وَجَدَ هُوَ لَاءِ قَدْ سَمَّوْا بِهِ عَبْدَهُ وَ أَرَزَوْا عَلَيْهِ فِي مَمْلَكَتِهِ، وَ بَخَسُوهُ حَقَّ تَعْظِيمِهِ، فَحَسَرَ هُمْ أَجْمَعِينَ إِلَى حَبْسِهِ، وَ وَكَّلَ بِهِمْ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ

But, they did not cease to be like that until the king was angered upon them due to what they had named his servant with (that he was the king), and attired his kingdom upon him, and they lowered him (the king) of his right of reverence. So he ushered all of them to his prison and allocated with them one who would punish them with the most evil of punishments.

فَكَذَلِكَ هُوَ لَاءِ وَجَدُوا أَمِيرَ الْمُؤْمِنِينَ ع عَبْدِ- أَكْرَمَهُ اللَّهُ لِنَبِيِّنَ فَضْلَهُ، وَ يُقِيمُ حُجَّتَهُ فَصَغَرَ عِنْدَهُمْ خَالِفُهُمْ أَنْ يَكُونَ جَعَلَ عَلِيًّا [لَهُ] عَبْدًا، وَ أَكْبَرُوا عَلِيًّا أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ لَهُ رَبًّا،

(Now Imam^{asws} reverts to earlier subject of some Shias calling Ali^{asws} as god) So, similar to that are they who are finding Amir Al-Momineen^{asws} (as being god) – a servant whom Allah^{azwj} Honoured with in order to Manifest His^{azwj} Grace, and Establish His^{azwj} Proof – but their Creator was small in their presence that He^{azwj} would Make Ali^{asws} to be a servant of His^{azwj}, and (instead) they enlarged/referred to Ali^{asws} to be greater than that Allah^{azwj} Mighty and Majestic would happen to be a Lord^{azwj} for him^{asws}.

فَسَمَّوْهُ بِغَيْرِ اسْمِهِ، فَهَاهُمْ هُوَ وَ اتَّبَاعُهُ مِنْ أَهْلِ مِلَّتِهِ وَ شِبَعَتِهِ وَ قَالُوا لَهُمْ: يَا هُوَ لَاءِ- إِنَّ عَلِيًّا وَ وُلْدَهُ عِبَادٌ مُكْرَمُونَ، مَخْلُوقُونَ مَدْبُرُونَ لَا يَفْدِرُونَ إِلَّا عَلَى مَا أَقْدَرَ هُمْ اللَّهُ عَلَيْهِ رَبُّ الْعَالَمِينَ،

So they named him^{asws} with other than his^{asws} name, but he^{asws} forbade them and (so did) his^{asws} followers from the people of his^{asws} nation (Religion), and his^{asws} Shias, and they said to them, 'O you all! Ali^{asws} and his^{asws} sons^{asws} are honourable servants, created beings, Masterminded (Perfectly Created). They are not able upon anything except what Allah^{azwj} the Lord^{azwj} of the Worlds, Enables them^{asws} upon it.

وَ لَا يَمْلِكُونَ إِلَّا مَا مَلَكَهُمُ [اللَّهُ] لَا يَمْلِكُونَ مَوْتًا وَ لَا حَيَاةً وَ لَا نُسُورًا، وَ لَا قَبْضًا وَ لَا بَسْطًا وَ لَا حَرَكََةً وَ لَا سُكُونًا- إِلَّا مَا أَقْدَرَ هُمْ اللَّهُ عَلَيْهِ وَ طَوْقَهُمْ، وَ إِنَّ رَبَّهُمْ وَ خَالِفُهُمْ يَجِلُّ عَنْ صِفَاتِ الْمُحَدَّثِينَ، وَ يَتَعَالَى عَنْ نُعُوتِ الْمُخْدُودِينَ. وَ إِنَّ مَنْ اتَّخَذَهُمْ- أَوْ وَاحِدًا مِنْهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَهُوَ مِنَ الْكَافِرِينَ، وَ قَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And they^{asws} are not controlling anything except what Allah^{azwj} (Caused them^{asws} to) control. They are neither controlling death, nor life, nor growth, nor capture (of a soul), nor extending, nor movement, nor stillness – except what Allah^{azwj} Enabled them^{asws} upon it and Honoured them^{asws} (with), and that their^{asws} Lord^{azwj} and their^{asws} Creator is more Majestic from having the characteristics of the ones coming into being, and more Exalted than having the attributes of the limited ones. And that the one who take them^{asws} – or one of them^{asws} as Lord^{azwj} besides Allah^{azwj}, so he is from the *Kafirs* and he has strayed from the correct Way’.

فَأَبَى الْقَوْمُ إِلَّا جَمَاحاً وَامْتَدُّوا فِي طُغْيَانِهِمْ يَعْصَمُونَ، فَبَطَلَتْ أَمَانِيهِمْ، وَخَابَتْ مَطَالِبُهُمْ- وَ بَقُوا فِي الْعَذَابِ الْأَلِيمِ.

However, the people refused except (to be upon their) whims, and they stretched in their obstinacy, (wandering) blindly. Thus, their *Eman* was invalidated and their hopes were dashed, and they would be remaining in the painful Punishment’.

30 قَالَ الْإِمَامُ أَبُو مُحَمَّدٍ الْحَسَنُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: فَاتِحَةُ الْكِتَابِ هَذِهِ أَعْطَاهَا اللَّهُ مُحَمَّدًا ص وَ أُمَّتَهُ، بَدَأَ فِيهَا بِالْحَمْدِ لِلَّهِ وَ الثَّنَاءِ عَلَيْهِ، ثُمَّ تَنَّى بِالِدُّعَاءِ لِلَّهِ عَزَّ وَ جَلَّ

S 30 – The Imam Abu Muhammad Al-Hassan^{asws} said: ‘Amir-Al-Momineen^{asws} said: ‘The Opening of the Book (Surah Al-Hamd), Allah^{azwj} Gave it to Muhammad^{saww} and his^{saww} community, beginning in it with the Praise of Allah^{azwj} and the Laudation upon Him^{azwj}. Then there is laudation with the supplication to Allah^{azwj} Mighty and Majestic.

وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: قَالَ اللَّهُ عَزَّ وَ جَلَّ: قَسَمْتُ الْحَمْدَ بَيْنِي وَ بَيْنَ عَبْدِي يَصْفِيْنِ، فَيَصْفُهَا لِي، وَ يَصْفُهَا لِعَبْدِي، وَ لِعَبْدِي مَا سَأَلَ:

And I^{asws} have heard Rasool-Allah^{saww} saying: ‘Allah^{azwj} Mighty and Majestic Said: “I^{azwj} have Apportioned (Surah) Al-Hamd between Me^{azwj} and My^{azwj} servant in two halves. So half of it is for Me^{azwj} and half of it is for My^{azwj} servant. And for My^{azwj} servant would be whatever he asks for.

إِذَا قَالَ الْعَبْدُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ اللَّهُ عَزَّ وَ جَلَّ: بَدَأَ عَبْدِي بِاسْمِي- حَقٌّ عَلَيَّ أَنْ أَتَمِّمَ لَهُ أَمْرَهُ، وَ أَبَارِكَ لَهُ فِي أَحْوَالِهِ.

When the servant says: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, Allah^{azwj} Says: ‘My^{azwj} servant has begun with My^{azwj} Name, and it is his right that I^{azwj} should Complete for him his affairs and Bless him in his situations’.

فَإِذَا قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: حَمَدَنِي عَبْدِي، وَ عَلِمَ أَنَّ النَّعْمَ الَّتِي لَهُ مِنْ عِنْدِي، وَ أَنَّ الْبَلَايَا الَّتِي أَنْدَفَعَتْ عَنْهُ فَبِتَطَوُّلِي أَشْهَدُكُمْ يَا مَلَائِكَتِي- أَنِّي أَضِيفُ لَهُ نَعِيمَ الدُّنْيَا إِلَى نَعِيمِ الْآخِرَةِ، وَ أَدْفَعُ عَنْهُ بَلَايَا الْآخِرَةِ كَمَا دَفَعْتُ عَنْهُ بَلَايَا الدُّنْيَا.

So when he says: ***All Praise is for Allah the Lord of the Worlds [1:2]***, the Majestic Says: ‘My^{azwj} servant has Praised me and he knows that the bounties which are with him are from Me^{azwj}, and the afflictions that have been dispelled from him are by Me^{azwj}. I^{azwj} Make you (Angels^{as} and Prophets^{as}) to be My^{asws} witnesses that I^{azwj} will Increase his bounties of the world with the Bounties of the Hereafter, and will Dispel from him his afflictions of the Hereafter just like I^{azwj} have Dispelled from him his afflictions of the world’.

فَإِذَا قَالَ: الرَّحْمَنُ الرَّحِيمُ قَالَ اللَّهُ عَزَّ وَجَلَّ: شَهِدَ لِي عَبْدِي بِأَنِّي الرَّحْمَنُ الرَّحِيمُ، أَشْهَدُكُمْ لِأَوْفَرِّ مِنْ رَحْمَتِي حَظَّهُ، وَ لِأَجْزَلَنْ مِنْ عَطَائِي نَصِيْبَهُ.

And when he says: **The Beneficent, the Merciful [1:3]**, Allah^{azwj} Says: 'My^{azwj} servant has testified that I^{azwj} am the Beneficent, the Merciful. Be My^{azwj} witnesses that I^{azwj} will Grant him a share from My^{azwj} Mercy, and a prime portion of My^{azwj} Gifts to him'.

فَإِذَا قَالَ: مَالِكِ يَوْمَ الدِّينِ قَالَ اللَّهُ تَعَالَى: أَشْهَدُكُمْ كَمَا اعْتَرَفَ بِأَنِّي أَنَا الْمَالِكُ [لِيَوْمِ] يَوْمَ الدِّينِ، لِأَسْهَلَنَّ يَوْمَ الْحِسَابِ عَلَيْهِ حِسَابَهُ، وَ لِأَتَقَبَّلَنَّ حَسَنَاتِهِ وَ لِأَتَجَاوَزَنَّ عَنْ سَيِّئَاتِهِ.

When he says: **Master of the Day of Reckoning [1:4]**, Allah^{azwj} Says: 'Be My^{azwj} witnesses (Angels^{as} and Prophets^{as}). Just as he has acknowledged the fact that I^{azwj} am the Master of the Reckoning, I^{azwj} will Make^{azwj} his Reckoning to be easy for him on the Day of Reckoning, and will Overlook his sins'.

فَإِذَا قَالَ الْعَبْدُ: «إِيَّاكَ نَعْبُدُ» قَالَ اللَّهُ تَعَالَى: صَدَقَ عَبْدِي إِيَّايَ يَعْْبُدُ أَشْهَدُكُمْ لِأَثْبِينَهُ عَلَى عِبَادَتِهِ تَوَابًا- يَغِيْطُهُ كُلُّ مَنْ خَالَفَهُ فِي عِبَادَتِهِ لِي.

When the servant says **(It is) You we worship [1:5]**, Allah^{azwj} Says: 'My^{azwj} servant has spoken the truth that he has worshipped Me^{azwj}. Be My^{azwj} witnesses (Angels^{as} and Prophets^{as}) that I^{azwj} shall Grant him such Rewards for his worship that those who had opposed him in his worship to Me^{azwj}, would envy him'.

فَإِذَا قَالَ: «وَ إِيَّاكَ نَسْتَعِينُ» قَالَ اللَّهُ عَزَّ وَجَلَّ: بِي اسْتَعَانَ عَبْدِي، وَ إِلَيَّ التَّجَا أَشْهَدُكُمْ لِأُعِينَنَّهُ [عَلَى أَمْرِهِ وَ لِأُعِينَنَّهُ] فِي سُدَائِهِ، وَ لِأَخْذَنَّ بِيَدِهِ يَوْمَ نَوَائِبِهِ.

When he says: **And You do we seek Assistance (from) [1:5]**, Allah^{azwj} the Exalted Says: 'He has asked Me^{azwj} for Support to Me^{azwj} he has sought Refuge. Be My^{azwj} witnesses that I^{azwj} shall Aid him in his affairs, and will Rescue him from harsh conditions and will Hold his hand in days of his difficulties'.

فَإِذَا قَالَ: «أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ» إِلَى آخِرِهَا- قَالَ اللَّهُ عَزَّ وَجَلَّ: هَذَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ [وَ] قَدْ اسْتَجَبْتُ لِعَبْدِي، وَ أَعْطَيْتُهُ مَا أَمَلَ، وَ أَمْنْتُهُ مِمَّا مِنْهُ وَجَلَّ.

When he says **Guide us to be on the Straight Path [1:6]** - till the end of the Chapter, Allah^{azwj} Majestic is His^{azwj} Majesty Says: 'This is for My^{azwj} servant, and to him is what he asks for. I^{azwj} have Answered to My^{azwj} servant and Granted him what he wanted, and Protected him from what he feared'.

قِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبَرْنَا عَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أ هِيَ مِنْ فَاتِحَةِ الْكِتَابِ فَقَالَ: نَعَمْ، كَانَ رَسُولُ اللَّهِ ص يَقْرُؤُهَا وَ يُعْذُّهَا آيَةً مِنْهَا، وَ يَقُولُ: فَاتِحَةُ الْكِتَابِ هِيَ السَّبْعُ الْمَثَانِي، فَضَلَّتْ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ هِيَ الْآيَةُ السَّابِعَةُ مِنْهَا.

It was said: 'O Amir Al-Momineen^{asws}! Inform us about **In the Name of Allah the Beneficent, the Merciful [1:1]**, is it from the Opening of the Book (part of Surah Al-Hamd)?'. So he^{asws} said: 'Yes. Rasool-Allah^{saww} was counting it as a Verse of it, and he^{saww} was saying: 'The Opening of the Book, it is 'Seven Doubles', merited with **In the Name of Allah the Beneficent, the Merciful [1:1]**, and it is the seventh Verse from it'.