

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السابع و الستون

Volume 67

Part 3 out of 3

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

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باب 56 الطاعة و التقوى و الورع و مدح المتقين و صفاتهم و علاماتهم و أن الكرم به و قبول العمل مشروط به

CHAPTER 56 – THE OBEDIENCE, AND THE PIETY, AND THE DEVOUTNESS, AND PRAISE OF THE PIOUS, AND THEIR DESCRIPTION, AND THEIR SIGNS, AND THAT THE PRESTIGE IS DUE TO IT, AND ACCEPTANCE OF THE DEED IS CONDITIONAL WITH IT

أقول: قد مضى ما يناسب الباب في باب طاعة الله و رسوله و حججه فلا تغفل.

Note – I (Majlisi) am saying, 'It has already passed, what is appropriate to the chapter in the chapters on obedience of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and His^{-azwj} Divine Authority, therefore do not be heedless'.

الآيات

The Verses –

البقرة الم

(Surah) Al Baqarah - **Alif Lam Meem [2:1]**

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

That is the Book. There is no doubt in it is Guidance for the pious [2:2]

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3]

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ

And those who are believing in what is Revealed unto you and what was Revealed before you and of the Hereafter, they are certain [2:4]

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are on a Guidance from their Lord, and they shall be successful [2:5]

و قال تعالى وَ إِنِّي فَاتَّقُونَ

And the Exalted Said: **and it is Me you should be fearing [2:41]**

و قال تعالى وَ اذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: **and mention what is in it, so you may be fearing” [2:63]**

و قال تعالى وَ مَوْعِظَةً لِّلْمُتَّقِينَ

And the Exalted Said: **and as a Preaching for the fearful [2:66]**

و قال تعالى وَ لَوْ أَنَّهُمْ آمَنُوا وَ اتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ

And the Exalted Said: **And if they had believed and feared, the Rewards from the Presence of Allah would have been better; if only they had known [2:103]**

و قال تعالى وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Exalted Said: **they are those who are true, and these, they are the fearing ones [2:177]**

و قال تعالى حَفَا عَلَى الْمُتَّقِينَ

And the Exalted Said: **a right upon the pious [2:180]**

و قال تعالى وَ لَكِنَّ الْإِبْرَ مِنْ اتَّقَى

And the Exalted Said: **but the righteous is one who fears; [2:189]**

و قال سبحانه وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

And the Glorious said: **and fear Allah, perhaps you may be successful [2:189]**

و قال تعالى وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And the Exalted Said: **and fear Allah and know that Allah is with the fearing ones [2:194]**

و قال تعالى وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And the Exalted Said: **And fear Allah and know that Allah is Severe of the Punishment [2:196]**

و قال تعالى تَزَوَّدُوا فَإِنَّ حَيْرَ الزَّادِ التَّقْوَى وَ اتَّقُونِ يَا أُولِي الْأَلْبَابِ

And the Exalted: **and provide (for yourselves), for the best provision is the piety, and fear Me, O ones of understanding [2:197]**

و قال سبحانه وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And the Glorious Said: **and fear Allah, and know that to Him you shall be Gathering together [2:203]**

و قال تعالى وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَيْسَ الْمِهَادُ

And the Exalted Said: **And 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]**

و قال سبحانه وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And the Glorious Said: **and fear Allah and know that Allah is Seeing what you are doing [2:233]**

و قال تعالى وَ أَنْ تَعْتُوا أَقْرَبُ لِلتَّقْوَى

And the Exalted: **and if you are excusing, it would be closer for the piety; [2:237]**

و قال تعالى وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

And the Exalted Said: **And fear a Day in which you shall be returning to Allah; then every soul shall be Fulfilled what it had earned, and they would not be wronged [2:281]**

آل عمران حاکیا عن عیسی ع فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

(Surah) Aal – Imran^{as}, a narration on behalf of Isa^{as}: **therefore fear Allah and obey me [3:50]**

و قال تعالى بلی مَنْ أَوْفَى بِعَهْدِهِ وَ اتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

And the Exalted Said: **Yes, the one who fulfils his Covenant and fears - then surely Allah Loves the pious [3:76]**

و قال سبحانه يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ

And the Glorious Said: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]**

و قال تعالى وَ اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And the Exalted Said: **and Allah is a Knower of the pious [3:115]**

و قال تعالى وَ إِنْ تَصَبَّرُوا وَ اتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً

And the Exalted Said: **and if you are patient and fear, their plots will not harm you anything; [3:120]**

و قال تعالى فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ

And the Exalted Said: **therefore be fearing Allah, perhaps you may be grateful [3:123]**

و قال تعالى وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ وَ اتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ وَ أَطِيعُوا اللَّهَ وَ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And the Exalted Said: **and fear Allah, that you may be successful [3:130] And fear the Fire which has been prepared for the Kafirs [3:131] And obey Allah and the Rasool, perhaps you may be Mercied [3:132]**

و قال تعالى وَ سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And the Exalted Said: **And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133]**

و قال تعالى وَ مَوْعِظَةٌ لِلْمُتَّقِينَ

And the Exalted: **A Preaching to the fearing ones [3:138]**

و قال لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَ اتَّقُوا أَجْرٌ عَظِيمٌ

And Said: **for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172]**

و قال لِكِنَّ الدِّينَ اتَّقُوا رَبَّكُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

And Said: **But those who are fearing their Lord, for them are Garden beneath which the rivers flow, being eternally therein, a lodging from the Presence of Allah; and what is in the Presence of Allah is better for the righteous [3:198]**

و قال وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

And Said: **and fear Allah in order to be successful [3:200]**

النساء يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى قَوْلِهِ وَ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْضَ حَامٍ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(Surah) Al Nisaa - **O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**

و قال وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ إِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ كَانَ اللَّهُ عَنِّيًّا حَمِيدًا

And Said: **And We had Advised those who were Given the Book from before you and (We Advise) you too that you should be fearing Allah; and if you commit Kufr, then for Allah is whatever is in the skies and whatever is in the earth; and Allah would always be Self-sufficient, Praise-worthy [4:131]**

المائدة وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Maidah - **and fear Allah; surely Allah is severe of the Punishment [5:2]**

و قال جل و علا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And the Mighty and Majestic Said: **and fear Allah; surely Allah is swift of Reckoning' [5:4]**

و قال تعالى وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

And the Exalted Said: **and fear Allah, surely Allah knows what is in the chests [5:7]**

و قال تعالى اغْدُلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

And the Exalted Said: **and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8]**

و قال سبحانه وَ اتَّقُوا اللَّهَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And the Glorious Said: **and fear Allah; and let the Momineen be reliant upon Allah [5:11]**

و قال تعالى حاكيا عن ابن آدم قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And the Exalted Said Narrating on behalf of the son^{as} of Adam^{as}: **He (Habeel) said: 'But rather, Allah only Accepts from the pious ones [5:27]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَ جَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted: **O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]**

و قال وَ هُدًى وَ مَوْعِظَةً لِّلْمُتَّقِينَ

And Said: **a Guidance and Preaching to the pious [5:46]**

و قال وَ اتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ

And Said: **and fear Allah if you were Momineen [5:57]**

و قال تعالى وَ لَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَ اتَّقُوا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ

And the Exalted Said: **And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them and We would Enter them into Gardens of Bliss [5:65]**

و قال وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

And Said: **and fear Allah Whom you are believing in [5:88]**

و قال تعالى وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And the Exalted Said: **and fear Allah to Whom you would be gathering [5:96]**

و قال فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

And Said: **Therefore fear Allah, O ones of understanding, perhaps you would be successful [5:100]**

و قال تعالى قَالَ اتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ

He said: 'Fear Allah if you were Momineen [5:112]

الأنعام وَ لَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَ فَلَآ تَعْقِلُونَ

(Surah) Al Anaam: **And the House of the Hereafter is better for those who fear. Will you then not understand? [6:32]**

و قال سبحانه وَ مَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ لَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ

And the Glorious Said: **And there would not be upon those who are fearing, anything from their Reckoning, but (it is) a reminder, perhaps they would be fearing [6:69]**

و قال جل و علا وَ اتَّقُوا وَ هُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And the Majestic and Exalted Said: **and fearing him, and He is to Whom you shall be gathering [6:72]**

و قال تعالى ذَلِكَمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: **That is (what you) are Bequeathed with, perhaps you would be fearing [6:153]**

و قال تعالى وَ اتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

And the Exalted Said: **and be fearing, perhaps you would be Mercied [6:155]**

الأعراف وَ لِيَأْسُ التَّقْوَى ذَلِكَ خَيْرٌ

(Surah) Al Araaf - **and the clothing of piety, that is better. [7:26]**

و قال سبحانه وَ لِيَتَّقُوا وَ لَعَلَّكُمْ تُرْحَمُونَ

And the Glorious Said: **and for you to be fearing, and perhaps you would be Mercied?' [7:63].**

و قال تعالى وَ لَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَ اتَّقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

And the Exalted Said: **And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96]**

و قال تعالى وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And the Exalted Said: **and the end-result is for the pious [7:128]**

و قال تعالى وَ الدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَ فَلَا تَعْقِلُونَ

And the Exalted Said: **And the House of the Hereafter is better for those who are fearing, will you not understand? [7:169]**

و قال تعالى خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَ اذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

And the Exalted Said: **“Grab what We Gave you with strength and remember whatever is in it, perhaps you would be fearing” [7:171]**

و قال إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

And Said: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201]**

الأنفال فَأَتَّقُوا اللَّهَ

(Surah) Al Anfaal - **therefore fear Allah [8:1]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَ يُخَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ يَغْفِرْ لَكُمْ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Exalted Said: **O you who believe! If you fear Allah, He will Make a Criterion for you and Expiate your evil deeds from you and Forgive (your sins) for you, and Allah is with the Mighty Grace [8:29]**

و قال تعالى وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

And the Exalted Said: **and fear Allah, surely Allah is Forgiving, Merciful [8:69]**

التوبة إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

(Surah) Al Tawbah - **surely Allah Loves the pious [9:4]**

و قال وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And Said: **and know that Allah is with the pious [9:36]**

و قال تعالى لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

And the Exalted: **for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. [9:108]**

إلى قوله سبحانه أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَى مِنَ اللَّهِ وَ رِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَى شَفَا جُرُفٍ هَارٍ فَاهْتَارَ بِهِ فِي نَارِ جَهَنَّمَ

Up to Words of the Glorious: **Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff, so it collapses with him into the Fire of Hell? [9:109]**

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ

And the Exalted Said: **O you who believe! Fear Allah and be with the truthful ones [9:119]**

و قال وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And the Said: **and know that Allah is with the pious [9:123]**

يونس إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ آيَاتٍ لِقَوْمٍ يَتَّقُونَ

(Surah) Yunus^{as} - **Surely in the interchange of the night and the day, and whatever Allah has Created in the skies and the earth, there are Signs for a people who are fearing [10:6]**

و قال تعالى فَعَلُوا فَلَا تَتَّقُونَ

And the Exalted Said: **Then say: 'So will you not then fear?' [10:31]**

و قال تعالى الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And the Exalted Said: **Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]**

هود فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

(Surah) Hud^{as} - **Therefore be patient, surely the end result is for the pious" [11:49]**

يوسف وَ لَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

(Surah) Yusuf^{as} - **And the Recompense of the Hereafter is better for those who believe, and they were pious [12:57]**

و قال إِنَّهُ مَنْ يَتَّقِ وَ يَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And the Exalted Said: **Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers' [12:90]**

و قال تعالى وَ لَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَ فَلَا تَعْقِلُونَ

And the Exalted Said: **And the House of the Hereafter is better for those who are pious, will you then not use your intellects? [12:109]**

الرعد مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا دَائِمٌ وَ ظِلُّهَا تِلْكَ عُقْمَى الَّذِينَ اتَّقَوْا وَ عُقْمَى الْكَافِرِينَ النَّارُ

(Surah) Al Ra'ad - **An example of the Paradise which the pious are Promised – the rivers flow from beneath it. Its foods and its shades are perpetual. That is the end result of those who are pious, and the end result of the Kafirs is the Fire [13:35]**

الحجر إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ عُيُونٍ

(Surah) Al Hajr - **Surely the pious will be in Gardens and Springs [15:45]**

النحل أَنْ أَنْذَرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونَ

(Surah) Al Nahl - **that they should be warning that there is no god except Me, therefore fear Me [16:2]**

وَقَالَ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَا ذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ لِدَارِ الْآخِرَةِ خَيْرٌ وَ لِنِعْمِ دَارِ الْمُتَّقِينَ

And Said: **And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30]**

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

The Gardens of Eden, they shall be entering these, the rivers flowing beneath them. For them therein would be whatever they would desire. Like that Allah would Recompense the pious [16:31]

وَقَالَ سُبْحَانَهُ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

And the Glorious Said: **Surely Allah is with those who are pious and those who are good doers [16:128]**

مَرْيَمَ وَكَانَتْ تَقِيًّا

(Surah) Maryam^{as} - **and he was pious [19:13]**

وَقَالَ تَعَالَى قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

And the Exalted: **She said: 'I seek Refuge with the Beneficent from you, if you were pious' [19:18]**

وَقَالَ سُبْحَانَهُ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

And the Glorious Said: **That is the Paradise, which We shall Offer to those of Our servants to inherit, ones who were pious [19:63]**

وَقَالَ تَعَالَى ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَ نَذَرُ الظَّالِمِينَ فِيهَا جَنًّا

And the Exalted: **Then We will Rescue those who are pious, and We will Leave the unjust ones kneeling therein [19:72]**

وَقَالَ تَعَالَى يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا

And the Exalted Said: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**

طَه وَ صَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

(Surah) Ta ha - **and We Explained therein of the Threats in order for them to be fearing, or a Zikr would occur for them [20:113]**

و قال تعالى وَ الْعَاقِبَةُ لِلتَّقْوَى

And the Exalted: **and the end-result would be for the piety [20:132]**

الحج يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

(Surah) Al Hajj - **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]**

و قال تعالى لَنْ يَبَالِ اللَّهُ حُومُهَا وَ لَا دِمَاؤُهَا وَ لَكِنْ يَبَالُ التَّقْوَى مِنْكُمْ

And the Exalted Said: **It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37]**

المؤمنون أَ فَلَا تَتَّقُونَ

(Surah) Al-Momineen - **So will you not be fearing?' [23:23]**

النور وَ مَوْعِظَةٌ لِلْمُتَّقِينَ

(Surah) Al Nour - **and a Preaching for the pious [24:34]**

الفرقان قُلْ أَ ذَلِكْ خَيْرٌ أَمْ جَنَّةُ الْخَالِدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَ مُصِيباً

(Surah) Al Furqan - **Say: 'Is that better or the eternal Garden which is Promised for the pious? That would be a Recompense for them and a destination [25:15]**

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْداً مَسْنُؤاً

For them therein would be whatever they desire for eternity, being a Promise upon your Lord to be asked for [25:16]

و قال تعالى وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً

And the Exalted Said: **and Make us Imams for the pious [25:74]**

الشعراء أَ لَا يَتَّقُونَ

(Surah) Al Shoara - **are they not fearing?" [26:11]**

و قال تعالى وَ أَرْزَلْنَا الْجَنَّةَ لِلْمُتَّقِينَ

And the Exalted Said: **And the Paradise will be brought near for the pious [26:90]**

و قال تعالى إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا

And the Exalted Said: **When their brother Noah said to them: 'Will you not fear?' [26:106] I am a trustworthy Rasool to you [26:107] Therefore, fear Allah and obey me [26:108]**

و قال تعالى وَ اتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَامٍ وَ بَنِينَ وَ جَنَّاتٍ وَ عُيُونٍ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

And the Exalted Said: **And fear the One Who has Extended to you of what you know [26:132] Extending to you with the cattle and sons [26:133] And gardens and springs [26:134] I fear upon you the Punishment of a Mighty Day' [26:135]**

و قال تعالى وَ اتَّقُوا الَّذِي خَلَقَكُمْ وَ الْجِبِلَّةَ الْأُولَى

And the Exalted Said: **And fear the One Who Created you and the former generations' [26:184]**

النمل وَ أُنَجِّينَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

Surah Al Naml: **And We Rescued those who believed and were fearing [27:53]**

الفصص وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

(Surah) Al Qasas: **and the end-result is for the pious [28:83]**

الروم وَ اتَّقُوهُ

(Surah) Al Roum - **and fear Him [30:31]**

الأحزاب لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

(Surah) Al Ahzaab - **You are not like any one from the women. If you are pious, [33:32]**

و قال تعالى وَ اتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيداً

And the Exalted Said: **And fear Allah, surely Allah would always be a Witness over all things [33:55]**

يس وَ إِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

(Surah) Yaseen: **And when it is said to them: 'Fear what is in front of you and what is behind you, perhaps you would be Shown Mercy' [36:45]**

ص أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

(Surah) Saad: **or Make the pious ones to be like the immoral? [38:28]**

و قال تعالى وَ إِنَّ لِلْمُتَّقِينَ حُسْنَ مَأْبٍ جَنَّاتٍ عَدْنٍ مُمْتَحَةً لَهُمُ الْأَبْوَابُ

And the Exalted: **and surely for the pious, there is an excellent resort [38:49] Gardens of Eden, the doors been Opened for them [38:50]**

الزمر قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ

(Surah) Al Zumar - **Say: 'O my servants who believe! Fear your Lord! [39:10]**

و قال تعالى يَا عِبَادِ فَاتَّقُونِ

"O servants fear Me!" [39:16]

و قال تعالى لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

And the Exalted Said: **Bur, those who fear their Lord, for them would be rooms built from above these rooms, the rivers flowing from beneath them, being a Promise of Allah. Allah does not Break the Promises [39:20]**

و قال تعالى وَ الَّذِي جَاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Exalted Said: **And the one who came with the truth, and he ratified it, those, they are the pious [39:33]**

و قال تعالى وَ يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ

And the Exalted Said: **And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]**

و قال تعالى وَ سَبَقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

And the Exalted Said: **And their Lord would Escort those who are pious to the Paradise in groups, [39:73]**

السجدة وَ نَجَّيْنَا الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ

(Surah) Al Sajdah - **And We Rescued those who believed and were pious [41:18]**

الزخرف وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

(Surah) Al Zukhruf - **and the Hereafter in the Presence of your Lord is for the pious ones [43:35]**

و قال تعالى الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

And the Exalted Said: ***The friends on that Day would be enemies of each other, except for the pious [43:67]***

يا عبادِ لا خوفَ عَلَيْكُمُ الْيَوْمَ وَ لا أَنْتُمْ تَحْزَنُونَ

O servants! There would be not fear upon you today nor will you be grieving [43:68]

الدخان إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَ عُيُونٍ.

(Surah) Al Dukhan - ***Surely, the pious would be in a secure place [44:51] In Gardens and Springs [44:52]***

الجانية وَ اللهُ وَلِيُّ الْمُتَّقِينَ

(Surah) Al Jasiyah - ***and Allah is the Friend of the pious [45:19]***

محمد مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَ أَنْهَارٌ مِنْ حَمِيمٍ لَذَّةٍ لِلشَّارِبِينَ وَ أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَ هُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَ سُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

(Surah) Muhammad^{-saww} - ***An example of the Paradise which the pious are Promised – Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey; and for them therein are from all fruits, and Forgiveness from their Lord. (Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15]***

إلى قوله تعالى وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ اتَاهُمْ تَقْوَاهُمْ

Up to Words of the Exalted: ***And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17]***

الحجرات وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(Surah) Al Hujuraat -, ***and fear Allah, surely, He is Hearing, Knowing [49:1]***

وَ قَالَ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

And Said: ***But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]***

وَ قَالَ تعالى إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاهُمْ

And the Exalted Said: ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]***

ق وَ أُزْلِقَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

(Surah) Qaf - **And the Paradise would be decorated for the pious, not being remote [50:31]**

الذاريات إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

(Surah) Al Zariyaat - **Surely the pious would be in Gardens and springs [51:15]**

أَخْذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ

Taking what their Lord would have Given them. They, before that, were good doers [51:16]

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

It was little from the night what they used to sleep [51:17]

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

And in the early mornings they used to seek Forgiveness [51:18]

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَ الْمَحْرُومِ

And in their wealth, there was a right for the beggar and the deprived ones [51:19]

الطور إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَعِيمٍ

(Surah) Al Toor - **Surely, the pious would be in Gardens and Bliss [52:17]**

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَ وَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

Enjoying with what their Lord would have Given them, and their Lord would Save them from the Punishment of the Blazing Fire [52:18]

القمر إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَفْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ

(Surah) Al Qamar - **Surely the pious would be in Gardens and River [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]**

الحشر وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Hashr - **and fear Allah, surely Allah is severe of the Punishment [59:7]**

المتحنة وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

(Surah) Al Mumtahana - **and fear Allah Whom you are believing in [60:11]**

النَّعَابِنَ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

(Surah) Al Taghabun - **Therefore fear Allah as per your capacity; [64:16]**

الطلاق وَ اتَّقُوا اللَّهَ رَبَّكُمْ

(Surah) Al Talaq - **and fear Allah - your Lord! [65:1]**

و قال تعالى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And the Exalted Said: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]**

و قال تعالى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْراً

And the Exalted Said: **And one who fears Allah, He will Make ease for him in his matter [65:4]**

و قال تعالى وَ مَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَ يُعْظِمْ لَهُ أَجْراً

And the Exalted: **and one who fears Allah, He would Remove his evil deeds from him and Magnify the Recompense for him [65:5]**

و قال سبحانه فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ

And the Exalted Said: **therefore fear Allah, O ones of understanding, [65:10]**

الْقَلَمِ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ

(Surah) Al Qalam - **Surely for the pious, in the Presence of their Lord are the Gardens of Bliss [68:34]**

النَّبَأِ إِنَّ لِلْمُتَّقِينَ مَفَارِجَ حَدَائِقٍ وَ أَعْنَاباً وَ كَوَاعِبَ أَتْرَاباً وَ كَأْساً دِهَاقاً

(Surah) Al Naba - **Surely, for the pious, there would be success [78:31] Gardens and vineyards [78:32] And voluptuous women of equal age [78:33] And a filled cup [78:34]**

الليل وَ سَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

(Surah) Al Layl - **And the pious would be kept away from it [92:17] The one who gives his wealth and purifies [92:18]**

العلق أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى أَوْ أَمَرَ بِالتَّقْوَى

(Surah) Al Alaq - **Have you considered if he was upon the Guidance [96:11] Or enjoined the piety? [96:12]**

تفسير

(Forbidden) Interpretation (opinionated)

الم سيأتي الكلام في الفواتح في كتاب القرآن إن شاء الله

Alif Lam Meem [2:1] – I (Majlisi) shall bring the speech in the openings in the book of Quran, if Allah^{-azwj} so Desires.

ذَلِكَ الْكِتَابُ فِي تَفْسِيرِ الْإِمَامِ ع يَعْنِي الْقُرْآنَ الَّذِي افْتَتَحَ بِأَلْفِ الْمُؤْمِنِينَ الَّذِي أَخْبَرَتْ بِهِ مُوسَى وَمَنْ بَعْدَهُ مِنَ الْأَنْبِيَاءِ وَهُمْ أَخْبَرُوا بَنِي إِسْرَائِيلَ أَنِّي سَأَنْزِلُهُ عَلَيْكَ يَا مُحَمَّد

That is the Book. [2:2] – In the Tafseer of the Imam^{-asws}, 'It means the Quran which begins with **Alif Lam Meem [2:1]**, it is that Book which Musa^{-as} had been Informed with and the ones from the Prophets^{-as} after him^{-as}, and they^{-as} informed the children of Israel that I^{-azwj} shall be Revealing it upon you^{-saww}, O Muhammad^{-saww}!

لَا رَيْبَ فِيهِ لَا شَكَّ فِيهِ لظهوره عندهم هُدًى بيان من الضلالة

There is no doubt in it - there is no doubt in it that it would be appearing with them. **is Guidance** - an explanation of the straying.

لِلْمُتَّقِينَ الَّذِينَ يَتَّقُونَ الْمَوَاقَاتِ وَ يَتَّقُونَ تَسْلِيْطَ السَّفَهَةِ عَلَى أَنْفُسِهِمْ حَتَّى إِذَا عَلِمُوا مَا يَجِبُ عَلَيْهِمْ عَمَلُوا بِمَا يَوْجِبُ لَهُمْ رِضَا رَبِّهِمْ

for the pious [2:2] – the ones who are fearing the destructive sins and and are fearing the domination of the foolishness upon themselves until when they learn what is Obligatory upon them to learn, learning what would Obligated the Pleasure of their Lord^{-azwj}.

و قيل إنما خص المتقين بالاهتداء به لأنهم المنتفعون به و ذلك لأن التقوى شرط في تحصيل المعرفة الحقة.

And it is said, 'But rather He^{-azwj} Particularised the pious with the guidance because they will be the ones benefitting with it, and that is because the piety is conditional in achieving the true knowledge'.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ أَيْ مَا غَابَ عَنْ حَوَاسِهِمْ مِنْ تَوْحِيدِ اللَّهِ وَ نُبُوَّةِ الْأَنْبِيَاءِ وَ قِيَامِ الْقَائِمِ وَ الرَّجْعَةِ وَ الْبَعْثِ وَ الْحِسَابِ وَ الْجَنَّةِ وَ النَّارِ وَ سَائِرِ الْأُمُورِ الَّتِي يَلْزِمُهُمُ الْإِيمَانُ بِهَا مِمَّا لَا يَعْرِفُ بِالْمُشَاهَدَةِ وَ إِنَّمَا يَعْرِفُ بِدَلَالِئِ نَصْبِهَا اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ

Those who are believing in the unseen [2:3] – i.e., in what is hidden from their sensory perceptions, from Tawheed of Allah^{-azwj}, and Prophet-hood of the Prophets^{-as}, and rising Al-Qaim^{-ajfj}, and the Raj'at, and the Resurrections, and the Reckoning, and the Paradise, and the Fire, and rest of the matters which the Eman necessitates them with, from what cannot be recognised by the witnessing, and rather can be recognised by the evidence Allah^{-azwj} Mighty and Majestic has Installed upon it.

وَ يُقِيمُونَ الصَّلَاةَ بِإِتْمَامِ رُكُوعِهَا وَ سُجُودِهَا وَ حِفْظِ مَوَاقِيْتِهَا وَ حُدُودِهَا وَ صِبَاغَتِهَا مِمَّا يَفْسِدُهَا أَوْ يَنْقُصُهَا

and are establishing the Salat, - by completing its Ruk'u, and its Sajdah, and preserving its timings, and its limits, and protecting it from what would spoil it or make it deficient.

وَمَا رَزَقْنَاهُمْ مِنَ الْأَمْوَالِ وَالْقُوَى وَالْأَبْدَانِ وَالْجَاهِ وَالْعِلْمِ يُنْفِقُونَ أَي يَتَصَدَّقُونَ بِحَمْلِهِ الْكُلِّ وَيُؤَدُّونَ الْحَقُوقَ لِأَهْلِهَا وَيَقْرَضُونَ وَيَسْعَفُونَ الْحَاجَاتِ وَيَأْخُذُونَ بِأَيْدِي الضَّعْفَاءِ يَقُودُونَ الضَّرَائِرَ وَيُنَجِّوْنَهُمْ مِنَ الْمَهَالِكِ وَيَحْمِلُونَ عَنْهُمْ الْمَتَاعَ وَيَحْمِلُونَ الرَّاجِلِينَ عَلَى دَوَابِّهِمْ وَيُؤَثِّرُونَ مَنْ هُوَ أَفْضَلُ مِنْهُمْ فِي الْإِيمَانِ عَلَى أَنْفُسِهِمْ بِالْمَالِ وَالنَّفْسِ وَيَسَاوُونَ مَنْ كَانَ فِي دَرَجَتِهِمْ فِيهِ بِمَا وَيَعْلَمُونَ الْعِلْمَ لِأَهْلِهِ وَيُرُونَ فِضَائِلَ أَهْلِ الْبَيْتِ عَاجِزِينَ عَنْ مَحَبَّتِهِمْ وَمَنْ يَرْجُونَ هِدَايَتَهُ

and from what We have Graced them, – from the wealth, and the strength, and the bodies, and his prestige, and the knowledge - **they are spending [2:3]** – i.e., they are giving charity bearing the whole, and they are fulfilling the rights of their families, and they are lending, and they are providing for the needs, and they are holding the hands of the weak and guiding them, and rescuing them from the destruction, and they are carrying the belongings on their behalf, and they are carrying the walkers upon their animals, and they are preferring the one who is superior to them in the Eman over their own selves with the wealth, and the self, and they are equating the ones in their ranks regarding it with them, and they are teaching the knowledge to its rightful ones, and they are reports the merits of People^{-asws} of the Household for their^{-asws} love and to the one hoping for its guidance.

وَعَنِ الصَّادِقِ ع وَبِمَا عَلَّمْنَاهُمْ يَبْتُؤُونَ.

And from Al-Sadiq^{-asws}: ‘And from what we^{-asws} have taught them, they are broadcasting’.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ مِنَ الْقُرْآنِ أَوْ الشَّرِيعَةِ وَمَا أُنزِلَ مِنْ قَبْلِكَ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَصَحْفِ إِبْرَاهِيمَ وَصَائِرِ كُتُبِ اللَّهِ الْمُنزَلَةِ وَبِالْآخِرَةِ أَي الدَّارِ الَّتِي بَعْدَ هَذِهِ الدُّنْيَا الَّتِي فِيهَا جَزَاءُ الْأَعْمَالِ الصَّالِحَةِ بِأَفْضَلِ مَا عَمِلُوهُ وَعِقَابُ الْأَعْمَالِ السَّيِّئَةِ بِمِثْلِ مَا كَسَبُوهُ هُمْ يُؤَفَّقُونَ لَا يَشْكُونَ.

And those who are believing in what is Revealed unto you – from the Quran or the Law - **and what was Revealed before you** – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{-as} and rest of the Revealed Books of Allah^{-azwj} - **and of the Hereafter**, - i.e., the house which is after this world in which is Recompense of the righteous deeds with the most superior of what they had done, and Punishment of the evil deeds with the likes of what they would have earned - **they are certain [2:4]** – not doubting.

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ عَلَى بَيِّنٍ وَصَوَابٍ وَعِلْمٌ بِمَا أُمِرُوا بِهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ النَّاجُونَ مِمَّا مِنْهُ يَوجَلُونَ الْفَائِزُونَ بِمَا يُؤْمَلُونَ

They are on a Guidance from their Lord, - upon explanation, and correctness and knowledge of what they have been Commanded with - **and they shall be successful [2:5]** – the rescued from what they had been fearing from, successful with what they were hoping for.

وَأَيَّيَّ فَاتَّقُوا لَا غَيْرِي

and it is Me you should be fearing [2:41] – not someone else.

وَقَالَ الْإِيمَانُ فِي كِتْمَانِ أَمْرِ مُحَمَّدٍ وَ أَمْرِ وَصِيِّهِ.

And the Imam^{-asws} said: 'In concealment of the matter of Muhammad^{-saww} and matter of his^{-saww} successors^{-asws}'.

وَ اذْكُرُوا مَا فِيهِ أَي مَآ فِي التَّوْرَةِ مِنْ جَزِيلِ ثَوَابِنَا عَلَى قِيَامِكُمْ بِهِ وَ شَدِيدِ عِقَابِنَا عَلَى إِبَاتِكُمْ لَهُ

and mention what is in it, [2:63] – i.e., what is in the Torah of Our^{-azwj} plentiful Rewards upon your standing with it, and severity of Our^{-azwj} Punishment upon your forefathers for it.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع وَ اذْكُرُوا مَا فِي تَزَكِيهِ مِنَ الْعُقُوبَةِ لَعَلَّكُمْ تَتَّقُونَ أَي لِنَتَّقُوا الْمُخَالَفَةَ الْمُوجِبَةَ لِلْعِقَابِ فَتَسْتَحِقُّوا بِذَلِكَ الثَّوَابَ.

And in (the book) 'Al-Majma' – from Al-Sadiq^{-asws}: 'And mention what Punishment there is in neglecting it - **so you may be fearing**" [2:63] – i.e., so you will fear opposing the obligation of the Punishment, so you will be deserving the Rewards due to that'.

وَ لَوْ أَنَّهُمْ أَي الَّذِينَ تَعَلَّمُوا السَّحْرَ

And if they [2:103] - i.e., the ones learning the sorcery.

وَ أُولَئِكَ هُمُ الْمُتَّقُونَ حَكَمَ بِحَصْرِ الْمُتَّقِينَ فِي الْمُصَوِّفِينَ بِالصِّفَاتِ السَّابِقَةِ فِي قَوْلِهِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ الْخ.

and these, they are the fearing ones [2:177] – A Ruling with restricting the pious ones as having been described in the preceding descriptions i His^{-azwj} Words: **but the righteous is the one who believes in Allah [2:177]** – etc.

وَ لَكِنَّ الْبِرَّ مَنْ اتَّقَى أَي مَا حَرَّمَ اللَّهُ كَمَا رَوَى عَنِ الصَّادِقِ ع

but the righteous is one who fears; [2:189] – i.e., what Allah^{-azwj} has Prohibited, just as is reported from Al-Sadiq^{-asws}.

وَ اتَّقُوا اللَّهَ أَي فِي تَغْيِيرِ أَحْكَامِهِ لَعَلَّكُمْ تُفْلِحُونَ أَي لِكَيْ تَحْفَظُوا بِالْهُدَى وَ الْبِرِّ.

and fear Allah, - i.e., in altering His^{-azwj} Rulings - perhaps you may be successful [2:189] – i.e., so that you may win with the guidance and the righteousness.

وَ اتَّقُوا اللَّهَ أَي فِي الْإِنْتِقَامِ فَلَا تَعْتَدُوا إِلَى مَا لَمْ يَرْخَصْ لَكُمْ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ فَيَحْرُسُهُمْ وَ يَصْلِحُ شَأْنَهُمْ.

and fear Allah – i.e., regarding the Vengeance, so do not be exceeding to what He^{-azwj} has not Allowed for you all - **and know that Allah is with the fearing ones [2:194]** – so He^{-azwj} will Guard you and Correct your affairs.

وَ اتَّقُوا اللَّهَ أَي فِي الْحَافِظَةِ عَلَى أَمْرِهِ وَ نَوَاهِيهِ وَ خُصُوصًا فِي الْحَجِّ وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ لَمْ يَتَّقِهِ وَ خَالَفَ أَمْرَهُ وَ تَعَدَى حُدُودَهُ.

And fear Allah – i.e., in preserving upon His^{-azwj} Commands and His^{-azwj} Prohibitions, and particularly regarding the Hajj - **and know that Allah is Severe of the Punishment [2:196]** – to the one who does not fear Him^{-azwj} and opposes His^{-azwj} Commands and exceeds His^{-azwj} Limits.

وَتَزَوَّدُوا أَي لِمَعَادِكُمُ التَّقْوَى وَ قِيلَ كَانُوا يَحْجُونَ مِنْ غَيْرِ زَادٍ فَيَكُونُونَ كَلَالًا عَلَى النَّاسِ فَأَمَرُوا أَنْ يَتَزَوَّدُوا وَ يَتَّقُوا الْإِبْرَامَ وَ التَّشْقِيلَ عَلَى النَّاسِ وَ اتَّقُونَ يَا أُولِي الْأَلْبَابِ فَإِنَّ مَقْتَضَى اللَّبِّ خَشْيَةَ اللَّهِ عَقِبَ الْحَثِّ عَلَى التَّقْوَى بِأَنْ يَكُونَ الْمَقْصُودُ بِمَا هُوَ اللَّهُ سَبْحَانَهُ وَ التَّبَرِّيَ عَمَّا سِوَاهُ.

And provide (for yourselves), - i.e., the piety for your Hereafter. And it is said, 'They were performing Hajj without provisions, so they would become a burden upon the people, So He^{-azwj} Commanded them to be providing, and fear the binding and the burdening upon the people - and **fear Me, O ones of understanding [2:197]** – for the requirement of the understanding is fear of Allah^{-azwj}, the eagerness upon the piety by it being the aim with it, Him^{-azwj}, Allah^{-azwj} the Glorious, and the disavowing from whatever is besides Him^{-azwj}.

وَ اتَّقُوا اللَّهَ أَي فِي مَجَامِعِ أُمُورِكُمْ وَ فِي تَفْسِيرِ الْإِمَامِ ع وَ اتَّقُوا اللَّهَ أَيهَا الْحَاجُّ الْمَغْفُورُ لَهُمْ سَالِفِ ذُنُوبِهِمْ بِحُجَّتِهِمْ الْمَقْرُونِ بِتَوْبَتِهِمْ فَلَا تَعَاوَدُوا الْمَوْبِقَاتِ فَتَعُودَ إِلَيْكُمْ أَتَقَالَهَا وَ يَنْقَلِبُكُمْ أَحْتِمَالَهَا فَلَا تَغْفِرْ لَكُمْ إِلَّا بِتَوْبَةٍ بَعْدَهَا وَ اغْلَمُوا أَنْكُمْ إِلَيْهِ تُحْشِرُونَ فَيَجَازِيكُمْ بِمَا تَعْمَلُونَ

And fear Allah, [2:203] – i.e., in all of your matters. And in Tafseer of the Imam^{-asws}: '**And fear Allah** – O you Pilgrims, the ones whose past sins have been Forgiven for them due to their Hajj paired with their repentance! Therefore, do not be repeating the grave sins, for its weight would be returning to you, and carrying these would weigh you down, so these would not be Forgiven for you except by a (renewed) repentance after it - **And know that to Him you shall be Gathering together [2:203]** – so He^{-azwj} would be Recompensing you for what you had done.

وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ وَ دَعِ سُوءَ صَنِيعِكَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ أَي حَمَلَتْهُ الْأَنْفَةُ وَ حَمِيَةُ الْجَاهِلِيَّةِ عَلَى الْإِثْمِ الَّذِي يُؤْمَرُ بِاتَّقَائِهِ وَ أَلْزَمَتْهُ ارْتِكَابَهُ لِحَاجَا مِنْ قَوْلِكَ أَخَذَتْهُ بِكَذَا إِذَا حَمَلَتْهُ عَلَيْهِ وَ أَلْزَمَتْهُ إِيَّاهُ فَيَزِدَادُ إِلَى شَرِّهِ شَرًّا وَ يَضِيفُ إِلَى ظُلْمِهِ ظُلْمًا فَحَسْبُهُ جَهَنَّمُ أَي كَفَتْهُ جَزَاءً وَ عَذَابًا عَلَى سُوءِ فَعْلِهِ وَ كَيْسَ الْمِهَادُ أَي الْفِرَاشُ يَمْهَدُهَا وَ يَكُونُ دَائِمًا فِيهَا.

And when it is said to him, 'Fear Allah' [2:206] – and leave your evils dealings - **pride seizes him with the sin;** - i.e., the pretentiousness and zeal of the pre-Islamic period carries him upon the sin which he had been Commanded to fear, and obligated him to commit it, due to your words, 'He has been seized with such and such', when he is carried upon it and necessitates it. So, it increases to his evil and adds injustice to his injustice - **so Hell would suffice him** – i.e., it would suffice him as Recompense and Punishment upon his evil deeds - **and it is an evil habitation [2:206]** – i.e., a bed which has been spread out and he would be forever in it.

وَ اتَّقُوا يَوْمًا أَي تَأْهَبُوا لِمَصِيرِكُمْ إِلَيْهِ ثُمَّ تَوَقَّى كُلُّ نَفْسٍ مِمَّا كَسَبَتْ مِنْ خَيْرٍ أَوْ شَرٍّ وَ هُمْ لَا يُظَلِّمُونَ بِنَقْصِ ثَوَابٍ أَوْ تَضْعِيفِ عِقَابٍ.

And fear a Day - i.e., fear of your going to it - **then every soul shall be Fulfilled what it had earned** - from good or evil - and **they would not be wronged [2:281]** – by deficiency of Reward or additional Punishment.

فَاتَّقُوا اللَّهَ أَي فِي الْمَخَالَفَةِ وَ أَطِيعُوا أَي فِيمَا أَدْعَاكُمْ إِلَيْهِ.

Therefore, fear Allah - i.e., regarding the opposition - **and obey me [3:50]** – i.e., in what I^{-azwj} am Calling you all to.

مَنْ أَوْفَى بِعَهْدِهِ أَي كَلَّ مِنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ أَي عَهْدَ كَانَ وَ اتَّقَى اللهُ فِي تَرْكِ الْخِيَانَةِ وَ الْغَدْرِ فَإِنَّ اللَّهَ يُجِبُهُ وَ فِي وَضْعِ الظَّاهِرِ مَوْضِعِ الْمُضْمَرِ إِشْعَارَ بِأَنَّ التَّقْوَى مَلَكَ الْأَمْرِ .

the one who fulfils his Covenant - i.e., everyone who fulfills what has been Pacted upon him, whichever pact it may be - **and fears [3:76]** – Allah^{-azwj}, in leaving the betrayal and the treachery, then Allah^{-azwj} will Love him, and in placing the apparent in place of the implied there is an indication that the piety is the king of the matter.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ أَي حَقَّ تَقْوَاهُ وَ مَا يُجِبُ مِنْهَا وَ هُوَ اسْتِفْرَاقُ الْوَسْعِ فِي الْقِيَامِ بِالْمُوجِبِ وَ الْاجْتِنَابُ عَنِ الْمَحْرَمِ

O you who believe! Fear Allah as is His right to be feared [3:102] – i.e., right of fearing Him^{-azwj} and whatever obligates from it, and it is the exhaustion of one's capacity in the standing with the obligations and shunning the Prohibitions.

وَ سِيَاقِي الْأَخْبَارِ فِي تَفْسِيرِهَا وَ رَوَى أَنَّهَا نَسَخَتْ بِقَوْلِهِ سُبْحَانَهُ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

And I shall bring the Ahadeeth in its interpretation, and it is Abrogated by Words of the Glorious: **Therefore fear Allah as per your capacity; [64:16]**.

وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ أَي وَ لَا تَكُونَنَّ عَلَى حَالِ سِوَى حَالِ الْإِسْلَامِ إِذَا أَدْرَكَكُمْ الْمَوْتُ وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع وَ أَنْتُمْ مُسْلِمُونَ بِالتَّشْدِيدِ وَ مَعْنَاهُ مُسْتَسْلِمُونَ لِمَا أَتَى النَّبِيَّ ص مِنْقَادُونَ لَهُ .

and do not be dying except and you are submitters [3:102] – i.e., do not be upon any state besides the state of Al-Islam when the death comes across you. And in 'Al-Majma', from Al-Sadiq^{-asws}: **'and you are submitters** is with the 'Tashdeed' (syllable of emphasis), and its meaning is submitting to whatever the Prophet^{-saww} came with, yielding to him^{-saww}.

وَ رَوَى الْعِيَّاشِيُّ عَنِ الْكَاطِمِيِّ ع أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مَاذَا قَالَ مُسْلِمُونَ

And it is reported by Al Ayyashi – from Al-Kazim^{-asws} having said to one of his^{-asws} companions: 'How do you read this Verse: **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are [3:102]**, what?' He said, 'Muslims'.

فَقَالَ سُبْحَانَ اللَّهِ يُوَفِّعُ عَلَيْهِمُ الْإِيمَانَ فَيُسَمِّيهِمْ مُؤْمِنِينَ ثُمَّ يَسْأَلُهُمُ الْإِسْلَامَ وَ الْإِيمَانَ فَوْقَ الْإِسْلَامِ

He^{-asws} said: 'Glory be to Allah^{-azwj}! The Eman has occurred upon them so He^{-azwj} has Named them as Momineen, then He^{-azwj} is Asking them for Al-Islam, while the Eman is above Al-Islam?'

قَالَ هَكَذَا يُقْرَأُ فِي قِرَاءَةِ زَيْدٍ

He said, 'This is how it is recited in the reading of Zayd!'

قَالَ عَ إِذَا هِيَ فِي قِرَاءَةِ عَلِيِّ ع وَ هُوَ التَّنْزِيلُ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ص إِلَّا وَ أَنْتُمْ مُسْلِمُونَ لِرَسُولِ اللَّهِ ص ثُمَّ لِلْإِيمَانِ مِنْ بَعْدِهِ .

He^{-asws} said: 'But rather it is in the recitation of Ali^{-asws}, and it is the Revelation which Jibraeel^{-as} had descended with unto Muhammad^{-saww}, '**except and you are submitters [3:102]** – to Rasool-Allah^{-saww}, then to the Imam^{-asws} from after him^{-saww}'.

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ بِشَارَةٍ لِفَاعِلِي الْخَيْرِ وَ إِشْعَارِ بَأْنِ التَّقْوَى مَبْدَأُ الْخَيْرِ وَ حَسَنُ الْعَمَلِ.

And Allah is a Knower of the pious [3:115] – a glad tiding for the doer of good, and an indication to that the piety is principle of the goodness and the good deeds.

وَ إِنْ تَصَبَّرُوا أَيُّ عَلَى عِدَاوَتِهِمْ وَ تَتَّقُوا مَوَالِيَهُمْ وَ مَخَالِطَتَهُمْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئاً لَمَّا وَعَدَ اللَّهُ الصَّابِرِينَ وَ الْمُتَّقِينَ مِنَ الْحَفْظِ.

And if you are patient – i.e., upon their enmity - **and fear**, - their friendship and their mingling - **their plots will not harm you anything; [3:120]** – due to what Allah^{-azwj} has Promised the patient and the pious of the Protection.

لَعَلَّكُمْ تَشْكُرُونَ مَا أَنْعَمَ بِهِ عَلَيْكُمْ.

perhaps you may be grateful [3:123] – for what He^{-azwj} has Conferred with upon you all.

وَ اتَّقُوا اللَّهَ أَيُّ فِيمَا نَهَيْتُمْ عَنْهُ لَعَلَّكُمْ تُفْلِحُونَ أَيُّ رَجَاءِ فَلَا حَكْمَ وَ اتَّقُوا النَّارَ لِخِ أَيُّ بِالتَّجَنُّبِ عَنْ مِثْلِ أَعْمَالِهِمْ

and fear Allah, - i.e., regarding what He^{-azwj} has Prohibited you from – **that you may be successful [3:130]** - i.e., a hope. It is not a Ruling - **And fear the Fire [3:131]** – etc. i.e., by staying away from the likes of their deeds.

لَعَلَّكُمْ تُرْحَمُونَ أَيُّ بِطَاعَتِهِمَا وَ لَعَلَّ وَ عَسَى فِي أَمْثَالِ ذَلِكَ دَلِيلُ عِزَّةِ التَّوَصُّلِ إِلَيْهَا

perhaps you may be Mercied [3:132] – i.e., by obeying them^{-asws}, and (the words) 'Perhaps' and 'Maybe' in the likes of that evidence the might of the means to it.

وَ سَارِعُوا أَيُّ وَ بَادِرُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ أَيُّ إِلَى أَسْبَابِ الْمَغْفِرَةِ

And hasten – i.e., and rush - **to Forgiveness from your Lord; [3:133]** – i.e., to the causes of the Forgiveness.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ إِلَى أَدَاءِ الْفَرَائِضِ.

And from Amir Al-Momineen^{-asws}: 'To fulfil the Obligations'.

وَ جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ عَنْ الصَّادِقِ عِ إِذَا وَضَعُوهُمَا كَذَا وَ بَسَطَ يَدَيْهِ إِحْدَاهُمَا مَعَ الْأُخْرَى.

and a Garden, the extensiveness of which is (as) the skies and the earth, [3:133] – from Al-Sadiq^{-asws}: 'When they have both been Placed like this' – and he^{-asws} extended his^{-asws} hand, one upon the other'.

أَعِدَّتْ لِلْمُتَّقِينَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ فَإِنَّكُمْ لَنْ تَنَالُوهَا إِلَّا بِالتَّقْوَى.

prepared for the pious [3:133] – From Amir Al-Momineen^{-asws}: ‘You will never achieve it except by piety’.

نُزُلًا مِنْ عِنْدِ اللَّهِ النَّزْلُ مَا يَعْدُ لِلنَّازِلِ مِنْ طَعَامٍ وَ شَرَابٍ وَ صَلَاةٍ وَ مَا عِنْدَ اللَّهِ لِكَثْرَتِهِ وَ دَوَامِهِ خَيْرٌ لِلْأَبْرَارِ مِمَّا يَتَقَلَّبُ فِيهِ الْفَجَارُ لِقَلْتِهِ وَ سُرْعَةِ زَوَالِهِ وَ امْتِزَاجِهِ بِالْأَلَامِ.

A lodging from the Presence of Allah; - The lodging is what is prepared for the lodger, from the food and drink and other such - **and what is in the Presence of Allah is better** – due to its abundance and its permanency - **for the righteous [3:198]** – than what the immoral ones are turning for its scarcity, and quickness of its decline, and it being mingled with the pains.

وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ عَنِ الصَّادِقِ ع يَعْنِي فِيْمَا أَمَرَكُمْ بِهِ وَ افْتَرَضَ عَلَيْكُمْ.

and fear Allah in order to be successful [3:200] – from Al-Sadiq^{-asws}: ‘It mean regarding what He^{-azwj} has Commanded you with and Imposed upon you’.

وَ مِنْ نَفْسٍ وَاحِدَةٍ يَعْنِي آدَمَ عَلَى نَبِينَا وَ آلِهِ وَ عَلَيْهِ السَّلَامُ كَانَ عَلَيْكُمْ رَقِيبًا أَي حَفِيزًا.

And, **from a single being [4:1]** – meaning Adam^{-saww}, may the greetings be upon our Prophet^{-saww} and his^{-saww} Progeny^{-asws} - **will always be Watchful over you [4:1]** – i.e., Protector.

فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ أَي مَالِكِ الْمَلِكِ كُلَّهُ لَا يَتَضَرَّرُ بِكُفْرَانِكُمْ وَ عَصْيَانِكُمْ كَمَا لَا يَنْتَفِعُ بِشُكْرِكُمْ وَ تَقْوَاكُمْ وَ إِنَّمَا وَصَاكُمْ لِرَحْمَتِهِ لَا لِحَاجَتِهِ وَ كَانَ اللَّهُ غَنِيًّا عَنِ الْخَلْقِ وَ عِبَادَتِهِمْ حَمِيدًا فِي ذَاتِهِ حَمْدٌ أَوْ لَمْ يَحْمَد.

Then for Allah is whatever is in the skies and whatever is in the earth; - Owner of the kingdom, all of it. He^{-azwj} is not harmed by your committing Kufr and your disobediences just as He^{-azwj} does not Benefit with your thanking and your piety, and rather He^{-azwj} has Advised you due to His^{-azwj} Mercy, not for His^{-azwj} need - **and Allah would always be Self-sufficient**, - from the creatures and their worship - **Praise-worthy [4:131]** – in His^{-azwj} Self, whether you praise or do not praise.

شَدِيدُ الْعِقَابِ فَانْتِقَامُهُ أَشَدُّ

Surely, Allah is severe of the Punishment [5:2] – His^{-azwj} Vengeance is severe.

وَ اتَّقُوا اللَّهَ أَي فِيْمَا حَرَّمَ عَلَيْكُمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ فِيؤَاخِذُكُمْ بِمَا جَلَّ وَ دَقَّ

And fear Allah; - regarding what He^{-azwj} has Prohibited upon you – **Surely, Allah is swift of Reckoning’ [5:4]** – He^{-azwj} will be Seizing you with whatever is major or minor.

عَلِيمٌ بِذَاتِ الصُّدُورِ أَي بِحَفِيظَاتِهَا فَضْلًا عَنِ جَلِيَّاتِ أَعْمَالِكُمْ.

surely Allah knows what is in the chests [5:7] – i.e., with its hidden, as well as the manifestations of your actions.

وَ ابْتَعُوا إِلَيْهِ الْوَسِيلَةَ أَي مَا تَتَوَسَّلُونَ بِهِ إِلَى ثَوَابِهِ وَ الزَّفَى مِنْهُ مِنْ فِعْلِ الطَّاعَاتِ وَ تَرَكَ الْمَعَاصِيَ بَعْدَ مَعْرِفَةِ الْإِمَامِ وَ اتَّبَاعِهِ مِنْ وَسَلٍ إِلَى كَذَا إِذَا تَقَرَّبَ إِلَيْهِ

and seek the intermediary to Him – i.e., what you can have a means with to His^{azwj} Rewards and the nearness from Him^{azwj}. One who does the (acts of) obedience and neglects the disobediences after having recognised the Imam^{asws} and follows him^{asws} from a means to such and such, then he draws closer to Him^{azwj}.

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ تَقَرَّبُوا إِلَيْهِ بِالْإِمَامِ وَ جَاهِدُوا فِي سَبِيلِهِ بِمُحَارَبَةِ أَعْدَائِهِ الظَّاهِرَةِ وَ الْبَاطِنَةِ لَعَلَّكُمْ تُفْلِحُونَ بِالْوَصُولِ إِلَى اللَّهِ وَ الْفَوْزِ إِلَى كِرَامَتِهِ.

And Ali Bin Ibrahim said, 'Draw closer to Him^{azwj} through the Imam^{asws} - **and strive hard in His Way**, -by battling His^{azwj} enemies, the apparent and the hidden - **perhaps you would be successful [5:35]** – with the connecting to Allah^{azwj} and the success to His^{azwj} Benevolence.

وَ مَوْعِظَةٌ لِلْمُتَّقِينَ إِنَّمَا خَصَّهِمُ بِالذِّكْرِ مَعَ عَمُومِ الْمَوْعِظَةِ لِأَنَّهُمْ اخْتَصَمُوا بِالِاتِّفَاعِ بِهِ.

A Guidance and Preaching to the pious [5:46] – But rather, He^{azwj} has Particularised them with the Zikr with generality of the preaching, because they are singled out for benefitting with it.

آمَنُوا أَي بِمُحَمَّدٍ ص وَ بِمَا جَاءَ بِهِ سَيِّمَاتِهِمْ أَي الَّتِي فَعَلُوهَا قَبْلَ وَ لَأَدْخَلْنَاهُمْ فِي الْإِسْلَامِ يَجِبُ مَا قَبْلَهُ وَ إِنْ جَلَّ.

Were to believe – in Muhammad^{saww} and in whatever he^{saww} had come with - **their evil deeds** - i.e., which they had done before - **We would Enter them [5:65]** – for Al-Islam obliges what was before it, and even if it was major.

وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ اسْتِدْعَاءً إِلَى التَّقْوَى بِالطَّلَفِ الْوَجُوهِ.

And fear Allah Whom you are believing in [5:88] – a call to the piety with the kindest of aspects.

خَيْرٌ لِلَّذِينَ يَتَّقُونَ لِدَوَامِهَا وَ خُلُوصِ لِدَاثِمَا وَ مَنَافِعِهَا أَمْ فَلَا تَعْقِلُونَ أَي الْأَمْرَيْنِ خَيْرِ

Better for those who fear. – due to its permanency and purity of its pleasures and its benefits - **Will you then not understand? [6:32]** – i.e., the two matters are better.

مِنْ جِسَائِهِمْ أَي مِنْ حِسَابِ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا وَ لَكِنْ ذِكْرِي أَي عَلَيْهِمْ أَنْ يَذْكُرُوهُمْ لَعَلَّهُمْ يَتَّقُونَ أَي يَجْتَنِبُونَ ذَلِكَ.

From their Reckoning, - from the Reckoning of the ones particularised in Our^{azwj} Verses - **but (it is) a reminder**, - upon them that they should be mentioning - **perhaps they would be fearing [6:69]** – i.e., shunning that.

لَعَلَّكُمْ تَتَّقُونَ أَي الضَّلَالِ وَ التَّفَرُّقِ عَنِ الْحَقِّ.

Perhaps you would be fearing [6:153] – i.e., the straying and the separating from the truth.

لَعَلَّكُمْ تُرْحَمُونَ أَي بَاتِبَاعِ الْكِتَابِ وَالْعَمَلِ بِمَا فِيهِ.

Perhaps you would be Mercied [6:155] – i.e., for having followed the Book and working with what is in it.

وَلِيَأْسُ التَّقْوَى قَبْلَ أَي خَشْيَةِ اللَّهِ.

and the clothing of piety, [7:26] – It is said, 'I.e., fear of Allah^{-azwj}'.

وَلِيَتَّقُوا بِسَبَبِ الْإِنذَارِ وَ لَعَلَّكُمْ تُرْحَمُونَ بِالتَّقْوَى.

And for you to be fearing, - by a cause of the warning - and perhaps you would be Mercied?' [7:63] – with the piety.

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَ اتَّقَوْا الشُّرْكَ وَالْمَعَاصِيَ لَفَتَحْنَا عَلَيْهِمُ أَي لَوْسَعْنَا عَلَيْهِمُ الْخَيْرَاتِ وَ يَسْرِنَاهَا لَهُمْ مِنْ كُلِّ جَانِبٍ بِإِنزَالِ الْمَطَرِ وَ إِخْرَاجِ النَّبَاتِ وَ غَيْرِ ذَلِكَ.

And if the people of the towns had believed and feared, - the Shirk and the disobedience - We would have Opened upon them [7:96] – i.e., Expand the good things upon them and Ease it for them from every side with Sending down the rain and Bringing forth the vegetation and other than that.

طَائِفٌ مِنَ الشَّيْطَانِ أَي لَمَّةٌ مِنْهَا كَأَنَّهَا طَافَتْ بِهِمْ وَ دَارَتْ حَوْلَهُمْ وَ لَمْ تَقْدِرْ أَنْ تَوْثِرَ فِيهِمْ تَدَكَّرُوا مَا أَمَرَ بِهِ وَ نَهَى عَنْهُ فَإِذَا هُمْ مُبْصِرُونَ مَوَاقِعَ الْخَطَايَا وَ مَكَائِدِ الشَّيْطَانِ فَيَتَحَرَّضُونَ عَنْهَا

An evil from the Satan - i.e., a word from him^{-la} as if it is a roaming with them, and he^{-la} circles around them and is not able impacting among them - **touches them, they are mindful, -** what they had been Commanded with and Prohibited from - **and then they are seeing [7:201]** – places of mistakes and plots of Satan^{-la}, so they are protecting themselves from it.

وَ فِي الْكَافِي وَ الْعَيَّاشِيِّ عَنِ الصَّادِقِ ع هُوَ الْعَبْدُ يَهْمُ بِالذَّنْبِ ثُمَّ يَتَذَكَّرُ فَيُمْسِكُ.

And in Al Kafi, and Al Ayyashi – from Al-Sadiq^{-asws}: 'It is the servant thinking of sinning then he remembers so he withholds'.

وَ فِي التَّفْسِيرِ إِذَا ذَكَرَهُمُ الشَّيْطَانُ الْمَعَاصِيَ وَ حَمَلَهُمْ عَلَيْهَا يَذْكُرُونَ اسْمَ اللَّهِ فَإِذَا هُمْ مُبْصِرُونَ

And in the Tafseer, 'When the Satan^{-la} reminds them of the disobedience and carries them upon it, they mention the Name of Allah^{-azwj}: **and then they are seeing [7:201]**.

يَجْعَلُ لَكُمْ فُرْقَانًا أَي هِدَايَةً فِي قُلُوبِكُمْ تَفْرُقُونَ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ وَ فِي التَّفْسِيرِ يَعْنِي الْعِلْمَ الَّذِي تَفْرُقُونَ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَ يُكَيِّفُ عَنْكُمْ سَيِّئَاتِكُمْ قَبْلَ أَي يَسْتَرُهَا وَ يَعْفُرُ لَكُمْ بِالتَّجَاوُزِ وَ الْعَفْوِ عَنْهَا.

He will Make a Criterion for you – i.e., a guidance in your hearts differentiating by it between the truth and the falsehood. And in the Tafseer, 'It means the knowledge which you are

differentiating with between the truth and the falsehood' - **and Expiate your evil deeds from you** – It is said, 'I.e., ease it - **and Forgive (your sins) for you [8:29]** – by Overlooking and Pardoning these.

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ بِالْهُدَايَةِ وَالنَّصْرَةِ وَالْمُعُونَةِ.

And know that Allah is with the pious [9:36] – with the Guidance, and the Help and the Assistance.

لَمَسْجِدًا أُسِّسَ عَلَى التَّقْوَىٰ يَعْنِي مَسْجِدَ قُبَا أَسَّسَهُ رَسُولُ اللَّهِ ص وَ صَلَّى فِيهِ أَيَّامَ مَقَامِهِ بِقُبَا أُولَىٰ بِأَنَّ تَصْلِيَّ فِيهِ مِنْ مَسْجِدِ النِّفَاقِ

For a Masjid founded upon the piety [9:108] – meaning Masjid Quba. Rasool-Allah^{-sawww} had founded it and prayed Salat in it for days in his^{-sawww} place at Quba, firstly by praying salat in it than in a Masjid of hypocrisy.

أَفَمَنْ أُسِّسَ بُنْيَانُهُ أَيَّ بِنْيَانِ دِينِهِ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَ رِضْوَانٍ قِيلَ أَيَّ عَلَى قَاعِدَةٍ مُحْكَمَةٍ هِيَ الْحَقُّ الَّذِي هُوَ التَّقْوَىٰ مِنَ اللَّهِ وَ طَلَبَ مَرْضَاتِهِ بِالطَّاعَةِ عَلَى شَفَا جُرْفٍ هَارٍ أَيَّ عَلَى قَاعِدَةٍ هِيَ أضعف القواعد و أقلها بقاء و هو الباطل و النفاق الذي مثله مثل شفا جرف هار في قلة الثبات

Is the one who lays the foundation of his building – i.e., foundation of his religion - **on fear of Allah and Pleasure, [9:109]**. It is said, 'I.e., upon a firm basis, it is the truth which is the fearing from Allah^{-azwj} and seeking His^{-azwj} Pleasure with the obedience - **upon the brink of a cliff** – i.e., upon a basis being of weaker basis, and of little remaining, and it is the falsehood and the hypocrisy which it's example is a brink of a cliff in scarcity of the affirmation.

و الشفا الشفير و جرف الوادي جانبه الذي ينحفر أصله بالماء و تجرفته السيول و الهار الهائر الذي أشفى على السقوط و الهدم فَأَنْهَارٌ بِهِ فِي نَارِ جَهَنَّمَ
لما جعل الجرف الهار مجازا عن الباطل

And the brink is the edge, and the cliff is the valley by its side which had been originally dug for the water and is swept away by the torrents, and the cliff which falls and is demolished - **so it collapses with him into the Fire of Hell? [9:109]** – when the edge of a cliff has been made to be a metaphor about the falsehood.

قِيلَ فَأَنْهَارٌ بِهِ أَيَّ فَهِيَ بِهِ الْبَاطِلُ فِي نَارِ جَهَنَّمَ فَكَانَ الْمَبْطَلُ أُسَّسَ بِنْيَانًا عَلَى شَفِيرِ جَهَنَّمَ فَطَاحَ بِهِ إِلَى قَعْرِهَا.

It is said, '**so it collapses with him** – i.e., the falsehood collapses with him - **into the Fire of Hell? [9:109]** – so the invalidate is the foundation built upon an endge of Hell, so it falls with him to its bottom.

وَ كُونُوا مَعَ الصَّادِقِينَ فِي رَوَايَاتٍ كَثِيرَةٍ أَنَّهُمُ الْأئِمَّةُ ع.

And be with the truthful ones [9:119] – in many reports, then^{-asws} are the Imams^{-asws}.

لِقَوْمٍ يَتَّقُونَ الْعَوَاقِبَ

For a people who are fearing [10:6] – the consequential Punishments.

أَفَلَا تَتَّقُونَ عِقَابَهُ فِي عِبَادَةِ غَيْرِهِ.

Then say: 'So will you not then fear?' [10:31] – his consequential Punishment for having worshipped someone else.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ بَيَانَ لِأَوْلِيَاءِ اللَّهِ أَوْ اسْتِثْنَاءَ خَيْرِهِ مَا بَعْدَهُ

Those who are believing and they were fearing [10:63] – and explanation of the friends of Allah^{-azwj}, or a resumption of its news of what is after it.

هُمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ هِيَ الرُّؤْيَا الْحَسَنَةُ وَ فِي الْآخِرَةِ بِشَارَةَ الْمُؤْمِنِ عِنْدَ الْمَوْتِ كَمَا وَرَدَ فِي الْأَخْبَارِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ لَا تَغْيِيرَ لِأَقْوَالِهِ وَ لَا خَلْفَ لِمَوَاعِيدِهِ وَ هُوَ اعْتِرَاضٌ ذَلِكَ إِشَارَةً إِلَى كَوْنِهِمْ مَبْشَرِينَ فِي الدَّارَيْنِ.

For them is the glad tidings in the life of the world – and it is the good dream - **and in the Hereafter.** – a glad tidings for the Momin during the death like what has been referred in the Ahadeeth - **There is no replacement for the Words of Allah.** – there is no alteration to His^{-azwj} Words nor are breakage of His^{-azwj} Promises, and it is an objection - **That [10:64]** – an indication to their having been given glad tidings in the two houses (world and Hereafter).

فَاصْبِرْ عَلَى مَشَاقِ الرِّسَالَةِ إِنَّ الْعَاقِبَةَ فِي الدُّنْيَا بِالظَّفَرِ وَ فِي الْآخِرَةِ بِالْفَوْزِ لِلْمُتَّقِينَ عَنِ الشِّرْكِ وَ الْمَعَاصِي.

Therefore be patient, - upon adversities of (delivering) the Message - **surely the end result** – in the world with the victory, and in the Hereafter with the success - **is for the pious" [11:49]** – from the Shirk and the disobedience.

وَ كَانَ يَتَّقُونَ أَيَّ الشِّرْكِ وَ الْفَوَاحِشِ

And they were pious [12:57] – (fearing) the Shirk and the immoralities.

إِنَّهُ مَنْ يَتَّقِ اللَّهَ وَ يَصْبِرْ عَلَى الْبَلِيَّاتِ وَ عَنِ الْمَعَاصِي.

Surely one who fears – Allah^{-azwj} - **and is patient, [12:90]** – upon the difficulties, and from the disobediences.

مَثَلُ الْجَنَّةِ أَيَّ صِفَتِهَا الَّتِي هِيَ مِثْلُ فِي الْغَرَابَةِ أَكْلُهَا دَائِمٌ لَا مَقْطُوعَةَ وَ لَا مَمْنُوعَةَ وَ ظِلُّهَا كَذَلِكَ.

An example of the Paradise – i.e., its description which is an example regarding the strangeness - **Its foods and its shades are perpetual. [13:35]** – neither cut off nor prevented, and its shade is like that.

أَنَّ أَنْذِرُوا أَيَّ بَانَ أَعْلَمُوا مِنْ أَنْذَرْتِ بِكَذَا إِذَا عَلِمْتَهُ

That they should be warning [16:2] – i.e., they know the one who is warning with this when they had learnt it.

They say, 'Good. [16:30] – The answered is layered upon the question, acknowledging with the Revelation, opposite to the rejecters when they said **stories of the former ones [6:25]** he^{-saww} isn't in anything from the Revelation.

قَالُوا خَيْرًا أَطَبَقُوا الْجَوَابَ عَلَى السُّؤَالِ مُعْتَرِفِينَ بِالْإِنْزَالِ بِخِلَافِ الْجَاهِلِينَ إِذْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ وَ لَيْسَ مِنَ الْإِنْزَالِ فِي شَيْءٍ حَسَنَةً مَكْفَاةً فِي الدُّنْيَا وَ لَدَارُ الْآخِرَةِ خَيْرٌ أَيْ وَ لَثَوَائِهِمْ فِي الْآخِرَةِ خَيْرٌ مِنْهَا وَ هُوَ عِدَّةٌ لِلَّذِينَ اتَّقَوْا وَ يَحْتَمِلُ أَنْ يَكُونَ مَا بَعْدَهُ مِنْ تَتْمَةِ كَلَامِهِمْ بَدَلًا وَ تَفْسِيرًا لِحَيْرًا

Good, - a sufficing in the world - and the House of the Hereafter is better, [16:30] - i.e., and for their Rewards in the Hereafter are better than it, and it is prepared - **to those who are pious [16:30]** – and it is possible that it would happen with what is after it, from the completion of their speech as replacement, and the interpretation is of the 'good'.

وَ فِي الْعِيَاشِيِّ عَنِ الْبَاقِرِ ع وَ لَنِعْمَ دَارُ الْمُتَّقِينَ الدُّنْيَا.

And in Al Ayyashi – from Al-Baqir^{-asws}: **and excellent is the House of the pious' [16:30]** – the world'.

هُمُ فِيهَا مَا يَشَاؤُونَ مِنْ أَنْوَاعِ الْمَشْتَهَاتِ.

For them therein would be whatever they would desire. [16:31] – from a variety of the desirables.

مَعَ الَّذِينَ اتَّقَوْا أَيْ الشَّرْكَ وَ الْمَعَاصِي وَ الَّذِينَ هُمْ مُحْسِنُونَ فِي أَعْمَالِهِمْ.

With those who are pious – i.e., (fearing) the Shirk and the disobedience - **and those who are good doers [16:128]** – in their deeds.

إِنْ كُنْتَ تَقِيًّا أَيْ تَتَّقِي اللَّهَ وَ تَحْتَفِلُ بِالْإِسْتِعَاذَةِ وَ جَوَابِ الشَّرْطِ مَحْذُوفٍ دَلَّ عَلَيْهِ مَا قَبْلَهُ أَوْ مُتَعَلِّقٍ بِأَعْوَدٍ فَيَكُونُ مِبَالِغَةً.

If you were pious' [19:18] – i.e., fearing Allah^{-azwj} and seeking the Refuge, and the answer to the condition is omitted evidencing upon what is before it, or relating to seeking Refuge, so it would be eloquent.

مَنْ كَانَ تَقِيًّا فِي أَدْعِيَةِ نَوَافِلِ شَهْرِ رَمَضَانَ سُبْحَانَ مَنْ خَلَقَ الْجَنَّةَ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ سُبْحَانَ مَنْ يُورِثُهَا مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ شِعَتَهُمْ.

Ones who were pious [19:63] in fulfilling the optional (Salat) in a month of Ramazan, 'Glorious is the One^{-azwj} Who Created the Paradise for Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Glorious is the One^{-azwj} Who Made inherit Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias'.

هُمُ نُنَجِّي الَّذِينَ اتَّقَوْا فَيَسَاقُونَ إِلَى الْجَنَّةِ وَ نَدْرُ الظَّالِمِينَ فِيهَا جَنِيًّا عَلَى هَيْئَتِهِمْ كَمَا كَانُوا

Then We will Rescue those who are pious, - and they will be ushered to the Paradise - and We will Leave the unjust ones kneeling therein [19:72] – upon their appearance like what they had been.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ أَي نَجْمَعُهُمْ إِلَى الرَّحْمَنِ إِلَى رَحْمِهِ الَّذِي غَمَرَهُمْ بِرَحْمَتِهِ وَقُدَّأَ وَفَدَّأَ عَلَيْهِ كَمَا يَفِدُ الْوَفَادِ عَلَى الْمَلُوكِ مُنْتَظِرِينَ لِكِرَامَتِهِمْ وَ إِنْعَامِهِمْ

On the Day We will Gather the pious - i.e., We^{-asws} will Gather them - **to the Beneficent** – to their Lord^{-azwj} Who will Immerse them in His^{-azwj} Mercy - **as a (Royal) delegation [19:85]** – a delegation to Him^{-azwj}, just as the delegations tend to come to the kins, awaiting His^{-azwj} Honouring them, and Rewarding them.

لَعَلَّهُمْ يَتَّقُونَ المعاصي فيصير التقوى لهم ملكة أَوْ يُخْدِتُ هُمْ ذِكْرًا أَي عِظَةً وَ اعْتَبَارًا حِينَ يَسْمَعُونَهَا فَيَسْبِطُهُمْ عَنْهَا وَ هَذِهِ النِّكْتَةُ أَسَدُ التَّقْوَى إِلَيْهِمْ وَ الإِحْدَاثُ إِلَى الْقُرْآنِ

in order for them to be fearing, - the disobedience, so the piety would become a quality for them - or **a Zikr would occur for them [20:113]** – i.e., a preaching and a lesson when they hear it, so it discourages them from it, and for this point, He^{-azwj} Attributed the piety to them and the Ahadeeth to the Quran.

وَ الْعَاقِبَةُ أَي الْمَحْمُودَةُ لِلتَّقْوَى أَي لَدَى التَّقْوَى.

and the end-result – i.e., the praised - **would be for the piety [20:132]** – i.e., for the one with piety.

أَتَقُوا رَبَّكُمْ فِي الإِخْتِجَاجِ عَنِ النَّبِيِّ ص مَعَاشِرَ النَّاسِ التَّقْوَى أَخَذُوا السَّاعَةَ كَمَا قَالَ اللَّهُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.

Fear your Lord. – In (the book) ‘Al Ihtijaj’ – from the Prophet^{-saww}: ‘Community of people! The piety! The Piety! Be warned of the Hour, like what Allah^{-azwj} Said **-Surely the earthquake of the Hour is a mighty thing [22:1]**’.

وَ فِي التَّفْسِيرِ قَالَ مَخَاطَبَةٌ لِلنَّاسِ عَامَةً.

And in the Tafseer, he said, ‘It is Addressed to the people generally’.

لَنْ يَنَالَ اللَّهُ أَي لَنْ يَصِيبَ رِضَاهُ وَ لَا يَقَعُ مِنْهُ مَوْقِعَ الْقَبُولِ لِحُومِهَا الْمُتَصَدِّقِ بِهَا وَ لَا دِمَائِهَا الْمَهْرَاقَةَ بِالنَّحْرِ مِنْ حَيْثُ إِتْمَا لِحُومِ وَ دِمَاءِ وَ لَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ أَي وَ لَكِنَّهُ يَصِيبُهُ مَا يَصْحَبُهُ مِنْ تَقْوَى قُلُوبِكُمْ الَّتِي تَدْعُوكُمْ إِلَى أَمْرِ اللَّهِ وَ تَعْظِيمِهِ وَ التَّقَرُّبِ إِلَيْهِ وَ الإِخْلَاصِ لَهُ

It will never reach Allah, - i.e., His^{-azwj} Pleasure will never be achieved, nor will an opportunity of Acceptance occur from Him^{-azwj} - **neither its flesh** – given in charity with it - **nor its blood**, - spilt in the sacrifice from whereby it is flesh and blood - **but the piety from you will reach Him. [22:37]** – i.e., but it will achieve it what is accompanied with piety of your hearts which are calling you to the Command of Allah^{-azwj} and revering Him, and drawing closer to Him^{-azwj}, and the sincerity to Him.

وَ فِي الْجَوَامِعِ رَوَى أَنَّ الْجَاهِلِيَّةَ كَانُوا إِذَا نَحَرُوا لَطَخُوا الْبَيْتَ بِالْذَّمِّ فَلَمَّا حَجَّ الْمُسْلِمُونَ أَرَادُوا مِثْلَ ذَلِكَ فَنَزَلَتْ

And in (the book) ‘Al Jawamie’ – It is reported that the pre-Islamic people, whenever they sacrificed, they stained the House (Kaaba) with the blood. When the Muslims performed Hajj, they wanted (to do) like that, so it (the Verse) was Revealed.

و فِي الْعَلَلِ، عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ مَا عَلَّةُ الْأُضْحِيَّةِ قَالَ إِنَّهُ يُعْفَرُ لِصَاحِبِهَا عِنْدَ أَوَّلِ فِطْرَةٍ تَطْرُقُ مِنْ دَمِهَا إِلَى الْأَرْضِ وَ لِيَعْلَمَ اللَّهُ مَنْ يَتَّقِيهِ بِالْغَيْبِ
قَالَ اللَّهُ تَعَالَى لَنْ يَنَالَ اللَّهُ لُحُومَهَا الْآيَةَ ثُمَّ قَالَ انظُرْ كَيْفَ قَبِلَ اللَّهُ قُرْبَانَ هَابِيلَ وَ رَدَّ قُرْبَانَ قَابِيلَ.

And in (the book) 'Al Ilal' – from Al-Sadiq^{-asws}, he^{-asws} was asked, 'What is the reason for the sacrifice?' He^{-asws} said: '(Sins) are Forgiven for its performer at the first drop from its blood to the ground, and for Allah^{-azwj} to Know who fears Him^{-azwj} in the hidden. Allah^{-azwj} the Exalted Said: **It will never reach Allah, neither its flesh [22:37]** – the Verse'. Then he^{-asws} said; 'Look at how Allah^{-azwj} Accepted the offering of Habel^{-as} and Rejected the offering of Qabeel^{-la}'.

أَفَلَا تَتَّقُونَ قِيلَ أَيُّ أَفَلَا تَخَافُونَ أَنْ يَزِيلَ عَنْكُمْ نِعْمَهُ.

So will you not be fearing?' [23:23] – It is said, 'I.e., are you not fearing the bounties may decline away from you?'

وَ مَوْعِظَةً لِّلْمُتَّقِينَ خَصَّهِمْ بِهَا لِأَنَّهُمُ الْمُتَّقُونَ.

And a Preaching for the pious [24:34] – Particularising them with it because they are the beneficiaries.

وَ الْجَعَلْنَا لِّلْمُتَّقِينَ إِمَامًا فِي الْجُمُوعِ، عَنِ الصَّادِقِ ع إِثْنَا عَشْرًا.

And Make us Imams for the pious [25:74] – In (the book) 'Al Jawamie, from Al-Sadiq^{-asws}: 'It means us^{-asws}'.

وَ فِي رِوَايَةٍ هِيَ فِيْنَا.

And in a report: 'It is regarding us^{-asws}'.

وَ عَنْهُ ع إِثْمًا أَنْزَلَ اللَّهُ وَ اجْعَلْ لَنَا مِنَ الْمُتَّقِينَ إِمَامًا.

And from him^{-asws}: 'But rather, Allah^{-azwj} Revealed and Made for us^{-asws} to be from the pious as Imams^{-asws}'.

وَ قَدْ مَرَّتِ الْأَخْبَارُ الْكثِيرَةُ فِي ذَلِكَ.

And may Ahadeeth have passed regarding that.

أَفَلَا يَتَّقُونَ تَعْجِيبَ مَنْ إِفْرَاطَهُمْ فِي الظُّلْمِ وَ اجْتِرَاطَهُمْ

are they not fearing?" [26:11] – An astonishment from their excesses in the injustice and their audacities.

وَ أَرْزَلَتْ الْجَنَّةُ أَيُّ قَرِبَتْ بِحَيْثُ يَرُونَهَا مِنَ الْمَوْقِفِ فَيَتَبَجَّحُونَ بِأَنَّهُمْ الْحَشُورُونَ إِلَيْهَا.

And the Paradise will be brought near [26:90] – i.e., Close, whereby there would be seeing it from the pausing station that they will be taken to it.

أَلَا تَتَّقُونَ اللَّهَ فَتَتْرَكُوا عِبَادَةَ غَيْرِهِ

'Will you not fear?' [26:106] – Allah^{-azwj} and leave worshipping others.

وَالْجِيلَةَ الْأُولَى قِيلَ أَي وَ ذَوِي الْجِيلَةِ الْأُولَى يَعْنِي مَنْ تَقَدَّمَهُمْ مِنَ الْخَلَائِقِ وَ فِي التَّفْسِيرِ الْخَلْقِ الْأُولَى.

And the former generations' [26:184] – It is said, 'i.e., and with the former generations, meaning ones from the people who had preceded them. And in the Tafseer, 'The former people'.

وَ كَانُوا يَتَّقُونَ أَي الْكُفْرَ وَ الْمَعَاصِيَ.

And were fearing [27:53] – i.e., the Kufr and the disobedience.

وَ الْعَاقِبَةُ لِلْمُتَّقِينَ أَي لِمَنْ اتَّقَى مَا لَا يَرْضَاهُ اللَّهُ.

And the end-result is for the pious [28:83] – i.e., for the one who fears what does not Please Allah^{-azwj}.

وَ إِذَا قِيلَ لَهُمْ اتَّقُوا فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع مَعْنَاهُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ مِنَ الذُّنُوبِ وَ مَا خَلْفَكُمْ مِنَ الْعُقُوبَةِ لَعَلَّكُمْ تُرْحَمُونَ أَي لِنَكُونُوا رَاجِينَ رَحْمَةَ اللَّهِ وَ جَوَابَ إِذَا مَحْدُوفٍ دَلَّ عَلَيْهِ مَا بَعْدَهُ كَأَنَّهُ قِيلَ أَعْرَضُوا

And when it is said to them: 'Fear – In 'Al Majma', from Al-Sadiq^{-asws}: 'It's meaning is, 'Fear - what is in front of you – from the sins - and what is behind you, - from the Punishment - perhaps you would be Shown Mercy' [36:45]' – i.e., you will become hoping for Mercy of Allah^{-azwj}, and the answer when it is omitted, what is after it evidence's upon it. It is said, 'Turn away'.

لِحُسْنِ مَأْبٍ أَي مَرْجِعٍ

There is an excellent resort [38:49] – i.e., return.

اتَّقُوا رَبَّكُمْ أَي بِلِزُومِ طَاعَتِهِ

Fear your Lord! [39:10] – i.e., stick to obeying Him^{-azwj}.

فَاتَّقُوا وَ لَا تَعْرَضُوا لِمَا يُوْجِبُ سَخَطِي

Fear Me!" [39:16] – and do not turn away to what obligates His^{-azwj} Wrath.

هُمْ عُرْفٌ قِيلَ أَي عَلَالِي بَعْضُهَا فَوْقَ بَعْضٍ مَبْنِيَّةٌ بِنَاءِ الْمَنَازِلِ عَلَى الْأَرْضِ

For them would be rooms – It is said, 'i.e., lofty upon each other's - **built [39:20]** - a construction of built dwellings upon the ground.

وَالَّذِي جَاءَ بِالصِّدْقِ فِي التَّفْسِيرِ مُحَمَّدٌ ص وَصَدَّقَ بِهِ أَمِيرَ الْمُؤْمِنِينَ ع

And the one who came with the truth, - In the Tafseer, ‘Muhammad^{-sawww} - **and he ratified it, [39:33]** - meaning Amir Al-Momineen^{-asws}.

بِمَنَازِلِهِمْ بِفَلَاحِهِمْ

Due to their achievements. [39:61] - with their successes.

وَسَيَقِ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ إِسْرَاعًا يَمْشُونَ فِيهَا وَعَسَى أَن يَنْزِلَهُمْ حَمِيمٌ

And their Lord would Escort those who are pious to the Paradise – Hastening with them to the house of prestige, and they will be escorted riding - **in groups, [39:73]** – different droves based upon their differing ranks in the nobility and lofty categories.

الْأَحْلَاءُ يَوْمَئِذٍ يَعْضُّهُمُ لِبَعْضٍ عَدُوٌّ فِي التَّفْسِيرِ يَعْنِي الْأَصْدِقَاءَ يَعَادِي بَعْضُهُمْ بَعْضًا

The friends on that Day would be enemies of each other, [43:67] – In the Tafseer, ‘It means the friends being inimical to each other.

وَقَالَ الصَّادِقُ ع الْأَكْلُ خُلَّةٌ كَانَتْ فِي الدُّنْيَا فِي غَيْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهَا تَصِيرُ عَدَاوَةً يَوْمَ الْقِيَامَةِ.

And Al-Sadiq^{-asws} said: ‘Indeed, every friendship which happened in the world for the Sake of other than Allah^{-azwj} Mighty and Majestic, so it would be come enmity on the Day of Qiyamah”.

إِلَّا الْمُتَّقِينَ فَإِنْ خَلَّتْهُمُ لَمَّا كَانَتْ فِي اللَّهِ تَبْقَى نَافِعَةً أَبَدَ الْأَبَادِ

Except for the pious [43:67] – So their friendship which had happened for the Sake of Allah^{-azwj} will be beneficial for ever and ever.

وَفِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّهُ قَرَأَ هَذِهِ الْآيَةَ فَقَالَ وَاللَّهِ مَا أَرَادَ بِحَدِّهَا غَيْرَكُمْ.

And in (the book) ‘Al Kafi’ – From Al-Sadiq^{-asws} having recited this Verse, then he^{-asws} said: ‘By Allah^{-azwj}! He^{-azwj} has not Meant with this apart from you all (Shias)!”

يَا عِبَادِ حِكَايَةَ لِمَا يَنَادِي بِهِ الْمُتَّقُونَ الْمُتَحَابُونَ فِي اللَّهِ يَوْمَئِذٍ.

O servants! [43:68] – A narration of what the pious will be Called out with on that Day, the ones loving each other for the Sake of Allah^{-azwj}.

فِي مَقَامٍ أَيْ مَوْضِعِ إِقَامَةِ أَمِينٍ يَأْمَنُ صَاحِبُهُ عَنِ الْآفَةِ وَالْإِنْتِقَالِ.

In a secure place [44:51] - i.e., in a place of staying safely. It’s owner would be safe from the afflictions and the transfer.

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ فوال الله بالتقوى و اتباع الشريعة و في التفسير هذا تأديب لرسول الله ص و المعنى لأمته.

And Allah is the Friend of the pious [45:19] – Allah^{-azwj} Befriends due to the piety and following the Law. And in Tafseer, ‘This is an Education for Rasool-Allah^{-saww} and the meaning is his^{-saww} community’.

مَثَلُ الْجَنَّةِ أَي أ مثل الجنة عَيْرِ آسِنِ أَي غير متغير الطعم و الريح لَذَّةٌ لِلشَّارِبِينَ أَي لذيدة لا تكون فيها كراهة غائلة و ريح و لا غائلة سكر و خمار مِنْ عَسَلٍ مُصَفًّى أَي لم يخالطه الشمع و فضلات النحل و غيرها كَمَنْ هُوَ خَالِدٌ أَي كمثل من هو خالد فَفَطَعَ أَمْعَاءَهُمْ من فرط الحرارة

An example of the Paradise – i.e., Is an example of the Paradise? **without stagnation**, - not changing in the taste and the smell. **wine pleasurable for the drinkers**, - i.e., tasty, not having abhorrence of the taste and the smell in it, nor taste of sugar and the intoxication - **of clear honey**; - i.e., the wax is not mixed in it, and remnants of the bees and other such - **(Are the pious) like the ones who would be eternally** – i.e., like the one who is eternal - **so it would cut their intestines? [47:15]** – from excessive heat.

و في التفسير قال ليس من هو في هذه الجنة الموصوفة كمن هو في هذه النار كما أن ليس عدو الله كويله.

And in the Tafseer, he said, ‘The one who is in this described Paradise is not like the one in this Fire, just as an enemy of Allah^{-azwj} is not like His^{-azwj} friend.

وَ اتَّقُوا اللَّهَ أَي في التقديم بين يدي الله و رسوله إِنَّ اللَّهَ سَمِيعٌ لَأَقْوَالِكُمْ عَلِيمٌ بِأَعْمَالِكُمْ

And fear Allah, - i.e., in the advancing to be in front of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} - **surely, He is Hearing**, - of their words - **Knowing [49:1]** – of their deeds.

وَ اتَّقُوا اللَّهَ أَي في مخالفة حكمه و الإهمال فيه لَعَلَّكُمْ تُرْحَمُونَ على تقواكم.

And fear Allah, - i.e., in opposing His^{-azwj} Ruling, and the neglect in it - **perhaps you would be Shown Mercy [49:10]** – upon your piety.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ فَإِن بالتقوى تكمل النفوس و تتفاضل الأشخاص فمن أراد شرفا فليلتمس منها و في التفسير هو رد على من يفتخر بالأحساب و الأنساب

Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13] – With the piety, the souls get completed and the persons are merited over each other. So the one who wants the nobility, let him seek from it. And in the Tafseer, ‘It is a rebuttal against the ones priding with the affiliations and the lineages’.

وَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ فَتَحَ مَكَّةَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ نُحُوءَ الْجَاهِلِيَّةِ وَ تَفَاخُرَهَا بِأَبَائِهَا إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ أَمَا إِنَّكُمْ مِنْ آدَمَ وَ آدَمُ مِنَ التُّرَابِ وَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ.

And Rasool-Allah^{-saww} said on the day of the conquest of Makkah: ‘O you people! Allah^{-azwj} has Removed from you all the haughtiness of the pre-Islamic period and its priding with its forefathers! The Arab isn’t due to the father, and rather it is a spoken language. So, the one

who speaks with it, he is an Arab. But you all from Adam^{as}, and Adam^{as} is from soil, ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]!***

و فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ أَمَرْتُكُمْ فَصَبَّغْتُمْ مَا عَاهَدْتُ إِلَيْكُمْ فِيهِ وَ رَفَعْتُمْ أَنْسَابَكُمْ فَأَلْيَوْمَ أَرْفَعُ نَسَبِي وَ أَضَعُ أَنْسَابَكُمْ أَيْنَ الْمُتَّقُونَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاهُمْ.

And in 'Al Majma', from the Prophet^{saww}: 'Allah^{azwj} the Exalted will be Saying on the Day of Qiyamah: "I^{azwj} had Commanded you all but you wasted regarding what I^{azwj} had Covenanted to you, and you raised your lineages. So today, I^{azwj} will Raise My^{azwj} Lineage and Drop your lineages. Where are the pious ones?" ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]!***

و عَنِ الصَّادِقِ ع اتَّقَاكُمْ أَعْمَلُكُمْ بِالتَّقِيَّةِ.

And from Al-Sadiq^{asws}: 'The most pious of your deeds are with the Taqiyya (dissimulation)'.

وَأَزَلَفَتِ الْجَنَّةَ لِلْمُتَّقِينَ أَي قَرِبَتْ لَهُمْ غَيْرَ بَعِيدٍ أَي مَكَانًا غَيْرَ بَعِيدٍ وَ فِي التَّفْسِيرِ أَي زِينَتْ غَيْرَ بَعِيدٍ قَالَ بِسُرْعَةٍ.

And the Paradise would be decorated for the pious, - i.e., brought closer to them - not being remote [50:31] – i.e., a place not far away. And in the Tafseer, 'i.e., adorned, not afar'. He said, 'With speed'.

أَخَذِينَ مَا آتَاهُمْ رَغْمًا أَي قَابِلِينَ لِمَا أَعْطَاهُمْ رَاضِينَ بِهِ وَ مَعْنَاهُ أَنْ كُلَّ مَا آتَاهُمْ حَسَنٌ مَرْضِيٌّ مَتَلَقَى بِالْقَبُولِ إِتْمَمَ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ قَدْ أَحْسَنُوا أَعْمَالَهُمْ وَ هُوَ تَعْلِيلٌ لِاسْتِحْقَاقِهِمْ ذَلِكَ

Taking what their Lord would have Given them. – i.e., accepting what is Given to them, being satisfied with it, and it's meaning is that all what is Given them is good, pleasing, linked with the acceptance - ***They, before that, were good doers [51:16]*** – they had done good deed, and it is an explanation of their deserving that.

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ أَي يَنَامُونَ تَفْسِيرٌ لِإِحْسَانِهِمْ

It was little from the night what they used to sleep [51:17] – i.e., sleeping, and interpretation of their good deeds.

عَنِ الصَّادِقِ ع كَانُوا أَقَلَّ اللَّيَالِي يُفَوِّضُونَ لَا يُفَوِّضُونَ فِيهَا.

From Al-Sadiq^{asws}: 'They were such, only a little of the night was missed by them not standing (for Salat) in it'.

و عَنِ الْبَاقِرِ ع كَانَ الْقَوْمُ يَنَامُونَ وَ لَكِنْ كُلَّمَا انْتَقَلَبَ أَحَدُهُمْ قَالَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

And from Al-Baqir^{asws}: 'The people used to be sleeping, but every time one of them turned, he said, 'The Praise is for Allah^{azwj}, and there is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest''.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ فِي التَّهْدِيبِ وَ الْمَجْمَعِ عَنِ الصَّادِقِ ع كَانُوا يَسْتَغْفِرُونَ فِي الْوَتْرِ فِي آخِرِ اللَّيْلِ سَبْعِينَ مَرَّةً.

And in the early mornings they used to seek Forgiveness [51:18] – In (the books) ‘Al Tahzeeb’ and ‘Al Majma’, from Al-Sadiq^{asws}: ‘They were seeking Forgiveness seventy times during the (Salat) ‘Al Witr’ in the end of the night’.

وَفِي أَمْوَالِهِمْ حَقٌّ نَصِيبٌ يَسْتَوْجِبُونَهُ عَلَى أَنْفُسِهِمْ تَقَرُّبًا إِلَى اللَّهِ وَ إِشْفَاقًا عَلَى النَّاسِ لِلْسَّائِلِ وَ الْمَحْرُومِ

And in their wealth, there was a right - a share they had obligated upon themselves to draw closer to Allah^{azwj} and a compassion upon the people - **for the beggar and the deprived ones [51:19]**.

فِي الْكَافِي عَنِ الصَّادِقِ ع قَالَ: الْمَحْرُومُ الْمُحَازِفُ الَّذِي قَدْ حُرِمَ كَدُّ يَدِهِ فِي الشِّرَاءِ وَ الْبَيْعِ.

And in ‘Al Kafi’, from Al-Sadiq^{asws} having said: ‘The deprived is the struggler who the toil of his hands has deprived him regarding the buying and the selling’.

فَاكْبِهِينَ نَاعِمِينَ مَتَلذِّذِينَ.

Enjoying [52:18] – in bliss, deriving pleasures.

وَ نَهَرَ قَبْلَ أَيِّ أَتْهَارٍ وَ اِكْتَفَى بِاسْمِ الْجِنْسِ أَوْ سَعَةً أَوْ ضِيَاءً مِنَ النَّهَارِ

and River [54:54] – It is said, ‘I.e., rivers, and the name suffices the genus, or vast, or illumination from the day.

فِي مَقْعَدِ صِدْقِي أَي فِي مَكَانٍ مَرْضِيٍّ عِنْدَ مَلِيكَ مُقْتَدِرٍ أَي مَقْرِبِينَ عِنْدَ مَنْ تَعَالَى أَمْرُهُ فِي الْمَلِكِ وَ الْاِقْتِدَارِ بِحَيْثُ أَجْمَمَهُ ذَوُو الْأَفْهَامِ.

In a truthful seat, - i.e., a satisfying place - **in the Presence of a Powerful King [54:55]** – i.e., drawn closed in the Presence of the One^{azwj}, Exalted is His^{azwj} Command in the kingdom, and the Powerful is whereby the ones with the understanding are ambiguous.

وَ اتَّقُوا اللَّهَ فِي مَخَالَفَةِ الرَّسُولِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ خَالَفَ

And fear Allah, - in opposing the Rasool^{saww} - **surely Allah is severe of the Punishment [59:7]** – to the one who opposes.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ.

And from Amir Al-Momineen^{asws}: ‘**And fear Allah**, - in oppressing the Progeny^{asws} of Muhammad^{saww} - **surely Allah is severe of the Punishment [59:7]** – to the one oppressing them^{asws}’.

وَ اتَّقُوا اللَّهَ الَّذِي الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ فَإِنَّ الْإِيمَانَ بِهِ مِمَّا يَقْتَضِي التَّقْوَى مِنْهُ.

And fear Allah Whom you are believing in [60:11] – for the belief in Him^{-azwj} is from what the piety is required from it.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ أَي فابذلوا في تقواه جهدكم و طاقتكم و في المجمع الاتقاء الامتناع من الردي باجتناب ما يدعو إليه الهوى و لا تنافي بين هذا و بين قوله اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ لِأَن كُلَّ وَاحِدٍ مِنْهُمَا إِذَا لَمْ يَتْرِكْ جَمِيعَ الْمَعَاصِي

Therefore, fear Allah as per your capacity; [64:16] – i.e., make you best efforts and your strength in fearing him. And in ‘Al Majma’, ‘The fearing is the avoidance from the destructive (matters) by shunning what the whims are calling to’, and there is no negation between this and His^{-azwj} Words: **Fear Allah as is His right to be feared [3:102]**, because each one of these necessitates leaving entirety of the disobediences.

فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اتَّقَى عِقَابَ اللَّهِ لِأَنَّهُ مَنْ لَمْ يَفْعَلْ قَبِيحًا وَ لَا أَخْلَ بِوَأَجِبَ فَلَا عِقَابَ عَلَيْهِ إِلَّا أَنْ فِي أَحَدِ الْكَلَامِينَ تَنْبِيهَا عَلَى أَنْ التَّكْلِيفُ لَا يُلْزَمُ الْعَبْدَ إِلَّا فِيمَا يَطِيقُ وَ كُلُّ أَمْرٍ أَمَرَ اللَّهُ بِهِ فَلَا بُدَّ أَنْ يَكُونَ مَشْرُوطًا بِالْإِسْتِطَاعَةِ.

The one who does that, so he has feared the Punishment of Allah^{-azwj}, because the one who does not do any ugliness nor breaches any obligation, there is no Punishment upon him, except in one of the two words there is an alertness upon that the encumberment is not necessitated upon the servant except in what he can endure, and each Command Allah^{-azwj} has Commanded with. So there is no escape from it being conditional with the capacity.

وَ قَالَ قَتَادَةُ قَوْلُهُ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ نَاسِخٌ لِقَوْلِهِ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَ كَأَنَّهُ يَذْهَبُ إِلَى أَنْ فِيهِ رِخْصَةٌ لِحَالِ التَّقِيَةِ وَ مَا جَرَى مَجْرَاهَا مِمَّا تَعْظَمُ فِيهِ الْمَشَقَّةُ وَ إِنْ كَانَتْ الْقُدْرَةُ حَاصِلَةً مَعَهُ

And Qatada said, ‘His^{-azwj} Words: **Therefore fear Allah as per your capacity; [64:16]** Abrogates His^{-azwj} Words: **Fear Allah as is His right to be feared [3:102]**, and it is as if it goes to that in it there is an allowance of the situation of Taqiyya (dissimulation) and whatever flows it’s flow from that the adversities are mighty with, and even if the ability to achieve it was with him’.

وَ قَالَ غَيْرُهُ لَيْسَ هَذَا بِنَاسِخٍ وَ إِنَّمَا هُوَ مُبَيِّنٌ لِإِمْكَانِ الْعَمَلِ بِمَا جَمِيعًا وَ هُوَ الصَّحِيحُ.

And somebody else said, ‘This isn’t with an Abrogation, and rather it is a clarification of the possibility of the deed with these two together’, and it is the correct.

وَ اتَّقُوا اللَّهَ رَبَّكُمْ أَي فِي تَطْوِيلِ الْعِدَّةِ وَ الْإِضْرَارِ بَيْنَ

and fear Allah - your Lord! [65:1] – i.e., in prolonging the waiting period and harming them (wives).

وَ مَنْ يَتَّقِ اللَّهَ فِيمَا أَمَرَهُ بِهِ وَ نَهَاهُ عَنْهُ يَجْعَلْ لَهُ مَخْرَجًا مِنْ كُلِّ كَرْبٍ فِي الدُّنْيَا وَ الْآخِرَةِ

And one who fears Allah, - regarding what He^{-azwj} Commanded him with and Prohibited him from - **He would Make an outlet for him [65:2]** – from every distress in the world and the Hereafter.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَي مِنْ وَجْهِ لَمْ يَخْطُرْ بِبَالِهِ

And He would Sustain him from where he does not anticipate [65:3] – i.e., from an aspect not having occurred in his mind.

وَفِي التَّفْسِيرِ عَنِ الصَّادِقِ ع فِي دُنْيَاهُ.

And in the Tafseer from Al-Sadiq^{asws}: ‘Regarding his world’.

وَفِي الْمَجْمَعِ عَنِ النَّبِيِّ ص أَنَّهُ قَرَأَهَا فَقَالَ مَخْرَجاً مِنْ شُبُهَاتِ الدُّنْيَا وَمِنْ غَمَرَاتِ الْمَوْتِ وَشِدَائِدِ يَوْمِ الْقِيَامَةِ.

And in ‘Al Majma’ – from the Prophet^{saww}, he^{saww} had recited it. He^{saww} said: ‘An outlet from the suspicions of the world, from the pangs of death, and difficulties on the Day of Qiyamah’.

وَعَنْهُ ص إِنِّي لَأَعْلَمُ آيَةً لَوْ أَخَذَ بِهَا النَّاسُ لَكَفَّتْهُمْ وَمَنْ يَتَّقِ اللَّهَ الْآيَةَ فَمَا زَالَ يَقُولُهَا وَيُعِيدُهَا.

And from him^{saww}: ‘I^{saww} know of a Verse, if the people were to take with it, it would suffice them: **And one who fears Allah, He would Make an outlet for him [65:2]** – the Verse’. He^{saww} did not cease to be saying it and repeating it.

وَفِي النَّهْجِ مَخْرَجاً مِنَ الْفِتَنِ وَ نُوراً مِنَ الظُّلْمِ.

And in (the book) ‘Al Nahj’: ‘Outlet from the Fitna (discord), and light from the darkness’.

وَفِي الْمَجْمَعِ عَنِ الصَّادِقِ ع وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَي يُبَارِكُ لَهُ فِي مَا آتَاهُ.

And in (the books) ‘Al Majma’, from Al-Sadiq^{asws}: **And He would Sustain him from where he does not anticipate [65:3]** – i.e., Bless for him in whatever he does’.

وَفِي الْفَقِيهِ عَنْهُ عَنِ آبَائِهِ عَنِ عَلِيِّ ع مَنْ آتَاهُ اللَّهُ بِرِزْقٍ لَمْ يَحْطُ إِلَيْهِ بِرِجْلِهِ وَ لَمْ يَمُدَّ إِلَيْهِ يَدَهُ وَ لَمْ يَتَكَلَّمْ فِيهِ بِلسَانِهِ وَ لَمْ يَشُدَّ إِلَيْهِ ثِيَابَهُ وَ لَمْ يَتَعَرَّضْ لَهُ كَانَ مِنْ ذَكَرِ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَنْ يَتَّقِ اللَّهَ الْآيَةَ.

And in (the book) ‘Al Faqeeh’ – from him^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws}: ‘One Whom Allah^{azwj} Gives sustenance he had not stepped towards it with his legs, and had not extended towards it with his hands, and had not spoken regarding it with this tongue, and he had not tightened his clothes to it, and it had not exposed to it, would be from the ones Allah^{azwj} Mighty and Majestic has Mentioned in His^{azwj} Book: **And one who fears Allah [65:2]** – the Verse’.

وَفِي الْكَافِي عَنِ الصَّادِقِ ع أَنَّ قَوْمًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ أَعْلَقُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا كُنِينَا فَبَلَغَ ذَلِكَ النَّبِيَّ فَأَرْسَلَ إِلَيْهِمْ

And in ‘Al Kafi’ – from Al-Sadiq^{asws}: ‘A group from the companions of Rasool-Allah^{saww}, when this Verse was Revealed, they locked the doors (of their houses) and turned to the worship, and they said, ‘It suffices us!’ That reached the Prophet^{saww}, so he^{saww} sent for them.

فَقَالَ مَا حَمَلَكُمْ عَلَىٰ مَا صَنَعْتُمْ فَقَالُوا يَا رَسُولَ اللَّهِ تُكْفِلُنَا بِأَزْرَاقِنَا فَأَقْبَلْنَا عَلَىٰ الْعِبَادَةِ فَقَالَ إِنَّهُ مَنْ فَعَلَ ذَلِكَ لَمْ يُسْتَجَبْ لَهُ عَلَيْكُمْ بِالطَّلَبِ.

He^{-saww} said: ‘What carried you all upon what you have done?’ They said, ‘O Rasool-Allah^{-saww}! You^{-saww} have guaranteed our sustenance for us, so we turned to the worship!’ He^{-saww} said: ‘Surely the one who does that it does not obligate for him. Upon you all is with the seeking (the sustenance)’.

وَعَنْهُ عَ هَؤُلَاءِ قَوْمٌ مِنْ شِيعَتِنَا ضَعْفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَقْتَسِبُونَ مِنْ عِلْمِنَا

And from him^{-asws}: ‘They are a group from our^{-asws} Shias, the weak ones. There isn’t in their possession what they can be carrying with to us^{-asws}, so they are listening to our^{-asws} Ahadeeth and are learning from our^{-asws} knowledge.

فَيَرْحَلُ قَوْمٌ فَوْقَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُتْعِبُونَ أَبْدَانَهُمْ حَتَّىٰ يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْقُلُوهُ إِلَيْهِمْ فَيُعْبِدُهُ هَؤُلَاءِ وَ يُضَيِّعُهُ هَؤُلَاءِ فَأُولَئِكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرَهُ لَهُمْ مَخْرَجاً وَ يَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ.

Then a group went above them and spent their wealth and fatigued their bodies until they enter to see us^{-asws}. They listen to our^{-asws} Ahadeeth and they transmit it to them. So those ones retain it, and these ones waste it. So those are the ones Allah^{-azwj}, Mighty is His^{-azwj} Mention, will be Making an outlet to be for them and Grace them from where they are not anticipating’.

وَ مَنْ يَتَّقِ اللَّهَ فِي أَحْكَامِهِ فَيُرَاعِي حَقُوقَهَا يَجْعَلُ لَهُ مِنْ أَمْرِهِ يُشْرَأُ أَيَّ يَسْهَلُ عَلَيْهِ أَمْرُهُ وَ يُوَفِّقُهُ لِلْخَيْرِ

And one who fears Allah, - regarding His^{-azwj} Rulings, and takes care of its rights - **He will Make ease for him in his matter [65:4]** – Ease his affairs upon him and Harmonise him to the good.

وَ مَنْ يَتَّقِ اللَّهَ فِي أَمْرِهِ يُكْفِرْ عَنْهُ سَيِّئَاتِهِ فِ إِذِ الْحُسْنَاتِ يُدْهِبَنَّ السَّيِّئَاتِ وَ يُعْظِمَ لَهُ أَجْرًا بِالْمُضَاعَفَةِ.

And one who fears Allah, - regarding His^{-azwj} Commands - **He would Remove his evil deeds from him [65:5]**, for **Surely the good deeds erase the evil deeds, [11:114] and Magnify the Recompense for him [65:5]** – with the multiplying.

جَنَّاتٍ النَّعِيمِ أَيَّ جَنَّاتٍ لَيْسَ فِيهَا إِلَّا النَّعْمُ الْخَالِصُ.

The Gardens of Bliss [68:34] – i.e., Gardens not having in it except the pure bliss.

مَفَازاً فِي التَّفْسِيرِ قَالَ يَفُوزُونَ

Success [78:31] – In the Tafseer, he said, ‘They would be successful’.

وَ عَنِ الْبَاقِرِ عَ هِيَ الْكَرَامَاتُ.

And from Al-Baqir^{-asws}: ‘There are the dignities’.

حَدَائِقُ وَ أَغْنَاباً أَيَّ بَسَاتِينَ فِيهَا أَنْوَاعُ الْأَشْجَارِ الْمَثْمَرَةِ وَ كَوَاعِبَ نِسَاءٍ فَلَكْتَ تَدْبِيهِنَ أَتْرَاباً لِدَاتٍ عَنْ سِنٍ وَاحِدٍ

Gardens and vineyards [78:32] – i.e., orchards where are a variety of fruit-bearing trees - **And voluptuous women**- woman with round breasts - **of equal age [78:33]** – born of one age.

و فِي التَّفْسِيرِ عَنِ الْبَاقِرِ ع وَ كَوَاعِبِ أَتْرَاباً أَيِ الْفَتَيَاتِ النَّاهِدَاتِ .

And in the Tafseer from Al-Baqir^{asws}: **And voluptuous women of equal age [78:33]** – ‘i.e., pubescent (young) girls’.

وَ كَأْسًا دِهَاقًا أَيِ مَمْتَلِبَةً

And a filled cup [78:34] – i.e., filled to the brim.

1- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَيْمَنِيِّ عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا نَقَلَ اللَّهُ عَزَّ وَ جَلَّ عَبْدًا مِنْ ذُلِّ الْمَعَاصِي إِلَى عِزِّ التَّقْوَى إِلَّا أَعْنَاهُ مِنْ غَيْرِ مَالٍ وَ أَعَزَّهُ مِنْ غَيْرِ عَشِيرَةٍ وَ أَنْسَهُ مِنْ غَيْرِ بَشَرٍ .

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Abu Dawood Al Mustariq, from Muhassin Al Meesamy, from Yaquob Bin Shueyb who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic will not Transfer a servant from the disgrace of the disobedience to the honour of piety except He^{azwj} will Enrich him from without wealth, and Strengthen him from without a clan, and Comfort him from without a person’¹.

بيان من غير بشر أي من غير أنيس من البشر بل الله مونسه كما قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنَّكَ أَنْسَ الْأَيْسِينَ بِأَوْلِيَائِكَ .

Explanation – ‘From without a person’ – from without a comforter from the people. But Allah^{azwj} is his Comforter just as Amir Al-Momineen^{asws} had said: ‘O Allah^{azwj}! You^{azwj} and the Comforter of the comforters of Your^{azwj} friends’.

2- ضه، روضة الواعظين شي، تفسير العياشي عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ لِأَهْلِ التَّقْوَى عَلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقُ الْحَدِيثِ وَ أَدَاءُ الْأَمَانَةِ وَ وَقَاءُ بِالْعَهْدِ وَ قِلَّةُ الْعَجْزِ وَ الْبُحْلِ وَ صِلَةُ الْأَرْحَامِ وَ رَحْمَةُ الضُّعَفَاءِ وَ قِلَّةُ الْمُؤَانَاةِ لِلنِّسَاءِ وَ بَذْلُ الْمَعْرُوفِ وَ حُسْنُ الْخُلُقِ وَ سَعَةُ الْحِلْمِ وَ اتِّبَاعُ الْعِلْمِ فِيمَا يُقَرِّبُ إِلَى اللَّهِ طُوبَى لَهُمْ وَ حُسْنُ مَأَبٍ

(The book) ‘Rowzat Al Waizeen’, (and) Tafseer Al Ayyashi – from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} had said: ‘For the people of piety there are signs they are recognised with – truthful narration, and fulfilling the entrustment, and loyalty with the pact, and scarcity of the frustration and the stinginess, and connecting the kinship, and mercy to the weak, and scarcity of going to the women, and exerting the act of kindness, and good manners, and vast forbearance, and pursuing the knowledge in what draws one closer to Allah^{azwj} - **(the tree of) Tooba would be for them and an excellent resort [13:29]**.

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 1

و طُوبَى شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ رَسُولِ اللَّهِ فَلَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ عُصْنٌ مِنْ أَعْصَانِهَا لَا يَنْوِي فِي قَلْبِهِ شَيْئاً إِلَّا آتَاهُ [آتَاهُ] ذَلِكَ الْعُصْنُ

And Tooba is a tree in the Paradise. It's roots are in the house of Rasool-Allah^{-saww}. There isn't from a Momin except and in his house is a branch from its branches. He will not intend anything in his heart except that branch will bring it to him.

وَلَوْ أَنَّ رَاكِباً مُجِدِّدًا سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهَا وَ لَوْ أَنَّ عُرَاباً طَارَ مِنْ أَصْلِهَا مَا بَلَغَ أَغْلَاهَا حَتَّى يَبْيَضَّ هَرَمًا

And if a diligent rider were to ride in its shade for one hundred years, he would not come out from it, and if a crow were to fly from its roots, it would not reach its top until it would be grey-haired out of old age.

أَلَا قَفِي هَذَا فَارْعَبُوا إِنَّ لِلْمُؤْمِنِ فِي نَفْسِهِ شُغْلًا وَ النَّاسُ مِنْهُ فِي رَاحَةٍ إِذَا جَنَّ عَلَيْهِ اللَّيْلُ فَرَضَ وَجْهَهُ وَ سَجَدَ لِلَّهِ بِكَارِمٍ بَدَنِهِ يُنَاجِي الَّذِي خَلَقَهُ فِي فُكَاكِ رَقَبَتِهِ أَلَا فَهَكَذَا فَكُونُوا.

Indeed! So be desirous regarding this! For the Momin there is a pre-occupation within himself, and the people are at rest from him. When the night shields upon him, he spreads his face (in the ground) and does Sajdah to Allah^{-azwj} with the honourable (parts) of his body, whispering to the One^{-azwj} Who Created him, in liberating his neck (from the Fire). Indeed! So, this is how you should become!"²

3- تَفْسِيرُ التُّعْمَانِي، بِالإِسْنَادِ الْمَسْطُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: نَسَخَ قَوْلُهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ قَوْلُهُ تَعَالَى فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ.

Tafseer Al Numany – By the chains underlined in 'The Book of Quran',

'From Amir Al-Momineen^{-asws} having said: 'The Words of the Exalted: **Fear Allah as is His right to be feared [3:102]** are Abrogated by Words of the Exalted: **Therefore, fear Allah as per your capacity; [64:16]**'".³

4- كِتَابُ صِفَاتِ الشَّبِيحَةِ لِلصَّدُوقِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ لَا يَغُرَّتْكَ بُكَائُهُمْ فَإِنَّ التَّقْوَى فِي الْقَلْبِ.

'Kitab Sifaat Al Shia' of Al Sadouq – By his chain, from Ali Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} said: 'O Ali Bin Abdul Aziz! Do not let their crying deceive you, for the piety is in the heart'".⁴

5 دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص مَنْ اتَّقَى اللَّهَ عَاشَ قَوِيًّا وَ سَارَ فِي بِلَادِ عَدُوِّهِ آمِنًا.

(The book) 'Da'waat' of Al Rawandy –

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 2

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 3

⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 4

‘The Prophet^{-saww} said: ‘One who fears Allah^{-azwj} will live strongly and would travel safely in the city of his enemies’^{.5}

6- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمْأُ وَ كَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ حَبْنًا نَوْمُ الْأَكْيَاسِ وَ إِفْطَارُهُمْ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘How many a fasting one, there isn’t anything for him in his fast except for the thirst, and how many a standing one (for Salat) there isn’t anything for him in his standing (for Salat) except the tiredness. The sleep of the clever (intelligent) ones and their breaking (not fasting) is better’^{.6}

وَ قَالَ ع اتَّقُوا اللَّهَ الَّذِي إِنْ فُلْتُمْ سَمِعَ وَ إِنْ أَضْمَرْتُمْ عَلِمَ وَ بَادِرُوا الْمَوْتَ الَّذِي إِنْ هَرَبْتُمْ أَذْرَكُكُمْ وَ إِنْ أَقَمْتُمْ أَخَذَكُمْ وَ إِنْ نَسِيتُمْوهُ ذَكَرَكُمْ.

And he^{-asws} said: ‘Fear Allah^{-azwj} Who, when you say (something), He^{-azwj} Hears, and when you think, He^{-azwj} Knows, and rush to the death which even if you were to flee, it will come across you, and if you were to stand still, it will seize you, and if you were forget it, it will remember you!’⁷

- وَ قَالَ ع اتَّقُوا اللَّهَ تَقِيَّةً مِنْ شَرِّ تَجْرِيداً وَ جَدَّ تَشْمِيرًا وَ انْكَمَشَ [كَمَشَ] فِي مَهَلٍ وَ بَادَرَ عَن وَجَلٍ وَ نَظَرَ فِي كَرَّةِ الْمُؤَلِّ وَ عَاقِبَةَ الْمُصَدَّرِ وَ مَعَبَّةَ الْمَرْجِعِ.

And he^{-asws} said: ‘Fear Allah^{-azwj} the fear of the one who rolls up his (worldly) affairs, and renews the rolling up, and strives during the opportunity, and rushes into action, and looks into the turning of times, and end-result of the journey, and outcome of the return!’⁸

- وَ قَالَ ع اتَّقُوا اللَّهَ بَعْضَ التَّقَى وَ إِنْ قَلَّ وَ اجْعَلْ بَيْنَكَ وَ بَيْنَ اللَّهِ سِتْرًا وَ إِنْ رَقِيَ.

And he^{-asws} said: ‘Fear Allah^{-azwj} part of the fear even if it was little and make a curtain to be between you and Allah^{-azwj}, and even if it was thin’^{.9}

- وَ قَالَ ع التَّقَى رَيْسُ الْأَخْلَاقِ.

And he^{-asws} said: ‘The piety is chief of the morals’^{.10}

- وَ قَالَ ع أَمَّا بَعْدُ فَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ خَلْقَكُمْ وَ إِلَيْهِ يَكُونُ مَعَادُكُمْ وَ بِهِ نَجَاحُ طَلِبَتِكُمْ وَ إِلَيْهِ مُنْتَهَى رَغْبَتِكُمْ وَ نَحْوَهُ قَصْدُ سَبِيلِكُمْ وَ إِلَيْهِ مَرَامِي مَفْرَعَتِكُمْ

And he^{-asws} said: ‘As for after, I^{-asws} hereby advise you with fearing Allah^{-azwj} Who Began your creation and to Him will happen to be your return, and by Him^{-azwj} is the success of your

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 5

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 a

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 b

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 c

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 d

¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 e

seeking, and to Him^{-azwj} is the endpoint of your desires, and towards Him is the aim of your way, and to Him^{-azwj} is the goal of your panic (for shelter).

فَإِنَّ تَقْوَى اللَّهِ دَوَاءٌ دَاءِ فُلُوبِكُمْ وَ بَصَرُ عَمَى أَفْعِدَتِكُمْ وَ شِفَاءُ مَرَضِ أَجْسَادِكُمْ وَ صَلَاحُ فَسَادِ صُدُورِكُمْ وَ طَهْوَرُ دَنَسِ أَنْفُسِكُمْ وَ جِلَاءُ غِشَاءِ أَبْصَارِكُمْ وَ أَمْنٌ فَرَجِ جَأَشِكُمْ وَ ضِيَاءٌ سَوَادِ ظَلَمَتِكُمْ

Fearing Allah^{-azwj} is a cure for the illness of your hearts, and sight for the blindness of your hearts, and healing of the disease of your bodies, and correction of the spoilage of your chests, and cleansing of the filth of your souls, and polishing of the covering of your sighs, and security of the panic of your fears, and illumination for the blackness of your darkness.

فَاجْعَلُوا طَاعَةَ اللَّهِ شِعَاراً دُونَ دِنَارِكُمْ وَ دَخِيلاً دُونَ شِعَارِكُمْ وَ لَطِيفاً بَيْنَ أَضْلَاعِكُمْ وَ أَمِيراً فَوْقَ أُمُورِكُمْ وَ مَنَهَلاً لِحِينِ وِرْدِكُمْ وَ شَفِيعاً لِدَرْكِ طَلِبَتِكُمْ وَ حُجَّةً لِيَوْمِ فَرَعِكُمْ وَ مَصَابِيحَ لِطُورِ قُبُورِكُمْ وَ سَكناً لِطُولِ وَحْشَتِكُمْ وَ نَفْساً لِكَرْبِ مَوَاطِنِكُمْ

So make the obedience to Allah^{-azwj} a motto besides your blanket, and an intruder besides your motto, and a subtlety between your ribs, and a commander above your affairs, and a watering place for when you arrive (in the Hereafter), and an interceder to realise your aims, and a shield for a Day of your panic, and a lamp for the interior of your graves, and a calmness for the lengthiness of your loneliness, and a breather for the distress of your (new) home.

فَإِنَّ طَاعَةَ اللَّهِ جِزْرٌ مِنْ مَتَالِفِ مُكْتَنَفَةٍ وَ تَخَافُفٌ مُتَوَقَّعَةٍ وَ أَوَارٍ نِيرَانٍ مُوقَدَةٍ

Surely obedience to Allah^{-azwj} is a protection from encircling calamities, and anticipated fears, and heat of the ignited fires.

فَمَنْ أَخَذَ بِالتَّقْوَى عَزَبَتْ عَنْهُ الشَّدَائِدُ بَعْدَ دُنُوبِهَا وَ اِخْلَوْلَتْ لَهُ الْأُمُورُ بَعْدَ مَرَارَتِهَا وَ انْفَرَجَتْ عَنْهُ الْأُمُوجُ بَعْدَ تَرَكَمِهَا وَ أَسَهَلَتْ لَهُ الصِّعَابُ بَعْدَ انْصِبَائِهَا وَ هَطَلَتْ عَلَيْهِ الْكَرَامَةُ بَعْدَ فُحُوطِهَا وَ تَحَدَّبَتْ عَلَيْهِ الرَّحْمَةُ بَعْدَ نُفُورِهَا وَ تَفَجَّرَتْ عَلَيْهِ الرَّعْمُ بَعْدَ نُصُوبِهَا وَ وَبَلَتْ عَلَيْهِ الْبَرَكَاتُ بَعْدَ إِزْدَادِهَا

One who takes with the piety, the adversities will melt away from him after their having come near, and the matters will be sweet for him after their bitterness, and the waves will be clef asunder from him after their accumulation, and the difficulties will be eased for him after their effusion, and Benevolence will descend upon him after its drought, and the Mercy will shower upon him after its reluctance, and the bounties will burst forth upon him after its depletion, and the Blessings will drench him after their scantiness.

فَاتَّقُوا اللَّهَ الَّذِي نَعَعْتُمْ بِمَوْعِظَتِهِ وَ وَعَظَلْتُمْ بِرِسَالَتِهِ وَ ائْتِنَّا عَلَيْكُمْ بِنِعْمَتِهِ فَعَبِدُوا أَنْفُسَكُمْ لِعِبَادَتِهِ وَ ائْتِنَّا مِنْ حَقِّ طَاعَتِهِ إِلَى آخِرِ الْحُطْبَةِ.

Therefore, fear Allah^{-azwj} Who has Benefited you all with His^{-azwj} Preaching and Preached to you with His^{-azwj} Message and Conferred upon you with His^{-azwj} bounties, so enslave yourselves for His^{-azwj} worship and bring out to Him^{-azwj} from the rights of His^{-azwj} 'obedience' – up to the end of the sermon".¹¹

7 كَثُرَ الْكِرَاجِيُّ، رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: حُصْلَةٌ مِنْ لَرِمَهَا أَطَاعَتْهُ الدُّنْيَا وَ الْآخِرَةُ وَ رِيحُ الْقَوْزِ بِالْحِنَّةِ

¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 6 f

(The book) 'Kanz' of Al-Karajaky –

'It reported from Rasool-Allah^{-saww} having said: 'There is a characteristic, one who necessitates it, he will be obeyed in the world and the Hereafter and will gain the success with the Paradise'.

قِيلَ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

It was said, 'And what is it, O Rasool-Allah^{-saww}?'

قَالَ التَّقْوَى مَنْ أَرَادَ أَنْ يَكُونَ أَعَزَّ النَّاسِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ ثُمَّ تَلَا وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

He^{-saww} said: 'The piety. One who want to be the most honourable of the people, let him fear Allah^{-azwj} Mighty and Majesty!' Then he^{-saww} recited: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]**".¹²

8 عُدَّةُ الدَّاعِي، رَوَى أَحْمَدُ بْنُ الْحُسَيْنِ الْمَيْمُونِيُّ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ قَالَ: قَرَأْتُ جَوَاباً مِنْ أَبِي عَبْدِ اللَّهِ ع إِلَى رَجُلٍ مِنْ أَصْحَابِهِ أَمَا بَعْدُ فَإِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ قَدْ ضَمِنَ لِمَنْ اتَّقَاهُ أَنْ يُحَوِّلَهُ عَمَّا يَكْرَهُ إِلَى مَا يُحِبُّ وَ يَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخَدِّعُ عَنْ جَنَّتِهِ وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

(The book) 'Uddat Al Daie' – It is reported by Ahmad Bi Al-Husayn Al Meysami, from a man from his companions who said,

'I saw an answer from Abu Abdullah^{-asws} to a man from his^{-asws} companions: 'As for after, I^{-asws} advise you with fearing Allah^{-azwj} Mighty and Majestic, for Allah^{-azwj} has Guaranteed for the one fearing Him^{-azwj} that He^{-azwj} will Transfer him away from what he dislikes to what he loves. **And He would Sustain him from where he does not anticipate [65:3]**. Surely, Allah^{-azwj} Mighty and Majestic does not deceive about His^{-azwj} Paradise, nor can whatever be with Him^{-azwj} be attained except by obeying Him^{-azwj} if Allah^{-azwj} the Exalted so Desires"¹³.

- وَ رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَّا مُؤْمِنٍ أَقْبَلَ قَبَلَ مَا يُحِبُّ اللَّهُ أَقْبَلَ اللَّهُ عَلَيْهِ قَبَلَ كُلِّ مَا يُحِبُّ وَ مَنْ اعْتَصَمَ بِاللَّهِ بِتَقْوَاهُ عَصَمَهُ اللَّهُ وَ مَنْ أَقْبَلَ اللَّهُ عَلَيْهِ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ وَ إِنْ نَزَلَتْ نازِلَةٌ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْرِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ.

And it is reported by Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Whichever Momin comes before what Allah^{-azwj} Loves, Allah^{-azwj} would Face towards him before all what he loves, and one who fortifies with Allah^{-azwj} by his piety, Allah^{-azwj} would Fortify him, and the one Allah^{-azwj} Faces towards and Fortifies him, he will no care even if the sky falls upon the earth, and if a calamity were to befall upon people of the earth and affliction encompasses them, he would be in a Protection

¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 7

¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 a

of Allah-^{azwj} due to the piety, from every affliction. Isn't Allah-^{azwj} the Exalted Saying: ***Surely, the pious would be in a secure place [44:51]***'¹⁴

- وَ قَالَ النَّبِيُّ ص لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا عَلَى عَبْدٍ عَلَى عِنْدِ تَمِّ اتَّقَى اللَّهَ لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا فَرْجًا وَ مَخْرَجًا.

The Prophet-^{saww} said: 'If the skies and the earth were to be closed-up over a servant, then he fears Allah-^{azwj}, Allah-^{azwj} would Make a split from them and an outlet'¹⁵

- وَ سُئِلَ الصَّادِقُ ع عَنْ تَفْسِيرِ التَّقْوَى فَقَالَ أَنْ لَا يُفْقِدَكَ اللَّهُ حَيْثُ أَمَرَكَ وَ لَا يَرَكَ حَيْثُ هَمَّكَ.

And Al-Sadiq-^{asws} was asked about the interpretation of piety. He-^{asws} said: 'Do not let Allah-^{azwj} Miss you where He-^{azwj} has Commanded you, nor Let him See you where He-^{azwj} has Prohibited you'¹⁶

- وَ قَالَ النَّبِيُّ ص أَضِلُّ الدِّينَ الْوَرَعُ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَ كُنْ بِالْعَمَلِ بِالتَّقْوَى أَشَدَّ اهْتِمَامًا مِنْكَ بِالْعَمَلِ بَعِيْرِهِ فَإِنَّهُ لَا يَقْبَلُ عَمَلًا بِالتَّقْوَى وَ كَيْفَ يَقْبَلُ عَمَلًا يُنْقَبِلُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And the Prophet-^{saww} said: 'A principle of religion is the devoutness (piety). Be devout, you will become the most worshipping of the people, and be more attentive with the deeds with the piety than with the deeds with something else. Do not belittle a deed with the piety, and how can an Accepted deed be little, due to the Words of Allah-^{azwj} Mighty and Majestic: ***But rather, Allah only Accepts from the pious ones [5:27]***'.

وَ فِي الْوَحْيِ الْقَدِيمِ الْعَمَلُ مَعَ أَكْلِ الْحَرَامِ كَنَاقِلِ الْمَاءِ فِي الْمُنْخَلِ.

And in the preceding Revelation: 'The deed with consuming the Prohibited is like the carrier of water in the sieve'¹⁷

- وَ عَنْهُمْ ع جَدُّوا وَ اجْتَهَدُوا وَ إِنْ لَمْ تَعْمَلُوا فَلَا تَعْصُوا فَإِنَّ مِنْ بَيْتِي وَ لَا يَهْدِمُ يَرْتَفِعُ بِنَاؤُهُ وَ إِنْ كَانَ يَسِيرًا وَ إِنْ مِنْ بَيْتِي وَ يَهْدِمُ يُوشِكُ أَنْ لَا يَرْتَفِعَ بِنَاؤُهُ.

And from them-^{asws}: 'Exert efforts and strive, and if you don't do (good deeds), then do not disobey, for the one who builds and does not demolish, his building would rise higher, and even if it was little, and the one who builds and demolished, there is no doubt his building will not rise higher'¹⁸

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ يَرْفَعُهُ إِلَى أَبِي حَمَزَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ إِنِّي مُبْتَلَى بِالتَّسَاءِ فَأَزِينِي يَوْمًا وَ أَصُومُ يَوْمًا أَ فَيَكُونُ ذَا كَفَّارَةٍ لَدَا

And it is reported by Muhammad Bin Yaquob, raising it to Abu Hamza who said,

¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 b

¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 c

¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 d

¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 e

¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 f

'I was in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}, and a man came to him^{-asws}. He said to him^{-asws}, 'O Abu Muhammad^{-asws}! I get tempted by the women, so I commit adultery one day and I fast one day. Would that be an expiation of this?'

فَقَالَ لَهُ عِزُّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُطَاعَ فَلَا يُعْصَى فَلَا تَزِنَ وَلَا تَصُمْ

He^{-asws} said to him: 'There isn't anything more beloved to Allah^{-azwj} Mighty and Majestic that for Him^{-azwj} to be obeyed, so do not disobey. Neither commit adultery nor fast (for it).'

فَاجْتَذَبَهُ أَبُو جَعْفَرٍ عِزُّهُ فَأَخَذَ بِيَدِهِ وَقَالَ لَهُ تَعْمَلُ عَمَلِ أَهْلِ النَّارِ وَتَرْجُو أَنْ تَدْخُلَ الْجَنَّةَ.

Abu Ja'far^{-asws} pulled him to himself^{-asws} and held his hand and said to him: 'You are doing the deed of the people of Fire, and you are hoping to entering into the Paradise?'"¹⁹

- وَعَنِ النَّبِيِّ ص قَالَ: لَيَجِيَنَّ أَقْوَامٌ يَوْمَ الْقِيَامَةِ هُمْ مِنَ الْحَسَنَاتِ كَجِبَالِ تِهَامَةَ فَيُؤْمَرُ بِهِمْ إِلَى النَّارِ

And from the Prophet^{-saww} having said: 'A people will be coming on the Day of Qiyamah, for them would be from the good deeds like mount Tihama. He^{-azwj} will Command with them to the Fire!'

فَقِيلَ يَا نَبِيَّ اللَّهُ أَ مُصَلُّونَ

It was said, 'O Prophet^{-saww} of Allah^{-azwj}! Would they be the praying ones?'

قَالَ كَانُوا يُصَلُّونَ وَ يَصُومُونَ وَ يَأْخُذُونَ وَهَذَا مِنَ اللَّيْلِ لَكِنَّهُمْ كَانُوا إِذَا لَحَ هُمْ شَيْءٌ مِنَ الدُّنْيَا وَتَبَوَّأَ عَلَيْهِ.

He^{-asws} said: 'They had been praying Salat, and fasting, and they were taking weakness from the night (by holding vigil), but they were such, whenever something from the world become apparent to them, they leapt upon it'"²⁰.

9 مشكاة الأنوار، نقلاً من المحاسن قال أمير المؤمنين ع التقوى سنخ الإيمان

(The book) 'Mishakat Al Anwaar' – Copied from Al Mahasin,

'Amir Al-Momineen^{-asws} said: 'The piety is the root (origin) of Eman!

وَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع صِفْ لَنَا الدُّنْيَا

And it was said to Amir Al-Momineen^{-asws}, 'Describe the world to us!'

فَقَالَ وَ مَا أَصِفُ لَكُمْ مِنْهَا لِجَلَالِهَا حَسَابٌ وَ لِحَرَامِهَا عَذَابٌ لَوْ رَأَيْتُمْ الْأَجَلَ وَ مَسِيرَهُ لِلْهَيْئَةِ عَنِ الْأَمَلِ وَ غُرُورِهِ

¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 g

²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 h

He^{-asws} said: 'And what shall I^{-asws} described to you all? For its Permissibles there is Reckoning, and for its Prohibited there is Punishment. If you could have seen the death and its travelling (coming), you would have been distracted away from the hopes and its deceptions'.

ثُمَّ قَالَ مَنْ اتَّقَى اللَّهَ حَقَّ تَقَاتِهِ أَعْطَاهُ اللَّهُ أَنْسَاءً بِلَا أُنَيْسٍ وَ غَنَاءً بِلَا مَالٍ وَ عِزًّا بِلَا سُلْطَانٍ.

Then he^{-asws} said: 'One who fears Allah^{-azwj} as is the right of fearing Him^{-azwj}, Allah^{-azwj} would Give him comfort without a comforter, and riches without wealth, and honour without a ruling authority'^{.21}

- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْقِيَامَةُ عُرْسُ الْمُتَّقِينَ.

And Abu Abdullah^{-asws} said: 'The Qiyamah is a wedding (day) of the pious''.

- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يُعْرَنُكَ بُكَائُهُمْ إِذَا التَّقْوَى فِي الْقَلْبِ.

And Abu Abdullah^{-asws} said: 'Do not be deceived by their crying, but rather the piety is in the heart!''

- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ جَلَّ تَنَاؤُهُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ قَالَ أَنَا أَهْلٌ أَنْ يَتَّقِيَنِي عَبْدِي فَإِنْ لَمْ يَفْعَلْ فَأَنَا أَهْلٌ أَنْ أُغْفِرَ لَهُ.

And Abu Abdullah^{-asws} said regarding Words of the, Majestic is His^{-azwj} Praise: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]**. He^{-asws} said: "I^{-azwj} am Rightful that My^{-azwj} servant should fear Me^{-azwj}. If he does not do so, then I^{-azwj} am Rightful to Forgive (his sins) for him"^{.22}

10- وَ مِنْهُ رُوي أَنَّ رَسُولَ اللَّهِ ص دَخَلَ النَّبِيَّتِ عَامَ الْفَتْحِ وَ مَعَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَ أُسَامَةُ بْنُ زَيْدٍ ثُمَّ خَرَجَ فَأَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَّقَ عَبْدَهُ وَ أَنْجَزَ وَعْدَهُ وَ غَلَبَ الْأَحْزَابَ وَ خَدَهُ إِنَّ اللَّهَ أَذْهَبَ نَحْوَةَ الْعَرَبِ وَ تَكْبَرَهَا بِأَبَائِهَا وَ كُلُّكُمْ مِنْ آدَمَ وَ آدَمُ مِنْ تُرَابٍ وَ أَنْزَلْنَاكُمْ عِنْدَ اللَّهِ أَنْفَاكُمْ.

And from him,

'It is reported that Rasool-Allah^{-saww} entered the House (Kabah) in the year of the conquest and with him^{-saww} were Al-Fazl Bin Al-Abbas and Usama Bin Zayd. Then he^{-saww} came out and held the knocker of the door, then said: 'The Praise is for Allah^{-azwj} Who Ratified His^{-azwj} servant and Fulfilled His^{-azwj} Promise and Overcame the confederates Alone. Allah^{-azwj} had Done away with the haughtiness of the Arabs and their priding with their forefathers; and all of you are from Adam^{-as}, and Adam^{-as} is from soil, and **the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**'²³

11- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعُلَمَاءُ أَمْنَاءُ وَ الْأَتْقِيَاءُ حُصُونٌ وَ الْعُمَالُ سَادَةٌ.

²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 8 i

²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 9

²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 10

And from him,

‘From Abu Abdullah^{-asws} having said: ‘The scholars are trustees, and the pious are a fortress, and the workers are chiefs’.²⁴

- 12 - شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ قَالَ مَنْسُوخَةٌ

Tafseer Al-Ayyashi – from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **Fear Allah as is His right to be feared [3:102]**. He^{-asws} said: ‘Abrogated!’

قُلْتُ وَ مَا نَسَخَتْهَا

I said, ‘And what Abrogated it?’

قَالَ قَوْلُ اللَّهِ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ.

He^{-asws} said: ‘Words of Allah^{-azwj}: **Therefore fear Allah as per your capacity; [64:16]**’.²⁵

- 13 - شي، تفسير العياشي عَنْ زَيْدِ بْنِ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ قَالَ هُوَ الذَّنْبُ يَهُمُّ بِهِ الْعَبْدُ فَيَتَذَكَّرُ فَيَدَعُهُ.

Tafseer Al Ayyashi – from Zayd Bin Abu Usama,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201]**. He^{-asws} said: ‘It is the sin the servants think of committing it, then he is mindful, so he leaves it’.²⁶

- 14 - شي، تفسير العياشي عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا مَا ذَلِكَ الطَّائِفُ قَالَ هُوَ السَّبِيُّ يَهُمُّ الْعَبْدُ بِهِ ثُمَّ يَتَذَكَّرُ اللَّهُ فَيُبْصِرُ وَيُقْصِرُ.

Tafseer Al Ayyashi – from Ali Bin Abu Hamza,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201]**, ‘What is that evil?’ He^{-asws} said: ‘It is the evil deed which the servants thinks of committing it. Then he remembers Allah^{-azwj}, so he sees (realises) and shortens (does not do it)’.²⁷

²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 11

²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 12

²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 13

²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 14 a

– أَبُو بَصِيرٍ عَنْهُ ع قَالَ: هُوَ الرَّجُلُ يَهْمُ بِالذَّنْبِ ثُمَّ يَتَذَكَّرُ فَيَدَعُهُ.

Abu Baseer,

‘From him^{-asws} having said: ‘It is the man who thinks of sinning, then he is mindful, so he leaves it’.²⁸

15- صح، صحيفة الرضا عليه السلام لي، الأمالي للصدوق عن أمير المؤمنين ع عن النبي ص قال: أتقى الناس من قال الحق فيما له و عليه.

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: ‘The most pious of the people is the one who speaks the truth in whatever is for him and against him’.²⁹

16- لي، الأمالي للصدوق عن أمير المؤمنين ع لا كرم أعز من التقوى

(The book) ‘Al Amaali’ of Al Sadouq,

‘From Amir Al-Momineen^{-asws}: ‘The is no honour dearer than the piety’.

و سئل ع أي عمل أفضل قال التقوى.

And he^{-asws} was asked, ‘Which deed is the most superior?’ He^{-asws} said: ‘The piety’.³⁰

أقول: قد أثبتناها و أمثالها بأسانيدها في أبواب المواعظ و باب مكارم الأخلاق.

Note – I (Majlisi) am saying, ‘We have affirmed these and its like by its attribution in the chapters on the preaching and chapter on honourable manners’.

17- فس، تفسير القمي قال رسول الله ص أيها الناس إن العريئة ليست بأبٍ والِدٍ و إنما هو لسانٌ ناطقٌ فمن تكلم به فهو عريٌّ ألا إنكم وُلد آدم و آدم من تُرابٍ و أكرمكم عند الله أتقاكم.

Tafseer Al Qummi –

‘Rasool-Allah^{-saww} said: ‘O you people! (Being) the Arabian isn’t with a father, a parent, and rather it is a tongue (language) spoken. The one who speaks with it, so he is an Arab. Indeed! You are all children of Adam^{-as}, and Adam^{-as} was from soil, and **the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**’.³¹

18- ل، الخصال ابن المتوكّل عن محمد الطّار عن الأشعري عن القاشاني عن ذكره عن عبد الله بن القاسم الجعفي عن أبي عبد الله ع قال: القيامة عرس المتقين.

²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 14 b

²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 15

³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 16

³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 17

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fari,

'From Abu Abdullah^{-asws} having said: 'Al-Qiyaman is a wedding (day) of the pious''³²

19- ل، الخصال عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع لَا حَسَبَ لِقُرَشِيٍّ وَلَا عَرَبِيٍّ إِلَّا بِتَوَاضِعٍ وَلَا كَرَمٍ إِلَّا بِتَقْوَى.

There is neither any affiliation for a Qureyshi nor an Arabian except with humbleness, not any honour except by piety''³³

20- ل، الخصال الخليل بن أحمد عن معاذ بن الحسين المروري عن محمد بن عبيد عن داود الأودي عن أبيه عن أبي هريرة عن النبي ص قال: **أَوَّلُ مَا يُدْخِلُ النَّارَ مِنْ أُمَّتِي الْأَجْوَفَانِ**

(The book) 'Al Khisaal – Al Khaleel Bin Ahmad, from Muaz, from Al-Husayn Al Marouzy, from Muhammad Bin Ubeyd, from Dawood Al Awdy, from his father, from Abu Hureyra (well-known fabricator),

'From the Prophet^{-saww} having said: 'The first ones from my^{-saww} community to enter the Fire are the hollows!'

قَالُوا وَ مَا الْأَجْوَفَانِ

They said, 'And what are the hollows?'

قَالَ الْقَرَجُ وَالْقَمُ وَ أَكْثَرُ مَا يُدْخَلُ بِهِ الْجَنَّةُ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

He^{-saww} said: 'The private part and the mouth, and most of the ones enter the Paradise would be due to fear of Allah^{azwj} and the good manners''³⁴

21- ما، الأماالي للشيخ الطوسي في وصية النبي ص لأبي ذرٍّ عَلَيْكَ بِتَقْوَى اللَّهِ فَإِنَّهُ رَأْسُ الْأَمْرِ كُلِّهِ.

And (the book) 'Al Amaali' of the sheykh Al Tusi –

'In an advice of the Prophet^{-saww} to Abu Zarr^{-ra}: 'Upon you^{-ra} is to be with fearing Allah^{-azwj} for it is the head of the affairs, all of it''³⁵

أقول: سيأتي فيما كتب أمير المؤمنين ع لمحمد بن أبي بكر مدح المتقين.

Note – I (Majlisi) am saying, 'I shall be bringing among what Amir Al-Momineen^{-asws} had written to Muhammad Bin Abu Bakr in praise of the pious'.

³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 18

³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 19

³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 20

³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 21

22- ماء، الأماالي للشيخ الطوسي المفيدي عن ابن عوف عن أبي بصير عن محمد بن عثمان بن عيسى الكندي عن الصادق ع قال: مَنْ أَخْرَجَهُ اللَّهُ مِنْ دَلِّ الْمَعْصِيَةِ إِلَى عِزِّ التَّقْوَى أَعْنَاهُ اللَّهُ بِمَا لَا مَالٍ وَ أَعَزَّهُ بِمَا عَشِيرَةٍ وَ آتَنَّهُ بِمَا بَشَرٍ وَ مَنْ خَافَ اللَّهَ عَزَّ وَ جَلَّ أَخَافَ اللَّهَ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ عَزَّ وَ جَلَّ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Suleyman Bin Muhammad, from Muhammad Bin Imran, from Muhammad Bin Isa Al Kindy,

'From Al-Sadiq^{asws} having said: 'One whom Allah^{azwj} Extracts from the disgrace of disobedience to the honour of piety, Allah^{azwj} will Enrich him without any wealth, and Honour him without any clan, and Comfort him without any person; and the one who fears Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Cause all things to fear from him, and the one who does not fear Allah^{azwj} Mighty and Majestic, Allah^{azwj} would Cause him to fear from all things'.³⁶

23- ماء، الأماالي للشيخ الطوسي المفيدي عن ابن قولويه عن الكليني عن علي بن إبراهيم عن اليقطيني عن حنان بن سدير عن أبيه عن أبي جعفر ع قال: جَلَسَ جَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَنْتَسِبُونَ وَ يَفْتَخِرُونَ وَ فِيهِمْ سَلْمَانَ رَحِمَهُ اللَّهُ فَقَالَ عُمَرُ مَا نَسَبُكَ أَنْتَ يَا سَلْمَانَ وَ مَا أَصْلُكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Hanan Bin Sadeyr, from his,

'From Abu Ja'far^{asws}: 'A group from the companions of Rasool-Allah^{saww} gathered attributing lineages and priding, and among them was Salman Al-Farsi^{ra}. Umar said, 'What is your^{ra} lineage, O Salman^{ra}? And what is your^{ra} origin?'

فَقَالَ أَنَا سَلْمَانَ بْنُ عَبْدِ اللَّهِ كُنْتُ صَالًا فَهَدَانِي اللَّهُ بِمُحَمَّدٍ ع وَ كُنْتُ عَائِلًا فَأَغْنَانِي اللَّهُ بِمُحَمَّدٍ ص وَ كُنْتُ مُمْلُوكًا فَأَعْتَمَنِي اللَّهُ بِمُحَمَّدٍ ص فَهَذَا حَسَبِي وَ نَسَبِي يَا عُمَرُ

He^{ra} said: 'I^{ra} am Salman^{ra} son of a servant of Allah^{azwj}! I^{ra} had strayed, so Allah^{azwj} Guided me^{ra} by Muhammad^{saww}, and I^{ra} was a destitute so Allah^{azwj} Enriched me^{ra} by Muhammad^{saww}, and I^{ra} was a slave, so Allah^{azwj} Liberated me^{ra} by Muhammad^{saww}. So this is my^{asws} lineage, O Umar!'

ثُمَّ خَرَجَ رَسُولُ اللَّهِ ص فَذَكَرَ لَهُ سَلْمَانَ مَا قَالَ عُمَرُ وَ مَا أَجَابَهُ فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الْمَرْءِ دِينُهُ وَ مَرْوَتُهُ خُلُقُهُ وَ أَصْلُهُ عَقْلُهُ قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Then Rasool-Allah^{saww} emerged, so Salman^{ra} mentioned to him^{saww} what Umar had said and what he^{ra} had answered him (with). Rasool-Allah^{saww} said: O community of Qureysh! The affiliation of the person is his religion, and his manhood is his morals, and his origin is his intellect! Allah^{azwj} the Exalted Said: **O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]**.

ثُمَّ أَقْبَلَ عَلَى سَلْمَانَ رَحِمَهُ اللَّهُ فَقَالَ لَهُ يَا سَلْمَانَ إِنَّهُ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كُنْتَ أَتَقَى مِنْهُ فَأَنْتَ أَفْضَلُ مِنْهُ.

³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 22

Then he^{-saww} turned towards Salman^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}. He^{-saww} said to him^{-ra}: ‘O Salman^{-ra}! There isn’t any merit for anyone of them upon you^{-ra} except by fear of Allah^{-azwj} Mighty and Majestic. So, the whom you^{-ra} were to be more pious than him, then you^{-ra} are superior to him’^{.37}

24- ما، الأماالي للشيخ الطوسي المفيض عن إسماعيل بن محمد بن الكاتب عن أحمد بن جعفر المالكي عن عبد الله بن أحمد بن حنبل عن أبيه عن يحيى بن سعيد عن سفيان عن حبيب عن ميمون بن أبي شبيب عن أبي ذر ربه الله قال قال رسول الله ص اتق الله حيث كنت وخالق الناس بخلق حسن و إذا عملت سيئة فاعمل حسنة يحوها.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ismail Bin Muhammad Bin Al Katib, from Ahmad Bin Ja’far Al Maliy, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Yahya Bin Saeed, from Sufyan, from Habeeb, from Maymoun Bin Abu Shabeeb,

‘From Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra} having said: ‘Rasool-Allah^{-saww} said: ‘Fear Allah^{-azwj} wherever you may be, and Creator of the people is with excellent Manners, and when you do an evil deed, so do a good deed, He^{-azwj} will Delete it (evil deed)’^{.38}

25- ما، الأماالي للشيخ الطوسي المفيض عن محمد بن محمد بن طاهر عن ابن عثمة عن يحيى بن الحسن العلوي عن إسحاق بن موسى عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص المؤمنون سادة و المقهات قادة و الجالوس إليهم عبادة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqdah, from Yahya Bin Al Hassan Al Alawy,

‘From Is’haq son of Musa^{-asws}, from his forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The pious are chiefs, and the jurists are guides, and sitting to them is (an act of) worship’^{.39}

26- ما، الأماالي للشيخ الطوسي ابن مخلد عن جعفر بن محمد بن نصير عن الحارث بن محمد بن أبي أسامة عن داود بن المحبر عن عباد عن عبد الله بن دينار عن ابن عمر عن النبي ص قال: كم من عاقل عقل عن الله عز و جل أمره و هو حقير عند الناس دميم المنظر ينجو عدأ و كم من طريف اللسان جميل المنظر عند الناس يهلك عدأ في القيامة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Makhlad, from Ja’far Bin Muhammad Bin Nuseyr, from Al Haris Bin Muhammad Bin Abu Usama, from Dawood Bin Al Muhabbar, from Abbad, from Abdullah Bin Dinar, from Ibn Imran,

‘From the Prophet^{-saww} having said: ‘How many an intellectual understanding about Allah^{-azwj} Mighty and Majestic of His^{-azwj} Commands and he is lowly in the presence of people, ugly of appearance, will attain salvation tomorrow, and how many an exquisite of the tongue and beautiful of the appearance in the presence of the people will be destroyed tomorrow during the Qiyamah’^{.40}

³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 23

³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 24

³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 25

⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 26

27- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن محمد بن إشكاب عن أبيه عن علي بن حفص المدائني عن أيوب بن سيار عن محمد بن المنكدر عن جابر بن عبد الله الأنصاري قال: أقبل العباس ذات يوم إلى رسول الله ص وكان العباس طويلاً حسن الجسم فلما رآه النبي ص تبسم إليه و قال إنك يا عم جميل

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Al Hassan Bin Muhammad Bin Ishkab, from his father, from Ali Bin Hafs Al Madainy, from Ayoub Bin Sayyar, from Muhammad Al Munkadir, from Jabir Bin Abdullah Al Ansari having said,

'One day Al Abbas came to Rasool-Allah^{-saww}, and Al-Abbas was of a tall, beautiful body. When the Prophet^{-saww} saw him, he^{-saww} smiled at him and said: 'O uncle! You are beautiful'.

فَقَالَ الْعَبَّاسُ مَا الْجَمَالَ بِالرَّجُلِ يَا رَسُولَ اللَّهِ

Al-Abbas said, 'What is the beauty with the man, O Rasool-Allah^{-saww}?'

قَالَ بِصَوَابِ الْقَوْلِ بِالْحَقِّ

He^{-saww} said: 'Being correct of the words with the truth'.

قَالَ فَمَا الْكَمَالُ

He said, 'So what is the perfection?'

قَالَ تَقْوَى اللَّهِ عَزَّ وَجَلَّ وَ حُسْنُ الْخُلُقِ.

He^{-saww} said: 'Fearing Allah^{-azwj} Mighty and Majestic and good manners''^{.41}

28- مع، معاني الأخبار ع، علل الشرائع ماجيلويه عن عمه عن الكوفي عن محمد بن سينان عن المفضل بن عمر عن أبي عبد الله قال: وَقَعَ بَيْنَ سَلْمَانَ وَ بَيْنَ رَجُلٍ كَلَامٌ فَقَالَ لَهُ مَنْ أَنْتَ وَ مَا أَنْتَ

(The books) 'Ma'any Al Akhbar', (and) 'Ilal Al Sharaie' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'Abu Abdullah^{-asws} said: '(Heated) talk occurred between Salman^{-ra} and a man. He said to him^{-ra}, 'Who are you^{-ra}, and what are you^{-asws}?'

فَقَالَ سَلْمَانُ أَمَا أَوْلَايَ وَ أَوْلَاكَ فَنُطْفَةٌ قَدِرَةٌ وَ أَمَا الْخُرَايَ وَ الْخُرَاكَ فَجِيْفَةٌ مُنْتِنَةٌ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ نُصِبَتِ الْمَوَازِينُ فَمَنْ خَفَّ مِيزَانُهُ فَهُوَ اللَّيْمُ وَ مَنْ ثَقُلَ مِيزَانُهُ فَهُوَ الْكَرِيمُ.

Salman^{-ra}, 'As for the beginning, so your beginning is a filthy seed, and as for the ending, so your ending is a stinky carcass. When it will be the Day of Qiyamah and the scales are set up, so the one who scale will be light, he will be lowly, and the one whose scale is heavy, he will be the honoured''^{.42}

⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 27

⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 28

29- ع، علل الشرائع ابن إدريس عن أبيه عن الأشعري عن إبراهيم بن هاشم عن جعفر بن محمد بن إبراهيم الهمداني عن العباس بن عامر عن إسماعيل بن دينار يرفعه إلى أبي عبد الله ع قال: افتخر رجلان عند أمير المؤمنين ع فقال أفتخيران بأجساد بالية و أزواج في النار إن يكن لك عقل فإن لك خلقاً و إن يكن لك تقوى فإن لك كرمًا و إلا فالحمار خير منك و لست بخير من أحد.

(The book) 'Ilal Al Sharaie' – Ibn Idrees, from his father, from Al Ashari, from Ibrahim Bin Hashim, from Ja'far Bin Muhammad Bin Ibrahim Al Hamdany, from Al Abbas Bin Aamir, from Ismail Bin Dinar, raising it to,

'Abu Abdullah^{-asws} having said: 'Two men prided (with their ancestors) in the presence of Amir Al-Momineen^{-asws}. He^{-asws} said: 'Are you priding with the decayed bodies and the souls in the Fire? If there happens to be intellect for you then there will be morals for you, and if there happens to be piety for you, then there will be benevolence for you, or else the donkey is better than you are, and you are no better than anyone (else)!'⁴³

30- مع، معاني الأخبار الوراق عن سعد بن إبراهيم بن مهزيار عن أخيه عن الحسن بن سعيد عن الحارث بن حمد بن النعمان عن جميل بن صالح عن أبي عبد الله ع قال قال رسول الله ص من أحب أن يكون أكرم الناس فليتبني الله و من أحب أن يكون أنقى الناس فليتوكل على الله الحيز.

(The book) 'Ma'any Al Akhbar' – Al Warraq, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Al Hassan Bin Saeed, from Al Haris Bin Hamd Bin Al Numan, from Jameel Bin Salih,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who loves to be the most honoured of the people, let him fear Allah^{-azwj}, and one who loves to be the most pious of the people, let him rely upon Allah^{-azwj}' – the Hadeeth'⁴⁴.

أقول: قد مضى بعض الأخبار في باب أصناف الناس في الإيمان.

Note – I (Majlisi) am saying, 'Some of the Ahadeeth have passed in the chapter on types of people regarding the Eman'.

31- مع، معاني الأخبار ابن الوليد عن الصفار عن أحمد بن محمد بن محمد عن أبيه عن النضر عن أبي الحسين عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عز و جل اتقوا الله حق تقاته قال يطاع فلا يعصى و يُدكر فلا ينسى و يُشكر فلا يكفر.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Al Nasr, from Abu Husayn, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Fear Allah as is His right to be feared [3:102]**. He^{-asws} said: 'Obeyed. He should not disobey and be mindful. He should remember and not forget, and he should be thankful and not disbelieve (deny the bounties)'⁴⁵.

32- مع، معاني الأخبار ابن المونكل عن الحميري عن محمد بن الحسين عن ابن محبوب عن جميل بن صالح عن الوليد بن عباس قال سمعت أبا عبد الله ع يقول الحسب الفعّال و الشرف المال و الكرم التقوى.

⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 29

⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 30

⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 31

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Jameel Bin Salih, from Al Waleed Bin Abbas who said,

'I heard Abu Abdullah^{-asws} saying: 'The good work and the nobility is the wealth, and the benevolence is the piety'.⁴⁶

33- ما، الأماالي للشيخ الطوسي المفيدي عن الجعالي عن ابن عثمة عن محمد بن هارون بن عبد الرحمن عن أبيه عن عيسى بن أبي الورد عن أحمد بن عبد العزيز عن أبي عبد الله ع قال قال أمير المؤمنين ع لا يقل مع التقوى عملاً وكيف يقل ما يتقبل.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Haroun Bin Abdul Rahman, from his father, from Isa Bin Abu Al Warad, from Ahmad Bin Abdul Aziz,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Do not belittle a deed with piety, and how can it be little what is Accepted?''⁴⁷

34- فس، تفسير القمي إن الصلاة تنهى عن الفحشاء والمنكر قال من لم ينهه الصلاة عن الفحشاء والمنكر لم يزد من الله إلا بعداً.

Tafseer Al Qummi - **Surely, the Salat prevents from the immoralities and the evil, [29:45]**. He said, 'The one whom the Salat does not prevent from the immoralities and the evil, it will not increase him from Allah^{-azwj} except remoteness'.⁴⁸

35- فس، تفسير القمي أبي عن النضر عن يحيى الحلبي عن الثمالي عن أبي جعفر ع قال: يبعث الله يوم القيامة قوماً بين أيديهم نور كالفجاءة ثم يقال له كُنْ هَبَاءً مَنْثُوراً

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'A people will be Resurrect on the Day of Qiyamah, there will be a light in front of them like the Coptics. Then it will be said to it: 'Be like floating dust!''

ثم قال أما والله يا أبا حمزة إنهم كانوا يصومون ويصلون ولكن كانوا إذا عرض لهم شيء من الحرام أخذوه وإذا ذكر لهم شيء من فضل أمير المؤمنين ع أنكروه

Then he^{-asws} said: 'But, by Allah^{-azwj}, O Abu Hamza! They had been fasting and praying, but whenever something from the Prohibited was presented to them, they took it, and whenever something from the merits of Amir Al-Momineen^{-asws} was mentioned to them, they disliked it'.

و قال و الهباء المنثور هو الذي تراه تدخل البيت في الكوة من شعاع الشمس.

And he^{-asws} said: 'And 'the floating dust', it is which you see entering the house in the window, from rays of the sun'.⁴⁹

⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 32

⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 33

⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 34

⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 35

36- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن أبيه عن سعد بن ابن عيسى عن الوشاء عن الحسن بن الجهم عن رجل عن أبي عبد الله عليه الصلاة والسلام قال: كان في بني إسرائيل رجلٌ يُكثِرُ أن يقول الحمد لله رب العالمين والعاقبة للمتقين

(The book) 'Qasas Al Anbiya', may the greetings be upon them^{-as} – by the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Al Washa, from Al Hasan Bin Al Jahm, from a man,

'From Abu Abdullah^{-asws}, upon him^{-asws} be the Salawaat and the greetings, said: 'The was a man among the children of Israel who used to frequently say: 'The Praise is for Lord^{-azwj} of the worlds and the end-result is for the pious!'

فَعَاظَ إِبْلِيسَ ذَلِكَ فَبَعَثَ إِلَيْهِ شَيْطَانًا فَقَالَ قُلِ الْعَاقِبَةُ لِلْأَغْنِيَاءِ فَجَاءَهُ فَقَالَ ذَلِكَ فَتَحَاكَمَا إِلَى أَوَّلِ مَنْ يَطْلُعُ عَلَيْهِمَا عَلَى قَطْعِ يَدِ الَّذِي يُحْكُمُ عَلَيْهِ

That enraged Iblees^{-la}, so he^{-la} sent a Satan^{-la} to him. He^{-la} said, 'Say, 'The end result is for the rich'!' He^{-la} came to him and said that. They both took the judgment to the first one to emerge to them, based upon that the one who he judges against, his hand would be cut.

فَلَقِيَا شَخْصًا فَأَخْبَرَاهُ بِمَا لَهُمَا فَقَالَ الْعَاقِبَةُ لِلْأَغْنِيَاءِ فَرَجَعَ وَهُوَ يَحْمَدُ اللَّهَ وَ يَقُولُ الْعَاقِبَةُ لِلْمُتَّقِينَ

They met a person and informed him with their situation. He said, 'The end-result is for the rich'. (His hand was cut), and he returned praising Allah^{-azwj} and saying, 'The end-result is for the pious'.

فَقَالَ لَهُ تَعُودُ أَيْضًا فَقَالَ نَعَمْ عَلَى يَدِي الأُخْرَى

He^{-as} said to him, 'Shall we repeat as well?' He said, 'Yes', based upon another hand (being cut).

فَخَرَجَا فَطَلَعَ الأُخْرَ فَحَكَمَ عَلَيْهِ أَيْضًا فَطُوعَتْ يَدُهُ الأُخْرَى وَ عَادَ أَيْضًا يَحْمَدُ اللَّهَ وَ يَقُولُ الْعَاقِبَةُ لِلْمُتَّقِينَ

They went out, and another one emerged. He judged against him as well, so his other hand was cut, and he returned as well praising Allah^{-azwj} and saying, 'The end-result is for the pious'.

فَقَالَ لَهُ تُحَاكِمُنِي عَلَى صَرْبِ العُنُقِ فَقَالَ نَعَمْ

He^{-la} said to him, 'Will you go for judgment upon striking of the neck?' He said, 'Yes'.

فَخَرَجَا فَرَأَى مِثْلًا فَوْقَهَا عَلَيْهِ فَقَالَ إِنِّي كُنْتُ حَاكِمْتُ هَذَا وَ قَصَا عَلَيْهِ قِصَّتَهُمَا

They went out and saw a similar one. They paused to him. He^{-la} said, 'If you could judge this one', and he narrated their story to him'.

قَالَ فَمَسَحَ يَدَيْهِ فَعَادَتَا ثُمَّ صَرْبَ عُنُقِ ذَلِكَ الحَبِيبِ وَ قَالَ هَكَذَا الْعَاقِبَةُ لِلْمُتَّقِينَ.

He^{-asws} said: 'He wiped his hand and it returned (to normal), then he struck off the neck of that wicked one and said, 'The end-result is for the pious''⁵⁰

37- سن، المحاسن أبي عن هارون بن الجهم و محمد بن سينان عن الحسين بن يحيى عن فورات بن أحنف عن رجل من أصحاب علي ع قال: إن ولياً لله و عدواً لله اجتمعاً فقال ولي الله الحمد لله و العاقبة للمتقين و قال الآخر الحمد لله و العاقبة للأغنياء

(The book) 'Al Mahasin' – My father, from Haroun Bin Al Jahm and Muhammad Bin Sinan, from Al-Husayn Bin Yahya, from Furat Bin Ahnaf,

'From a man from the companions of Ali^{-asws} having said: 'There was a friend of Allah^{-azwj} and an enemy of Allah^{-azwj}. They gathered. The friend of Allah^{-azwj} said, 'The Praise is for Allah^{-azwj} and the end-result is for the pious', and the other one said, 'The Praise is for Allah^{-azwj} and the end-result is for the rich ones'.

و في رواية أخرى و العاقبة للملوك

And in another report, 'And the end-result is for the kings'.

فقال ولي الله ارض بيننا بأول طالع يطلع من الوادي

The friend of Allah^{-azwj} said, 'Let us agree between us with the first one to emerge from the valley'.

قال فاطلع إبليس في أحسن هيئة فقال ولي الله الحمد لله و العاقبة للمتقين فقال الآخر الحمد لله و العاقبة للملوك فقال إبليس كذا.

He^{-asws} said: 'Iblees^{-la} emerged in an excellent appearance. The friend of Allah^{-azwj} said, 'The Praise is for Allah^{-azwj} and the end-result is for the pious'. The other one said, 'The Praise is for Allah^{-azwj} and the end-result is for the kings'. Iblees^{-la} said, 'It is like that!''⁵¹

38- سن، المحاسن علي بن السندي عن المعلی بن محمد عن ابن أسباط عن عبد الله بن محمد صاحب الحجال قال قلت لجميل بن دراج قال رسول الله ص إذا أتاكم شريف قوم فأكرموه قال نعم

(The book) 'Al Mahasin' – Ali Bin Al Sindy, from Al Moalla Bin Muhammad, from Ibn Asbat, from Abdullah Bin Muhammad, a companion of Al Hajjal who said,

'I said to Jameel Bin Darraj, 'Rasool-Allah^{-saww} said: 'Whenever a noble one of a people comes to you, honour him''. He said, 'Yes (he^{-saww} did)'.

فقلت فما الحسب فقال الذي يفعل الأفعال الحسنة بماله و غير ماله

I said, 'So what is the affiliation?' He said, 'The one who does the good deed with his wealth and without his wealth'.

⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 36

⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 37

فَقُلْتُ فَمَا الْكَرَمُ فَقَالَ التَّقْوَى.

I said, 'So what is the benevolence?' He said, 'The piety'.⁵²

39- ضا، فقه الرضا عليه السلام أروي من أراد أن يكون أعز الناس فليتق الله في سره وعلانيته.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – 'It is reported, 'The one who wants to become most honourable of the people, let him fear Allah^{-azwj} in his secrecy and his openness''.⁵³

- وَ أروي عن العالم ع في تفسير هذه الآية وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ قَالَ يَجْعَلْ لَهُ مَخْرَجاً فِي دِينِهِ وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ فِي دُنْيَاهُ.

And it is reported from the scholar^{-asws} in interpretation of these Verses: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not anticipate [65:3]**, he^{-asws} said: 'He^{-azwj} will Make an outlet for him in his religion and Sustain him from where he does not anticipate in his world''.⁵⁴

40- مص، مصباح الشريعة قَالَ الصَّادِقُ ع اتق الله وَ كُنْ حَيْثُ شِئْتَ وَ مِنْ أَيِّ قَوْمٍ شِئْتَ فَإِنَّهُ لَا خِلَافَ لِأَحَدٍ فِي التَّقْوَى وَ الْمُتَّقِي مَحْبُوبٌ عِنْدَ كُلِّ قَرِيبٍ وَ فِيهِ جَمَاعٌ كُلِّ خَيْرٍ وَ رُشْدٍ وَ هُوَ مِيزَانُ كُلِّ عِلْمٍ وَ حِكْمَةٍ وَ أَسَاسُ كُلِّ طَاعَةٍ مَقْبُولَةٍ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Fear Allah^{-azwj} and be wherever you so desire, and from whichever people you so desire, for there is no difference for anyone regarding the piety, and the pious one is beloved in the presence of every sect, and in him is a collection of every good, and rightful guidance, and he is a scale of every knowledge and wisdom, and foundation of every Accepted (act of) obedience.

وَ التَّقْوَى مَا يَنْفَجِرُ مِنْ عَيْنِ الْمَعْرِفَةِ بِاللَّهِ يَحْتَاجُ إِلَيْهِ كُلُّ فَنٍّ مِنَ الْعِلْمِ وَ هُوَ لَا يَحْتَاجُ إِلَّا إِلَى تَصْحِيحِ الْمَعْرِفَةِ بِالْحُمُودِ نَحْتِ هَيْبَةِ اللَّهِ وَ سُلْطَانِهِ وَ مَزِيدُ التَّقْوَى يَكُونُ مِنْ أَصْلِ إِطْلَاعِ اللَّهِ عَزَّ وَ جَلَّ عَلَى سِرِّ الْعَبْدِ بِلُطْفِهِ

And the piety is what bursts out from the spring of understanding with Allah^{-azwj}. Every skill from the knowledge is needed to him while he is not needy except to the correct every stagnant understanding under the Prestige of Allah^{-azwj} and His^{-azwj} Authority, and increased piety being from the original Noticing of Allah^{-azwj} Mighty and Majestic upon the secret of the servant with His^{-azwj} Kindness.

فَهَذَا أَصْلُ كُلِّ حَقٍّ وَ أَمَّا الْبَاطِلُ فَهُوَ مَا يَقْطَعُكَ عَنِ اللَّهِ مُتَّقٍ عَلَيْهِ أَيْضاً عِنْدَ كُلِّ قَرِيبٍ فَاجْتَنِبْ عَنْهُ وَ أَفْرِدْ سِرَّكَ لِلَّهِ تَعَالَى بِلَا عِلَاقَةٍ

⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 38

⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 39 a

⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 39 b

So this is the origin of every truth, and as for the falsehood, it is what cuts you off from Allah^{-azwj}. There is a consensus upon it as well with every sect, so keep away from it and single out your secret for Allah^{-azwj} the Exalted without any relationship.

قَالَ النَّبِيُّ صَ أُصْدَقَ كَلِمَةً قَالَتْهَا الْعَرَبُ كَلِمَةً لَبِيدٍ

وَكُلُّ نَعِيمٍ لَا مَحَالَةَ زَائِلٌ-

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ-

The Prophet^{-saww} said: 'The most truthful of phrases which the Arabs have said is the phrase of Labeed (the poet), 'Indeed, all things what as besides Allah^{-azwj} are false, and every bounty is inevitably to decline'.

قَالَتْ مَا أَجْمَعَ عَلَيْهِ أَهْلُ الصِّفَا وَ التُّقَى مِنْ أَصُولِ الدِّينِ وَ حَقَائِقِ الْبَقِيَّةِ وَ الرِّضَا وَ التَّسْلِيمِ وَ لَا تَدْخُلُ فِي الْخِتْلَافِ الْخُلُقِ وَ مَقَالَتِهِمْ فَتَضَعُ عَلَيْكَ

Therefore, necessitate what there is a consensus upon by the people of the platform (the poor emigrants from Makkah living on a platform of the Masjid in Al Medina), and the pious ones, from the principles of religion and realities of certainty, and the satisfaction, and the submission, and do not enter into differing's of the people and their words, for there will be prejudice against you!

وَ قَدْ اجْتَمَعَتِ الْأُمَّةُ الْمُخْتَارَةُ بِأَنَّ اللَّهَ وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ أَنَّهُ عَدْلٌ فِي حُكْمِهِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ لَا يُقَالُ لَهُ فِي شَيْءٍ مِنْ صُنْعِهِ لَمْ وَ لَا كَانَ وَ لَا يَكُونُ شَيْءٌ إِلَّا بِمَشِيئَتِهِ وَ أَنَّهُ قَادِرٌ عَلَى مَا يَشَاءُ

And the Chosen community is united that Allah^{-azwj} is One, there isn't anything like Him^{-azwj}, and that He^{-azwj} is Just in His^{-azwj} Judgments, He^{-azwj} Does whatever He^{-azwj} so Desires and Judges whatever He^{-azwj} Wants, and nothing can be said to Him^{-azwj} regarding His^{-azwj} Making (dealings), neither, 'Why', nor, 'But', nor does anything happen except by His^{-azwj} Desire, and that He^{-azwj} is Able upon whatever He^{-azwj} so Desires.

صَادِقٌ فِي وَعْدِهِ وَ وَعِيدِهِ وَ أَنَّ الْقُرْآنَ كَلَامُهُ وَ أَنَّهُ مَخْلُوقٌ وَ أَنَّهُ كَانَ قَبْلَ الْكَوْنِ وَ الْمَكَانِ وَ الزَّمَانِ وَ أَنَّ إِحْدَاثَ الْكَوْنِ وَ الْقَنَاءَ عِنْدَهُ سَوَاءٌ مَا إِذَا دَا بِإِحْدَاثِهِ عِلْمًا وَ لَا يَنْقُصُ بِفِنَائِهِ مُلْكُهُ عَزَّ سُلْطَانُهُ وَ جَلَّ سُبْحَانُهُ

He^{-azwj} is Truthful in His^{-azwj} Promises and His^{-azwj} Threats, and that the Quran is His^{-azwj} Speech and it is a creation, and He^{-azwj} had Existed before the universe, and the place, and the time, and that the occurrence of the universe and the annihilation is the same in His^{-azwj} Presence, He^{-azwj} does not Increase in Knowledge by its occurrence nor reduced by His^{-azwj} Annihilating His^{-azwj} kingdom. His^{-azwj} Authority is Might and Majestic is His^{-azwj} Glory!

فَمَنْ أُوْرَدَ عَلَيْكَ مَا يَنْقُصُ هَذَا الْأَصْلَ فَلَا تَقْبَلْهُ وَ جَرِّدْ بَاطِنَكَ لِذَلِكَ تَرَى بَرَكَاتِهِ عَنْ قَرِيبٍ وَ تَفُوزُ مَعَ الْقَائِرِينَ.

The one who refers to you what is deficient of these principles, do not accept it, and bare your esoteric to that, you will see its Blessings very soon, and you will succeed with the succeeding ones".⁵⁵

⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 40

41- مص، مصباح الشريعة قَالَ الصَّادِقُ ع التَّقْوَى عَلَى ثَلَاثَةٍ أَوْجُهُ تَقْوَى بِاللَّهِ فِي اللَّهِ وَ هُوَ تَرْكُ الْحَلَالِ فَضْلاً عَنِ الشُّبُهَةِ وَ هُوَ تَقْوَى خَاصِّ الْخَاصِّ وَ تَقْوَى مِنَ اللَّهِ وَ هُوَ تَرْكُ الشُّبُهَاتِ فَضْلاً عَنِ حَرَامٍ وَ هُوَ تَقْوَى الْخَاصِّ وَ تَقْوَى مِنْ خَوْفِ النَّارِ وَ الْعِقَابِ وَ هُوَ تَرْكُ الْحَرَامِ وَ هُوَ تَقْوَى الْعَامِّ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'The piety is based upon three aspects – piety with Allah^{azwj} for the Sake of Allah^{azwj}, and it is neglecting the Permissibles in addition to the suspect issues, and it is the most special piety; and the piety from Allah^{azwj}, and it is neglecting the suspect in addition from the Prohibitions, and it is the special piety; and the piety from fear of the Fire and the Punishments, and it is neglecting the Prohibitions, and it is the general piety.

وَ مَثَلُ التَّقْوَى كَمَا يَجْرِي فِي نَهْرٍ وَ مَثَلُ هَذِهِ الطَّبَقَاتِ الثَّلَاثِ فِي مَعْنَى التَّقْوَى كَأَشْجَارٍ مَعْرُوسَةٍ عَلَى حَاقِقِ ذَلِكَ النَّهْرِ مِنْ كُلِّ لَوْنٍ وَ جِنْسٍ وَ كُلُّ شَجَرَةٍ مِنْهَا يَسْتَمِصُّ الْمَاءَ مِنْ ذَلِكَ النَّهْرِ عَلَى قَدْرِ جَوْهَرِهِ وَ طَعْمِهِ وَ لَطَائِفِهِ وَ كَثَائِفِهِ

And an example of the piety is like water flowing in a river, and an example of these three categories in the meaning is, the piety is like the tree having been planted upon the banks of that river or every type and species, and every tree from these suck the water from that river in accordant to its essence and its taste, and its subtlety, and its thinness and its thickness.

تَمُّ مَنَافِعِ الْخَلْقِ مِنْ ذَلِكَ الْأَشْجَارِ وَ النَّيْمَارِ عَلَى قَدْرِهَا وَ قِيَمَتِهَا قَالَ اللَّهُ تَعَالَى صِنَوَانٌ وَ عَبَّرَ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ نُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ الْآيَةَ

Then the benefits of the creatures from those trees and fruits are based upon their worth and their values. Allah^{azwj} the Exalted Says: **and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. [13:4] – the Verse.**

فَالْتَقْوَى لِلطَّاعَاتِ كَالْمَاءِ لِلْأَشْجَارِ وَ مَثَلُ طَبَائِعِ الْأَشْجَارِ وَ النَّيْمَارِ فِي لَوْنِهَا وَ طَعْمِهَا مَثَلُ مَقَادِيرِ الْإِيمَانِ فَمَنْ كَانَ أَعْلَى دَرَجَةً فِي الْإِيمَانِ وَ أَصْفَى جَوْهَرًا بِالرُّوحِ كَانَ أَتْقَى وَ مَنْ كَانَ أَتْقَى كَانَتْ عِبَادَتُهُ أَخْلَصَ وَ أَطَهَرَ وَ مَنْ كَانَ كَذَلِكَ كَانَ مِنَ اللَّهِ أَقْرَبَ

The piety for the obedience is like the water for the trees, and an example of the natures of the trees and the fruits in their types and their tastes is an example of the precepts of Eman. The one who was at the top rank regarding the Eman and cleanest of the essence with the soul, would be the most pious; and the one who was the most pious, his worship would be the most sincere and cleanest; and the one who was like that, he would be the closest from Allah^{azwj}.

وَ كُلُّ عِبَادَةٍ غَيْرَ مَوْسَسَةٍ عَلَى التَّقْوَى فَهُوَ هَبَاءٌ مَثْنُورٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ أ فَمَنْ أَسَسَ بُنْيَانَهُ عَلَى رِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ الْآيَةَ

And every worship not based upon the piety, so it is floating dust (worthless). Allah^{azwj} Mighty and Majestic Says: **Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109] – the Verse.**

وَتَفْسِيرُ التَّقْوَى تَرْكُ مَا لَيْسَ بِأَخْذِهِ بَأْسٌ حَذَرًا عَمَّا بِهِ بَأْسٌ وَهُوَ فِي الْحَقِيقَةِ طَاعَةٌ وَذِكْرٌ بِأَلَا نَسِيَانٍ وَعِلْمٌ بِأَلَا جَهْلٍ مَقْبُولٌ غَيْرُ مَزْدُودٍ.

And the interpretation of piety is neglecting there is no problem with taking it, being careful from what there is a problem with taking it, and in the reality, it is obedience; and Zikr without forgetfulness, and knowledge without ignorance, are Accepted without being Rejected”⁵⁶

⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 56 H 41

CHAPTER 57 – THE DEVOUTNESS AND SHUNNING THE SUSPICIOUS (DOUBTFUL MATTERS)

1-1، الكافي عن عليّ عن أبيه عن ابن أبي عمير عن أبي المغراء عن زَيْدِ الشَّحَامِ عَنْ عَمْرٍو بْنِ سَعِيدِ بْنِ هِلَالِ النَّقْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنِّي لَا أَلْفَاكَ إِلَّا فِي السِّنِينَ فَأَخْبِرْنِي بِشَيْءٍ آخُذُ بِهِ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Zayd Al Shaham, from Amro Bin Saeed Bin Hilal Al Saqafy,

'From Abu Abdullah^{-asws}, he (narrator) said, 'I said to him^{-asws}, 'I do not get to meet you except in years, so inform me with something I can take with'.

فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and the devoutness, and the striving, and know that the striving does not benefit having no devoutness in it'.⁵⁷

2-2، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَلِيدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقُوا اللَّهَ وَ صُونُوا دِينَكُمْ بِالْوَرَعِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hadeed Bin Hakeem who said,

'I heard Abu Abdullah^{-asws} saying: 'Fear Allah^{-azwj} and make your religion with the devoutness''.⁵⁸

3-3، الكافي عن أبي عليّ الأشعريّ عن مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ: وَعَظَنَا أَبُو عَبْدِ اللَّهِ ع فَأَمَرَ وَ زَهَدَ ثُمَّ قَالَ عَلَيْكُمْ بِالْوَرَعِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْوَرَعِ.

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yazeed Bin Khalifa who said,

'Abu Abdullah^{-asws} preached to us. He^{-asws} instructed and (called for) ascetism, then said, 'Upon you is to be with the devoutness, for whatever is in the Presence of Allah^{-azwj} cannot be attained except by the devoutness''.⁵⁹

4-4، الكافي عن العِدَّةِ عَنِ الرَّبِيعِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَبِيلَةَ عَنِ ابْنِ أَبِي بَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

(The book) 'Al Kafi' – from the number, from Al BARqy, from Ibn Fazzal, from Abu Jameela, from Ibn Abu Yafour,

⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 1

⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 2

⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 3

‘The striving does not benefit having no devoutness in it’.⁶⁰

5- ك، الكافي عن العدة عن البرقي عن أبيه عن فضالة بن أيوب عن الحسن بن زياد الصبلي عن فضيل بن يسار قال قال أبو جعفر ع إن أشد العباداة الورع.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from his father, from Fazalat Bin Ayoub, from Al-Hassan Bin Zayd Al Sayqal, from Fuzeyl Bin Yasaar who said,

‘Abu Ja’far^{-asws} said: ‘The severest (act of) worship is the devoutness (neglecting the Prohibitions)’.⁶¹

6- ك، الكافي عن محمد بن يحيى عن ابن عيسى عن ابن بزيع عن حنان بن سدير قال: قال أبو الصباح الكناني لأبي عبد الله ع ما تلقى من الناس فيك

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazir, from Hanan in Sadeyr who said,

‘Abu Al Sabah Al Kinany said to Abu Abdullah^{-asws}, ‘What (a lot of problems) we are facing from the people regarding you^{-asws}!’

فقال أبو عبد الله ع وما الذي تلقى من الناس في

Abu Abdullah^{-asws} said: ‘And what is it which you are facing from the people regarding me^{-asws}?’

فقال لا يزال يكون بيننا وبين الرجل الكلام فيقول جعفري حيث

He said, ‘There does not cease to be (heated) talk between us and the man, so he is saying ‘Ja’farites are wicked!’

فقال يعبركم الناس بي

He^{-asws} said: ‘The people are faulting you all with me^{-asws}?’

فقال له أبو الصباح نعم

Abu Al-Sabah said to him^{-asws}, ‘Yes’.

قال فما أقل والله من يتبع جعفرًا منكم إنما أصحابي من اشتد ورعُهُ وعمل لخالقِهِ وَ رجا ثوابهُ هؤلاء أصحابي.

He^{-asws} said: ‘By Allah^{-azwj}! How few are the ones from you who follows Ja’far^{-asws}. But rather, my^{-asws} companion is the ones whose devoutness is intense, and he works for his Creator and hopes for His^{-azwj} Rewards. They are my^{-asws} companions!’⁶²

⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 4

⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 5

⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 6

7- كا، الكافي بالإسناد المُتَقَدِّمِ عَنْ حَنَانٍ عَنْ أَبِي سَارَةَ الْعَزَلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ ابْنِ آدَمَ اجْتَنِبْ مَا حَرَّمَتُ عَلَيْكَ تَكُنْ مِنْ أَوْرَعِ النَّاسِ.

(The book) 'Al Kafi' – By the previous chain from Hanan, from Abu Sarah Al Gazaal,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: "Son of Adam^{-as}! Shun what I^{-azwj} have Prohibited upon you, you will be from the most devout of the people!"⁶³

8- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوَرَعِ مِنَ النَّاسِ فَقَالَ الَّذِي يَتَوَرَّعُ عَنْ مَحَارِمِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Kafi' – from Ali, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Hafs Bin Giyas who said,

'I asked Abu Abdullah^{-asws} about the devout from the people'. He^{-asws} said: 'Then one who refrains from the Prohibitions of Allah^{-azwj} Mighty and Majestic"⁶⁴

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنْ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِي أُسَامَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عَلَيْكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ حُسْنِ الْخُلُقِ وَ حُسْنِ الْجَوَارِ وَ كَوْنُوا دُعَاةً إِلَى أَنْفُسِكُمْ بِغَيْرِ أَلْسِنَتِكُمْ وَ كَوْنُوا زِينًا وَ لَا تَكُونُوا شَيْنًا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Abu Usama who said,

'I heard Abu Abdullah^{-asws} saying: 'Upon you is with fearing Allah^{-azwj} and the devoutness, and the striving, and truthful narration, and fulfilling the entrustment, and good manners, and good neighbourliness, and be callers to your own selves, and be an adornment and do not be a shame.

وَ عَلَيْكُمْ بِطُولِ الرُّكُوعِ وَ السُّجُودِ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرُّكُوعَ وَ السُّجُودَ هَتَفَ إِلَيْهِ مِنْ خَلْفِهِ فَقَالَ يَا وَيْلَهُ أَطَاعَ وَ عَصَيْتُ وَ سَجَدَ وَ أَبَيْتُ.

And upon you all is with prolonging the Ruk'u and the Sajdah, for when one of you prolongs the Ruk'u and the Sajdah, Iblees^{-la} calls out from behind him. He^{-la} says, 'O Woe! He obeys and I^{-la} disobeyed, and he performs Sajdah and I^{-la} refused"⁶⁵

كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنْ عَلِيٍّ بْنِ أَبِي زِيَادٍ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عِيْسَى بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ فَرَحَّبَ بِهِ وَ قَرَّبَ مَجْلِسَهُ ثُمَّ قَالَ يَا عِيْسَى بْنُ عَبْدِ اللَّهِ لَيْسَ مِنَّا وَ لَا كِرَامَةً مِنْ كَانَتْ فِي مِصْرٍ فِيهِ مِائَةٌ أَلْفٍ أَوْ يَزِيدُونَ وَ كَانَ فِي ذَلِكَ الْمِصْرِ أَحَدٌ أَوْرَعٌ مِنْهُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Abu Ziyad, from his father who said,

'I was in the presence of Abu Abdullah^{-asws}. Isa Bin Abdullah Al-Qummi entered. He^{-asws} was welcoming with him and drew his seat near, then said: 'O Isa Bin Abdullah! He is neither from us^{-asws} nor is there any prestige (for him in the Presence of Allah^{-azwj}, one who were to be in a

⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 7

⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 8

⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 9 a

city wherein are one hundred thousand, or more, and in that city, there was someone more devout than him!”⁶⁶

بيان: وَ رَوَى الشَّيْخُ الْمُفِيدُ فِي مَجَالِسِهِ حَدِيثاً يُدَلُّ عَلَى مَدْحِ عَظِيمٍ لَهُ وَ أَنَّهُ قَالَ ع فِيهِ هُوَ مِنَّا أَهْلُ الْبَيْتِ.

Explanation – And it is reported by the sheykh Al Mufeed in his (book) ‘Majaalis’ a Hadeeth evidencing upon mighty praise for him, and he^{-asws} said in it: ‘He is from us^{-asws}, People^{-asws} of the Household”.

10- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَشٍ عَنْ عُمَرُو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَوْصِنِي

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmash, from Amro Bin Saeed Bin Hllal who said,

‘I said to Abu Abdullah^{-asws}, ‘Advise me!’

قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ.

He^{-asws} said: ‘I^{-asws} advise you with fearing Allah^{-azwj} and devoutness, and the striving, and know that striving cannot benefit not having any devoutness in it”.⁶⁷

11- كا، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَعِينُونَا بِالْوَرَعِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مِنْكُمْ بِالْوَرَعِ كَانَ لَهُ عِنْدَ اللَّهِ فَرْجاً

(The book) ‘Al Kafi’ – from Muhammad, from Ahmad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany,

‘From Abu Ja’far^{-asws} having said: ‘Assist us^{-asws} with being devout, for the one from you who meets Allah^{-azwj} Mighty and Majestic with the devoutness, there would be relief for him in the Presence of Allah^{-azwj}.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُشَوِّقُ وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقاً قَمِئاً النَّبِيِّ وَ مِنَّا الصِّدِّيقُ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ.

Allah^{-azwj} Mighty and Majestic Says: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].** So from us^{-asws} is the Prophet^{-saww}, and from us^{-asws} are the truthful and the martyrs and the righteous”.⁶⁸

12- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَا نَعُدُّ الرَّجُلَ مُؤْمِناً حَتَّى يَكُونَ لِمَجْمِيعِ أَمْرِنَا مُتَّبِعاً وَ مُرِيداً أَلَا وَ إِنَّ مِنْ اتِّبَاعِ أَمْرِنَا وَ إِرَادَتِهِ الْوَرَعَ فَتَرْتَبُونَا بِهِ بِرَحْمَتِ اللَّهِ وَ كَيْدُوا أَعْدَاءَنَا بِهِ يَنْعَشِكُمْ اللَّهُ.

⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 9 b

⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 10

⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 11

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Ibn Raib,

'From Abu Abdullah^{-asws} having said: 'We^{-asws} do not count the man as being a Momin until he happens to be a follower of entirety of our^{-asws} instructions and a partisan. Indeed, and that from following our^{-asws} instructions and wanting it is the devoutness, so adorn with it. May Allah^{-azwj} have Mercy on you all and Inflict pain on our^{-asws} enemies with it. May Allah^{-azwj} Invigorate you all!''⁶⁹

13- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُونُوا دُعَاءَ لِلنَّاسِ بِغَيْرِ السِّتِّكُمْ لِيَرَوْا مِنْكُمْ الْوَرَعَ وَالْإِحْتِهَادَ وَالصَّلَاةَ وَالْحَيَّرَ فَإِنَّ ذَلِكَ دَاعِيَةٌ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al A'la, from Ibn Abu Yafour who said,

'Abu Abdullah^{-asws} said: 'Be calling to the people without (using) your tongues! Let them see the devoutness from you, and the striving, and the Salat, and the goodness, so that is an inviter''.⁷⁰

14- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ حَزْرَةَ الْعَلَوِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَلِيٍّ عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ ع قَالَ: كَثِيرًا مَا كُنْتُ أَسْمَعُ أَبِي يَقُولُ لَيْسَ مِنْ شَيْعَتِنَا مَنْ لَا يَتَحَدَّثُ الْمُخَدَّرَاتِ بِوَرَعِهِ فِي خُدُورِهِنَّ وَ لَيْسَ مِنْ أَوْلِيَانِنَا مَنْ هُوَ فِي قَرَابَةٍ فِيهَا عَشْرَةُ آلَافٍ رَجُلٍ فِيهِمْ مِنْ خَلْقِ اللَّهِ أَوْرَعُ مِنْهُ.

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Muhammad Bin Hamza Al Alawy who said, 'Ubeydullah I Ali informed me,

'From Abu Al-Hassan^{-asws} the 1st having said: 'Frequently I^{-asws} have heard my^{-asws} father^{-asws} saying: 'He isn't from our^{-asws} Shias, one who does not discuss with the veiled women in their veils with his devoutness, and he isn't from our^{-asws} friends, one who is in a town wherein are ten thousand men, among them is from the creatures of Allah^{-azwj} more devout than him''.⁷¹

15- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْفَرِيِّ عَنِ فَضَيْلِ بْنِ عِيَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مِنَ الْوَرَعِ مِنَ النَّاسِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Fuzeyl,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Who is the devout from the people?'

فَقَالَ الَّذِي يَتَوَرَّعُ عَنْ حَرَامِ اللَّهِ وَ يَتَجَنَّبُ هَوْلَاءَ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ وَ إِذَا رَأَى الْمُنْكَرَ وَ لَمْ يَنْكِرْهُ وَ هُوَ يَقْوَى عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللَّهُ وَ مَنْ أَحَبَّ أَنْ يُعْصَى اللَّهُ فَقَدْ تَارَى اللَّهُ بِالْعَدَاوَةِ

He^{-asws} said: 'The one who abstains from Prohibitions of Allah^{-azwj} and keeps away from them, and when he does not fear from the suspicious matters, would fall into the Prohibition and he wouldn't know, and when he sees the evil and does not deny it and although he is strong

⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 12

⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 13

⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 14

upon it, so he loves to hate Allah^{-azwj}, and one who loves to hate Allah^{-azwj} so he has duelled Allah^{-azwj} with the enmity.

وَمَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعَصِيَ اللَّهَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَمَدَ نَفْسِهِ عَلَى هَلَاكِ الظَّالِمَةِ فَقَالَ فَطُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And the one who loves the remaining for the oppressors, so he has loved to disobey Allah^{-azwj}. Allah^{-azwj} Blessed and Exalted has Praised Himself^{-azwj} upon destruction of the oppressors. He^{-azwj} Said: ***So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]***.⁷²

16- مع، معاني الأخبار في حَبْرِ أَبِي ذَرٍّ يَا بَا ذَرٍّ لَا عَقْلَ كَالْتَدْبِيرِ وَلَا وَرَعَ كَالْكَفِّ وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ.

(The book) 'Ma'any Al Akhbar' –

'In a Hadeeth of Abu Zarr^{ra}: 'O Abu Zarr^{ra}! There is no intellect like the management, nor any devoutness like the restrain, nor any affiliation like the good morals''.⁷³

17- لي، الأماالي للصدوق مع، معاني الأخبار سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ

(The books) 'Al Amaali' of Al Sadouq, (and) Ma'any Al Akhbar' –

'Amir Al-Momineen^{asws} was asked, 'Which of the deeds is the best in the Presence of Allah^{-azwj}?'

قَالَ التَّسْلِيمُ وَالْوَرَعُ.

He^{asws} said: 'The submission and the devoutness''.⁷⁴

18- ل، الخصال أَبِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فَضْلُ الْعِلْمِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ فَضْلِ الْعِبَادَةِ وَ أَفْضَلُ دِينِكُمْ الْوَرَعُ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Abdullah Bin Maymoun,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Surplus knowledge is more beloved to Allah^{-azwj} Mighty and Majestic than surplus worship, and the best of your religion is the devoutness''.⁷⁵

19- ل، الخصال أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ عَلِيِّ بْنِ سَلِيمَانَ بْنِ رُشَيْدٍ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ أَبَانَ بْنِ سُوَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ مَا الَّذِي يُثَبِّتُ الْإِيمَانَ فِي الْعَبْدِ

⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 15

⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 16

⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 17

⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 18

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Ali Bin Suleyman Bin Rusheyd, from Musa Bin Sallam, from Aban Bin Suweyd,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'What is that which affirms the Eman in the servant?'

قَالَ الَّذِي يُثْبِتُهُ فِيهِ الْوَرَعُ وَالَّذِي يُخْرِجُهُ مِنْهُ الطَّمَعُ.

He^{-asws} said: 'That which affirms it in him is the devoutness, and that which expels it from him is the greed'.⁷⁶

20- ل، الخصال الخليل بن أحمد عن أبي منيع عن هارون بن عبد الله عن سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ خَالِدِ بْنِ أَبِي خَالِدٍ الْأَزْرَقِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ وَأَطْنَةُ ابْنِ أَبِي لَيْلَى عَنْ نَافِعِ بْنِ عَبْدِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَفْضَلُ الْعِبَادَةِ الْفِقْهُ وَأَفْضَلُ الدِّينِ الْوَرَعُ.

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Abu Munie, from Haroun Bin Abdullah, from Suleyman Bin Abdul Rahman, from Khalid Bin Abu Khalid Al Azraq, from Muhammad Bin Abdul Rahman, and I think it was Abu Layli Nafie, from Ibn Umar,

'From Rasool-Allah^{-saww} having said: 'The best worship is the jurisprudence, and the best religion is the devoutness'.⁷⁷

21- ل، الخصال فيما أوصى به رسول الله ص علياً ع يا علي ثلاث من لم تكن فيه لم يقم له عمل ورع يحجزه عن معاصي الله عز وجل وحلق يداري به الناس وحلم يرد به جهل الجاهل.

(The book) 'Al Khisaal' –

'Among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws}: 'O Ali^{-asws}! Three, one who does not happen to have these in him, a deed will not stand for him – Devoutness cutting him off from disobeying Allah^{-azwj} Mighty and Majestic, and manner he manages the people with, and forbearance he repels the ignorance of the ignorant one'.⁷⁸

22- ل، الخصال قال النبي ص كف عن محارم الله تكن أروع الناس.

(The book) 'Al Khisaal' –

'The Prophet^{-saww} said: 'Refrain from Prohibitions of Allah^{-azwj}, you will be most devout of the people'.⁷⁹

23- لي، الأمالي للصدوق العطار عن أبيه عن الأشعري عن البرقي عن أبيه عن يونس عن عبد الله بن سنان عن الصادق عن آبائه عن الحسين بن علي ع قال: سئل أمير المؤمنين صلوات الله عليه ما ثبات الإيمان

⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 19

⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 20

⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 21

⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 22

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Al Ashary, from Al Barqy, from his father, from Yunus, from Abdullah Bin Sinan,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was asked, 'What affirms the Eman?'

فَقَالَ الْوَرَعُ

He^{-asws} said: 'The devoutness'.

فَقِيلَ لَهُ مَا زَوَالُهُ

It was said to him^{-asws}, 'What declines it?'

قَالَ الطَّمَعُ.

He^{-asws} said: 'The greed'⁸⁰.

24- لي، الأماالي للصدوق في حُطْبَةِ الْوَسِيْلَةِ لَا مَعْقِلَ أَحْرُزُ مِنَ الْوَرَعِ.

(The book) 'Al Amaali' of Al Sadouq –

'In the sermon 'Al-Waseela', (Amir Al-Momineen^{-asws} said): 'There is no stronghold more protective than the devoutness'⁸¹.

25- ل، الخصال ماجيلويه عن عمه عن البرقي عن ابن معروف عن أبي شعيب رفعه إلى أبي عبد الله ع قال: أوزع الناس من وقف عند الشبهة أعبد الناس من أقام الفرائض أزهّد الناس من ترك الحرام أشدّ الناس اجتهاداً من ترك الذنوب.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Marouf, from Abu Shueyn, raising it to,

'Abu Abdullah^{-asws}: 'The most devout of the people is one who pauses at the suspicious matters. The most worshipping of the people is one who establishes and obligations. The most ascetic of the people is one who neglects the Prohibitions. The most intense of the people in striving is the one who neglects the sins'⁸².

26- ما، الأماالي للشيخ الطوسي ابن الحماصي عن أحمد بن محمد بن عبد الله عن إسماعيل بن محمد بن أبي كثير عن علي بن إبراهيم عن السري بن عامر قال: صعد النعمان بن بشير على المنبر بالكوفة فحمد الله وأثنى عليه وقال سمعت رسول الله ص يقول إن لكل ملك جمى وإن جمى الله خلأه وخرأه والمشتبهات بين ذلك كما لو أن راعياً رعى إلى جانب الحمى لم تلبث عنقه أن تقع في وسطه فدعوا المشتبهات.

⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 23

⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 24

⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 25

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Hamamy, from Ahmad Bin Muhammad Bin Abdullah, from Ismail Bin Muhammad Bin Abu Kaseer, from Ali Bin Ibrahim, from Al Sary Bin Aamir who said,

'Al-Numan Bin Bashir ascended on the pulpit at Al-Kufa. He praised Allah^{-azwj} and extolled upon Him^{-azwj} and said: 'I heard Rasool-Allah^{-saww} saying: 'For every king there is a protective enclosure, and the protective enclosure of Allah^{-azwj} is His^{-azwj} Permissibles and His^{-azwj} Prohibitions, while the suspect (confusing) matters are between that, just as if a shepherd were to pasture his sheep to the side of the enclosure (pen), it will not be long before his sheep fall into the middle of it. So, leave the suspect (confusing) matters!'"⁸³

27- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن ابن فولويه عن سعد بن ابن عيسى عن يونس عن كليب بن معاوية عن الصادق ع قال: أم والله إنكم لعلى دين الله و ملائكته فأعينونا على ذلك بورع و اجتهاد عليكم بالصلاة و العبادة عليكم بالورع.

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from Sa'ad, from Ibn Isa, from Yunus, from Kuleyb Bin Muaiya,

'From Al-Sadiq^{-asws} having said: 'But, by Allah^{-azwj}, you are upon the religion of Allah^{-azwj} and His^{-azwj} Angels, therefore assist us upon that by devoutness, and striving. Upon you all is with the Salat and the worship! Upon you all is with the devoutness!'"⁸⁴

28- ما، الأماالي للشيخ الطوسي المفيد عن الحسين بن أحمد بن أبي المغيرة عن حيدر بن محمد بن أبي عمرو الكشي عن جعفر بن أحمد عن أيوب بن نوح عن نوح بن دراج عن إبراهيم المحاربي عن أبي عبد الله ع أنه قال: اتقوا الله اتقوا الله عليكم بالورع و صدق الحديث و أداء الأمانة و عفة البطن و الفرج تكونوا معنا في الرفيع الأعلى.

(The book) 'Al Majalis' of the sheykh Al Tusi - Al Mufeed, from Al-Husayn Bin Ahmad Bin Abu Al Mugheira, from Haydar Bin Muhammad, from Abu Amro Al Kashi, from Ja'far Bin Ahmad, from Ayoub Bin Nuh, from Nuh Bin Darraj, from Ibrahim Al Muharby,

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj}! Fear Allah^{-azwj}! Upon you all is with the devoutness, and truthful narration, and fulfilling the entrustments, and chastity of the belly and the private part, you will be with us^{-asws} among the lofty friends'"⁸⁵.

29- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن أبيه ع قال قال الصادق ع عليكم بالورع فإنه الدين الذي نلزمه و ندين الله به و نريد من يوالينا لا نتعبونا بالشفاعة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'Al-Sadiq^{-asws} said: 'Upon you all is with the devoutness, for the religion is that which we^{-asws} are sticking to and we^{-asws} are making it a religion of Allah^{-azwj} with it, and we^{-asws} want from the ones who befriend us^{-asws} not to tire us^{-asws} with the intercession'"⁸⁶.

⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 26

⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 27

⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 28

⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 29

30- ل، الخصال الأرتبعمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا وَ لِيَسْتَعِينِ بِالْوَرَعِ فَإِنَّهُ أَفْضَلُ مَا يُسْتَعَانُ بِهِ فِي أَمْرِ الدُّنْيَا وَ الْآخِرَةِ.

(The Hadeeth) 'Al Arbamiya' –

'Amir Al-Momineen^{-asws} said: 'One who loves us, let him work with our^{-asws} work, and let him seek assistance with the devoutness for it is the best of what one can seek assistance with in the matters of the world and the Hereafter''.⁸⁷

31- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen^{-asws} having said: 'Thanking for every bounty is the devoutness (abstaining) from whatever Allah^{-azwj} has Prohibited''.⁸⁸

32- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عَدْبَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ لِمُؤْمِنٍ الْوَرَعُ وَ الزُّهْدُ فِي الدُّنْيَا إِلَّا رَجَوْتُ لَهُ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic does not Gather for a Momin, the devoutness and the ascetism in the world, except He^{-azwj} Makes the Paradise to be hoped for him''.⁸⁹

33- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى ع أَنْ يَا مُوسَى أَلْبِعْ قَوْمَكَ أَنَّهُ مَا تَعَبَدَ لِي الْمُتَعَبِدُونَ بِمِثْلِ الْوَرَعِ عَنْ مُحَارِمِي

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Al Wassafi,

'From Abu Ja'far^{-asws} having said: 'It was among what Allah^{-azwj} Whispered to Musa^{-as} with: "O Musa^{-as}! Deliver to your^{-as} people that the worshippers will not be worshipping to Me^{-azwj} like the devoutness (abstaining) from My^{-azwj} Prohibitions!"

قَالَ مُوسَى فَمَاذَا أَتَبَّهْتُمْ عَلَيَّ ذَلِكَ

Musa^{-as} said: 'So what is that which they will be Rewarded upon?'

قَالَ إِنِّي أَفْتَيْتُ النَّاسَ عَنْ أَعْمَالِهِمْ وَ لَا أَفْتَيْتُهُمْ حَيَاءً مِنْهُمْ.

⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 30

⁸⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 31

⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 32

He^{-azwj} said: "I^{-azwj} Scrutinise the people about their deeds and I^{-azwj} will not Scrutinise out of Embarrassment from them!"⁹⁰

34- سن، المحاسن أبي عن ابن سينان عن أبي الجارود عن أبي عبيدة عن أبي جميلة عن أمير المؤمنين ع قال: أيتها الناس لا خير في دين لا تفقه فيه ولا خير في دنيا لا تدبير فيها ولا خير في نساك لا ورع فيه.

(The book) 'Al Mahasin' -My father, from Ibn Sinan, from Abu Al Jaroud, from Abu Ubeyda, from Abu Jameela,

'From Amir Al-Momineen^{-asws} having said: 'O you people! There is no good in a religion having not understanding in it, and there is no good in a religion having not management in it, and there is no good in a ritual having no devoutness in it''⁹¹.

35- مص، مصباح الشريعة قال الصادق ع أغلق أبواب جوارحك عما يرجع ضرره إلى قلبك و يذهب بوجهتك عند الله و تعقب الحسرة و الندامة يوم القيامة و الحياء عما اجتاحت من السيئات

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Close the doors of your limbs from what its harm can return to your heart and would do away your dignity in the Presence of Allah^{-azwj} and result in regret and the remorse on the Day of Qiyamah, and the embarrassment from what evils you have committed.

و المتورع يحتاج إلى ثلاثة أصول الصّح عن عثرات الخلق أجمع و ترك خوضه فيهم و استواء المدح و الذم

And the devout one is needy to three principles – the pardoning of all the stumbles of the people, and neglecting going through it among them, and equalise the praise and the condemnation.

و أصل الورع دوام المحاسبة و صدق المقاول و صفاء المعاملة و الخروج من كل شبهة و رفض كل عيبة و ريبه و مفارقة جميع ما لا يعنيه و ترك فتح أبواب لا يدري كيف يغلقها و لا يجالس من يشكل عليه الواضح و لا يصاحب مستحقي الدين و لا يعارض من العلم ما لا يحتمل قلبه و لا يتفهمه من قائل و يقطع من يقطع عن الله.

And principles of the devoutness are - constant reckoning (of himself), and truthful words, and clarity of dealings, and coming out from every suspect matter, and rejecting every fault and doubt, and separation from entirely of what does not concern him, and not opening a door he does not know how to close it, and he should not sit with one the clear issues are problematic upon him, and not accompany ones underestimating the religion, and not exposing from the knowledge what his heart cannot tolerate and he does not understand from a speaker, and cutting off from the one cutting off from Allah^{-azwj}.⁹²

⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 33

⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 34

⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 35

36- سر، السرائر من كتاب حريز عن الفضيل عن أبي جعفر ع قال: قال لي يا فضيل أبلغ من لقيت من موالينا عنا السلام و قل لهم إني لا أعني عنهم من الله شيئاً إلا بالورع فأخفظوا ألسنتكم و كفوا أيديكم و عليكم بالصبر و الصلاة إن الله مع الصابرين.

(The book) 'Al Saraair' from the book of Hareyz, from Al Fuzeyl,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'O Fuzeyl! Deliver the greetings from us^{-asws} to the one from our^{-asws} friends you meet and say to them, 'I^{-asws} will not avail anything from Allah^{-azwj} except (if you are with) the devoutness, therefore preserve your tongues, and restrain your hands, and upon you all is to be with the patience and the Salat. Surely Allah^{-azwj} is with the patient ones!''⁹³

37- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عفة عن محمد بن عيسى الضير عن محمد بن زكريا المكي عن كثير بن طارق عن زيد بن علي عن أبيه ع قال: الورع نظام العبادة فإذا انقطع الورع ذهبَت الديانة كما أنه إذا انقطع السلك اتبعه النظام.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariya Al Makky, from Kaseer Bin Tariq,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father^{-asws} having said: 'The devoutness is a system of the worship. When the devoutness is cut off, the religiousness goes away just as when the thread is cut, the system follows it (scatters)''^{.94}

38 مشكاة الأنوار، نقلاً من كتاب المحاسن عن أبي عبد الله ع قال: اتقوا الله و صونوا دينكم بالورع.

(The book) 'Mishkat Al Anwaar' – copying from the book 'Al Mahasin' –

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj} and make your religion with the devoutness''^{.95}

و عنه ع قال: لا ينفع اجتهداً لا ورع فيه.

And from him^{-asws} having said: 'The striving does not benefit, (if) having no devoutness in it''^{.96}

- و عنه ع قال: لن أجدني أحد [أبداً] عن أحد شيئاً إلا بالعمل و لن تنالوا ما عند الله إلا بالورع.

And from him^{-asws} having said: 'No one will find anything with anyone except with the working, and you will never attain what is in the Presence of Allah^{-azwj} except with the devoutness''^{.97}

- و عن أبي جعفر ع قال: قال الله عز و جل يا ابن آدم اجتنب ما حرمت عليك تكن من أوزع الناس.

⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 36

⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 37

⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 a

⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 b

⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 c

And from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said "O son of Adam^{-as}! Shun whatever I^{-azwj} have Prohibited unto you, you will be from the most devout of the people!"⁹⁸

– وَ سُئِلَ الصَّادِقُ عَ مَنْ الْأَوْرَعُ مِنَ النَّاسِ قَالَ الَّذِي يَتَوَرَّعُ عَنِ مَحَارِمِ اللَّهِ.

And Al-Sadiq^{-asws} was asked, 'Who is the most devout of the people?' He^{-asws} said: 'The one who is devout (abstain) from the Prohibitions of Allah^{-azwj}'⁹⁹

– وَ عَنِ الْبَاقِرِ عَ قَالَ: عَلَيْكَ بِتَقْوَى اللَّهِ وَ الْإِجْتِهَادِ فِي دِينِكَ وَ اعْلَمْ أَنَّهُ لَا يُغْنِي عَنْكَ اجْتِهَادُ لَيْسَ مَعَهُ وَرَعٌ.

And from Al Baqir^{-asws} having said: 'Upon you is with fearing Allah^{-azwj}, and the striving in your religion, and know that the striving will not avail for you if there isn't devoutness with it!'¹⁰⁰

– وَ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: فِيْمَا نَاجَى اللَّهُ تَبَارَكَ وَ تَعَالَى بِهِ مُوسَى صَلَّى اللَّهُ عَلَيْهِ يَا مُوسَى مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرَّبُونَ بِمِثْلِ الْوَرَعِ عَنِ مَحَارِمِي فَإِنِّي أَمْنَحُهُمْ جَنَّاتٍ عَدْنِي لَا أَشْرِكُ مَعَهُمْ أَحَدًا.

And from Abu Abdullah^{-asws} having said: 'Among what Allah^{-azwj} Blessed and Exalted Whispered with to Musa^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}: "O Musa^{-as}! The ones drawing near will not be drawing closer to Me^{-azwj} like (they would with) the devoutness (abstention) from My^{-azwj} Prohibitions, for I^{-azwj} shall Grant them Gardens of My^{-azwj} Eden. I^{-azwj} will not Participate anyone (else) with them!"¹⁰¹

وَ مِنْهُ نَقَلًا مِنْ كِتَابِ صِفَاتِ الشَّيْبَعَةِ عَنِ ابْنِ أَبِي بَعْفُورٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ كُونُوا دُعَاةَ النَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمْ الْإِجْتِهَادَ وَ الصِّدْقَ وَ الْوَرَعَ.

And from him, copying from the book 'Sifaat Al Shia' – from Ibn Abu Yafour who said,

'Abu Abdullah^{-asws} said to me: 'Be calling the people without (using) your tongues. Let them see from you all the striving, and the truthfulness, and devoutness"¹⁰²

– وَ عَنِ حَيْثِمَةَ عَنِ أَبِي جَعْفَرٍ عَ قَالَ: دَخَلْتُ عَلَيْهِ لِأُودِعَهُ فَقَالَ أُنْبِئِ مَوْلَانَا السَّلَامَ عَنَّا وَ أَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ اعْلِمُهُمْ يَا حَيْثِمَةُ أَنَّا لَا نُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَ لَنْ يَنَالُوا وَلَا يَنْتَسُوا إِلَّا بِوَرَعٍ وَ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

And from Khaysama,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I entered to see him^{-asws} to bid him^{-asws} farewell. He^{-asws} said: 'Deliver the greetings from us^{-asws} to our^{-asws} friends and advise them with fearing Allah^{-azwj} the Mighty, and let them know, O Khaysama, I^{-asws} will not avail them of anything from Allah^{-azwj} with the (their) deeds, and they can never attain our^{-asws} Wilayah except with

⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 d

⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 e

¹⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 f

¹⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 f

¹⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 g

devoutness, and that the one with most intense regret on the Day of Qiyamah will be the one who describes justice, then opposes it to something else".¹⁰³

¹⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 57 H 38 h

CHAPTER 58 – THE ASCETISM AND ITS LEVELS

الآيات

The Verses –

آل عمران لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَ لَا مَا أَصَابَكُمْ

(Surah) Aal e Imran^{as} - **lest you would be grieving upon what you lost and not what befell you; [3:153]**

طه وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَ رِزْقِي رَبِّكَ خَيْرٌ وَ أَبْقَىٰ

(Surah) Ta ha - **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world in order to Try them regarding it; and Grace of your Lord is better and more lasting [20:131]**

الحديد ما أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

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

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ وَ اللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ.

So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23]

1- مع، معاني الأخبار لي، الأمالي للصدوق في خبر الشيخ الشامي سأل أمير المؤمنين ع أي الناس خير عند الله عز وجل

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq in a report of the Syrian sheykh who asked Amir Al-Momineen^{asws}, 'Which of the people are good in the Presence of Allah^{azwj} Mighty and Majestic?'

قَالَ أَحْوَفُهُمْ لِلَّهِ وَ أَعْمَلُهُمْ بِالتَّقْوَىٰ وَ أَرْهَدُهُمْ فِي الدُّنْيَا.

He^{asws} said: 'The most fearing of them to Allah^{azwj}, and their most working with the piety, and their most ascetic of them in the world"¹⁰⁴

2- مع، معاني الأخبار أبي عن علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال: قيل لأمير المؤمنين ع ما الرهد في الدنيا

¹⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 1

(The book) 'Ma'any Al Akhbar' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'It was said to Amir Al-Momineen^{-asws}, 'What is the ascetism in the world?'

قَالَ تَنَكُّبُ حَزَامِهَا.

He^{-asws} said: 'Keeping away from its Prohibitions''^{.105}

3- مع، معاني الأخبار ابن الوليد عن الصفار عن البرقي عن أبيه عن محمد بن سنان عن مالك بن عطية الحمصي عن معروف بن خربوذ عن أبي الطُّفَيْلِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ الرُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ عَلَيْكَ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Barqy, from his father, from muhammad Bin Sinan, from Malik Bin Atiya Al Ahmasy, from Marouf Bin KHarbouz, from Abu Al Tufeyl who said,

'I heard Amir Al-Momineen^{-asws} saying: 'The ascetism in the world is having short hopes, and thanking for every bounty, and abstaining from whatever Allah^{-azwj} has Prohibited upon you''^{.106}

4- مع، معاني الأخبار ابن الوليد عن الصفار عن البرقي عن الجهم بن الحکم عن السكوني قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ الرُّهْدُ فِي الدُّنْيَا بِإِضَاعَةِ الْمَالِ وَ لَا بِتَحْرِيمِ الْحَالِلِ بَلِ الرُّهْدُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدِكَ أَوْتَقَّ مِنْكَ بِمَا فِي يَدِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Al Jahl Bin Al Hakam, from Al Sakuny who said,

'Abu Abdullah^{-asws} said: 'The ascetism in the world isn't with wasting the wealth, nor prohibiting the Permissible, but the ascetism in the world is that you do not become more trusting (relying) with what is in your hand than with what is in the Presence of Allah^{-azwj} Mighty and Majestic''^{.107}

5- مع، معاني الأخبار ابن الوليد عن سعد بن الأصهباني عن المنقري عن علي بن هاشم بن البريد عن أبيه عن أبي جعفر ع أَنَّ رَجُلًا سَأَلَهُ عَنِ الرُّهْدِ فَقَالَ الرُّهْدُ عَشْرَةُ أَشْيَاءَ وَ أَعْلَى دَرَجَاتِ الرُّهْدِ أَدْنَى دَرَجَاتِ الْوَرَعِ وَ أَعْلَى دَرَجَاتِ الْوَرَعِ أَدْنَى دَرَجَاتِ الْبِقِينِ وَ أَعْلَى دَرَجَاتِ الْبِقِينِ أَدْنَى دَرَجَاتِ الرِّضَا أَلَا وَ إِنَّ الرُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Sa'ad, from Al Asbahany, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father,

'From Abu Ja'far^{-asws}, a man had asked him^{-asws} about the ascetism, so he^{-asws} said: 'The ascetism is of ten things, and the highest level of the ascetism is the lowest level of the devoutness, and the highest level of the devoutness is the lowest level of the certainty, and the highest level of the certainty is the lowest level of the satisfaction, and that the ascetism in the world is in a Verse from the Book of Allah^{-azwj} Mighty and Majestic: **So that you may**

¹⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 2

¹⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 3

¹⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 4

not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]”¹⁰⁸.

6- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق المُفسِّرُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النَّاصِرِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرِ الثَّانِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: سُمِّلَ الصَّادِقُ ع عَنِ الرَّهْدِ فِي الدُّنْيَا قَالَ الَّذِي يَتْرُكُ حَالَهَا مَخَافَةَ حِسَابِهِ وَ يَتْرُكُ حَرَامَهَا مَخَافَةَ عَذَابِهِ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Uyoun Akhbar Al-Reza^{asws}’, may the greetings be upon him^{asws}, (and) ‘Al Amaali’ of Al Sadouq – Al Mfassir, from Ahmad Bin Al-Hassan Al-Husayni, from Al-Hassan Bin Ali Bin Al Nasir, from his father,

‘From Abu Ja’far^{asws} the 2nd, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘Al-Sadiq^{asws} was asked about the ascetism in the world. He^{asws} said: ‘The one who neglects it’s Permissibles fearing it’s Reckoning, and he neglects it’s Prohibitions fearing it’s Punishment”¹⁰⁹.

7- لي، الأماالي للصدوق قَدْ مَضَى فِي بَابِ الْيَقِينِ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَلَاحَ أَوْلِ هَذِهِ الْأُمَّةِ بِالرُّهْدِ وَ الْيَقِينِ وَ هَلَكَ آخِرُهَا بِالشُّحِّ وَ الْأَمَلِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘It has passed in the chapters on ‘certainty’, Rasool-Allah^{saww} said: ‘The righteousness of the first ones of this community is with the ascetism and the certainty, and the destruction of its last ones will be due to stinginess and the (long) hopes”¹¹⁰.

8- فس، تفسير القمي أَبِي عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا حَدُّ الرُّهْدِ فِي الدُّنْيَا

Tafseer Al Qummi – My father, from Asbahany, from Al Minqary, from Hafs who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! What is the limit of ascetism in the world?’

فَقَالَ فَقَدْ حَدَّهُ اللَّهُ فِي كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَخْوَفُهُمْ بِاللَّهِ وَ أَخْوَفُهُمْ لَهُ أَعْلَمُهُمْ بِهِ وَ أَعْلَمُهُمْ بِهِ أَزْهَدُهُمْ فِيهَا.

He^{asws} said: ‘Allah^{azwj} has Limited it in His^{azwj} Book. He^{azwj} Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**. The most learned of the people with Allah^{azwj} is their most fearing of Allah^{azwj}, and their most fearing to Him^{azwj} is their most learned with Him^{azwj}, and their most learned with Him^{azwj} is the most ascetic of them in it”¹¹¹.

ل، الحصال لي، الأماالي للصدوق أَبِي عَنِ سَعْدِ عَنِ الْأَصْبَهَانِيِّ إِلَى قَوْلِهِ بِمَا آتَاكُمْ.

¹⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 5

¹⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 6

¹¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 7

¹¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 8 a

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Asbahany –

'Up to His^{-azwj} Words: **with what has been Given to you, [57:23]**'.¹¹²

9- روضة الواعظين قَالَ النَّبِيُّ ص إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ الزُّهْدَ فِي الدُّنْيَا فَاقْتَرَبُوا مِنْهُ فَإِنَّهُ يُلْقِي الْحِكْمَةَ.

(The book) 'Rowzat Al Waizeen' –

'The Prophet^{-saww} said: 'When you see the man having been Given the ascetism in the word, then be near to him, for he will be casting the wisdom''.¹¹³

- وَ قَالَ ص الْمُؤْمِنُ بَيْنَهُ قَصَبٌ وَ طَعَامُهُ كِسْرٌ وَ رَأْسُهُ شَعِثٌ وَ ثِيَابُهُ خَلْقٌ وَ قَلْبُهُ خَاشِعٌ وَ لَا يَغْدِلُ بِالسَّلَامَةِ شَيْئًا.

And he^{-saww} said: 'The Momin, his house is of reeds, and his food is crumbs, and his head is unkempt, and his clothes are old rags, and his heart is humble, and he does not equate anything with the safety''.¹¹⁴

10- فس، تفسير القمي أَبِي عَنِ الْأَصْبَهَانِيِّ عَنِ الْمَنْقَرِيِّ رَفَعَهُ قَالَ: قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع مَا الزُّهْدُ

Tafseer Al Qummi – My father, from Al Asbahaby, from Al Minqary, raising it, said,

'A man said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'What is the ascetism?'

قَالَ الزُّهْدُ عَشْرَةٌ أَجْزَاءٌ فَأَعْلَى دَرَجَاتِ الزُّهْدِ أَدْنَى دَرَجَاتِ الرِّضَا أَلَا وَ إِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ.

He^{-asws} said: 'The ascetism is of ten segments. The top level of the ascetism is the lowest level of the satisfaction. Indeed, and the ascetism in the world is in a Verse from the Book of Allah^{-azwj}: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**'.¹¹⁵

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَزْهَدُ النَّاسِ مَنْ تَرَكَ الْحَرَامَ.

From Amir Al-Momineen^{-asws}: 'The most ascetic of the people is one who neglects the Prohibitions''.¹¹⁶

11- ل، الخصال ابْنُ إِدْرِيسَ عَنِ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ بَعْضِ التَّوْفَلِيِّينَ وَ مُحَمَّدِ بْنِ سِنَانَ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُونُوا عَلَى قَبُولِ الْعَمَلِ أَشَدَّ عِنَايَةً مِنْكُمْ عَلَى الْعَمَلِ الزُّهْدِ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ الرِّزْقِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ مَنْ أَسْحَطَ بَدَنَهُ أَرْضَى رَبَّهُ وَ مَنْ لَمْ يُسْحَطْ بَدَنَهُ عَصَى رَبَّهُ.

(The book) 'Al Khisaal – Ibn Idrees, from his father, from Al Ashary, from Ahmad Bin Muhammad, from one of the Nowfalas, and Muhammad Bin Sinan raising it to,

¹¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 8 b

¹¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 9 a

¹¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 9 b

¹¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 9 c

¹¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 10

'Amir Al-Momineen^{-asws} having said: 'Be the most careful of you upon accepting the work upon the deed. The asceticism in the world is having short hopes, and thanking for every bounty, and abstaining from whatever Allah^{-azwj} Mighty and Majestic has Prohibited. One who dissatisfies his body pleases his Lord^{-azwj}, and one who does not dissatisfy his body disobeys his Lord^{-azwj}'.¹¹⁷

12- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن سهل عن إبراهيم بن داود البغوي عن أخيه سليمان رفعه قال: قال رجل للنبي ص يا رسول الله علمني شيئاً إذا أنا فعلته أحببني الله من السماء وأحببني الناس من الأرض

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ibrahim Bin Dawood Al Yaqouby, from his brighter Suleyman, raising it, said,

'A man said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! Teach me something, when I do it, Allah^{-azwj} will Love me from the sky and the people will love me from the earth!'

فقال له انعب فيما عند الله عز وجل يحبك الله و اهد فيما عند الناس يحبك الناس.

He^{-saww} said: 'Be desirous regarding what is in the Presence of Allah^{-azwj} Mighty and Majestic, and be ascetic regarding what is with the people, the people will love you".¹¹⁸

13- ل، الخصال أبي عن سعد عن أيوب بن نوح عن الربيع بن محمد المسلمي عن عبد الأعلى عن نوف عن أمير المؤمنين ع قال: يا نوف طوبى للراهدين في الدنيا الراغبين في الآخرة أولئك الذين اتخذوا الأرض بساطاً و ثيابها فراشاً و ماءها طيباً و القرآن دثاراً و الدعاء شعاراً و فوضوا من الدنيا تقريضاً على منهاج عيسى ابن مريم ع الخبز.

(The book) 'Al Khisaal' – By father, from Sa'ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Musly, from Abdul A'ala, from Nowf,

'From Amir Al-Momineen^{-asws} having said: 'O Nowf! Beatitude is for the ascetic ones in the world, the ones desirous regarding the Hereafter! They are the ones taking the grounds as a bed spread, and its soil as a bed, and its water as a perfume, and the Quran as a blanket, and the supplication as a slogan, and borrow from the world a loan upon the manifesto of Isa^{-as} Ibn Maryam^{-as}!' – the Hadeeth".¹¹⁹

14- مع، معاني الأخبار أبي عن سعد عن البرقي عن أبيه رفعه قال: سأل النبي ص جبرئيل ع عن تفسير الزهد قال الزاهد يحب من يحب خالفه و يبغض من يبغض خالفه و يتحرج من حلال الدنيا و لا يلتفت إلى حرامها فإن حلالها حسنة و حرامها عقاب

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, raising it, said,

'The Prophet^{-saww} asked Jibraeel^{-as} about the interpretation of ascetism. He^{-as} said: 'The ascetic loves the one loving his Creator, and hates the one who hates his Creator, and he is uncomfortable from the Permissibles of the world and does not turn towards its Prohibitions. For its Permissibles there is Reckoning, and for its Prohibitions there is Punishment.

¹¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 11

¹¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 12

¹¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 13

وَيَرْحَمُ جَمِيعَ الْمُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ وَ يَتَحَرَّجُ مِنَ الْكَلَامِ كَمَا يَتَحَرَّجُ مِنَ الْمَيْتَةِ الَّتِي قَدِ اشْتَدَّ نَجْنُهَا وَ يَتَحَرَّجُ عَنِ حُطَامِ الدُّنْيَا وَ زِينَتِهَا كَمَا يَتَجَنَّبُ النَّارَ أَنْ يَغْشَاهَا وَ أَنْ يُقَصِّرَ أَمَلَهُ كَأَنَّ بَيْنَ عَيْنَيْهِ أَجَلُهُ.

And he mercies entirety of the Muslims just as he mercies himself, and he is uncomfortable from the talking just as he is uncomfortable from the dead body it's stench has intensified, and he is uncomfortable from the debris of the world and it's adornments just as he stays away from the fire to overwhelm him, and he shortens his hopes as if his death is in front of his eyes".¹²⁰

15- ل، الخصال لي، الأماالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الْأَسَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْوَاهِبِيِّ وَ أَحْمَدَ بْنِ عُمَيْرٍ وَ مُحَمَّدِ بْنِ أَبِي أَيُّوبَ قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِي عَنْ أَبِيهِ عَنْ عَمِّهِ إِبْرَاهِيمَ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ مُعَاتَى فِي جَسَدِهِ آمِنًا فِي سَرِيرِهِ عِنْدَهُ فُؤْتُ يَوْمِهِ فَكَأَنَّمَا خَيْرَتْ لَهُ الدُّنْيَا

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Bin Ali Al Asady, from Abdullah Bin Suleyman, and Abdullah Bin Muhammad Al Wahiby, and Ahmad Bin Umeyr, and Nuhammad Bin Abu Ayoub, they said, 'It is narrated to us by Abdullah Bin Hany, from his father, from his uncle Ibrahim, from Umm Al Darda'a, from Abu Al Darda'a who said,

'Rasool-Allah^{-sawww} said: 'The one who has well-being in his body, safety in his saddle, having his daily subsistence with him, so rather the world is chosen for him.

يَا ابْنَ خَتْمٍ يَكْفِيكَ مِنْهَا مَا سَدَّ جُوعَكَ وَ وَارَى عَوْرَتَكَ فَإِنْ يَكُنْ بَيْتٌ يُكْنُكَ فَذَاكَ وَ إِنْ تَكُنْ دَابَّةٌ تَرَكِبُهَا فَبَيْحٌ وَ إِلا فَالْحَبْرُ وَ مَاءُ الْجَرِّ وَ مَا بَعْدَ ذَلِكَ حِسَابٌ عَلَيْكَ أَوْ عَذَابٌ.

O Ibn Khaysam! It suffices you from it what blocks your hunger, and covers your private parts, and if there happens to be a house to conceal you, so that is it, and if there happens to be an animal for you to ride it, then congratulations, congratulations, or else the bread and water of the bread, and whatever is after that, there is Reckoning upon you or Punishment".¹²¹

16- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَّارَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ سَيْفِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ لَمْ يَسْتَحْجِي مِنْ طَلَبِ الْمَعَاشِ خَفَّتْ مَثْوَيْتُهُ وَ رَخِيَ بَالُهُ وَ نَعِمَ عِيَالُهُ وَ مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ibn Marouf, from Ibn Mahziyar, from Ja'far Bin Bashir, from Sayf,

'From Abu Abdullah^{-asws} having said: 'One who is not embarrassed from seeking the livelihood, his provisions would be light, and his mind would be at ease, and his dependants would be in blessings; and the one who is ascetic in the world, Allah^{-azwj} will Affirm the wisdom in his heart and his tongue will speak with it, and he will be insightful of faults of the world, it's diseases and it's cures, and he will come out from it safely to the house of safety".¹²²

¹²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 14

¹²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 15

¹²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 16

17- ثوب الأعمال أبي عن سعد عن أحمد بن محمد بن محبوب عن ابن محبوب عن أبي أيوب عن الوصائي عن أبي جعفر ع قال: كان فيما نأجى الله به موسى ع على الطور أن يا موسى أبلغ قومك أنه ما يتقرب إلي المتقربون بمثل البكاء من خشيتي وما تعبد لي المتعبدون بمثل الورع عن محارمي ولا تزين لي المترقبون بمثل الزهد في الدنيا عما يميم الغنى عنه

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Al Wassafy,

'From Abu Ja'far^{asws} having said: 'It was among what Allah^{azwj} Whispered with to Musa^{as} upon (mount) Toor: "O Musa^{as}! Deliver to your^{as} people that the ones drawing closer to Me^{azwj} will not draw closer to Me^{azwj} with the likes of the crying from fearing Me^{azwj}, and the worshipping ones will not worship to Me^{azwj} with the likes of the devoutness (abstaining) from My^{azwj} Prohibitions, nor will the adorning ones adorn to Me^{azwj} with the likes of the ascetism in the world from what they are needless of it!"

قَالَ فَقَالَ مُوسَى ع يَا أَكْرَمَ الْأَكْرَمِينَ فَمَاذَا أَتَيْتَهُمْ عَلَى ذَلِكَ

He^{asws} said: 'So Musa^{as} said: 'O most Benevolent of the benevolent ones! What is what which would affirm them upon that?'

فَقَالَ يَا مُوسَى أَمَا الْمُتَقَرَّبُونَ إِلَيَّ بِالْبُكَاءِ مِنْ خَشْيَتِي فَهُمْ فِي الرَّيْفِ الْأَعْلَى لَا يَشْرِكُهُمْ فِيهِ أَحَدٌ وَأَمَا الْمُتَعَبِدُونَ لِي بِالْوَرَعِ عَنْ مُحَارِمِي فَإِنِّي أَفْتِشُ النَّاسَ عَنْ أَعْمَالِهِمْ وَلَا أَفْتِشُهُمْ حَيَاءً مِنْهُمْ وَأَمَا الْمُتَقَرَّبُونَ إِلَيَّ بِالزُّهْدِ فِي الدُّنْيَا فَإِنِّي أَيْحُهُمُ الْجَنَّةَ بِحَدَافِيرِهَا يَتَبَوَّءُونَ مِنْهَا حَيْثُ يَشَاءُونَ.

He^{azwj} Said: "O Musa^{as}! As for the ones drawing closer to Me^{azwj} with the crying from fearing Me^{azwj}, they would be among the lofty friends, no one will participate them in it; and as for the worshippers to Me^{azwj} with the devoutness (abstaining) from My^{azwj} Prohibitions, so I^{azwj} will be Scrutinising the people about their deeds and I^{azwj} will not Scrutinise them out of Embarrassment from them; and as for the ones drawing closer to Me^{azwj} with the ascetism in the world, I^{azwj} shall Legalise the Paradise for them with its entirety. They will be sheltering from it wherever they so desire to!"¹²³

18- سن، المحاسن أبي رفاعه قال قال أبو عبد الله ع لرجل أحكم أهل الآخرة أمر آخرتهم كما أحكم أهل الدنيا أمر دنياهم فإتأ جعلت الدنيا شاهداً يُعرف بها ما غاب عنها من الآخرة فأعرف الآخرة بها ولا تنظر إلى الدنيا إلا بإعتبار.

(The book) 'Al Mahasin' – Abu Rafie said,

'Abu Abdullah^{asws} said to a man: 'The people of Hereafter decide the affairs their Hereafter just as people of the world decide affairs of their world, for rather the world is made as a witness by which is known what is hidden from it of the Hereafter. So recognise the Hereafter by it and do not look at the world except with consideration (learning a lesson)".¹²⁴

19- ضا، فقه الرضا عليه السلام أروي عن العالم ع أنه قال: إن الدنيا قد ترحلت مديرة وإن الآخرة قد ترحلت مقبلية وكل واحد منهما بئون فكونوا من أبناء الآخرة ولا تكونوا من أبناء الدنيا

¹²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 17

¹²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 18

(The book) 'Fiqh Al-Reza^{-asws'}, may the greetings be upon him^{-asws} – It is reported from the scholar^{-asws} having said: 'The world is departing turning around and the Hereafter is coming facing you, and for each one of the two there are sons. So be the sons of Hereafter and do not be sons of the world.

وَكُونُوا مِنَ الرَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ لِأَنَّ الرَّاهِدِينَ اتَّخَذُوا الْأَرْضَ بَسَاطَةً وَ التُّرَابَ فِرَاشًا وَ الْمَاءَ طِيبًا وَ قَرَضُوا الدُّنْيَا تَقْرِيبًا

And be from the ascetic ones in the worlds, desirous regarding the Hereafter, because the ascetics are taking the ground as a rug, and the soil as a bed, and the water as a perfume; and borrowing from the world a loan.

أَلَا مَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ

Indeed! One who is yearning for the Paradise will free himself from the lustful desires, and the one dreading from the Fire will refrain from the Prohibitions, and the one ascetic in the world, the calamities will be insignificant to him.

أَلَا إِنَّ لِلَّهِ عِبَادًا شُرُورُهُمْ مَأْمُونَةٌ وَ قُلُوبُهُمْ مَحْزُونَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّامًا فَصَارَتْ لَهُمُ الْعُقُوبَى رَاحَةً طَوِيلَةً

Indeed! For Allah^{-azwj}, there are servants, there is safety from their evil, and their hearts are grieving, and their souls are chaste, and their needs are light. They are being patient for (few) days, so the consequential rest would become long for them.

أَمَّا آتَاءَ اللَّيْلِ فَصَافُوا عَلَى أَقْدَامِهِمْ وَ آتَاءَ النَّهَارِ فَخَلَصُوا مَخْلَصًا وَ هُمْ عَابِدُونَ يَسْعَوْنَ فِي فَكَاحِ رِقَابِهِمْ بَرَّةً أَتَقِيَاءَ كَأَنَّهُمُ الْفِدَاخُ يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَقُولُ مَرَضَى.

As for during their nights, they are rowing their feet (for Salat), and during the days, they are being sincere with sincerity, and they are worshipping, striving in liberating their necks (from Hell), righteous, pious, as if they are flints (matchsticks). The beholder looks at them, so he says, 'Illness!'¹²⁵

- وَ رُويَ عَنِ الْمَسِيحِ ع أَنَّهُ قَالَ لِلْحَوَارِيِّينَ أَكْلِي مَا أَنْبَتَتْهُ الْأَرْضُ لِلْبَهَائِمِ وَ شَرِبِي مَاءَ الْفُرَاتِ بِكَفَيِّ وَ سِرَاجِي الْقَمَرِ وَ فِرَاشِي التُّرَابِ وَ وَسَادِي الْمَدَرِ وَ لُبْسِي الشَّعْرَ لَيْسَ لِي وَلَدٌ يَمُوتُ وَ لَا لِي امْرَأَةٌ تَحْزَنُ وَ لَا بَيْتٌ يَحْرُبُ وَ لَا مَالٌ يَتَلَفُ فَأَنَا أَعْنَى وُلْدِ آدَمَ.

And it is reported from the Messiah^{-as} having said to the disciples: 'Eat from the earth grows for the beasts, and drink water of the Euphrates with two palms, and (take) the moon as a lantern, and the soil as a bed, and the clogs of mud as pillow, and wear the hair. There is neither a son for me^{-as} to be dying nor is there are a wife for me^{-as} to grieve, nor any house to be ruined, nor any wealth to deteriorate. I^{-as} am the richest son^{-as} of Adam^{-as}!¹²⁶

- وَ أُرُوِي عَنِ الْعَالِمِ ع أَنَّهُ سِئِلَ عَنِ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا

¹²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 a

¹²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 b

And it is reported from the scholar^{-asws} having been asked about Words of Allah^{-azwj} Blessed and Exalted: **and beneath it was a treasure for them, [18:82].**

فَقَالَ وَاللَّهِ مَا كَانَ ذَهَبًا وَلَا فِضَّةً وَلَا كَيْفَ كَانَ لَوْحٌ مِنْ ذَهَبٍ مَكْتُوبٌ عَلَيْهِ أَرْبَعَةُ أَحْرُفٍ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكِ سِنُهُ وَمَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَمَنْ أَيْقَنَ بِالْقَدْرِ عَلِمَ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا قَدَرَ عَلَيْهِ.

He^{-asws} said: ‘By Allah^{-azwj}! It was neither gold nor silver, but it was a tablet of gold. There were four sentences written upon it – ‘I^{-azwj} am Allah^{-azwj}! There is no god except Me^{-azwj}! One who is certain of the death will not laugh his lifetime, and one who is certain of the Reckoning his heart will not be happy, and one who is certain of the pre-Determination will know that nothing afflicts him except has been pre-Determined upon him!’”¹²⁷

- وَأُرْوَى مِنْ مَلِكٍ نَفْسَهُ إِذَا رَغِبَ وَإِذَا رَهَبَ وَإِذَا اشْتَهَى وَإِذَا غَضِبَ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ

And it is reported: ‘One who controls himself when desirous, and when fearing, and when yearning, and when angry, Allah^{-azwj} will Prohibit his body unto the Fire’.

وَسَأَلْتُ الْعَالِمَ عَ عَنْ أَزْهَدِ النَّاسِ قَالَ الَّذِي لَا يَطْلُبُ الْمَعْدُومَ حَتَّى يَنْقُذَ الْمَوْجُودَ.

And the scholar^{-asws} was asked about the most ascetic of people. He^{-asws} said: ‘The one who does not seek the non-existent until the existent is depleted’”.¹²⁸

20- مص، مصباح الشريعة قال الصادق ع الزهد مفتاح باب الآخرة والبراءة من النار وهو تركك كل شيء يشغلك عن الله من غير تأسف على قوتها ولا إعجاب في تركها ولا انتظار فرج منها ولا طلب محمدة عليها ولا عوض منها

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The asceticism is a key to the door of Hereafter, and the freedom pass from the Fire, and it is neglecting all things which pre-occupy from Allah^{-azwj} from without regret upon its loss, nor any astonishment in leaving it, nor awaiting relief from it, nor seeking being praised upon it, nor a compensation from it.

بَلْ تَرَى قَوْلَهَا رَاحَةً وَكَوْلَهَا آفَةً وَتَكُونُ أَبَدًا هَارِبًا مِنَ الْآفَةِ مُعْتَصِمًا بِالرَّاحَةِ

But you should see it’s loss as a rest, and it’s being (existence) as an affliction, and you will become forever fleeing from the affliction, seeking refuge with the resting.

وَالزَّاهِدُ الَّذِي يَخْتَارُ الْآخِرَةَ عَلَى الدُّنْيَا وَالذَّلَّ عَلَى الْعِرِّ وَالْجُهْدَ عَلَى الرَّاحَةِ وَالْجُوعَ عَلَى الشَّبَعِ وَعَاقِبَةَ الْأَجْلِ عَلَى مَحَبَّةِ الْعَاجِلِ وَالذِّكْرَ عَلَى الْغَفْلَةِ وَتَكُونُ نَفْسُهُ فِي الدُّنْيَا وَقَلْبُهُ فِي الْآخِرَةِ.

And the ascetic is the one choosing the Hereafter over the world, and the humiliation over the honour, and the struggle over the rest, and the hunger over the satiation, and the

¹²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 c

¹²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 19 d

consequence of the future over the love of the current, and the Zikr over the heedlessness, and his soul will be in the world and his heart will be in the Hereafter".¹²⁹

– قَالَ رَسُولُ اللَّهِ ص حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ أَلَا تَرَى كَيْفَ أَحَبَّ مَا أَبْغَضَهُ اللَّهُ وَ أَيْ خَطِيئَةً أَشَدَّ جُزْأً مِنْ هَذَا.

Rasool-Allah^{-saww} said: ‘Love of the world is chief of every mistake (sin). Don’t you see how he loves what Allah^{-azwj} Hates? And which mistake is severer in crime than this?’¹³⁰

– وَ قَالَ بَعْضُ أَهْلِ الْبَيْتِ ع لَوْ كَانَتِ الدُّنْيَا بِأَجْمَعِهَا لُقْمَةً فِي فَمِ طِفْلِ لَرَجَمْنَاهُ فَكَيْفَ حَالُ مَنْ نَبَذَ خُدُودَ اللَّهِ وَرَاءَ ظَهْرِهِ فِي طَلِبِهَا وَ الْحِرْصِ عَلَيْهَا وَ الدُّنْيَا دَارٌ لَوْ أَحْسَنْتَ إِلَى سَاكِنَيْهَا لَرَجَمْتَكَ وَ أَحْسَنْتَ وَدَاعَكَ.

And one of People^{-asws} of the Household said: ‘If the world in its entirety were to be a morsel in the mouth of a child, we^{-asws} would throw it away. So how is the state of the one who discards the limits of Allah^{-azwj} behind his back in seeking it, and the greed upon it, and the world is such a house, if you were to be good to its settlers, it would mercy you and your farewell will be improved’.¹³¹

– قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ اللَّهُ الدُّنْيَا أَمَرَهَا بِطَاعَتِهِ فَأَطَاعَتْ رَبَّهَا فَقَالَ لَهَا خَالِغِي مَنْ طَلَبِكَ وَ وَاغِي مَنْ خَالَغِكَ فَهِيَ عَلَى مَا عَاهَدَ إِلَيْهَا اللَّهُ وَ طَبَعَهَا عَلَيْهِ.

Rasool-Allah^{-saww} said: ‘When Allah^{-azwj} Created the world, He^{-azwj} Commanded it obeying Him^{-azwj}. It obeyed its Lord^{-azwj}. He^{-saww} said to her: “Oppose the one seeking you and be compatible to the one opposing you!” Thus it is upon what Allah^{-azwj} had Covenanted to it and had Natured it upon’.¹³²

21- شي، تفسير العياشي عن ابن أبي عمير عن بعض أصحابنا عن رجلٍ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رُفِعَ عَيْسَى ابْنُ مَرْيَمَ عِ مَدْرَعَةٍ صُوفٍ مِنْ غَزَلِ مَرْيَمَ وَ مِنْ نَسَجِ مَرْيَمَ وَ مِنْ خِيَاطَةِ مَرْيَمَ فَلَمَّا انْتَهَى إِلَى السَّمَاءِ نُودِيَ يَا عَيْسَى أَلْقِ عَنْكَ زِينَةَ الدُّنْيَا.

(The book) ‘Tafseer Al Ayaashi’ – from Ibn Abu Umeyr, from one of our companions, from a man who narrated it,

‘From Abu Abdullah^{-asws} having said: ‘Isa Bin Maryam^{-as} was Raised with a woollen shirt from the spinning of Maryam^{-as}, and from the weaving of Maryam^{-as}, and from the stitching of Maryam^{-as}. When he^{-as} ended up to the sky he^{-as} was called out: “O Isa^{-as}! Cast off from you^{-as} the adornments of the world!”’¹³³

22- جاء المجلس للمفيد المزارعي عن الحسين بن محمد عن جعفر بن عبد الله العلوي عن يحيى بن هاشم العسائي عن أبي عاصم النبيل عن سفيان عن أبي إسحاق عن علقمة بن قيس عن نوف البكالي قال: بث ليلة عند أمير المؤمنين علي بن أبي طالب ع فرأيتُهُ يُكْبِرُ الإختلافَ من منزله و ينظرُ إِلَى السَّمَاءِ

¹²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 a

¹³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 b

¹³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 c

¹³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 20 d

¹³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 21

(The book) 'Al Majaalis' of Al Mufeed – Al Maraghy, from Al-Husayn Bin Muhammad, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim Al Gassany, from Abu Aasim Al Nabeel, from Sufyan, from Abu Is'haq, from Alqamah Bin Qays, from Nowf Al Bikaly who said,

'I spent a night in the presence of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. I saw him^{-asws} frequently coming and going to his^{-asws} house and looking at the sky'.

قَالَ فَدَخَلَ كَبْعُضٍ مَا كَانَ يَدْخُلُ قَالَ أ نَأْتِيهِمْ أَنْتَ أَمْ رَامِقٌ

He (the narrator) said, 'He^{-asws} entered like what he^{-asws} had entered. He^{-asws} said: 'Are you sleeping or watchful?'

فَقُلْتُ بَلْ رَامِقٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَا زِلْتُ أَرُؤُكَ مُنْذُ اللَّيْلِ بَعِيْنِي وَ أَنْظُرُ مَا تَصْنَعُ

I said, 'But I am watchful, O Amir Al-Momineen^{-asws}! I have not ceased to watch you with my eyes since the night (fell) and looking at what you^{-asws} are doing'.

فَقَالَ يَا نَوْفَ طُوبَى لِلرَّاهِدِينَ فِي الدُّنْيَا الرَّاعِيْنَ فِي الْآخِرَةِ قَوْمٌ يَتَّخِذُونَ أَرْضَ اللَّهِ بِسَاطِطاً وَ تُرَابَهُ وَسَاداً وَ كِتَابَهُ شِعَاراً وَ دُعَاءَهُ دِنَاراً وَ مَاءَهُ طِيباً يَفْرِضُونَ الدُّنْيَا قَرْضاً عَلَى مِنْهَاجِ الْمَسِيحِ ع

He^{-asws} said: 'O Nowf! Beatitude is for the ascetic ones in the world, desirous regarding the Hereafter. (They are) a people taking the earth of Allah^{-azwj} as a rug, and its soil as a pillow, and His^{-azwj} Book as a slogan, and supplicating to Him^{-azwj} as a blanket, and its water as perfume. They are borrowing a loan from the world, being upon the manifesto of the Messiah^{-as}!

إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى عِيسَى ع يَا عِيسَى عَلَيْكَ بِالْمَنْهَاجِ الْأَوَّلِ تَلَحُّقُ مَلَاحِقَ الْمُرْسَلِينَ قُلْ لِقَوْمِكَ يَا أَخَا الْمُنْدَرِينَ أَنْ لَا تَدْخُلُوا بَيْتاً مِنْ بَيْوتِي إِلَّا بِظُلُوبٍ طَاهِرَةٍ وَ أَيْدٍ نَقِيَّةٍ وَ أَبْصَارٍ خَاشِعَةٍ

Allah^{-azwj} the Exalted Revealed to Isa^{-as}: "O Isa^{-as}! Upon you^{-as} is with the first manifesto. You^{-as} will catch up with the curriculum of the Messengers^{-as}. Say to your^{-as} people, O brother^{-as} of the warner's, 'You will not enter a house from My^{-azwj} houses except with clean hearts, and pure hands, and humble eyes!

فَإِنِّي لَا أَسْمَعُ مِنْ دَاعٍ دُعَاءَهُ وَ لِأَحَدٍ مِنْ عِبَادِي عِنْدَهُ مَظْلَمَةٌ وَ لَا أَسْتَجِيبُ لَهُ دَعْوَةً وَ لِي قِبَلَهُ حَقٌّ لَمْ يَرُدَّهُ إِلَيَّ

I^{-azwj} will not Listen to any supplication he supplicates, nor to anyone from My^{-azwj} servants having a grievance (of someone) with him, nor will I^{-azwj} Answer his supplication and there is an (outstanding) right for Me^{-azwj} he has not returned it to Me^{-azwj}!"

فَإِنِ اسْتَطَعْتَ يَا نَوْفَ أَلَّا تَكُونَ عَرِيفاً وَ لَا شَاعِراً وَ لَا صَاحِبَ كُوتِبَةٍ وَ لَا صَاحِبَ عَرْطَبَةٍ فَافْعَلْ فَإِنَّ دَاوُدَ ع رَسُولُ رَبِّ الْعَالَمِينَ خَرَجَ لَيْلَةً مِنَ اللَّيَالِي فَنَظَرَ فِي نَوَاحِي السَّمَاءِ ثُمَّ قَالَ وَ اللَّهُ رَبِّ دَاوُدَ إِنَّ هَذِهِ السَّاعَةَ لَسَاعَةٌ مَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْراً إِلَّا أَعْطَاهُ إِيَّاهُ إِلَّا أَنْ يَكُونَ عَرِيفاً أَوْ شَاعِراً أَوْ صَاحِبَ كُوتِبَةٍ أَوْ صَاحِبَ عَرْطَبَةٍ.

O Nowf! If you have the capacity not to be a corporal, nor a poet, nor an owner of a drum, or an owner of drumsticks, then do so! Dawood^{-as} was a Messenger^{-as} of Lord^{-azwj} of the worlds.

One night from the nights he^{-as} went out. He^{-as} looked at the areas of the sky, then said: 'By Allah^{-azwj}, Lord^{-azwj} of Dawood^{-as}! This timing is a time what is compatible. No Muslim servant will ask Allah^{-azwj} for good during it except He^{-azwj} will Give it to him, except if he either happens to be a corporal, or a poet, or owner of a drum, or owner of mandolin".¹³⁴

23- روضة الواعظين قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الزُّهْدُ ثَرْوَةٌ وَ الْوَرَعُ جِنَّةٌ وَ أَفْضَلُ الزُّهْدِ إِحْفَاءُ الزُّهْدِ يُخْلِقُ الْأَبْدَانَ وَ يُحَدِّدُ الْأَمَالَ وَ يُقَرِّبُ الْمَنِيَّةَ وَ يُبَاعِدُ الْأَمْنِيَّةَ مَنْ ظَفِرَ بِهِ نَصَبَ وَ مَنْ فَاتَهُ تَعَبٌ

(The book) 'Rowzat Al Waizeen' –

'Amir Al-Momineen^{-asws} said: 'The ascetism is a treasure, and the devoutness is a shield, and the best ascetism is hiding the ascetism. The ascetism give manners to the bodies, and restricts the hopes, and brings the death closer and distances the wishes. One who wins with it, toils, and the one who loses it, gets fatigued.

وَ لَا كَرَمَ كَالْتَّقْوَى وَ لَا بَحَارَةَ كَالْعَمَلِ الصَّالِحِ وَ لَا وَرَعَ كَالْوُقُوفِ عِنْدَ الشُّبُهَةِ وَ لَا زُهْدًا كَالزُّهْدِ فِي الْحَرَامِ

And there is no honour like the piety, nor any trade like the righteous deed, nor any devoutness like the pausing at the suspicious matters, nor any ascetism like the ascetism (abstaining) regarding the Prohibitions.

الزُّهْدُ كَلِمَةٌ بَيْنَ كَلِمَتَيْنِ قَالَ اللَّهُ تَعَالَى لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ

The ascetism is a phrase between the two phrases. Allah^{-azwj} the Exalted Said: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23].*** So the one who does not despair upon the past and does not rejoice with what is to come, has grabbed the ascetism with its edge.

أَيُّهَا النَّاسُ الزَّهَادَةُ فَصْرُ الْأَمَلِ وَ الشُّكْرُ عِنْدَ النِّعَمِ وَ الْوَرَعُ عِنْدَ الْمَحَارِمِ فَإِنْ عَزَبَ ذَلِكَ عَنْكُمْ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ وَ لَا تَنْسُوا عِنْدَ النِّعَمِ شُكْرَكُمْ فَقَدْ أَعْدَرَ اللَّهُ إِلَيْكُمْ بِحُجَجٍ مُسْتَفْرَظَةٍ ظَاهِرَةٍ وَ كُتُبٍ بَارِزَةٍ الْغُدْرِ وَاضِحَةٍ.

O you people! The ascetism is to shorten the hopes, and thanking during the bounty, and the devoutness at the Prohibitions. If that is far away from you, do not let the Prohibition overcome your patience, and do not forget your thanking at the bounty. Allah^{-azwj} has Excused you all with apparent written Arguments and prominent Books. The excuse is clear!"¹³⁵

24- ين، كتاب حسين بن سعيد و النوادر فضالة عن عبد الله بن فرقد عن أبي كهمش عن عبد المؤمن الأنصاري عن أبي جعفر ع قال قال رسول الله ص استحبوا من الله حق الحياء

From the book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalah, from Abdullah Bin Farqad, from Abu Kahmash, from Abdullah Al Momin Al Ansari,

¹³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 22

¹³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 23

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Be embarrassed from Allah^{-azwj} as is the right of embarrassment!’

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ يَسْتَحْيِي مِنَ اللَّهِ حَقَّ الْحَيَاءِ

It was said, ‘O Rasool-Allah^{-saww}! And who can be embarrassed from Allah^{-azwj} as is the right of embarrassment?’

فَقَالَ مَنْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَلْيَكُنْ أَجْلَهُ بَيْنَ عَيْنَيْهِ وَ لِيُزْهِدْ فِي الدُّنْيَا وَ زِينَتِهَا وَ يُحْفَظِ الرَّأْسَ وَ مَا حَوَى وَ الْبَطْنَ وَ مَا وَعَى وَ لَا يَنْسَى الْمَقَابِرَ وَ الْبِلَى.

He^{-saww} said: ‘One who is embarrassed from Allah^{-azwj} as is right of the embarrassment, let him write his death between his eyes, and let him be ascetic regarding the world and its adornments, and preserve the head and what it whims, and the belly and what is contains, and he should not forget the graveyards and the ruins’.¹³⁶

25- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ دُرُسْتِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا اسْتَوَى رَسُولُ اللَّهِ ص جَالِسًا ثُمَّ قَالَ مَنْ لَمْ يَتَعَزَّ بِعِزَاءِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ حَسْرَاتٍ عَلَى الدُّنْيَا وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَّاسِ طَالَ هُمُّهُ وَ لَمْ يُشْفَ عَيْظُهُ وَ مَنْ لَمْ يَعْرِفْ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ مَشْرَبٍ قَصَرَ عِلْمُهُ وَ دَنَا عَذَابُهُ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Dorost, from Is;haq Bin Ammar, from Muyassir,

‘From Abu Ja’far^{-asws} having said: ‘When this Verse was Revealed: **And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]**, Rasool-Allah^{-saww} sat up straight, then said: ‘One who is not (does not feel) honoured by the Honours of Allah^{-azwj} will cut himself out of regret upon the world; and the one whose eyes pursue what is in the hands of the people, his worries would be prolonged and his rage will not be healed; and one who does not recognise any bounty for Allah^{-azwj} upon him except regarding food or drink, his knowledge would be shortened and his Punishment would draw nearer’.¹³⁷

26- ين، كتاب حسين بن سعيد و النوادر ابْنُ الْمُغِيرَةِ عَنِ السَّكُونِيِّ يَرْفَعُ الْحَدِيثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قِيلَ لَهُ مَا الرُّهْدُ فِي الدُّنْيَا قَالَ حَرَامَهَا فَتَنَّاكِبُهُ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ibn Al Mugheira, from Al Sakuny raising the Hadeeth to,

Amir Al-Momineen^{-asws}, he (the narrator) said, ‘It was said to him^{-asws}, ‘What is the ascetism in the world?’ He^{-asws} said: ‘It’s Prohibitions, so stay away from these’.¹³⁸

27- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا لَنُحِبُّ الدُّنْيَا وَ أَنَّ لَا نُعْطَاهَا حَيْرَ لَنَا وَ مَا أُعْطِيَ أَحَدٌ مِنْهَا شَيْئًا إِلَّا نَقَصَ مِنْ حَظِّهِ مِنَ الْآخِرَةِ.

¹³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 24

¹³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 25

¹³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 26

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hisham Bin Salim, from Abu YAqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'We (people) tend to love the world and we are not Given what is good for us, and no one has been Given anything from it except there is a deficiency of his share from the Hereafter''.¹³⁹

28- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ عَاصِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ شَيْئًا جَعَلْتُ لَكَ بَطْحَاءَ مَكَّةَ رَضْرَاضَ دَهَبٍ

The book of Husayn Bin Saeed and 'Al Nawadir' – Al Nazr, from Aasim, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'An Angel came to me^{-saww}. He said, 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says to you^{-saww}: "If you^{-saww} so desire I^{-azwj} can Make the plains of Makkah as pebbles of god for you^{-saww}!"'

قَالَ فَرَفَعَ النَّبِيُّ ص رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ يَا رَبِّ أَشْبَحُ يَوْمًا فَأَحْمَدُكَ وَ أَجُوعُ يَوْمًا فَأَسْأَلُكَ.

He^{-asws} said: 'The Prophet^{-saww} raised his^{-saww} head towards the sky. He^{-saww} said: 'O Lord^{-azwj}! I^{-saww} (would rather) satiate one day, so I^{-saww} will praise You^{-azwj}, and be hungry one day, so I^{-saww} will ask You^{-azwj}''.¹⁴⁰

29- ما، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُيَيْدِ بْنِ يَابِسِ بْنِ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَصْبَحَ وَ الْآخِرَةُ هُمُ اسْتَعَى بِغَيْرِ مَالٍ وَ اسْتَأْنَسَ بِغَيْرِ أَهْلِ وَ عَزَّ بِغَيْرِ عَشِيرَةٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd Bin Yaseen,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'One who wakes up in the morning and the Hereafter is his concern, will be enriched without wealth, and will be comforted without family members, and be honoured without a clan''.¹⁴¹

30- ما، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا ابْنُ آدَمَ لِيَوْمِهِ فَمَنْ أَصْبَحَ آمِنًا فِي سَرْبِهِ مُعَاتَى فِي حَسَدِهِ عِنْدَهُ فُوتَ يَوْمَهُ فَكَأَنَّمَا خَيْرَتْ لَهُ الدُّنْيَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Hasany, from Muhammad Bin Ali Bin Al-Husayn Bin Zayd,

'From Al-Reza^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'But rather the son of Adam^{-as} is for his day. The one who wakes up in the morning being safe in his saddle, well-being in his body, having the subsistence for his day with him, so it is as if the world has been chosen for him''.¹⁴²

¹³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 27

¹⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 28

¹⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 29

¹⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 30

31- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن البرقي عن أبيه محمد بن ابن أبي عمير عن هشام بن سالم عن أبي أسامة عن أبي عبد الله ع قال: قُلْتُ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص لَمْ يَشْبِعْ مِنْ خُبْزٍ بَرٍّ ثَلَاثَةَ أَيَّامٍ قَطُّ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Al Al Zafrany, from Al Barqy, from his father Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Usama,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'It has reached us that Rasool-Allah^{-saww} did not satiate from wheat bread for three days at all!'

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَكَلَهُ قَطُّ

He (the narrator) said: 'Abu Abdullah^{-asws} said: 'He^{-saww} had not eaten it at all!'

قُلْتُ فَأَيُّ شَيْءٍ كَانَ يَأْكُلُ

I said, 'So which thing was he^{-saww} eating?'

قَالَ كَانَ طَعَامَ رَسُولِ اللَّهِ ص الشَّعِيرَ إِذَا وَجَدَهُ وَ خَلْوَاهُ التَّمْرَ وَ وَفُودَهُ السَّعْفَ.

He^{-asws} said: 'The food of Rasool-Allah^{-saww} was the barely when he^{-saww} found it, and his^{-saww} sweet dish was the dates, and his^{-saww} firewood were the fronds (leaves)'.¹⁴³

32- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن أبي كهمش عن عمرو بن سعيد بن هلال قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَوْصِنِي

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Fazzal, from Ali Bin Uqbah, from Abu Kahmash, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{-asws}, 'Advise me!'

فَقَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ وَ انظُرْ إِلَى مَنْ هُوَ دُونَكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and the devoutness and the striving, and know that the striving does not benefit when having not devoutness in it and look at the one who is below you and do not look at the one who is above you.

فَكثيراً مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ ص فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ وَ قَالَ عَزَّ ذِكْرُهُ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

Allah^{-azwj} had frequently Said to His^{-azwj} Rasool^{-saww}: **So do not let their wealth or their children fascinate you. [9:55]**, and Mighty is His^{-azwj} Mention Said: **And do not extend your eyes**

¹⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 31

towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131].

فَإِنْ نَارَعَتَكَ نَفْسُكَ إِلَى شَيْءٍ مِنْ ذَلِكَ فَاعْلَمْ أَنَّ رَسُولَ اللَّهِ ص كَانَ قُوَّتُهُ الشَّعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَقُوْدُهُ السَّعْفَ وَ إِذَا أُصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ فَإِنَّ النَّاسَ لَمْ يُصَابُوا بِمِثْلِهِ أَبَدًا.

If your soul contends you to something from that, then know that Rasool-Allah^{-saww}, his^{-saww} daily subsistence was the barley, and his^{-saww} sweet dish was the dates, and his^{-asws} firewood were the fronds (leaves); and whenever you are afflicted by a difficulty then remember your difficulties with Rasool-Allah^{-saww}, for the people will not be afflicted with the likes of it, ever!”¹⁴⁴

33 الدُّرَّةُ الْبَاهِرَةُ، سُمِّلَ الرِّضَا ع عَنْ صِفَةِ الرَّاهِدِ فَقَالَ مُتَبَلِّغٌ بِدُونِ قُوَّتِهِ مُسْتَعِدٌّ لِيَوْمِ مَوْتِهِ مُتَبَرِّمٌ بِحَيَاتِهِ.

(The book) ‘Al Durr Al Bahira’ –

‘Al-Reza^{-asws} was asked about the description of the ascetic. He^{-asws} said: ‘He grows up without his strength, preparing for the day of his death, annoyed with his life’.¹⁴⁵

34- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع أَفْضَلُ الرُّهْدِ إِخْفَاءُ الرُّهْدِ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘The best ascetism is concealing the ascetism’”.¹⁴⁶

- وَ قَالَ ع اِرْهَدْ فِي الدُّنْيَا يُبْصِرَكَ اللَّهُ عَوْرَاتِكَ وَ لَا تَعْفَلْ فَلَسْتَ بِمَعْفُولٍ عَنْكَ.

And he^{-asws} said: ‘Be ascetic in the world, Allah^{-azwj} will Show you its nakedness (faults), and do not be heedless for it isn’t heedless from you’.¹⁴⁷

35- نَحَج، نَحَجِ الْبَلَاغَةَ عَنْ نَوْفِ الْبِكَالِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع دَاتَ لَيْلَةٍ وَ قَدْ حَرَجَ مِنْ فِرَاشِهِ فَنَظَرَ إِلَى النُّجُومِ فَقَالَ يَا نَوْفُ أَ رَاقِدٌ أَنْتَ أَمْ رَاقِعٌ

(The book) ‘Nahj Al Balagah’ – From Nowf Al Bikaly who said,

‘I saw Amir Al-Momineen^{-asws} one night and he^{-asws} had come out from his^{-asws} bed. He^{-asws} looked at the stars. He^{-asws} said: O Nowf! Are you lying down (sleeping), or are you watching out (alert)?’

فَقُلْتُ بَلْ رَاقِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ

¹⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 32

¹⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 33

¹⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 34 a

¹⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 34 b

I said, 'But, I am alert, O Amir Al-Momineen^{-asws!}'

فَقَالَ يَا نَوْفُ طُوبَى لِلرَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بَسَاطًا وَ تَرَابَهَا فِرَاشًا وَ مَاءَهَا طَيْبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ دِتَارًا ثُمَّ قَرَضُوا الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ ع

He^{-asws} said: 'O Nowf! Beatitude is for the ascetic ones in the world, the desirous regarding the Hereafter. They are a people taking the ground as a rug, and it's soil as a bed, and its water as perfume, and the Quran as a slogan, and the supplication as a blanket. Then they are borrowing a loan from the world upon the manifesto of the Messiah^{-as}!

يَا نَوْفُ إِنَّ دَاوُدَ ع قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّهَا سَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ رَبَّهُ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هِيَ الطُّبْلُ

O Nowf! Dawood^{-as} had stood in the like of this time from the night. He^{-as} said: 'It is a time, no servant will supplicate to his Lord^{-azwj} during it except it will be Answered for him, except if he either happens to be a tithe (religious) collector, or a corporal, or a policeman, or owner of a musical wood, and it is the mandolin, or owner of a beaten wood, and it is the drum'.

وَ قَدْ قِيلَ أَيْضًا إِنَّ الْعَرْطَبَةَ الطُّبْلُ وَ الْكُوبَةُ الطُّبُورُ.

And it has been said as well, 'Al Artabah' is the drum, and 'Al Kowba' is the mandolin"¹⁴⁸

- وَ قَالَ ع الرُّهُدُ كَلِمَةٌ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ قَالَ اللَّهُ سُبْحَانَهُ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَلَم [فَمَنْ] لَمْ يَأْسَ عَلَى الْمَاضِي وَ لَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الرُّهُدَ بِطَرَفَيْهِ.

And he^{-asws} said: 'The ascetism is a phrase between two phrases from the Quran. Allah^{-azwj} the Glorious Said: **So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]**. So the one who does not despair upon the past and does not rejoice with the coming (future), so he has grabbed the ascetism with its edge"¹⁴⁹

- وَ قَالَ ع أَيُّهَا النَّاسُ الرَّهَادَةُ فَصْرُ الْأَمَلِ وَ الشُّكْرُ عِنْدَ النَّعْمِ وَ الْوَرَعُ عِنْدَ الْمَخَارِمِ فَإِنْ عَزَبَ عَنْكُمْ ذَلِكَ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ وَ لَا تَنْسُوا عِنْدَ النَّعْمِ شُكْرَكُمْ فَقَدْ أَعْدَرَ اللَّهُ إِلَيْكُمْ بِحُجَجٍ سَافِرَةٍ ظَاهِرَةٍ وَ كُتُبٍ بَارِزَةٍ أَعْدَرَ وَاصِحَةً.

And he^{-asws} said: 'O you people! The ascetism is shortening the hopes, and thanking at the bounty, and the devoutness (abstaining) at the Prohibitions. So if that is too far away from you, do not let Prohibition overcome your patience, and do not forget your thanking at the bounty. Allah^{-azwj} has Excused to you all with apparent written Arguments and prominent Books. The excuse is clear!"¹⁵⁰

- 36- مِنْ حُطْبَةِ لَهُ ع فِي صِفَةِ الرُّهَادِ كَانُوا قَوْمًا مِنْ أَهْلِ الدُّنْيَا وَ لَيْسُوا مِنْ أَهْلِهَا فَكَانُوا فِيهَا كَمَنْ لَيْسَ مِنْهَا عَمِلُوا فِيهَا بِمَا يُبْصِرُونَ وَ بَادَرُوا فِيهَا مَا يَحْدَرُونَ تَقَلَّبَ أَبْدَانُهُمْ بَيْنَ ظَهْرَيْنِ أَهْلِ الْآخِرَةِ يَرُونَ أَهْلَ الدُّنْيَا يُعْظَمُونَ مَوْتَ أَجْسَادِهِمْ وَ هُمْ أَشَدُّ إِعْظَامًا لِمَوْتِ قُلُوبِ أَحِبَّائِهِمْ.

¹⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 a

¹⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 b

¹⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 35 c

From a sermon of his^{-asws} in description of the ascetics: ‘They were a group from people of the world, and they weren’t from its people (inhabitants). They were in it like the one who wasn’t from it. They worked in it with what they were seeing (insightful of) and they were rushing in it what they were careful of. Their bodies fluctuated in the midst of people of the Hereafter. They were seeing people of the world venerating the death of their bodies and they were intensely revering at the death of the hearts of their loved ones!’¹⁵¹

- 37 - وَ مِنْ كِتَابٍ كَتَبَهُ إِلَى سَهْلِ بْنِ حُنَيْفٍ يَا ابْنَ حُنَيْفٍ فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَأْذَنَةٍ فَأَسْرَعْتَ إِلَيْهَا تُسْتَطَابُ لَكَ الْأَلْوَانُ وَ تُنْقَلُ إِلَيْكَ الْجِفَانُ وَ مَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ عَائِلُهُمْ بِجَفْوٍ وَ عَنِيهِمْ مَدْعُوٌّ

And from a letter he^{-asws} wrote to Sahl Bin Huneyf: ‘O Ibn Huneyf! It has reached me^{-asws} that a man from the youths of the people of Basra had called you to a meal. So you hastened to it. A variety had been prepared for you and the pots were transferred to you, and I^{-asws} had not thought that you would have answered to a mean of a people who turn away their destitute and invite their rich ones.

فَانظُرْ إِلَى مَا تَقْضُمُهُ مِنْ هَذَا الْمَقْضَمِ فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِطْهُ وَ مَا أَبْقَنْتَ بِطِيبِ وَجْهِهِ فَتَلَّ مِنْهُ

Look at what you are nibbling from these nibbles. Whatever its knowledge is suspicious to you, so leave it, and whatever you are certain of the goodness of its aspect, then take from it.

أَلَا وَ إِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا يُفْتَدِي بِهِ وَ يَسْتَضِيءُ بِنُورِ عِلْمِهِ أَلَا وَ إِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطَمْرِيهِ وَ مِنْ طَعْمِهِ بِفُرْصِيهِ

Indeed, and for every follower there is a leader he is being led by and is illuminated with the light of his knowledge. Indeed, and your Imam^{-asws} has sufficed from his^{-asws} world with his^{-asws} shabby rags (for clothing), and from his^{-asws} food with its two discs (of bread).

أَلَا وَ إِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ وَ لَكِنَّ أَعْيُنِي بَوْرَعٍ وَ اجْتِهَادٍ فَوَ اللَّهُ مَا كَثُرَتْ مِنْ دُنْيَاكُمْ تَبْرًا وَ لَا آدَخَرْتُ مِنْ غَنَائِمِهَا وَفِرًا وَ لَا أَعْدَدْتُ لِيَالِي ثُورِي طِمْرًا

Indeed, and you are you able upon that, but assist me^{-asws} with devoutness and the striving. By Allah^{-azwj!} I^{-asws} have not hoarded any gold from your world, nor have I hoarded any plentifulness from your war booties, nor have I^{-asws} prepared for my^{-asws} nights two shabby clothes’.

إِلَى قَوْلِهِ ع وَ لَوْ شِئْتُ لَأَهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَفَى هَذَا الْعَسَلِ وَ لُبَابِ هَذَا الْقَمْحِ وَ نَسَائِجِ هَذَا الْقَرِّ وَ لَكِنَّ هَيْهَاتَ أَنْ يَغْلِبَنِي هَوَايَ وَ يَفُودَنِي جَشْعِي إِلَى تَحْتِ الْأَطْعَمَةِ وَ لَعَلَّ بِالْحِجَازِ أَوْ بِالْيَمَامَةِ مَنْ لَا طَمَعَ لَهُ فِي الْفُرْصِ وَ لَا عَهْدَ لَهُ بِالْيَتْبَعِ أَوْ أَنْ أُبَيْتَ مِبْطَانًا وَ حَوِي بَطُونٌ غَرْنِي وَ أُكْبَادًا حَرَى

Up to his^{-asws} words: ‘And had I^{-asws} so desired, I^{-asws} could have taken to the path to the clearest of this honey, and the best pulp of this wheat, and the weavings of this silk, but far be it for my^{-asws} whims to overcome me^{-asws} and my^{-asws} greed to lead me^{-asws} to choose the foods. Perhaps in Al Hijaz or in Al Yamama there is someone who has no hope for getting the

¹⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 36

disc (of bread) nor is there any chance for him with satiation, or should I^{-asws} be spending the night with a full belly and around me^{-asws} there are empty bellies and thirsty livers?

فَأَكُونُ كَمَا قَالَ الْقَائِلُ

وَ حَوْلَكَ أَكْبَادٌ تَحْنُ إِلَى الْقَدِّ

وَ حَسْبُكَ دَاءٌ أَنْ تَبِيَتْ بِيْطَنَةٌ

Then I^{-asws} would become like what the speaker (poet) said, 'And it suffices you as an illness that you spend the night with a full belly and around you there are livers yearning to the waterskin (pitcher)'

إِلَى آخِرِ مَا مَرَّ مَشْرُوحاً فِي كِتَابِ الْفِتَنِ.

Up to the end of what has passed annotated in the book of ordeals".¹⁵²

38 عُدَّةُ الدَّاعِي، رُوِيَ أَنَّ نُوحاً عَ عَاشَ الْفَنِي عَامٍ وَ حَمْسِمِائَةَ عَامٍ وَ مَضَى مِنَ الدُّنْيَا وَ لَمْ يَبْنِ فِيهَا بَيْتاً وَ كَانَ إِذَا أَصْبَحَ يَقُولُ لَا أُمْسِي وَ إِذَا أَمْسَى يَقُولُ لَا أَصْبِحُ وَ كَذَلِكَ نَبِيُّنَا صَ خَرَجَ مِنَ الدُّنْيَا وَ لَمْ يَضَعْ لَبْنَةً عَلَى لَبْنَةٍ

(The book) 'Uddat Al Daie' –

'It is reported that Noah^{-as} lived for two thousand and five hundred years, and he^{-as} passed away from the world and had not build a house in it, and it was so that whenever it was morning, he^{-as} said: 'I^{-as} may not get to the evening'. And whenever it was evening, he^{-as} said: 'I^{-as} may not get to the morning'. And like that, our Prophet^{-as} exited from the world, and he^{-as} had not placed a brick upon a brick.

وَ أَمَّا إِبْرَاهِيمُ عَ فَكَانَ لِبَاسُهُ الصُّوفَ وَ أَكَلَهُ الشَّعِيرَ

And as for Ibrahim^{-as}, his^{-as} clothing was of wool, and his^{-as} eating was the barley.

وَ أَمَّا يَحْيَى عَ فَكَانَ لِبَاسُهُ اللَّيْفَ وَ أَكَلَهُ وَرَقَ الشَّجَرِ

And as for Yahya^{-as}, his^{-as} clothing was the fibre, and his^{-as} eating was leaves of the tree.

وَ أَمَّا سُلَيْمَانُ عَ فَقَدْ كَانَ مَعَ مَا هُوَ فِيهِ مِنَ الْمُلْكِ يَلْبَسُ الشَّعْرَ وَ إِذَا جَنَّهُ اللَّيْلُ شَدَّ يَدَيْهِ إِلَى عُنُقِهِ فَلَا يَزَالُ قَائِماً حَتَّى يُصْبِحَ بَاكِيّاً وَ كَانَ قُوْتُهُ مِنْ سَفَائِفِ الْخُوصِ يَعْمَلُهَا بِيَدِهِ.

And as for Suleyman^{-as}, he^{-as} was with what he^{-as} was in from the kingdom. He^{-as} wore the hair, and when the night shielded him, he^{-as} tied his^{-as} hand to his^{-as} neck and did not cease standing until morning, crying, and his^{-as} daily subsistence was from dried prunes which he^{-as} made with his^{-as} own hands".¹⁵³

¹⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 37

¹⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 38

- وَ رُويَ أَنَّ نَبِيَّنَا صَ أَصَابَهُ يَوْمًا الْجُوعُ فَوَضَعَ صَخْرَةً عَلَى بَطْنِهِ ثُمَّ قَالَ أَلَا رَبُّ مُكْرِمٍ لِنَفْسِهِ وَ هُوَ لَهَا مُهَيَّبٌ أَلَا رَبُّ نَفْسٍ كَاسِيَةٍ نَاعِمَةٍ فِي الدُّنْيَا جَائِعَةٌ عَارِيَةٌ يَوْمَ الْقِيَامَةِ

And it is reported that our Prophet^{-saww} was one day afflicted with hunger, so he^{-saww} placed a stone upon his^{-saww} belly, then said: 'Indeed! Perhaps one is honouring to himself and (but) he is dishonouring to it. Indeed! Perhaps a person is clothed in bounties in the world (but) he will be hungry, bare on the Day of Qiyamah.

أَلَا رَبُّ مُتَخَوِّضٍ مُنْتَعِمٍ فِي مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ إِلَّا إِنَّ عَمَلَ أَهْلِ الْجَنَّةِ حَزْنَةٌ بِرَبْوَةٍ أَلَا إِنَّ عَمَلَ أَهْلِ النَّارِ كَلِمَةٌ سَهْلَاءٌ بِشَهْوَةٍ أَلَا رَبُّ شَهْوَةٍ سَاعَةٍ أَوْرَثَتْ حُزْنَاً طَوِيلاً يَوْمَ الْقِيَامَةِ.

Indeed! Perhaps he is immersed in the bounties **Whatever Allah Bestows upon His Rasool [59:7] and there would not be for him a portion in the Hereafter [2:200]**. Indeed! The work of the people of Paradise is with a mound of sorrows. Indeed! The work of the people of Fire is an easy word with lustful desire. Indeed! Perhaps an hour of lustful desires inherits lengthy grief on the Day of Qiyamah!"¹⁵⁴

- وَ قَالَ سُويْدُ بْنُ عُفْلَةَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ مَا بُوعِيَ بِالْخِلاَفَةِ وَ هُوَ جَالِسٌ عَلَى حَصِيرٍ صَغِيرٍ وَ لَيْسَ فِي الْبَيْتِ غَيْرُهُ

And Suweyd Bin Gafla said,

'I entered to see Amir Al-Momineen^{-asws} after he^{-asws} had been pledged allegiance with the caliphate, and he^{-asws} was seated upon a small straw mat, and there wasn't anyone else in the house.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ يَدِيكَ بَيْتُ الْمَالِ وَ لَسْتُ أَرَى فِي بَيْتِكَ شَيْئاً يَمَّا يَحْتَاجُ إِلَيْهِ الْبَيْتُ

I said, 'O Amir Al-Momineen^{-asws}! The treasury is in your^{-asws} hands (control) and I don't see anything in your house from what one could be needy to!'

فَقَالَ ع يَا ابْنَ عُفْلَةَ إِنَّ اللَّيْبَ لَا يَتَأَنَّثُ فِي دَارِ الثَّقَلَيْنِ وَ لَنَا دَارٌ أَمْنٌ قَدْ نَقَلْنَا إِلَيْهَا خَيْرَ مَتَاعِنَا وَ إِنَّا عَنْ قَلِيلٍ إِلَيْهَا صَائِرُونَ

He^{-asws} said: 'O Ibn Gafla! For the one of understanding there is no furniture in the house to be transferred from, and for us^{-asws} there is a house of security. We^{-asws} have already transferred to it best of our chattels, and very soon we^{-asws} shall be going to it'.

وَ كَانَ ع إِذَا أَرَادَ أَنْ يَكْتَسِبَ دَخَلَ السُّوقَ فَيَسْتَتِرُ النَّوْبِينَ فَيُخَيَّرُ فَنَبْرًا أَجْوَدَهُمَا وَ يَلْبَسُ الْآخَرَ ثُمَّ يَأْتِي النَّجَّارَ فَيَمْدُ لَهُ إِحْدَى كُمَّيْهِ وَ يَقُولُ خُذْهُ بِقُدُومِكَ وَ يَقُولُ هَذِهِ تُخْرَجُ فِي مَصْلَحَةِ أُخْرَى وَ يُبْقِي الْكُمَّ الْأُخْرَى بِجَاهِلِهَا وَ يَقُولُ هَذِهِ تَأْخُذُ فِيهَا مِنَ السُّوقِ لِلْحَسَنِ وَ الْحُسَيْنِ ع.

And it was so, whenever he^{-asws} wanted clothing, would enter the market and buy two clothes. He^{-asws} would choose for Qanbar the better of the two and he^{-asws} would wear the other. Then he^{-asws} would go to the carpenter and extend to him one of its sleeves and say: 'Take it from your front'. And he^{-asws} said: 'This will come out for another benefit', and the

¹⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 39

other sleeve would remain in its state and he^{-asws} would say, 'I^{asws} shall be taking (something) in it from the market for Al-Hassan^{-asws} and Al-Husayn^{-asws}'.¹⁵⁵

– وَ قَالَ رَسُولُ اللَّهِ ص مَا تَعْبُدُوا اللَّهَ بِشَيْءٍ مِثْلَ الرَّهْدِ فِي الدُّنْيَا.

And Rasool-Allah^{-saww} said: 'They will not be worshipping to Allah^{-azwj} with anything like the ascetism in the world'.¹⁵⁶

وَ قَالَ عِيسَى ع لِلْحَوَارِيِّينَ ارْضُوا بِدِينِ الدُّنْيَا مَعَ سَلَامَةِ دِينِكُمْ كَمَا رَضِيَ أَهْلُ الدُّنْيَا بِدِينِ الدِّينِ مَعَ سَلَامَةِ دُنْيَاهُمْ وَ تَحَبَّبُوا إِلَى اللَّهِ بِالْبُعْدِ مِنْهُمْ وَ أَرْضُوا اللَّهَ فِي سَخَطِهِمْ

And Isa^{-as} said to the disciples: 'Be satisfied by debasing the world for safety of your religion just as people of the world are satisfied by debasing the religion for the safety of their religion! And be loving to Allah^{-azwj} by distancing from them and please Allah^{-azwj} in (by) angering them'.

فَقَالُوا فَمَنْ نُجَالِسُ يَا رُوحَ اللَّهِ

They said, 'So whom should we be sitting with O Spirit of Allah^{-azwj}?'

قَالَ مَنْ يُدَكِّرُكُمْ اللَّهُ رُؤْيَاهُ وَ يَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَ يُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ.

He^{-as} said: 'One, seeing him reminds you of Allah^{-azwj} and his speaking increases in your knowledge, and his deeds makes you desirous regarding the Hereafter'.¹⁵⁷

¹⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 39

¹⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 40

¹⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 58 H 41

CHAPTER 59 – THE FEAR AND THE HOPE, AND THE GOOD THOUGHTS ABOUT ALLAH^{-azwj} THE EXALTED

الآيات

The Verses –

البقرة وَ إِيَّايَ فَارْجُوا

(Surah) Al Baqarah – **and Me alone, you should be fearing [2:40]**

و قال تعالى وَ إِيَّايَ فَاتَّقُوا

And the Exalted Said: **and from Me you should be fearing [2:41]**

و قال سبحانه إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ

And the Glorious Said: **Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; and Allah is Forgiving, Merciful [2:218]**

آل عمران وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ إِلَى اللَّهِ الْمَصِيرُ

(Surah) Aal e Imran^{as} - **and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]**

و قال وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ

And Said: **and Allah Cautions you all Himself; and Allah is Compassionate to the servants [3:30]**

و قال سبحانه يَتَّبِعُونَ بِاللَّهِ عَيْبَ الْحَقِّ ظُلْمَ الْجَاهِلِيَّةِ

And the Glorious Said: **and they were thinking with Allah without the truth, thoughts of the pre-Islamic period [3:154]**

و قال سبحانه إِنَّمَا ذَلِكَمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَ خَافُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

And the Glorious Said: **But rather that is the Satan. He Instils fear in his friends, so do not fear them and fear Me if you were Momineen [3:174]**

النساء وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ

(Surah) Al Nisaa - **and you are hoping from Allah what they are not hoping for; and Allah was always most-Knowing, Wise [4:104]**

المائدة قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ

(Surah) Al Maidah - **Two men of those who were fearing, whom Allah had Favoured upon, said, 'Enter unto them by the gate, [5:23]**

و قَالَ تَعَالَى حَاكِيَا عَنِ ابْنِ آدَمَ عَ إِني أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

And the Exalted Said Narrating from the son^{-as} of Adam^{-as}: **I fear Allah, Lord of the worlds [5:28]**

و قَالَ تَعَالَى أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَ يَغْفِرُ لِمَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

و قَالَ تَعَالَى فَلَا تَخْشَوُا النَّاسَ وَ الْخَشْيَةَ

And the Exalted Said: **Therefore do not be fearing the people and fear Me, [5:44]**

و قَالَ وَ نَطْمَعُ أَنْ يَدْخُلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

And Said: **and we are wishing that our Lord would Enter us to be with the righteous people?' [5:84]**

و قَالَ سُبْحَانَهُ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَ أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And the Glorious Said: **Know that Allah is severe of the Punishment and that Allah is Forgiving, Merciful [5:98]**

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَ اللَّهُ يَعْلَمُ مَا تُبْدُونَ وَ مَا تَكْتُمُونَ

It is not upon the Rasool except for the delivery (of the Message), and Allah Knows what they are manifesting and what they are concealing [5:99]

الْأَنْعَامُ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

(Surah) Al Anaam – **Say: 'I fear, if I disobey my Lord, Punishment of a Mighty Day [6:15]**

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَ ذَلِكَ الْقَوْمُ الْمُبِينُ

The one from whom it is averted on that day, so He has Blessed him, and that is the manifest success [6:16]

و قال وَ أَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْشِرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَ لَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

And Said: **And warn with it those who fear that they would be Gathering to their Lord. There isn't for them a Guardian from besides Him nor an interceder, that they may be fearing [6:51]**

و قال حاكيا عن إبراهيم ع وَ كَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَ لَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

And He^{azwj} Said Narrating on behalf of Ibrahim^{as}: **And how can I fear what you are associating, and you are not fearing your associating with Allah, (and it is) what no authorisation has descended with upon you. So which of the two groups is more rightful with the security, if you were knowing? [6:81]**

الأعراف أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَ هُمْ يَلْعَبُونَ

(Surah) Al A'raaf - **Are the people of the towns feeling secure from Our Punishment coming to them at daytime while they are playing? [7:98]**

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]

أَوْ لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْنَاهُمْ بِذُنُوبِهِمْ وَ نَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

Is it not an indication to those who are inheriting the land from after its (former) residents that if We so Desired to, We would Afflict them due to their sins? And We Seal upon their hearts, so they are not hearing [7:100]

و قال وَ فِي نُحُوتِهَا هُدًى وَ رَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

And Said: **And when the anger of Musa subsided, he took the Tablets, and in its inscription was Guidance and Mercy for those who were scared of their Lord [7:154]**

و قال تعالى قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَ يُؤْتُونَ الزَّكَاةَ وَ الَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

And the Exalted Said: **He Said: "My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all things". So, We Ordained it for those who are fearing and paying the Zakat, and believing in Our Signs [7:156]**

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ إِلَىٰ قَوْلِهِ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who are following the Rasool, the Prophet, the Ummy (Makkan), - up to His^{azwj} Words: they would be the successful ones [7:157]

الأنفال وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Anfaal - **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25]**

التوبة أ تَحْسَبُوهُمْ قَالَهُ أَحَقُّ أَنْ تَحْسَبُوهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

(Surah) Al Tawbah - **Are you fearing them? But Allah is more Rightful of being feared if you were Momineen [9:13]**

و قال تعالى إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ لَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

And the Exalted Said: **But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day and establishes the Salat and gives the Zakat and does not fear (anyone) except Allah. So perhaps they would become from the rightly Guided [9:18]**

هود وَ كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَ هِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

(Surah) Hud^{as} - **And like that, your Lord Seizes when He Seizes the towns while they are unjust. Surely, His Seizing is severely painful [11:102]**

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ

Surely, in that is a Sign for the one who fears Punishment in the Hereafter. [11:103]

يوسف أ فَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ

(Surah) Yusuf^{as} - **Are they feeling secure from an overwhelming Punishment coming to them from Allah, or the Hour coming to them suddenly while they are not realising? [12:107]**

الرعد وَ إِنَّ رَبَّكَ لَدُوٌّ مَغْفِرَةٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَ إِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

(Surah) Al Ra'ad - **and surely your Lord is with Forgiveness to the people upon their injustices, and surely your Lord is Severe in the Punishing [13:6]**

و قال تعالى وَ يَحْسَبُونَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

And the Exalted Said: **and are in awe of their Lord and are fearing the evil Reckoning [13:21]**

و قال تعالى أَوْ لَمْ يَرَوْا أَنَّ نَارَ الْأَرْضِ تَنْفُضُهَا مِنْ أَطْرَافِهَا وَ اللَّهُ يَحْكُمُ لَكُمْ لَا مُعَقِّبَ لِحُكْمِهِ وَ هُوَ سَرِيعُ الْحِسَابِ

And the Exalted Said: **Do they not see Us Aiming for the land, Reducing it from its outskirts? And Allah Judges, there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]**

إبراهيم ذَلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ

(Surah) Ibrahim^{as}: ***That is for one who fears My Status and fears My Threat [14:14]***

الحجر نَبِيِّ عِبَادِي أَنِّي أَنَا الْعَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

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

و قَالَ سُبْحَانَهُ وَ كَانُوا يَنْجُتُونَ مِنَ الْجِبَالِ الْبُيُوتَاتِ أَمْ قَدِ اسْتَحْسَبُوا أَنَّ مَدَائِنَهُمْ الْأَمْنُ هَلْ لَهُمْ مِنْ عِندِ اللَّهِ حِصْنٌ لِيَوْمَ يَأْتِيهِمُ الْعَذَابُ لَمَّا كَانُوا يَقْسِبُونَ

And the Glorious Said: ***And they had hewed out secure houses from the mountains [15:82] The Scream Seized them in the morning [15:83] And it did not avail from them what they had been earning [15:84]***

النَّحْلُ أَمْ يَأْمَنُ الَّذِينَ مَكَّرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

(Surah) Al Nahl - ***Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45]***

أَوْ يَأْخُذُهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46]

أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ

Or (from) Him Seizing them upon gradual fear? Surely your Lord is Kind, Merciful [16:47].

و قَالَ تَعَالَى وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَ الْمَلَائِكَةُ وَ هُمْ لَا يَسْتَكْبِرُونَ

And the Exalted Saying: ***And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]***

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord from above them and are doing what they are commanded to [16:50]

وَ قَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِنِّي فَارِهِبُونَ

And Allah Said: "Do not take to two gods, but rather He is One God, so it is Me you should fear" [16:51]

وَ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ لَهُ الدِّينُ وَاصِباً أَ فَعَبَّرَ اللَّهُ تَنْتَفُونَ

And for Him is whatever there is in the skies and the earth, and for Him is the Religion of constant obedience. So is it other than Allah you would fear? [16:52]

إِسْرَاءَ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم ۖ وَإِنْ عُذْتُمْ عُدْنَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

(Surah) Isra - **Perhaps your Lord would have Mercy on you, and if you return, We will Return, and We Made Hell to be a prison for the Kafirs [17:8]**

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ۖ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran Guides to that which is most upright and Gives glad tidings to the Momineen, those who are doing righteous deeds that for them would be a great Recompense [17:9]

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]

وَقَالَ تَعَالَىٰ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُم ۖ أَوْ إِنَّ يَشَاءُ يُعَذِّبِكُمْ ۖ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

And the Exalted Said: **Your Lord is more Knowing of you. If He so Desires He will be Merciful with you, or if He so Desires He will Punish you, and We did not Send you as a disposer upon them [17:54]**

إِلَىٰ قَوْلِهِ تَعَالَىٰ ۖ وَيَرْجُونَ رَحْمَتَهُ ۖ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْدُورًا

Up to Words of the Exalted: **And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]**

طه إِلَّا تَذَكِيرًا لِمَنْ يَخْشَىٰ

(Surah) Ta ha - **It is only a Reminder for one who fears [20:3]**

وَقَالَ تَعَالَىٰ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ

And the Exalted Said: **Does it not provide guidance to them how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? Surely in that are Signs for the ones possessing intellect [20:128]**

الأنبياء ۖ وَهُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

(The book) Al Anbiya - **and they are trembling from His fear [21:28]**

وَقَالَ تَعَالَىٰ قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ

And the Exalted Said: **Say: 'Who can protect you by the night and the day from the Beneficent? But they, from the Zikr of their Lord, are turning aside [21:42]**

إلى قوله تعالى أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْفُصُهَا مِنْ أَطْرَافِهَا أ فُهِمُ الْعَالِيُونَ

Up to Words of the Exalted: ***So, do they not see us Coming to the earth, Reducing it from its ends? Can they be the victorious ones? [21:44]***

و قال سبحانه وَ لَقَدْ آتَيْنَا مُوسَى وَ هَارُونَ الْفُرْقَانَ وَ ضِيَاءً وَ ذِكْرًا لِّلْمُتَّقِينَ

And the Glorious Said: ***And We had Given the Furqan to Musa and Haroun as an illumination and a Zikr for the pious [21:48]***

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ

Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49]

و قال تعالى وَ كَانُوا لَنَا خَاشِعِينَ

And the Exalted Said: ***and they were humble to Us [21:90]***

الْحَجَّ وَ بَشِّرِ الْمُخْبِتِينَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

(Surah) Al Hajj - ***and give glad tidings to the humble ones [22:34] Those, when Allah is mentioned, their hearts tremble; [22:35]***

الْمُؤْمِنُونَ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

(Surah) Al Mominoun - ***Surely those who are cautious from fearing their Lord [23:57]***

إلى قوله تعالى وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَعْتَمُ إِلَى رَبِّهِمْ رَاجِعُونَ

Up to Words of the Exalted: ***And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]***

النور يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

(Surah) Al Nour - ***They are fearing a Day in which the hearts and the sights would be overturned [24:37]***

و قال تعالى وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ وَ يَخْشَ اللَّهَ وَ يَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

And the Exalted Said: ***And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]***

الشعراء إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

(Surah) Al Shuara - ***We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen' [26:51]***

و قال تعالى وَ الَّذِي أطمعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

And the Exalted Said: **And the One Who, I hope will Forgive my mistakes for me on the Day of Judgement [26:82]**

النمل يا موسى لا تَخَفْ إِنِّي لا يَخَافُ لَدَيَّ الْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْناً بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ

(Surah) Al Naml - **(We Said): "O Musa! Do not fear. The Rasools should not fear in My Presence [27:10] Except the one (who is) unjust, then he replaces by (doing) a good deed after evil, for I am Forgiving, Merciful [27:11]**

القصص يا موسى أَقْبِلْ وَ لا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ

(Surah) Al Qasas: **'O Musa! Come back and do not fear, you are from the Secured ones! [28:31]**

العنكبوت مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(Surah) Al Ankabout - **One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]**

و قال تعالى يُعَذِّبُ مَنْ يَشَاءُ وَ يَرْحَمُ مَنْ يَشَاءُ وَ إِلَيْهِ تُعْلَبُونَ

And the Exalted Said: **He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21]**

وَ ما أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَ لا فِي السَّمَاءِ وَ ما لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَ لا نَصِيرٍ

And you will neither be escaping in the earth nor in the sky, and there is neither a protector for you besides Allah nor a helper [29:22]

وَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ لِقَائِهِ أُولَئِكَ يَكْفُرُونَ بِرَحْمَتِي وَ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

And as for those who do not believe in the Signs of Allah and meeting Him, they are despaired from My Mercy, and those, for them is a painful Punishment' [29:23]

لقمان يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَ اخْشَوْا يَوْمًا لا يَجْزِي والدَّ عَن وَاوَدِهِ وَ لا مَوْلُودٌ هُوَ جازٍ عَن والدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ

(Surah) Luqman^{as}: **O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True [31:33]**

الأحزاب لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيراً

(Surah) Al Ahzaab: ***There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, and does the Zikr of Allah, a lot [33:21]***

و قال تعالى وَ تَخَشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

And the Exalted Said: ***and you feared the people while Allah is more deserving that you fear Him. [33:37]***

و قال سبحانه الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَ يَخْشَوْنَهُ وَ لَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَ كَفَى بِاللَّهِ حَسِيبًا

And the Glorious Said: ***Those who deliver the Messages of Allah and fear Him, and do not fear anyone except Allah; and suffice with Allah as a Reckoner [33:39]***

فاطر إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ أَقَامُوا الصَّلَاةَ

(Surah) Fatir: ***But rather, you warn those who fear their Lord in private and establish the Salat. [35:18]***

و قال تعالى إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

And the Exalted Said: ***But rather, Allah is feared by those from His knowledgeable servants. [35:28]***

يس إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ

(Surah) Yaseen: ***But rather, you warn one who follows the Zikr and fears the Beneficent in private, therefore give him glad tidings of Forgiveness and an honourable Recompense [36:11]***

ص إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

(Surah): ***We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46]***

الزمر أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يُحْذِرُ الآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ

(Surah) Al Zumar: ***Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9]***

و قال تعالى قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

And the Exalted Said: ***Say: 'If I disobey my Lord, I fear the Punishment of a Mighty Day' [39:13]***

إلى قوله تعالى ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُوا

Up to Words of the Exalted: **By that, Allah is Alarming His servants. "O servant, therefore, fear Me!" [39:16]**

إلى قوله تعالى مَثَانِي تَشْعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

Up to Words of the Exalted: **double. The skins of those who fear their Lord shivers from it. Then their skins and their hearts become soft to the Zikr of Allah. [39:23]**

السجدة إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَ ذُو عِقَابٍ أَلِيمٍ

(Surah) Al Sajdah: **Surely your Lord is with Forgiveness and with painful Retribution [41:43]**

حَمْسِقُ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ

(Surah) Al Shura - **The skies almost break apart from above them, and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5]**

وَ قَالَ تَعَالَى وَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

And the Exalted Said: **And what would Make you realise, perhaps the Hour is close? [42:17]**

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَ يَعْلَمُونَ أَنَّهَا الْحَقُّ

And the Exalted Said: **They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. [42:18]**

الفتح الظَّالِمِينَ بِاللَّهِ ظَلَّ السُّوءُ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

(Surah) Al Fatah - **the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them and has Prepared Hell for them, and (it is) an evil destination [48:6]**

ق مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ

(Surah) Qaf - **Who fears the Beneficent in private [50:33]**

وَ قَالَ تَعَالَى فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

And the Exalted Said: **therefore remind by the Quran one who fears a Threat [50:45]**

الذاريات وَ تَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ

(Surah) Al Zariyaat - **And We left therein a Sign for those who fear the painful Punishment [51:37]**

الطور قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

(Surah) Al Tour - **Saying, 'Surely, we used to be fearful regarding our families, [52:26] But Allah Conferred upon us and Saved us from the Punishment of toxic fumes [52:27]**

الرحمن سَنُفَعِلُ لَكُمْ أَيْهَ الثَّقَلَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

(Surah) Al Rahman - **We shall soon Deal with you (with) the two weighty things! [55:31] So, which of the Favours of your Lord with you two belie? [55:32]**

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]

إلى قوله تعالى وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

Up to Words of the Exalted: **And for the one who fears to stand before his Lord are two Gardens [55:46]**

الحشر لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ.

(Surah) Al Hashr - **Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, [59:21]**

الملك إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

(Surah) Al Mulk - **Surely those who fear their Lord in private, for them is Forgiveness and a great Recompense [67:12]**

إلى قوله تعالى أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُخْسِفَ بِكُمْ الْأَرْضَ

Up to Words of the Exalted: **Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16]**

فَإِذَا هِيَ تَمُورُ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know is My Warning [67:17]

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

And those from before them had belied, so how was My Punishment? [67:18]

أَوْ لَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He is Sees all things [67:19]

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ تَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

Or who is the one who will be an army for you, helping you from besides the Beneficent? Surely, the Kafirs are only in deception [67:20]

أَمَّنْ هَذَا الَّذِي يَزُفُّكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَ نُفُورٍ

Or who is the one will sustain you if He were to Withhold His Sustenance? But they persist in insolence and reluctance [67:21]

الْمَعَارِجِ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

(Surah) Al Ma'arij - **And those who are fearful from the Punishment of their Lord [70:27] Surely, the Punishment of their Lord is not to be felt secure of [70:28]**

نوح ما لكم لا ترجون لله وقاراً وقد خلقكم أطواراً

(Surah) Nuh^{as} - **What is the matter with you all not hoping to Allah for dignity, [71:13] And He has Created you in (various) phases? [71:14]**

المدثر كلاً بل لا يخافون الآخرة

(Surah) Al Muddasir - **Never! But they are not fearing the Hereafter [74:53]**

إلى قوله تعالى هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

Up to Words of the Exalted: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]**

الدهر و يخافون يوماً كان شره مستطيراً

(Surah) Al Dahr - **They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7]**

إلى قوله تعالى إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْماً غَيُوساً قَمَطِرِيراً

Up to Words of the Exalted: **Surely, we fear from our Lord a harsh, distressful Day [76:10]**

فَوَقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُوراً

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]

إلى قوله تعالى نَحْنُ خَلَقْنَاهُمْ وَ شَدَدْنَا أَسْرَهُمْ وَ إِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا

Up to Words of the Exalted: ***We Created them and Strengthened their forms. And when We Desire, We will Replace their like with a replacement [76:28]***

إلى قوله تعالى يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

Up to Words of the Exalted: ***He Enters one He so Desires to into His Mercy, and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]***

النازعات وَ أَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى

(Surah) Al Naziaat - ***And I will guide you to your Lord, therefore fear' [79:19]***

إلى قوله تعالى إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى

Up to Words of the Exalted: ***Surely in that is a lesson for one who fears [79:26]***

وَ قَالَ تَعَالَى وَ أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ هَمَّى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

And the Exalted Said: ***And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41]***

الإنفطار عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَ أَحْرَثَ

(Surah) Al Infitaar - ***Every soul shall know what it had sent ahead and delayed [82:5]***

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who Created you, so He Completed you, then Made you symmetrical [82:7]

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

Into whichever image what He so Desires, He Constitutes you [82:8]

البروج إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

(Surah) Al Burouj - ***Surely, the Grip of your Lord is Strong [85:12]***

إلى قوله تعالى وَ هُوَ الْعَفُورُ الْوَدُودُ

Up to Words of the Exalted: ***And He is the Forgiving, the Loving [85:14]***

الأعلى سَيَدُّكَرُ مَنْ يَخْشَى

(Surah) Al A'ala - **He would be doing Zikr, one who fears [87:10]**

وَ يَتَجَنَّبُهَا الْأَشْقَى

And the wretched one will shun it [87:11]

الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

The one who will arrive to the great Fire [87:12] Then they will neither be dying therein nor living [87:13]

الْبَيْتَةَ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

(Surah) Al Bayyinah - **Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8]**

تفسير

(Forbidden) Interpretation (opinionated)

وَ إِيَّايَ فَاتَّقُونِ قِيلَ الرهبة خوف معه تحرز و يدل على أن المؤمن ينبغي أن لا يخاف أحدا إلا الله

And Me alone, you should be fearing [2:40] – It is said, ‘The ascetism is fear having precaution with it, and it evidence’s upon that the Momin, it is befitting he should not fear anyone except Allah^{-azwj}.

وَ إِيَّايَ فَاتَّقُونِ أَي بِالْإِيمَانِ وَ اتِّبَاعِ الْحَقِّ وَ الْإِعْرَاضِ عَنِ الدُّنْيَا وَ قَبْلِ الرهبة مقدمة التقوى.

and from Me you should be fearing [2:41] – i.e., with the Eman and following the truth, and the turning away from the world. And it is said, ‘The awe preceding the piety’.

أَوَّلِيكَ يَرْجُونَ رَحْمَتَ اللَّهِ أَقُولُ كَأَن فِيهِ دَلَالَةٌ عَلَى أَنَّ الرَّجَاءَ لَا يَكُونُ إِلَّا مَعَ الْعَمَلِ وَ بَدُونَهُ غَرَّةٌ وَ قِيلَ أَثْبَتَ لَهُمُ الرَّجَاءَ إِشْعَارًا بِأَنَّ الْعَمَلَ غَيْرَ مُوجِبٍ وَ لَا قَاطِعٍ فِي الدَّلَالَةِ سِيمَا وَ الْعِبْرَةَ بِالْخَوَاتِيمِ.

they are hoping for the Mercy of Allah; [2:218] – I (Majlisi) am saying, ‘It is as if in it there is evidencing upon that the hope cannot hope except with the deed, and without it is deception. And it is said, ‘The hope is affirmed for them, an indication that the deed is without obligation and there is no cut off in the evidence and the lesson with the ending.

وَ يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ قِيلَ هُوَ تَحْدِيدٌ عَظِيمٌ مَشْعُرٌ بِنَهَايَةِ الْمُنْهَى فِي الْقَبِيحِ وَ ذِكْرُ النَّفْسِ لِيَعْلَمَ أَنَّ الْحَذَرَ مِنْهُ عِقَابٌ يَصْدُرُ مِنْهُ فَلَا يُؤْبَهُ دُونَهُ بِمَا يُحَذَرُ مِنَ الْكُفْرَةِ وَ كَرَّرَهُ ثَانِيًا لِلتَّوَكُّيدِ وَ التَّذْكِيرِ

and Allah Cautions you all Himself; [3:30] – It is said, ‘It is a great threat that is manifested by the limitation of what is forbidden in ugliness and self-remembrance so that he knows that the one warned against it is a punishment that comes from it. He does not care less than him with what warns against the Kafirs, and He^{-azwj} Repeated it again for emphasis and reminder.

وَ اللَّهُ رُؤُفٌ بِالْعِبَادِ إِشَارَةٌ إِلَى أَنَّهُ تَعَالَى إِنَّمَا نَهَاهُمْ وَ حَذَرَهُمْ رَأْفَةً بِهِمْ وَ مَرَاعَةً لِمَصْلَحَتِهِمْ أَوْ أَنَّهُ لَدُوٌّ مَعْفِرَةٌ وَ دُوٌّ عِقَابٍ فَتَرَجَى رَحْمَتُهُ وَ يَخْشَى عَذَابَهُ.

and Allah is Compassionate to the servants [3:30] – an indication to that He^{-azwj} the Exalted had rather Prohibited them and Cautioned them as a Kindness with them and Caring for their betterment, or He^{-azwj} **is with Forgiveness and with painful Retribution [41:43]**. Therefore hope for His^{-azwj} Mercy and fear His^{-azwj} Punishment.

يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ هَذَا وَصَفَ لِحَالِ الْمُنَافِقِينَ فِي غَزْوَةِ أَحَدٍ قَبْلَ أَيِّ يَظُنُّونَ بِاللَّهِ غَيْرَ الظَّنِّ الْحَقِّ الَّذِي يَحِقُّ أَنْ يَظُنَّ بِهِ وَ ظَنُّ الْجَاهِلِيَّةِ بَدَلَهُ وَ هُوَ الظَّنُّ الْمُخْتَصُّ بِالْمِلَّةِ الْجَاهِلِيَّةِ وَ أَهْلِهَا أَقُولُ وَ يَدُلُّ عَلَى حُرْمَةِ سُوءِ الظَّنِّ بِاللَّهِ وَ الْيَأْسِ مِنْ رَحْمَتِهِ.

and they were thinking with Allah without the truth, thoughts of the pre-Islamic period [3:154] – this is a description of the state of the hypocrites during the battle of Ohad. It is said, ‘I.e., they were thinking with Allah^{-azwj} other than the thoughts of truth that He^{-azwj} should be thought with, and the thinking of the pre-Islamic period is its replacement, and it is the specific thought with the religion of the pre-Islamic period and its people’. I^{-saww} Majlisi am saying, ‘And it evidence’s upon the Prohibition of the evil thoughts with Allah^{-azwj} and the despair from His^{-azwj} Mercy’.

إِنَّمَا ذَلِكَمُ الشَّيْطَانُ يَعْنِي مَنْ يَعْوَقُهُمْ عَنِ الْعُودِ إِلَى قِتَالِ الْكُفَّارِ بَعْدَ غَزْوَةِ أَحَدٍ وَ هُوَ نَعِيمُ بْنُ مَسْعُودٍ وَ خَافُونَ أَيِّ فِي مَخَالَفَةِ أَمْرِي إِنْ كُنْتُمْ مُؤْمِنِينَ فَإِنَّ الْإِيمَانَ يَقْتَضِي إِثَارَ خَوْفِ اللَّهِ عَلَى خَوْفِ النَّاسِ.

But rather that is the Satan. – meaning one who hindered them from the returning to battle the Kafirs after the battle of Ohad, and he is Nueym Bin Masoud - **and fear Me** – i.e., in opposing My^{-azwj} Command - **if you were Momineen [3:174]** – for the Eman requires preferring fearing Allah^{-azwj} over fearing the people.

وَ تَرْجُونَ أَيُّ أَيُّهَا الْمُؤْمِنُونَ مِنَ اللَّهِ الرَّحْمَةِ وَ النَّصْرَةَ مَا لَا يَرْجُونَ أَيُّ الْكُفَّارِ فَيَدُلُّ عَلَى فَضْلِ الرَّجَاءِ وَ أَنَّهُ مِنْ صِفَاتِ الْمُؤْمِنِينَ.

And you are hoping – i.e., O you Momineen - **from Allah** – the Mercy and the Help - **what they are not hoping for [4:104]** – i.e., the Kafirs. It evidence’s upon the merit of the hoping, and it is from the qualities of the Momineen.

مِنَ الَّذِينَ يَخَافُونَ أَيُّ يَخَافُونَ اللَّهَ يَتَّقُونَهُ وَ يَدُلُّ عَلَى مَدْحِ الْخَوْفِ

Of those who were fearing, [5:23] - i.e., fearing Allah^{-azwj}, scared, and its evidence is upon the praise of the fear.

أَلَمْ تَعَلِّمَ الْخَطَابَ لِلنَّبِيِّ أَوْ لِكُلِّ أَحَدٍ وَ فِيهَا تَخْوِيفٌ وَ تَبَشِيرٌ

Do you not know [5:40] – Addressing to the Prophet^{-saww}, or to everyone, and in it is a scare and glad tidings.

فَلَا تَخْشَوْا النَّاسَ وَ احْشَوْنِ قِيلَ نَهَى لِلْحُكَّامِ أَنْ يَخْشَوْا غَيْرَ اللَّهِ فِي حُكُومَاتِهِمْ.

Therefore do not be fearing the people and fear Me, [5:44] – It is said, ‘Prohibition for the rulers that they should be fearing other than Allah^{-azwj} in their governments.

وَ أَنْذِرْ أَيُّ عِظٍ وَ خَوْفٍ بِهِ أَيُّ بِالْقُرْآنِ أَوْ بِاللَّهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَى رَبِّهِمْ فِي الْجَمْعِ يَرِيدُ الْمُؤْمِنِينَ يَخَافُونَ يَوْمَ الْقِيَامَةِ وَ مَا فِيهَا مِنْ شِدَّةِ الْأَهْوَالِ وَ قِيلَ مَعْنَاهُ يَعْلَمُونَ

And warn– i.e., preach and scare - **with it** – with the Quran or with Allah^{-azwj} - **those who fear that they would be Gathering to their Lord. [6:51]** – In ‘Al Majma’, ‘He^{-azwj} Intends the Momineen fearing on the Day of Qiyamah and whatever is in it from the severer situations’. And it is said, ‘It’s meaning is, ‘They are knowing’.

وَ قَالَ الصَّادِقُ ع أَنْذِرْ بِالْقُرْآنِ مَنْ يَرْجُو الْوُضُوءَ إِلَى رَبِّهِمْ بِرِعَابِهِمْ فِيمَا عِنْدَهُ فَإِنَّ الْقُرْآنَ شَافِعٌ مُشَفَّعٌ.

And Al-Sadiq^{-asws} said: ‘Warn with the Quran, the ones hoping the arriving to their Lord^{-azwj} desiring regarding what is in His^{-azwj} Presence, for the Quran is an Accepted intercessor’.

لَيْسَ لَهُمْ مِنْ دُونِهِ أَيُّ غَيْرِ اللَّهِ لَعَلَّهُمْ يَتَّقُونَ أَيُّ كَيْ يَخَافُوا فِي الدُّنْيَا وَ يَنْتَهُوا عَمَّا نَهَيْتُمْ عَنْهُ.

There isn’t for them a Guardian from besides Him – i.e., other than Allah^{-azwj} - **that they may be fearing [6:51]** – i.e., perhaps they would be fearing in the world and desist from what they have been Prohibited from.

كَيْفَ أَخَافُ مَا أَشْرَكْتُكُمْ وَ لَا يَتَعَلَّقُ بِهِ ضَرَرٌ وَ لَا تَخَافُونَ أَنْكُمْ أَشْرَكْتُمْ بِاللَّهِ وَ هُوَ حَقِيقٌ بِأَنْ يَخَافَ مِنْهُ كُلُّ الْخَوْفِ لِأَنَّهُ إِشْرَاكٌ لِلْمُصْنُوعِ بِالصَّانِعِ وَ تَسْوِيَةٌ بَيْنَ الْمَقْدُورِ الْعَاجِزِ وَ الْقَادِرِ الضَّارِّ النَّافِعِ سُلْطَانًا أَيُّ حِجَّةٍ وَ الْحَاصِلِ أَنْ الْكُفْرَ وَ الْخَطَايَا مِظَنَّةُ الْخَوْفِ فَلَا يَنْبَغِي مَعَهُ الْأَمْنُ.

And how can I fear what you are associating, - and not relating any harm with it - **and you are not fearing your associating with Allah,** - and it is a reality that he should fear Him^{-azwj} completely, because it is an association of the made with the Maker, and an equalisation between the Able and the unable, and the Able is the Harmer and the Benefiter - **authorisation [6:81]** – i.e., proof, and the result is that the Kufr and the sins constitute fear, so there should be no (feeling of) security with it.

أَوْ أَمِنْ أَهْلُ الْفُرَى أَيُّ الْمَكْدُوبُونَ لِنَبِينَا أَنْ يَأْتِيَهُمْ بِأَسْنَا ضَحَى أَيُّ ضُحُوَّةِ النَّهَارِ وَ هُوَ فِي الْأَصْلِ اسْمُ لُضُوءِ الشَّمْسِ إِذَا أَشْرَقَتْ وَ ارْتَفَعَتْ وَ هُمْ يَلْعَبُونَ أَيُّ يَشْتَغَلُونَ بِمَا لَا يَنْفَعُهُمْ

Are the people of the towns feeling secure – i.e., the believers to our Prophet^{-saww} - **from Our Punishment coming to them at daytime** - i.e., brightness of the day, and in the origin, it is a name for the brightness of the sun when it shines and rises - **while they are playing? [7:98]** – i.e., pre-occupied with what does not benefit them.

أَفَأَمِنُوا مَكْرَ اللَّهِ مَكْرَ اللَّهِ اسْتِعَارَةً لِاسْتِدْرَاجِهِ الْعَبْدَ وَ الْأَخْذَ مِنْ حَيْثُ لَا يَحْتَسِبُ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ الْمَكْرُ مِنَ اللَّهِ الْعَذَابُ.

Are they feeling secure from the Plan of Allah? [7:99] – ‘Plan of Allah^{-azwj}’ is a metaphor of His^{-azwj} Gradual encroachment of the servant and Seizing from where he does not anticipate. And Ali Bin Ibrahim said, ‘The Plan from Allah^{-azwj}’ is the Punishment.

و قال الطبرسي رحمه الله أي أ فبعد هذا كله أمنوا عذاب الله أن يأتيهم من حيث لا يشعرون و سمي العذاب مكرًا لنزوله بهم من حيث لا يعلمون كما أن المكر ينزل بالممكور به من جهة الماكر من حيث لا يعلمه

And Al Tabarsee, may Allah^{-azwj} have Mercy on him, said, ‘I.e., Is it after all this they are believing the Punishment of Allah^{-azwj} coming to them from where they are not aware of? And the Punishment has been named as ‘Plan’ due to it befalling with them from where they are not knowing, just as the plot befalls with the ones plotted with from an aspect of the planner from, they don’t know it’.

و قيل إن مكر الله استدراجه إياهم بالصحة و السلامة و طول العمر و تظاهر النعمة فلا يأمن مكر الله إلا القوم الخاسرون

And it is said, ‘The Plan of Allah^{-azwj} is His^{-azwj} gradual Encroachment to them with (Granting them) the health, and the safety, and long life, and apparent bounties. **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**’.

يسأل عن هذا فيقال إن الأنبياء و المعصومين أمنوا مكر الله و ليسوا بخاسرين و جوابه من وجوه أحدها أن معناه لا يأمن مكر الله من المذنبين إلا القوم الخاسرين بدلالة قوله سبحانه إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

And it is asked about this, so it is said, ‘The Prophets^{-as} and the Infallibles^{-asws} are safe from the Plan of Allah^{-azwj} and they^{-asws} aren’t the losers’. And it’s answer is in aspects. One of these is that it’s meaning it, ‘They, from the sinners, will not feel secure from the Plan of Allah^{-azwj} except the losing people’. It is evidenced by Words of the Glorious: **Surely, the pious would be in a secure place [44:51]**.

و ثانيها أن معناه لا يأمن عذاب الله للعصاة إلا الخاسرون و المعصومون لا يؤمنون عذاب الله للعصاة و لهذا سلموا من مواجهة الذنوب

And it’s second is, not feeling secure of the Punishment of Allah^{-azwj} is for the disobedient except the losers, and the Infallibles^{-asws} have nothing to do with the Punishment of Allah^{-azwj} to the disobedience, and for this they^{-asws} are safe from falling into the sins.

و ثالثها لا يأمن عقاب الله جهلا بحكمته إلا الخاسرون و معنى الآية الإبانة عما يجب أن يكون عليه المكلف من الخوف لعقاب الله ليسارع إلى طاعته و اجتناب معاصيه و لا يستشعر الأمن من ذلك فيكون قد خسر في دنياه و آخرته بالتهالك في القبائح.

And it’s third is, he is not safe from the Punishment of Allah^{-azwj} due to ignorance of His^{-azwj} Wisdom, except the losers, and the meaning of the Verse is the clarification about what obligates for the encumbered to be upon, from the fear of the Punishment of Allah^{-azwj} in order to come to His^{-azwj} obedience, and shun His^{-azwj} disobedience, and not be aware of the security from that, so he would have lost in his world and his Hereafter being destroyed in the ugliness.

أَوْ لَمْ يَهْدِ لِلَّذِينَ يَرْتُؤْنَ الْأَرْضَ أَي يَخْلِفُونَ مِنْ خِلا قِبَلِهِمْ فِي دِيَارِهِمْ وَإِنَّمَا عَدِي يَهْدِي بِاللَّامِ لِأَنَّهُ بِمَعْنَى بَيِّنٍ أَنَّ لَوْ نَشَاءُ أَي أَنَّهُ لَوْ نَشَاءُ أَصْبَنَاهُمْ بِدُنُوبِهِمْ أَي بِجَزَاءِ ذُنُوبِهِمْ كَمَا أَصْبَنَا مِنْ قِبَلِهِمْ وَ نَطْبَعُ عَلَى قُلُوبِهِمْ مُسْتَأْنَفٌ يَعْنِي وَ نَحْنُ نَطْبَعُ عَلَى قُلُوبِهِمْ فَهَهُمْ لَا يَسْمَعُونَ سَمَاعَ تَفْهَمٍ وَ اعْتِبَارٍ.

Is it not an indication to those who are inheriting the land - i.e., replacing the ones before them in their houses. And rather, (the word) 'Yahad is with the (letter) *laam* because it is in the meaning of clarifying - **that if We so Desired to**, - i.e., if He^{-azwj} had so Desires - **We would Afflict them due to their sins?** – just as We^{-azwj} had Afflicted the ones before them - **And We Seal upon their hearts**, - a resumption, meaning, 'And We^{-azwj} Keep on Sealing upon their hearts' - **so they are not hearing [7:100]** – listening of understanding and taking a lesson.

لِلَّذِينَ هُمْ لِزَجْمِهِمْ يَرْهَبُونَ أَي يَخْشَوْنَ رَبَّهُمْ فَلَا يَعْصُونَهُ وَ يَعْمَلُونَ بِمَا فِيهَا.

for those who were scared of their Lord [7:154] – i.e., fearing their Lord^{-azwj} so they are not disobeying Him^{-azwj} and they are knowing of what is in it.

عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ قَالَ فِي الْجَمْعِ أَي مِمَّنْ عَصَانِي وَ اسْتَحَقَّهُ بِعَصِيَانِهِ وَ إِنَّمَا عَلَقَهُ بِالْمَشِيئَةِ لِجَوَازِ الْغَفْرَانِ

He Said: "My Punishment, I Afflict by it the one I so Desire to, - he said in 'Al Majma', 'I.e., from the ones disobeying Me^{-azwj} and he is deserving of it due to his disobedience, and rather He^{-azwj} has Linked it with the Desire for an allowance of the Forgiveness.

وَ رَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ قَالَ الْحَسَنُ وَ قَتَادَةُ إِنْ رَحِمْتَهُ فِي الدُّنْيَا وَسَعَتْ الرِّبِّ وَ الْفَاجِرُ وَ هِيَ يَوْمَ الْقِيَامَةِ لِلْمُتَّقِينَ خَاصَّةً

and My Mercy Extends to all things". - Al-Hassan and Qatada said, 'His^{-azwj} Mercy in the world Extends to the righteous and the immoral, and it is on the Day of Qiyamah for the pious ones in particular'.

وَ قَالَ الْعَوْفِيُّ وَسَعَتْ كُلَّ شَيْءٍ وَ لَكِنْ لَا تَجِبُ إِلَّا لِلَّذِينَ يَتَّقُونَ وَ ذَلِكَ أَنَّ الْكَافِرَ يَرْزُقُ وَ يَدْفَعُ عَنْهُ بِالْمُؤْمِنِ لِسَعَةِ رَحْمَةِ اللَّهِ لِلْمُؤْمِنِ فَيَعِيشُ فِيهَا فَإِذَا صَارَ فِي الْآخِرَةِ وَجِبَ لِلْمُؤْمِنِينَ خَاصَّةً كَالْمُسْتَضِيءِ بِنَارٍ غَيْرِهِ إِذَا ذَهَبَ صَاحِبُ السَّرَاحِ بِسَرَاحِهِ

And Al-Awfy said, 'Extends to all things, but does not obligate except for those who are pious, and that is because the Kafir is sustained, and he is defended from with the Momin due to the Extension of the Mercy of Allah^{-azwj} to the Momin, so he lives in it. When he comes to be in the Hereafter, it obligates for the Momineen in particular, like the one illuminate by the fire of others, when the owner of the lamp gifts with his lamp'.

وَ قِيلَ مَعْنَاهُ أَنَّهَا تَسَعُ كُلَّ شَيْءٍ إِنْ دَخَلُوهَا فَلَوْ دَخَلَ الْجَمِيعُ فِيهَا لَوَسَعَتْهُمْ إِلَّا أَنْ فِيهِمْ مَنْ لَا يَدْخُلُ فِيهَا لِضَلَالِهِ

And it is said, 'It's meaning is, 'It extends to all thing if they enter it. So if the entirety enter into it, it will extend to them, except that among them would be one not entering into it due to his straying'.

فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ أَي فَسَأُوجِبُ رَحْمَتِي لِلَّذِينَ يَتَّقُونَ الشَّرْكَ أَي يَجْتَنِبُونَهُ وَ قِيلَ يَجْتَنِبُونَ الْكِبَائِرَ وَ الْمَعَاصِي.

So, We Ordained it for those who are fearing [7:156] – i.e., I-azwj shall be Obligating My-azwj Mercy to those who are fearing the Shirk, i.e., shunning it. And it is said, ‘Shunning the major sins and the disobediences’.

لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً قِيلَ بِلِ يَعْصِمُهُمْ وَغَيْرِهِمْ كَالْمَدَاهِنَةِ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَافْتِرَاقِ الْكَلِمَةِ وَظُهُورِ الْبِدْعِ

may not affect (only) those of you who are unjust in particular; [8:25] – It is said, ‘But generalise them and others like the flattery in enjoining with the act of kindness and forbidding from the evil, and the phrase is separate, and the innovation appears’.

وَرَوَى الْعَبَّاسِيُّ فِي هَذِهِ الْآيَةِ قَالَ: أَصَابَتِ النَّاسَ فِتْنَةٌ بَعْدَ مَا قَبِضَ اللَّهُ نَبِيَّهُ حَتَّى تَرَكُوا عَلِيًّا وَبَايَعُوا غَيْرَهُ وَ هِيَ الْفِتْنَةُ الَّتِي فُتِنُوا بِهَا وَ قَدْ أَمَرَهُمْ رَسُولُ اللَّهِ بِاتِّبَاعِ عَلِيٍّ وَ الْأَوْصِيَاءِ مِنْ آلِ مُحَمَّدٍ ع.

And it is reported by Al Ayyashi regarding this Verse, said, ‘The people were afflicted with Fitna (discord) after Allah-azwj had Recalled His-azwj Prophet-saww until they neglected Ali-asws and pledged allegiance to someone else, and it is the Fitna which they had been tempted with, and Rasool-Allah-saww had instructed them with following Ali-asws and the successors-asws from the Progeny-asws of Muhammad-saww’.

وَ فِي الْمَجْمَعِ عَنْ عَلِيِّ وَ الْبَاقِرِ عَ أَحَمَّا قَرَأَ لَتُصِيبَنَّ.

And in (the book) ‘Al Majma’ – from Ali-asws and Al-Baqir-asws, they-asws had both recited it as ‘They will be afflicted’.

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ بِعِقَابِ اللَّهِ وَ ثَوَابِهِ وَ يَدُلُّ عَلَى أَنَّ خَشْيَةَ اللَّهِ تَعَالَى مِنْ لَوَازِمِ الْإِيمَانِ

But Allah is more Rightful of being feared if you were Momineen [9:13] – (believing) in the Punishment of Allah-azwj and His-azwj Rewards, and it evidence’s upon that the fear of Allah-azwj the Exalted is from the necessities of the Eman.

وَ لَمْ يَخْشَ إِلَّا اللَّهَ قِيلَ يَعْنِي فِي أَبْوَابِ الدِّينِ وَ أَنْ لَا يَخْتَارَ عَلَى رِضَا اللَّهِ رِضَا غَيْرِهِ فَإِنَّ الْخَشْيَةَ عَنِ الْمَحَازِيرِ جَبَلِيَّةٌ لَا يَكَادُ الْعَاقِلُ يَتِمَالِكُ عَنْهَا

And does not fear (anyone) except Allah [9:18] – It is said, ‘Meaning in the subjects of religion, and that he should not choose someone else over the Pleasure of Allah-azwj, for the fear of the cautions is mountainous, the intellectual can hardly control himself from it’.

وَ فِي الْمَجْمَعِ أَي لَمْ يَخَفْ سِوَى اللَّهِ أَحَدًا مِنَ الْمَخْلُوقِينَ وَ هَذَا رَاجِعٌ إِلَى قَوْلِهِ أَلَّا تَخْشَوْهُمْ أَي إِنْ خَشِيتُمُوهُمْ فَقَدْ سَاوَيْتُمُوهُمْ فِي الْإِشْرَاقِ كَمَا قَالَ فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالَ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ الْآيَةَ.

And in ‘Al Majma’ – ‘i.e., he should not fear besides Allah-azwj anyone from the created beings’, and this is a reference to His-azwj Words: **Are you fearing them? [9:13]** – i.e., if you were to fear them then you would have equalised in the participation, just as He-azwj Said: **but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah [4:77]** – the Verse.

وَ كَذَلِكَ أَي وَ مِثْلَ ذَلِكَ الْأَخَذُ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى أَي أَهْلِهَا وَ هِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ أَي وَجِيعٌ صَعْبٌ

And like that, - i.e., and the likes of that seizing - **your Lord Seizes when He Seizes the towns** – and its people - **while they are unjust. Surely, His Seizing is severely painful [11:102]** – i.e., painfully difficult.

وَفِي الْمَجْمَعِ عَنِ النَّبِيِّ ص إِنَّ اللَّهَ يُمَهِّلُ الظَّالِمَ حَتَّى إِذَا أَحَدَهُ لَمْ يُغْلِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And in (the book) ‘Al Majma’ – from the Prophet^{-saww}: ‘Allah^{-azwj} Respites the oppressor until when He^{-azwj} Seizes him, he cannot escape’. Then he^{-saww} recited this Verse”.

إِنَّ فِي ذَلِكَ أَيِّ فِيمَا نَزَلَ بِالْأَمَمِ الْهَالِكَةَ لَأَيَّةٍ أَيِّ لَعِبْرَةٍ لِمَنْ خَافَ عَذَابَ الْآخِرَةِ لَعَلَّمَهُ بِأَنَّهُ أَمْوَدَجٌ مِنْهُ.

Surely, in that - i.e., in what has befallen with the communities - **is a Sign** – for learning a lesson - **for the one who fears Punishment in the Hereafter. [11:103]** – due to his knowledge that it there is an example from it.

غَاشِيَةً مِنْ عَذَابِ اللَّهِ أَيِّ عَقُوبَةَ تَغْشَاهُمْ وَ تَشْمَلُهُمْ بَعْتَهُ أَيِّ فَجَاءَهُ مِنْ غَيْرِ سَابِقَةٍ عَلَامَةٍ وَ هُمْ لَا يَشْعُرُونَ بِإِتْيَانِهَا غَيْرِ مُسْتَعِدِينَ لَهَا.

an overwhelming Punishment coming to them from Allah, - i.e., a Punishment overwhelming them and including them - **suddenly** – i.e., suddenly from without any forewarning sign - **while they are not realising? [12:107]** – of its coming without having prepared for it.

وَ يَخَافُونَ سُوءَ الْحِسَابِ خُصُوصًا فَيَحْسَبُونَ أَنْفُسَهُمْ قَبْلَ أَنْ يَحْسَبُوا

And are fearing the evil Reckoning [13:21] – in particular, so they are reckoning their own selves before they are Reckoned with.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ وَ الْكَلْبِيُّ وَ الصَّدُوقُ وَ الْعَبَّاسِيُّ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ تَلَا هَذِهِ الْآيَةَ حِينَ وَاقَى رَجُلًا اسْتَقْصَى حَقَّهُ مِنْ أُخِيهِ وَ قَالَ أ تَرَاهُمْ يَخَافُونَ أَنْ يَظْلِمَهُمْ أَوْ يَجُورَ عَلَيْهِمْ وَ لَكِنَّهُمْ خَافُوا الْإِسْتِغْصَاءَ وَ الْمُدَاكَّةَ فَسَمَّاهُ اللَّهُ سُوءَ الْحِسَابِ فَمَنْ اسْتَقْصَى فَقَدْ أَسَاءَ.

And it is reported by Ali Bin Ibrahim, and Al Kulayni, and Al Sadouq, and Al Ayyashi – from A; Sadiq^{-asws}, may the greetings be upon him^{-asws} having recited this Verse when a man had succeeded in fetching his right from his brother, and he^{-asws} said: ‘Are they fearing that He^{-azwj} Might Offend them, or be tyrannous upon them? But they are fearing the demanding and the collection of debts, so Allah^{-azwj} has Named it as the evil Reckoning. The one who demands, so he has offended”.

وَ فِي الْمَجْمَعِ وَ الْعَبَّاسِيُّ عَنْهُ ع أَنَّ تَحْسِبَ عَلَيْهِمُ السَّيِّئَاتِ وَ تَحْسِبَ لَهُمُ الْحَسَنَاتِ وَ هُوَ الْإِسْتِغْصَاءُ.

And in ‘Al Maja’, and Al Ayyashi – from him^{-asws}: ‘That the evil deeds will be Reckoned against them, and the good deeds will be Reckoned for them, and it is the demanding (collection of debts)’.

نَنْقُضُهَا مِنْ أَطْرَافِهَا قَبْلَ أَيِّ بَدْهَابِ أَهْلِهَا

Reducing it from its ends? [21:44] – It is said, ‘I.e., Removing its inhabitants.

وَ فِي الْإِحْتِجَاجِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ يُعْنِي بِذَلِكَ مَا يَهْلِكُ مِنَ الْقُرُونِ فَسَمَّاهُ إِتِيَانًا.

And in (the book) 'Al Ihtijaj' – From Amir Al-Momineen^{-asws}: 'The meaning of that is what is destroyed from the generations, so He^{-azwj} Named it as 'Coming'.

وَ فِي الْفَقِيهِ عَنِ الصَّادِقِ عَ أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ فَقَدَ الْعُلَمَاءَ.

And in (the book) 'Al Faqeeh' – from Al-Sadiq^{-asws} having been asked about this Verse, so he^{-asws} said: '(Reducing) the scholars'.

وَ قَالَ عَلِيٌّ بِنُ إِبْرَاهِيمَ هُوَ مَوْتُ عِلْمَائِهَا

And Ali Bin Ibrahim said, 'It is the death of scholars'.

وَ فِي الْكَافِي عَنِ الْبَاقِرِ عَ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ إِنَّهُ يُسْحَجِي نَفْسِي فِي سُرْعَةِ الْمَوْتِ وَ الْقَتْلِ فِينَا قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَ هُوَ ذَهَابُ الْعُلَمَاءِ.

And in (the book) 'Al Kafi' – from Al-Baqir^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the greetings be upon him^{-asws}, had said: 'It suffocates my^{-asws} soul regarding the quickness of the death and the killing! Regarding us are Words of Allah^{-azwj} the Exalted: **So, do they not see us Coming to the earth, Reducing it from its ends? [21:44]**, and it is the going away (loss) of the scholars^{-asws}'.

لَا مُعَيَّبَ لِحُكْمِهِ أَيُّ لَا رَادَ لَهُ وَ الْمَعْقَبَ الَّذِي يَعْقِبُ الشَّيْءَ فَيَبْطِلُهُ وَ هُوَ سَرِيعُ الْحِسَابِ فَيَحَاسِبُهُمْ عَمَّا قَلِيلٍ.

there is no Postponement of His Judgment, - i.e., there is no repeller to Him^{-azwj}, and the postponed is which follows the thing, so it invalidates it - **and He is Swift in Reckoning [13:41]** – so He^{-azwj} will be Reckoning them very soon.

ذَلِكَ أَيُّ إِهْلَاكِ الظَّالِمِينَ وَ إِسْكَانِ الْمُؤْمِنِينَ لِمَنْ خَافَ مَقَامِي أَيُّ مَوْقِفِي لِلْحِسَابِ وَ خَافَ وَعَيْدِي أَيُّ وَعَيْدِي بِالْعَذَابِ.

That – i.e., destruction of the oppressors, and settling the Momineen - **is for one who fears My Status** – i.e., My^{-azwj} Pausing (them) for the Reckoning - **and fears My Threat [14:14]** – i.e., threat of the Punishment.

نَبِيٌّ عِبَادِي الْآيَةَ فِيهَا حَثُّ عَلَى الرَّجَاءِ وَ الْخَوْفِ مَعًا لَكِنْ فِي تَوْصِيفِ ذَاتِهِ بِالْغَفْرَانِ وَ الرَّحْمَةِ دُونَ التَّعْذِيبِ تَرْجِيحُ الرَّجَاءِ.

Inform My servants [15:50] – the Verse. In it there is urging upon the hope and the fear both together, but in description of His^{-azwj} Self being with the Forgiveness and the Mercy without the Punishment outweighing the hope.

آمِنِينَ مِنَ الْإِهْتِدَامِ وَ نَقْبِ اللَّصُوصِ وَ تَخْرِيبِ الْأَعْدَاءِ لَوْثَاقَتِهَا أَوْ مِنَ الْعَذَابِ لِفِرْطِ غَفْلَتِهِمْ

Secure [15:82] – from the demolishing and plunder of the thieves, and ruination by the enemies to its documents, or from the punishment due to their excessive heedlessness.

ما كانوا يَكْسِبُونَ أي من بناء البيوت الوثيقة و استكثار الأموال و العدد.

What they had been earning [15:84] – i.e., from building the strong houses and amassing the wealth and the numbers.

مَكْرُوا السَّيِّئَاتِ أي المكرات السيئات قيل هم الذين احتالوا لهلاك الأنبياء و الذين مكروا رسول الله ص و راموا صد أصحابه عن الإيمان أَنْ يَحْسِبَ اللَّهُ بِهِمُ الْأَرْضَ كما خسف بقارون أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ بغتة من جانب السماء كما فعل يقوم لوط

Plotting the evil – i.e., the evil plots. It is said, ‘They are the ones who plotted to kill the Prophets^{as}, and the ones who plotted against Rasool-Allah^{saww} and they hindered his^{saww} companions from the Eman - **from Allah Causing the earth to submerge with them**, - just as the cow herders had been submerged - **or the Punishment coming to them from where they are not aware of? [16:45]** – suddenly from a side of the sky, just as had been Done with the people of Lut^{as}.

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ إِذَا جَاءُوا وَ ذَهَبُوا فِي مَتَاجِرِهِمْ وَ أَعْمَالِهِمْ فَمَا هُمْ بِمُعْجِزِينَ أي فليسوا بفاتنين و ما يريد الله بهم من الهلاك لا يمتنع عليه

Or (from) Him Seizing them during their moving around, - when they were coming and going in their trading and their works - **so they would not be escaping? [16:46]** – i.e., they wouldn’t be fleeing, and the ones Allah^{azwj} Wants the destruction with them, there is no prevented to Him^{azwj}.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ قيل أي على مخافة بأن يهلك قوما قبلهم فيتخوفوا فيأتيهم العذاب و هم متخوفون أو على تنقص بأن ينقصهم شيئا بعد شيء في أنفسهم و أموالهم حتى يهلكوا من تخوفته إذا تنقصته

Or (from) Him Seizing them upon gradual fear? [16:47] – It is said, ‘i.e., upon the fear that He^{azwj} had Destroyed a people before them, so they will be scaring their youths of the Punishment, and they will be fearing, or upon the reduction that they would be reduced by a thing after thing regarding their own selves and their wealth until they are destroyed from fearing it when they are reduced.

و قال علي بن إبراهيم أي على تيقظ و بالجملة هو خلاف قوله مِنْ حَيْثُ لَا يَشْعُرُونَ

And Ali Bin Ibrahim said, ‘i.e., upon waking up, and in total it is opposite to His^{azwj} Words: **where they are not aware of? [16:45]**.

وَ رَوَى الْعِيَّاشِيُّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: هُمْ أَعْدَاءُ اللَّهِ وَ هُمْ مُسْحُونَ وَ يُقَدِّفُونَ وَ يَسْبِخُونَ فِي الْأَرْضِ.

And it is reported by Al Ayyashi, from Al-Sadiq^{asws} having said: ‘They are enemies of Allah^{azwj}, and they being deformed, and slandering and wandering in the earth’.

وَ فِي الْكَافِي عَنِ السَّجَّادِ ع فِي كَلَامٍ لَهُ فِي الْوَعْظِ وَ الزُّهْدِ فِي الدُّنْيَا وَ لَا تَكُونُوا مِنَ الْغَافِلِينَ الْمَائِلِينَ إِلَى زَهْرَةِ الدُّنْيَا الَّذِينَ مَكْرُوا السَّيِّئَاتِ فَإِنَّ اللَّهَ يَقُولُ فِي مُحْكَمِ كِتَابِهِ أَ قَامِنَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يَحْسِبَ اللَّهُ بِهِمُ الْأَرْضَ الْآيَةَ

And in (the book) 'Al Kafi' – from Al-Sajjad^{asws} in a speech of his^{asws} regarding the preaching, and the ascetism in the world: 'Do not be from the heedless ones, the ones inclining to blossoms of the world, those who are plotting evil. Allah^{azwj} Says in the Decisive of His^{azwj} Book: **Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, [16:45]** – the Verse.

فَاخَذُوا مَا حَذَرْتُمْ اللَّهُ بِمَا فَعَلَ بِالظَّالِمَةِ فِي كِتَابِهِ لِئَلَّا تَأْمِنُوا أَنْ يُنَزَّلَ بِكُمْ بَعْضَ مَا تَوَعَّدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ وَاللَّهُ لَقَدْ وَعَظَكُمْ اللَّهُ فِي كِتَابِهِ بِعَيْرِكُمْ فَإِنَّ السَّعِيدَ مَنْ وَعَظَ بِعَيْرِهِ.

Be cautious of what Allah^{azwj} has Cautioned you all with what He^{azwj} had Done with the oppressors in His^{azwj} Book lest you feel secure that there might befall with you part of what Allah^{azwj} has Threatened the unjust people in the Book, and Allah^{azwj} has Advised you in His^{azwj} Book by others. So fortunate is the one taking preaching with others”.

وَهُمْ لَا يَسْتَكْبِرُونَ أَي عَنْ عِبَادَتِهِ

And they are not being arrogant [16:49] – i.e., from worshipping Him^{azwj}.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ أَي يَخَافُونَهُ وَهُوَ فَوْقَهُمْ بِالْقَهْرِ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

They fear their Lord from above them [16:50] – i.e., they are fearing Him^{azwj} and He^{azwj} above them with the Subduance. **And He is the Omnipotent, above His servants; [6:18].**

وَيَفْعَلُونَ مَا يُؤْمَرُونَ فِي الْمَجْمَعِ قَدْ صَحَّ عَنِ النَّبِيِّ ص أَنَّ لِلَّهِ مَلَائِكَةً فِي السَّمَاءِ السَّابِعَةِ سُجُوداً مُنْذُ خَلَقَهُمْ إِلَى يَوْمِ الْقِيَامَةِ تُرَعِدُ فَرَائِصَهُمْ مِنْ خَافَةِ اللَّهِ لَا تَقْطُرُ مِنْ دُمُوعِهِمْ قَطْرَةً إِلَّا صَارَ مَلَكاً فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ رَفَعُوا رُءُوسَهُمْ وَقَالُوا مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ.

And are doing what they are commanded to [16:50] – In (the book) 'Al Majma' – It is correct (reporting) from the Prophet^{saww}: 'For Allah^{azwj} there are Angels in the seventh sky. They have been performing Sajdah since He^{azwj} had Created them, up to the Day of Qiyamah. Their limbs tremble from fear of Allah^{azwj}. No drop of tear falls from them except it becomes an Angel. When it will be the Day of Qiyamah, they will raise their heads and say, 'We have not worshipped You^{azwj} as is right of worshipping You (sw.t.)!''

قال بعض أهل المعرفة إن أمثال هذه الآيات تدل على أن العالم كله في مقام الشهود والعبادة إلا كل مخلوق له قوة التفكير وليس إلا النفوس الناطقة الإنسانية والحيوانية خاصة من حيث أعيان أنفسهم لا من حيث هياكلهم فإن هياكلهم كسائر العالم في التسبيح له

One of the people of understanding said, 'The examples of these Verses evidence upon that the world, all of it is in a position of the witnessing and the worship except every creature having strength of the thinking for him, and there isn't except speaking souls of the humans and the animals in particular from whereby in terms of their selves nor from whereby their structures, for their structures are like rest of the world in the glorification to Him^{azwj}.

و السجود فأعضاء البدن كلها مسبحة ناطقة أ لا تراها تشهد على النفوس المسخرة لها يوم القيامة من الجلود والأيدي والأرجل والألسنة والسمع والبصر و جميع القوى فالحكم لله العلي الكبير.

And the Sajdahs, it is the body parts, all of them glorifying, speaking. Don't you see they will be testifying upon the souls they had been subdued to, on the Day of Qiyamah, from the skins, and the hands, and the legs, and the tongue, and the ears, and the sight, and entirety of the strength? The Judgment is for Allah^{-azwj}, the Exalted, the Great.

إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ أَكَّدَ الْعَدَدُ فِي الْمَوْضِعِينَ دَلَالَةً عَلَى الْعِنَايَةِ بِهِ فَإِنَّكَ لَوْ قُلْتَ إِنَّمَا هُوَ إِلَهٌ لَخِيلَ أَنَّكَ أَثْبَتَ الْإِلَهِيَّةَ لَا الْوَحْدَانِيَّةَ فَإِنِّي فَارْهَبُونَ كَأَنَّهُ قِيلَ وَ أَنَا هُوَ فَإِيَايَ فَارْهَبُونَ لَا غَيْرَ

But rather He is One God, – emphasis of the number in two places evidence's upon the care with it, for if you were to say, 'He^{-azwj} is God^{-azwj} of the horses', you would be affirming the Divinity nor the Oneness - **so it is Me you should fear" [16:51]** – it is as if He^{-azwj} Said: "And I^{-azwj} am He^{-azwj}, so fear Me^{-azwj}, not someone else.

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ خَلَقَا وَمَلَكًا وَلَهُ الدِّينُ أَيِ الطَّاعَةِ وَاصْبِأً قَبِيلَ أَيِ لَازِمًا

And for Him is whatever there is in the skies and the earth, - Creating and Owning - **and for Him is the Religion** – i.e., obedience - **of constant obedience. [16:52]** – It is said, 'i.e., necessitating.

وَرَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع قَالَ: وَاجِبًا.

And it is reported by Al Ayyashi, from Al-Sadiq^{-asws} having said: 'Obligating'.

أَفَعَبَّرَ اللَّهُ تَتَمُّونَ وَ لَا ضَارَ سِوَاهُ كَمَا لَا نَافِعَ غَيْرُهُ كَمَا قَالَ وَ مَا يَكُمُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ.

So, is it other than Allah you would fear? [16:52] – No one can harm other than Him^{-azwj} just as no one else can benefit other than Him^{-azwj}, just as He^{-azwj} has Said: **And whatever is with you from a Favour, so it is from Allah. [16:53].**

حَصِيرًا أَيِ مَحْبَسًا لَا يَقْدِرُونَ عَلَى الْخُرُوجِ مِنْهَا أَبَدًا

A prison [17:8] – i.e., a containment they will not be able upon exiting from it, ever.

لِلَّتِي هِيَ أَقْوَمُ أَيِ لِلطَّرِيقَةِ الَّتِي هِيَ أَقْوَمُ الطَّرِيقِ وَ أَشَدَّ اسْتِقَامَةً

To that which is most upright [17:9] – i.e., to the path which it the most upright path and severely straight.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع أَيِ يَدْعُو.

And in 'Al Kafi' – from Al-Sadiq^{-asws}: 'i.e., calling'.

وَ عَنَّهُ ع يَهْدِي إِلَى الْإِمَامِ.

And from him^{-asws}: 'Guiding to the Imam^{-asws}'.

وَرَوَى الْعَيَّاشِيُّ عَنِ الْبَاقِرِ ع يَهْدِي إِلَى الْوَلَايَةِ.

And it is reported by Al Ayyashi, from Al-Baqir^{asws}: 'Guiding to the Wilayah'.

وَأَنَّ الَّذِينَ أَي يَبْشُرُ الْمُؤْمِنِينَ بِبَشَارَتَيْنِ تَوَابِهِمْ وَعِقَابِ أَعْدَائِهِمْ.

And that those [17:10] – i.e., give glad tidings to the Momineen with two glad tidings – their Rewards and Punishment to their enemies.

وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا أَي مَوْكُولًا إِلَيْكَ أَمْرَهُمْ تَجْرَهُمْ عَلَى الْإِيمَانِ وَ إِنَّمَا أَرْسَلْنَاكَ مَبْشِرًا وَ نَذِيرًا فَدَارَهُمْ وَ مَرَّ أَصْحَابُكَ بِالْإِحْتِمَالِ مِنْهُمْ كَانَتْ

And We did not Send you as a disposer upon them [17:54] – i.e., Allocated their matters to you^{saww}, forcing them to believe, and rather We^{azwj} have Sent you^{saww} as a giver of glad tidings and a warner, so go around them and instruct your^{saww} companions with tolerating from them.

مَخْذُورًا أَي حَقِيقًا بِأَنْ يَحْذَرَهُ كُلُّ أَحَدٍ حَتَّى الْمَلَائِكَةُ وَ الرِّسَالِ.

Feared [17:57] – i.e., in reality He^{azwj} has Cautioned every one, even the Angels and the Messengers^{as}.

لِمَنْ يَخْشَى أَي لِمَنْ فِي قَلْبِهِ خَشْيَةٌ وَ رِقَّةٌ يَتَأَثَّرُ بِالْإِنذَارِ.

For one who fears [20:3] – i.e., for the one having fear in his heart and and the softness for the warning to impact.

أَفَلَمْ يَهْدِ لَهُمْ قَالَ عَلِيٌّ بِنَ إِبرَاهِيمَ أَي يَبِينُ لَهُمْ مَمْشُونَ فِي مَسَاكِينِهِمْ أَي يَشَاهِدُونَ آثَارَ هَلَاكِهِمْ لِأُولَى النَّهْيِ أَي لِنُذُورِ الْعُقُولِ النَّاهِيَةِ عَنِ التَّغَافُلِ وَ التَّعَامِي.

Does it not provide guidance to them – Ali Bin Ibrahim said, 'I.e., clarified to them' - **they were walking around in their dwellings?** – i.e., they were witnessing the traces of their destructions - **for the ones possessing intellect [20:128]** – i.e., for the ones with intellect, away from the omissions and the blindness.

وَ هُمْ مِنْ حَشْيَتِهِ أَي مِنْ عَظَمَتِهِ وَ مَهَابَتِهِ مُشْفِقُونَ أَي مَرْتَعِدُونَ وَ أَصْلُ الْخَشْيَةِ خَوْفٌ مَعَ تَعْظِيمٍ وَ لِذَلِكَ خَصَّ بِهَا الْعُلَمَاءَ وَ الْإِشْفَاقَ خَوْفٌ مَعَ اعْتِنَاءٍ فَإِنَّ عَدِيٍّ بِنَ فَمَعْنَى الْخَوْفِ فِيهِ أَظْهَرَ وَ إِنَّ عَدِيٍّ بَعَلَى فَبِالْعَكْسِ.

And they are trembling from His fear [21:28] – i.e., from His^{azwj} Magnificence and His^{azwj} Awe, i.e., trembling, and the origin of the fear is being scared with the reverence, and for that He^{azwj} has Specialised the scholars with, and the dreading is fear with the taking care, for if it exceeds in someone, so the meaning of the fear in it is apparent, and if it exceeds over, then it is vice versa.

قُلْ مَنْ يَكْلُوكُمْ أَي يَحْفَظُكُمْ مِنَ الرَّحْمَنِ أَي مَنْ بَأْسُهُ إِنْ أَرَادَ بِكُمْ وَ فِي لَفْظِ الرَّحْمَنِ تَنْبِيهُ عَلَى أَنْ لَا كَالِيٍّ غَيْرَ رَحْمَتِهِ الْعَامَّةِ وَ أَنْ ائْتَدِفَ بِهَا مَهْلَةٌ بَلَّ هُمْ عَنْ ذِكْرِ رَحْمَتِهِ مُعْرَضُونَ لَا يَخْطَرُونَهُ بِبَاهِمٍ فَضْلًا أَنْ يَخَافُوا بِأَسِهِ.

Say: 'Who can protect you – i.e., defend you - **from the Beneficent?** - i.e., from His^{-azwj} Prowess if He^{-azwj} Intends with you. And in the word 'the Beneficent', there is an alertness upon that do not rely on other than His^{-azwj} general Mercy, and there is an opportunity in rushing with it - **But they, from the Zikr of their Lord, are turning aside [21:42]** – it is not occurring in their minds the merit of fearing His^{-azwj} Prowess.

أَنَا نَأْتِي الْأَرْضَ قَبْلَ أَرْضِ الْكُفْرِ نَنْقُضُهَا مِنْ أَطْرَافِهَا قَبْلَ أَيِّ بَتْسَلُطِ الْمُسْلِمِينَ عَلَيْهَا وَ هُوَ تَصْوِيرٌ لِمَا يَجْرِيهِ اللَّهُ عَلَى أَيْدِي الْمُسْلِمِينَ

Us Coming to the earth, - It is said, 'The land of Kufr' - **Reducing it from its ends? [21:44]** – it is said, 'i.e., by the Muslims prevailing upon it, and it is an outline of what Allah^{-azwj} Flows upon the hands of the Muslims.

أَفَهُمُ الْغَالِبُونَ رَسُولَ اللَّهِ وَ الْمُؤْمِنِينَ

Can they be the victorious ones? [21:44] – Rasool-Allah^{-saww} and the Momineen.

وَ فِي الْكَافِي، وَ الْمَجْمَعِ، عَنِ الصَّادِقِ ع نَنْقُضُهَا يَعْني بِمَوْتِ الْعُلَمَاءِ.

And in 'Al Kafi' and 'Al Majma' – from Al-Sadiq^{-asws}: 'We^{-azwj} are Reducing it, meaning with the death of the scholars^{-asws}'.

قال نقصانها ذهاب علمها و قد مر الكلام فيه.

He said, '**us Reducing it [21:44]**, is the going (dying) of the scholars^{-asws}, and the speech has already passed regarding it.

الْفُرْقَانُ أَي الْكِتَابِ الْجَامِعِ لِكَوْنِهِ فَارِقًا بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ ضِيَاءٍ يَسْتَضَاءُ بِهِ فِي ظِلْمَاتِ الْحَيْرَةِ وَ الْجَهَالَةِ وَ ذَكَرَا يَتَعَطَّ بِهَ الْمُتَّقُونَ

The Furqan [21:48] – i.e., the Book, the whole of it being a criterion between the truth and the falsehood, and illumination one can be illuminated with in the darkness of confusion and the ignorance, and a Zikr the pious ones can be preached with.

بِالْعَبِيِّ حَالٍ مِنَ الْفَاعِلِ أَوْ الْمَفْعُولِ مُشْتَقُونَ أَي خَائِفُونَ.

In the hidden, - a state of the doer, or the done - **and are in awe [21:49]** – i.e., fearing.

وَ كَانُوا لَنَا خَاشِعِينَ أَي مَخْبِتِينَ أَوْ دَائِمِي الْوَجَلِ

And they were humble to Us [21:90] – i.e., privately, or constantly in trepidation.

وَ بَشِّرِ الْمُخْبِتِينَ قَبْلَ أَيِ الْمُتَوَاضِعِينَ أَوْ الْمُخْلِصِينَ فَإِنَّ الْإِخْبَاتِ صِفَتُهُمْ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ أَيِ الْعَابِدِينَ

And give glad tidings to the humble ones [22:34] – It is said, 'The ones humbling, for the humbleness is their characteristic'. Ali Bin Ibrahim said, 'i.e., the worshippers'.

وَ جَلَّتْ قُلُوبُهُمْ هَيْبَةً مِنْهُ لِإِشْرَاقِ أَشْعَةِ جَلَالِهِ عَلَيْهَا.

Their hearts tremble; [22:35] – awed from Him^{-azwj} of the shining of the rays of His^{-azwj} Majesty upon these.

مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ قِيلَ أَيُّ مِنْ خَوْفِ عَذَابِهِ يُحْذِرُونَ

Surely those who are cautious from fearing their Lord [23:57] – It is said, ‘From the fear of His^{-azwj} Punishment, they are being cautious’.

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا قَبْلَ يُعْطُوا مِنْ الصَّدَقَاتِ وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ مِنَ الْعِبَادَةِ وَالطَّاعَةِ وَيُؤَيِّدُهُ قِرَاءَةُ يَأْتُونَ مَا آتَوْا فِي الشَّوَادِ وَمَا يَأْتِي مِنَ الرِّوَايَاتِ وَقُلُوبُهُمْ وَجَلَّةٌ أَيُّ خَائِفَةٌ أَنْ لَا يَقْبَلَ مِنْهُمْ وَأَنْ لَا يَقَعَ عَلَى الْوَجْهِ اللَّائِقِ فَيُؤَاخِذُ بِهِ أَهْمَهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أَيُّ لَأَنَّ مَرْجِعَهُمْ إِلَيْهِ أَوْ مِنْ أَنْ مَرْجِعَهُمْ إِلَيْهِ وَهُوَ يَعْلَمُ مَا يَخْفَى عَلَيْهِمْ

And those are giving what they are giving, - It is said, ‘They are giving what they are giving from the charities’. Ali Bin Ibrahim said, ‘From the worship, and the obedience’, and it is supported by the recitation of ‘**giving what they are giving**’, in the irregular (recitation and what has come from the reports - **and their hearts are fearful** – i.e., fearing that it may not be Accepted from them, and that it may not occur in the appropriate manner so they will be Seized for it - **that they would be returning to their Lord [23:60]** – i.e., because their return is to Him^{-azwj}, or from their returning to Him^{-azwj} and He^{-azwj} Knows what is hidden unto them.

وَقَدْ رَوَى الْكُلَيْبِيُّ فِي الرَّوْضَةِ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا قَبْلَ يُعْطُوا وَجَلَّةٌ قَالَتْ هِيَ إِشْفَاقُهُمْ وَرَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ وَجَلَّ وَرَجَوْا أَنْ تُقْبَلَ مِنْهُمْ.

And it has been reported by Al-Kulayni in ‘Al-Rowza’ by his chain from Abu Baseer, ‘from Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{-asws} said: ‘It is their fear and their hope. They are fearing that their deeds might be Rejected upon them, and they would not have obeyed Allah^{-azwj}, Mighty is His^{-azwj} Mention, and they are hoping that it will be Accepted from them’.

وَفِي الْأُصُولِ بِإِسْنَادِهِ عَنْ حُصَيْنِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي حَدِيثٍ آلا وَمَنْ عَرَفَ حَقَّنَا وَرَجَا النَّوَابَ فِينَا وَرَضِيَ بِقُوتِهِ نَصْفَ مُدٍّ فِي كُلِّ يَوْمٍ وَمَا سَتَرَ عَوْرَتَهُ وَمَا أَكَنَّ رَأْسَهُ وَهُمْ وَاللَّهُ فِي ذَلِكَ خَائِفُونَ وَجَلُونَ وَدُؤَا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا وَكَذَلِكَ وَصَفَهُمُ اللَّهُ تَعَالَى فَقَالَ وَالَّذِينَ يُؤْتُونَ الْآيَةَ

And in ‘Al-Usoul’, by his chain from Hafs Bin Giyas, from Abu Abdullah^{-asws} having said in a Hadeeth: ‘Indeed! And the one who recognises our^{-asws} rights and hopes for the Rewards regarding us^{-asws} and is satisfied with his daily subsistence of half a handful during every day, and what can cover his nakedness, and what can shelter his head (roof), and they, by Allah^{-azwj}, are fearful in that, trembling, loving it if it were to be their share from the world, and like that Allah^{-azwj} the Exalted has Described them. He^{-azwj} Said: ‘**And those are giving what they are giving [23:60]** – the Verse’.

فَقَالَ مَا الَّذِي آتَوْا آتَوْا وَاللَّهُ الطَّاعَةَ مَعَ الْمَحَبَّةِ وَالْوَلَايَةِ وَهُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي حُبِّبِنَا وَ طَاعَتِنَا.

He^{-asws} said: ‘What is that which they gave? By Allah^{-azwj}! They gave the obedience with the love and the Wilayah, and they were fearful in that. Their fear isn’t fear of doubt, but they fear that they might have been deficient in our^{-asws} love and obeying us^{-asws}!’

وَ فِي الْمَجْمَعِ قَالَ أَبُو عَبْدِ اللَّهِ ع مَعْنَاهُ خَائِفَةٌ أَنْ لَا يُقْبَلَ مِنْهُمْ.

And in ‘Al Majma’ – Abu Abdullah^{-asws} said: ‘It’s meaning is, fearing that it might not be Accepted from them’.

وَ فِي رِوَايَةٍ أُخْرَى يُقْنِي مَا آتَى وَ هُوَ خَائِفٌ رَاجٍ.

And in another report: ‘He gives (does) what he gives (does) and he is fearful, hopeful’.

يَخَافُونَ يَوْمًا أَي مَعَ مَا هُمْ عَلَيْهِ مِنَ الذِّكْرِ وَ الطَّاعَةِ تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ قِيلَ أَي تَضَطَّرِبُ وَ تَتَغَيَّرُ مِنَ الْهَوْلِ أَوْ تَتَقَلَّبُ أَحْوَالُهَا فَتَنْفِقُ الْقُلُوبَ مَا لَمْ تَكُنْ تَفْقَهُ وَ تَبْصُرُ الْأَبْصَارَ مَا لَمْ تَكُنْ تَبْصُرُ أَوْ تَتَقَلَّبُ الْقُلُوبُ مِنْ تَوَقُّعِ النِّجَاةِ وَ خَوْفِ الْهَلَاكِ وَ الْأَبْصَارُ مِنْ أَي نَاحِيَةٍ يُوْخَذُ بِهَا وَ يُوْتَى كِتَابَهُمْ.

They are fearing a Day - i.e., with what they are upon, from the Zikr and the obedience - **in which the hearts and the sights would be overturned [24:37]** – It is said, ‘i.e., restless and changing from the horrors, or overturning of its situations, so the hearts would understand what they had not understood, and the eyes would see what they had not seen, or the hearts will turn from anticipating the salvation and fearing the destruction and the seeing from which direction they will be seized and given their books.

وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فِيمَا بِأَمْرَانِهِ وَ يَخْشَى اللَّهَ عَلَى مَا صَدَرَ عَنْهُ مِنَ الذَّنُوبِ وَ يَتَّقَهُ فِيمَا بَقِيَ مِنْ عَمْرِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ بِالنَّعِيمِ الْمَقِيمِ.

And one who obeys Allah and His Rasool - regarding what We^{-azwj} have Commanded him - **and is afraid of Allah** – upon what emanated from him of the sins - **and fears Him**, - regarding what remains from his age - **so these, they would be the victorious ones [24:52]** – with the ever-lasting bounties.

أَنْ كُنَّا أَي لِأَنَّ كُنَّا أَوْلَ الْمُؤْمِنِينَ مِنْ أَتْبَاعِ فِرْعَوْنَ أَوْ مِنْ أَهْلِ الْمَشْهَدِ

As we have become - i.e., because we were - **the first of the Momineen’ [26:51]** – from following Pharaoh^{-la} from the people of the plains.

أَنْ يَغْفِرَ لِي خَطِيئَتِي قَبْلَ ذِكْرِ ذَلِكَ هُضْمًا لِنَفْسِهِ وَ تَعْلِيمًا لِلْأُمَّةِ أَنْ يَجْتَنِبُوا الْمَعَاصِيَ وَ يَكُونُوا عَلَى حَذَرٍ وَ طَلَبٍ لِأَنَّ يَغْفِرَ لَهُمْ مَا يَفْرَطُ مِنْهُمْ وَ اسْتَغْفَرُوا لِمَا عَسَى يَنْدَرُ مِنْهُ مِنْ تَرْكِ الْأُولَى.

And the One Who, I hope will Forgive my mistakes for me [26:82] – It is said, ‘He^{-saww} mentioned that for himself^{-saww} and as a teaching to the community that they should be shunning the disobedience and be upon the cautiousness and seeking, because it will be Forgiven for them whatever excesses are from them and seeking the Forgiveness for what may be from the first mistake.

لَا تَخَفْ قِيلَ أَيُّ مِنْ غَيْرِ ثِقَةٍ بِي أَوْ مُطْلَقًا لِقَوْلِهِ إِنِّي لَا يَخَافُ لَدَيْ الْمُرْسَلُونَ حِينَ يُوحَى إِلَيْهِمْ مِنْ فِرَاطِ اسْتِعْرَاقِ فِائِمِهِمْ أَخُوفِ النَّاسِ أَيُّ مِنْ اللَّهِ أَوْ لَا يَكُونُ لَهُمْ عِنْدِي سُوءُ عَاقِبَةٍ فَيَخَافُونَ مِنْهُ

Do not fear. – It is said, ‘From without relying with Me^{-azwj}, or absolutely due to His^{-azwj} Words: **The Rasools should not fear in My Presence [27:10]** – whereby He^{-azwj} Reveals to them from excessive engrossment, for they^{-as} are the most scared of the people, i.e., from Allah^{-azwj}, or there does not happen to be for them in My^{-azwj} Presence, any evil Punishment so they^{-as} would be fearing from it.

إِلَّا مَنْ ظَلَمَ المشهور أن الاستثناء منقطع و قال علي بن إبراهيم معنى **إِلَّا مَنْ ظَلَمَ** لا من ظلم فوضع حرف مكان حرف و قيل عاطفة قال في القاموس و تكون عاطفة بمنزلة الواو **لَا يَخَافُ لَدَيْ الْمُرْسَلُونَ** **إِلَّا مَنْ ظَلَمَ** و قرئ في الشواذ **أَلَا** بالفتح و التخفيف.

Except the one (who is) unjust, - the well-known is that the exclusion is cutting off. And Ali Bin Ibrahim said, ‘The meaning of **‘Except the one (who is) unjust,’** is, Not the one who is unjust. So He^{-azwj} Placed a letter in place of a letter. And it is said, ‘Compassion’. He said in the lexicon, ‘And the compassion happens to be at the status of the (letter) ‘Waw’ – The Messengers^{-as} will not fear in My^{-azwj} Presence except the one who is unjust, and it is read in the irregular (reading), Indeed with the (syllable) ‘Fatah’ and the lightening.

إِنَّكَ مِنَ الْأَمِينِينَ أَيُّ مِنَ الْمَخَافِ كَمَا مَرَّ

You are from the Secured ones! [28:31] – i.e., from the scares like what has passed.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ قِيلَ المراد بلقاء الله الوصول إلى ثوابه أو إلى العقابة من الموت و البعث و الحساب و الجزاء على تمثيل حاله بحال عبد قدم على سيده بعد زمان مديد و قد اطلع السيد على أحواله فإذا أن يلقاه ببشر لما رضي من أفعاله أو بسخط لما سخطه منها و قال علي بن إبراهيم قال من أحب لقاء الله جاءه الأجل

One who was hopeful of meeting Allah, [29:5] – It is said, ‘The intent with ‘meeting Allah^{-azwj}, is the arrival to His^{-azwj} Rewards, or to the Punishment, from the death, and the Resurrections and the Reckoning, and the Recompense based upon an example of his state with a state of a slave advancing to his master after a long time, and the master notifies him upon his state. So, either he meets him with a smile due to what he is pleased with from his deed, or with dissatisfaction to what he is dissatisfied from it. And Ali Bin Ibrahim said, ‘One who loves to meet Allah^{-azwj}, would come to Him^{-azwj} hastily’.

وَ فِي التَّوْحِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع يَعْنِي مَنْ كَانَ يُؤْمِنُ بِأَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللَّهِ لَأْتٍ مِنَ النَّوَابِ وَالْعِقَابِ.

And in ‘Al-Tawheed’ – from Amir Al-Momineen^{-asws}: ‘It means the one who had believed that he would be Resurrected, so the Promise of Allah^{-azwj} will come, from the Rewards and the Punishment.

قال فاللقاء هاهنا ليس بالرؤية و اللقاء هو البعث وَ هُوَ السَّمِيعُ لأقوال العباد العليم بعقائدهم و أعمالهم.

So, the 'meeting' over here isn't with the sighting, and the meeting, it is the Resurrection - **and He is the Hearing**, - the words of the servants - **the Knowing [29:5]** – of their belief and their deeds.

وَإِلَيْهِ تُقْلَبُونَ أَي تَرْدُونَ

And you will be Returned to Him [29:21] – i.e., returning.

وَ مَا أَنْتُمْ بِمُعْجِزِينَ رَبِّكُمْ عَنْ إدْرَاكُمْ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ إِنْ فَرَرْتُمْ مِنْ قَضَائِهِ بِالتَّوَارِي فِي إِحْدَاهُمَا مِنْ وَايٍ وَ لَا تُصِيرُ بِحِرْسِكُمْ عَنْ بِلَائِهِ وَ لِقَائِهِ بِالْبَعث

And you will neither be escaping – your Lord^{-azwj} from Catching you all - **in the earth nor in the sky**, - to free from His^{-azwj} Decree by with hiding in one of these - **and there is neither a protector for you besides Allah nor a helper [29:22]** – to protect you from His^{-azwj} afflictions and Meeting Him^{-azwj} with the Resurrection.

أُولَئِكَ يَسْتَوْسِقُونَ مِنْ رَحْمَتِي لِإِنكَارِهِمُ الْبَعثِ وَ الْجَزَاءِ وَ أُولَئِكَ هُمْ عَذَابٌ أَلِيمٌ بِكُفْرِهِمْ.

They are despaired from My Mercy, - for they denying the Resurrection and the Recompense - **and those, for them is a painful Punishment' [29:23]** – due to their Kufr.

لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ أَي لَا يَقْضِي عَنْهُ وَ قَرَأَ لَا يُجْزِي مِنْ أَجْزَاءِ أَي لَا يَغْنِي إِنْ وَعَدَ اللَّهُ حَقٌّ بِالتَّوَابِ وَ الْعِقَابِ.

Neither will a father avail his son, - i.e., neither fulfilling on his behalf, and it is read, he will not suffice from any part, i.e., not avail - **Surely, the Promise of Allah is True [31:33]** – with the Rewards and the Punishments.

أُسْوَةٌ حَسَنَةٌ قَبْلَ أَي خِصْلَةٌ حَسَنَةٌ مِنْ حَقِّهَا أَنْ يُؤْتَى بِهَا كَالثَّبَاتِ فِي الْحَرْبِ وَ مِقَاسَاةُ الشَّدَائِدِ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ أَي ثَوَابِ اللَّهِ أَوْ لِقَائِهِ وَ نَعِيمِ الْآخِرَةِ أَوْ أَيَّامِ اللَّهِ وَ الْيَوْمِ الْآخِرِ خُصُوصًا وَ الرَّجَاءِ يَحْتَمِلُ الْأَمَلَ وَ الْخَوْفَ وَ قَرْنَ بِالرَّجَاءِ كَثْرَةُ الذِّكْرِ الْمُؤَدِيَةِ إِلَى مَلَازِمَةِ الطَّاعَةِ فَإِنَّ الْمُؤْتَسِي بِالرَّسُولِ مَنْ كَانَ كَذَلِكَ.

An excellent exemplar – It is said, 'i.e., an excellent quality from its right to be adopted with, like the being steadfast in the war and suffering adversities - **for one who was hoping in Allah and the Last Day, [33:21]** – i.e., Rewards of Allah^{-azwj}, or meeting Him^{-azwj}, and bounties of the Hereafter, or days of Allah and the Last Day in particular, and the hop is possibly the hopes and the fear, and the hope is paired with abundant Zikr, leading to the adherence to the obedience, for the one taking an example of the Rasool^{-saww} is the one who would be like that.

وَ تَخَشَى النَّاسَ أَي تَعْبِيرُهُمْ إِيَّاكَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ إِنْ كَانَ فِيهِ مَا يَخْشَى

And you feared the people - i.e., their faulting you^{-saww} - **while Allah is more deserving that you fear Him. [33:37]** – if there was in it was one would fear.

وَ كَفَى بِاللَّهِ حَسِيبًا فَيَنْبَغِي أَنْ لَا يَخْشَى إِلَّا مِنْهُ.

And suffice with Allah as a Reckoner [33:39] – It is befitting that one does not fear except from Him^{-azwj}.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ قِيلَ أَيُّ غَائِبِينَ عَنْ عَذَابِهِ أَوْ عَنِ النَّاسِ فِي خُلُوتِهِمْ أَوْ غَائِبًا عَنْهُمْ عَذَابِهِ

But rather, you warn those who fear their Lord in private and establish the Salat. [35:18] – It is said, 'I.e., hidden from His^{-azwj} Punishment, or from the people in their privacy, or hidden from them punishing him^{-saww}.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِذْ شَرَطَ الْخَشْيَةَ مَعْرِفَةَ الْمُخْشَى وَالْعِلْمَ بِصِفَاتِهِ وَأَفْعَالِهِ فَمَنْ كَانَ أَعْلَمَ بِهِ كَانَ أَخْشَى مِنْهُ وَ لِذَلِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحْسَنَكُمْ لِلَّهِ وَأَتْقَاهُمْ لَهُ.

But rather, Allah is feared by those from His knowledgeable servants. [35:28] – when the fear is conditions with the understanding of the fearing one and the knowledge with his characteristics and his deeds. So the one who was knowing with Him^{-azwj} would be fearing from Him^{-azwj}, and for that, the Prophet^{-saww} said: 'I^{-saww} am the most fearing to Allah^{-azwj} and their most pious for you all, to Him^{-azwj}'.

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ تَعْلِيلٌ لَوْجُوبِ الْخَشْيَةِ لِذِلَالَتِهِ عَلَى أَنَّهُ مَعَادٍ لِلْمَصْرِ عَلَى طَعْيَانِهِ غَفُورٌ لِلتَّائِبِ عَنْ عَصْيَانِهِ

Surely, Allah is Mighty, Forgiving [35:28] – and explanation of the obligation of the fear due to it evidencing upon that there is Punishment for the persistent (sinner) upon his obstinacy, He^{-azwj} is Forgiving to the one repenting from his disobedience.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع يَعْنِي بِالْعُلَمَاءِ مَنْ صَدَّقَ قَوْلَهُ فِعْلُهُ وَ مَنْ لَمْ يُصَدِّقْ قَوْلَهُ فِعْلُهُ فَلَيْسَ بِعَالِمٍ.

And in 'Al Majma' – from Al-Sadiq^{-asws}: 'The meaning of the scholars is one whose words are ratified by his deeds, and the one whose words are not ratified by his deed, he isn't a scholar'.

وَ فِي الْحَدِيثِ أَغْلَمَكُمْ بِاللَّهِ أَحْوَفُكُمْ لِلَّهِ.

And in the Hadeeth: 'The one most knowledgeable of you with Allah^{-azwj} is your most fearing of you all to Allah^{-azwj}'.

وَ فِي الْكَافِي عَنِ السَّجَّادِ ع وَ مَا الْعِلْمُ بِاللَّهِ وَالْعَمَلُ إِلَّا الْإِنْفَانِ مُؤْتَلِفَانِ فَمَنْ عَرَفَ اللَّهَ خَافَهُ وَ حَتَّى الْخُوفُ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ وَ إِنَّ أَرْبَابَ الْعِلْمِ وَ اتَّبَاعَهُمُ الَّذِينَ عَرَفُوا اللَّهَ فَعَمِلُوا لَهُ وَ رَعِبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

And in 'Al Kafi' – from Al-Sajjad^{-asws}: 'And what is the knowledge with Allah^{-azwj} and the deed except two confidants combined? So the one who recognises Allah^{-azwj} will fear Him^{-azwj} and the fear will urge him upon the deed with obeying Allah^{-azwj}, and the lords knowledge are their followers, the ones who recognise Allah^{-azwj} so they work for Him^{-azwj} and are desirous to Him^{-azwj}, and Allah^{-azwj} has Said: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**'.

وَ عَنِ الصَّادِقِ أَنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخُوفِ مِنَ اللَّهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And from Al-Sadiq^{-asws}: 'From the worship is the intense fear from Allah^{-azwj}'. Then he^{-asws} recited this, Verse.

و فِي مِصْبَاحِ الشَّرِيعَةِ عَنْهُ عَ دَلِيلُ الْحَشِيَّةِ التَّعْظِيمِ لِلَّهِ وَ التَّمَسُّكُ بِخَالِصِ الطَّاعَةِ وَ أَوَامِرِهِ وَ الْحُذُورُ وَ الْحَذَرُ وَ دَلِيلُهُمَا الْعِلْمُ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And in 'Misbah Al Sharia' – from him^{-asws}: 'Evidence of the fear is the reverence to Allah^{-azwj} and holding on with pure obedience and His^{-azwj} Commands, and the fear and the caution and their evidence is the knowledge'. Then he^{-asws} recited this Verse'.

إِنَّمَا تُنذِرُ أَي إِندَارًا يَتَرْتَبُ عَلَيْهِ الْأَثَرُ مَنِ اتَّبَعَ الذِّكْرَ قِيلَ هُوَ الْقُرْآنُ وَ فِي الْحَدِيثِ أَنَّهُ عَلِيٌّ ع. وَ حَشِيَّةِ الرَّحْمَنِ بِالْعَيْبِ قِيلَ أَي خَافَ عِقَابَهُ قَبْلَ حُلُولِهِ وَ مَعَايِنَةُ أَهْوَالِهِ أَوْ فِي سَرِيرِيَّةٍ وَ لَا يَغْتَرُ بِرَحْمَتِهِ فَإِنَّهُ كَمَا هُوَ رَحْمَانٌ مُنْتَقِمٌ فَهَارٌ

But rather, you warn - i.e., the warning to have the effect - **one who follows the Zikr [36:11]** – It is said, 'It is the Quran'. And in the Hadeeth: 'It is Ali^{-asws}' - **and fears the Beneficent in private, [36:11]** – It is said, 'i.e., fears His^{-azwj} Punishment before its arrival, and witnessing its horror, or in his privacy, and he is not deceived by His^{-azwj} Mercy, so it is as if He^{-azwj} Beneficent Avenger, Subduer.

إِنَّمَا أَخْلَصْنَاهُمْ بِخَالِصَةٍ. أَي جَعَلْنَاهُمْ خَالِصِينَ لَنَا بِخَالِصَةٍ خَالِصَةٍ لَا شُوبَ فِيهَا هِيَ ذِكْرُ الدَّارِ تَذَكَّرَهُمْ لِلْآخِرَةِ دَائِمًا فَإِنْ خَلُوصَهُمْ فِي الطَّاعَةِ بِسَبَبِهَا وَ ذَلِكَ لِأَنَّهُ كَانَ مَطْمَحَ نَظَرِهِمْ فِيمَا يَأْتُونَ وَ يَذَرُونَ جِوَارَ اللَّهِ وَ الْفَوْزَ بِلِقَائِهِ وَ إِطْلَاقَ الدَّارِ لِلإِشْعَارِ بِأَنَّهَا الدَّارَ الْحَقِيقِيَّةَ وَ الدُّنْيَا مَعْبَرٌ.

We Chose them for the exclusive – i.e., We^{-azwj} Made them^{-asws} sincere to Us^{-azwj} with pure characteristic, there being no mixture in it - **Zikr of the House (of the Hereafter) [38:46]** – reminder of the Hereafter, for their^{-asws} sincerity in the obedience is due to the cause of it, and that is because their^{-asws} aspiration was regarding what they^{-asws} were doing and leaving, being in the vicinity of Allah^{-azwj} and the success of meeting Him^{-azwj}, and divorcing the house (of the world) for the indicating that it (Hereafter) is the house in reality, while the world is a crossing point.

أَمَّنْ هُوَ قَانِتٌ أَي قَائِمٌ بِوِظَائِفِ الطَّاعَاتِ آتَاءَ اللَّيْلِ أَي سَاعَاتِهِ يَحْدَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ يَدُلُّ عَلَى مَدْحِ الْجَمْعِ بَيْنِ الْخَوْفِ وَ الرَّجَاءِ.

Safe is He who is obedient – i.e., standing with the functions of obedience - **during the hours of the night**, - i.e., its times - **performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9]** – evidence's upon the praise of the gathering between the fear and the hope.

ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ أَي ذَلِكَ الْعَذَابُ هُوَ الَّذِي يُخَوِّفُهُمْ بِهِ لِيَجْتَنِبُوا مَا يُوَفِّعُهُمْ فِيهِ يَا عِبَادِ فَاتَّقُوا وَ لَا تَتَعَرَّضُوا لِمَا يُوجِبُ سَخَطِي.

By that, Allah is Alarming His servants. – i.e., that is the Punishment, it is which He^{-azwj} is Scaring them with for them to be avoiding what they are falling into - **"O servant, therefore, fear Me!" [39:16]** – and do not be exposing yourselves to what obligates My^{-azwj} Dissatisfaction.

مَثَابِي فِي الْجَمْعِ سَمِي بِذَلِكَ لِأَنَّهُ يَثْنِي فِيهِ الْقِصَصَ وَ الْأَخْبَارَ وَ الْأَحْكَامَ وَ الْمَوَاعِظَ بِتَصْرِيفِهَا فِي ضُرُوبِ الْبَيَانِ وَ يَثْنِي أَيْضًا فِي التَّلَاوَةِ فَلَا يَجَلُّ لِحَسَنِ مَسْمُوعِهِ

Bouble. [39:23] – In ‘Al Majma’ – ‘It is Named with that because the stories are doubled in it, and the news, and the Rulings, and the Preaching, by their utilisation in a variety of the explanations, and He^{-azwj} has Praised as well regarding the recitation it will not get tired of being heard.

تَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَحْسَبُونَ رَحْمَتَهُ أَي يَأْخُذُهُمْ قَشَعْرِيَّةٌ خَوْفًا مِمَّا فِي الْقُرْآنِ مِنَ الْوَعِيدِ ثُمَّ تَلِينُ جُلُودَهُمْ وَ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ إِذَا سَمِعُوا مَا فِيهِ الْوَعْدِ بِالْثَوَابِ وَالرَّحْمَةِ وَالْمَعْنَى أَنَّ قُلُوبَهُمْ تَطْمَئِنُّ وَ تَسْكُنُ إِلَى ذِكْرِ اللَّهِ الْجَنَّةِ وَ الثَّوَابِ فَحَذَفَ مَفْعُولَ الذِّكْرِ لِلْعِلْمِ بِهِ

The skins of those who fear their Lord shivers from it. – i.e., the shivering seizes them out of fear from what is in the Quran, from the threats - **Then their skins and their hearts become soft to the Zikr of Allah. [39:23]** – when they hear what is in it of the Promises with the Rewards, and the Mercy; and the meaning is that their hearts are wishing and tranquil to the Zikr of Allah^{-azwj}, the Paradise, and the Rewards, so the reaction the doer of Zikr is omitted for the knowledge with Him^{-azwj}.

وَ رُوِيَ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّ النَّبِيَّ صَلَّى قَالَ: إِذَا أَقْشَعَرَ جِلْدُ الْعَبْدِ مِنْ حَشْيَةِ اللَّهِ تَحَاتَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَتَّحَاتُّ عَنِ الشَّجَرَةِ الْبَاسِةِ وَرَقُهَا.

And it is reported from Al Abbas son of Abdul Muttalib^{-as} that the Prophet^{-saww} said: ‘Whenever the skin of the servant shivers from fearing Allah^{-azwj}, his sins drop off from him just as the tree drops off its dried leaves from it’.

وَ قَالَ قَتَادَةُ هَذَا نَعْتٌ لِأَوْلِيَاءِ اللَّهِ نَعْتَهُمْ اللَّهُ بِأَن تَقْشَعُرَ جُلُودُهُمْ وَ تَطْمَئِنُّ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ وَ لَمْ يَنْعَتَهُمْ بِذَهَابِ عَقُولِهِمْ وَ الْغَشْيَانِ عَلَيْهِمْ إِنَّمَا ذَلِكَ فِي أَهْلِ الْبَدْعِ وَ هُوَ مِنَ الشَّيْطَانِ.

And Qatada said, ‘This is a description of the friends of Allah^{-azwj}. Allah^{-azwj} has Described them with the shivering of their skins and wishing of their hearts to the Zikr of Allah^{-azwj}, and He^{-azwj} did not Describe them with the loss of their intellects and the fainting upon them. But rather, that is among the people of innovation, and it is from the Satan^{-la}.

تَكَادُ السَّمَاوَاتُ يَنْفَطِرُنَّ أَي يَتَشَقَّقْنَ مِنْ عِظَمَةِ اللَّهِ

The skies almost break apart [42:5] – i.e., rent asunder from the Magnificence of Allah^{-azwj}.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع أَي يَتَّصِدَّعْنَ.

And it is reported by Ali Bin Ibrahim, from Al-Baqir^{-asws}: ‘i.e., cracked’.

مِنْ فَوْقِهِنَّ أَي مِنْ جِهَتَيْنِ الْفَوْقَانِيَّةِ أَوْ مِنْ فَوْقِ الْأَرْضِينَ لِمَنْ فِي الْأَرْضِ قَالَ لِلْمُؤْمِنِينَ مِنَ الشِّيْعَةِ التَّوَابِينَ خَاصَّةً وَ لَفْظُ الْآيَةِ عَامٌ وَ الْمَعْنَى خَاصٌ

from above them, - i.e., from the direction of high above, or from above the earths - **for ones in the earth [42:5]** – He^{-asws} said, ‘For the Momineen from the Shia penitents in particular, and the wording of the Verse is general, and the meaning is specific’.

وَ فِي الْجَوَامِعِ عَنِ الصَّادِقِ ع وَ يَسْتَعْفِرُونَ لِمَنْ فِي الْأَرْضِ مِنَ الْمُؤْمِنِينَ.

And in 'Al-Jawamie' – from Al-Sadiq^{asws}: **and are seeking Forgiveness for ones in the earth. [42:5]**: 'From the Momineen'.

قَرِيبٌ أَيِ إِيَابِهَا يَسْتَعْجَلُ بِهَا أَيِ اسْتَهْزَأَ

is close? [42:17] – i.e., it's coming is being hastened with, i.e., in mocking.

مُشْفِقُونَ مِنْهَا أَيِ خَائِفُونَ مِنْهَا مَعَ اعْتِنَاءٍ بِهَا لِتَوَقُّعِ الثَّوَابِ وَ يَعْلَمُونَ أَنَّ الْحَقَّ الْكَائِنَ لَا مَحَالَةَ.

are fearful from it – i.e., they are fearing from it with taking care with it in anticipating the Rewards - **and know that it is the Truth. [42:18]** – it will be happening, inevitably.

الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ وَ هُوَ أَنْ لَا يَنْصُرَ رَسُولَهُ وَ الْمُؤْمِنِينَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ أَيِ دَائِرَةُ مَا يَظُنُّونَهُ وَ يَتَرَبَّصُونَ بِالْمُؤْمِنِينَ لَا يَتَخَطَّاهُمْ.

The thinkers of evil thoughts with Allah. – and it is that he does not help His^{azwj} Rasool^{saww} and the Momineen - **Upon them is the evil field of thought, [48:6]** – i.e., a field of what they are thinking and awaiting it (befalling) the Momineen, not missing them.

مَنْ يَخَافُ وَيَعِدُّ فَإِنَّهُ لَا يَنْتَفِعُ بِهِ غَيْرُهُ.

One who fears a Threat [50:45] – Others will not benefit with it.

آيَةٌ أَيِ عِلَامَةٌ لِلَّذِينَ يَخَافُونَ فَإِنَّهُمْ الْمَعْتَرُونَ بِهَا

A Sign – i.e., a marking for the ones fearing, for they will be taking a lesson with it.

مُشْفِقِينَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ أَيِ خَائِفِينَ مِنَ الْعَذَابِ

Fearful [52:26] – Ali Bin Ibrahim said, 'i.e., fearing from the Punishment'.

فَمَنْ اللَّهُ عَلَيْنَا بِالرَّحْمَةِ عَذَابِ السَّمُومِ أَيِ عَذَابِ النَّارِ النَّافِذَةِ فِي الْمَسَامِ نَفُوذَ السَّمُومِ وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ السَّمُومُ الْحَرُّ الشَّدِيدُ.

But Allah Conferred upon us – with the Mercy - **the Punishment of toxic fumes [52:27]** – i.e., Punishment of the Fire penetrating in the pores penetrating the toxins. And Ali Bin Ibrahim said, 'The toxic fumes are severely hot.

سَنَنْفُذُ لَكُمْ قَبْلَ أَيِ سَنَنْفُذُ لِحِسَابِكُمْ وَ جَزَائِكُمْ وَ ذَلِكَ يَوْمَ الْقِيَامَةِ فَإِنَّهُ يَنْتَهِي يَوْمَئِذٍ شَعُونَ الْخَلْقِ كُلِّهَا فَلَا يَبْقَى إِلَّا شَأْنٌ وَاحِدٌ وَ هُوَ الْجَزَاءُ فَجَعَلَ ذَلِكَ فَرَاغًا عَلَى سَبِيلِ التَّمَثِيلِ وَ قِيلَ تَهْدِيدٌ مُسْتَعَارٌ مِنْ قَوْلِكَ لِمَنْ تَهْدِدُهُ سَافِرٌ لَكَ فَإِنَّ الْمُتَجَرِّدَ لِلشَّيْءِ كَانَ أَقْوَى عَلَيْهِ وَ أَجَدَ فِيهِ وَ التَّقْلَانِ الْجَنِّ وَ الْإِنْسِ

We shall soon Deal with you - It is said, 'i.e., We^{azwj} shall be Encroaching for Reckoning you and Recompensing you, and that is on the Day of Qiyamah for on that day will end the occupations of the people, all of them, so there will not remain except one occupation, and it is the Recompensing. So He^{azwj} has Made 'Dealing' upon a way of the example'. And it is said, 'A threat expressing from your words to the one you threaten, 'I shall deal with you', so the

dealer of the thing would be stronger upon it and more striving in it; and **(with) the two weighty things! [55:31]** are the Jinn and the humans’.

إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا أَيَّ إِنْ قَدَرْتُمْ أَنْ تَخْرُجُوا مِنْ جَوَانِبِ السَّمَاوَاتِ وَالْأَرْضِ هَارِبِينَ مِنَ اللَّهِ فَارِينَ مِنْ قَضَائِهِ فَانْفُذُوا فَاحْرَجُوا لَا تَنْفُذُونَ أَيَّ لَا تَقْدِرُونَ عَلَى النُّفُوزِ إِلَّا بِسُلْطَانٍ قِيلَ أَيَّ إِلَّا بِقُوَّةٍ وَقَهْرٍ وَأَنْ لَكُمْ ذَلِكَ أَوْ إِنْ قَدَرْتُمْ أَنْ تَنْفُذُوا لِتَعْلَمُوا مَا فِي السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لِتَعْلَمُوا لَكِنْ لَا تَنْفُذُونَ وَلَا تَعْلَمُونَ إِلَّا بِبَيِّنَةٍ نَصَبَهَا اللَّهُ فَتَعْرَجُونَ عَلَيْهَا بِأَفْكَارِكُمْ.

If you are able to pass beyond – i.e., if you are able to exit from the sides of the skies and the earth, fleeing from Allah^{-azwj}, running from His^{-azwj} Decree - **then pass.** – go out -**You will not be passing through** – i.e., you will not be able upon the passing - **except with authorisation [55:33]** – It is said, ‘i.e., except with strength and force, and where is that for you? Or if you are able to pass through to know what is in the skies and the earth, then pass through to learn, but you will not be passing through nor learning except with evidence Allah^{-azwj} has Established. Your thoughts will falter.

و أقول قد مرت الأخبار في ذلك في كتاب المعاد.

And I (Majlisi) am saying, ‘The Ahadeeth regarding that has passed in the book of the Hereafter.

و لِمَنْ خَافَ مَقَامَ رَبِّهِ قَالَ الْبَيْضَاوِيُّ أَيَّ مَوْقِفِهِ الَّذِي يَقِفُ فِيهِ الْعِبَادُ لِلْحِسَابِ أَوْ قِيَامِهِ عَلَى أَحْوَالِهِ مَنْ قَامَ عَلَيْهِ إِذَا رَاقَبَهُ أَوْ مَقَامِ الْخَائِفِ عِنْدَ رَبِّهِ لِلْحِسَابِ بِأَحَدِ الْمَعْنَيْنِ فَأَضَافَ إِلَى الرَّبِّ تَفْخِيمًا وَ تَهْوِيلًا أَوْ رَبِّهِ وَ مَقَامِ مَقْحَمٍ لِلْمُبَالَغَةِ

And for the one who fears to stand before his Lord [55:46] – Al Bayzawi said, ‘i.e., the pausing station in which the servants will be standing it for the Reckoning, or his standing upon its situation upon standing upon it when he is being watched, or a place of the fearful in the Presence of his Lord^{-azwj} for the Reckoning, in one of the two meanings, so he added to the Lord^{-azwj} in arrogance and intimidation, or his Lord^{-azwj}, and the place is the intimidating for the eloquence.

جَنَّاتٍ جَنَّةَ لِلْخَائِفِ الْإِنْسِيِّ وَ الْآخَرَى لِلْخَائِفِ الْجِنِّيِّ فَإِنَّ الْخَطَابَ لِلْفَرِيقَيْنِ وَ الْمَعْنَى لِكُلِّ خَائِفِينَ مِنْكُمْ أَوْ لِكُلِّ وَاحِدِ جَنَّةٍ لِعَقِيدَتِهِ وَ آخَرَى لِعَمَلِهِ أَوْ جَنَّةٍ لِفِعْلِ الطَّاعَاتِ وَ آخَرَى لِتَرْكِ الْمَعَاصِي أَوْ جَنَّةٍ يَثَابُ بِهَا وَ آخَرَى يَتَفَضَّلُ بِهَا عَلَيْهِ أَوْ رُوحَانِيَّةٍ وَ جِسْمَانِيَّةٍ.

Are two Gardens [55:46] – a Garden for the fearful ones of the human beings, and the other for the fearful ones of the Jinn, for the Address is to the two sects, and the meaning is for every fearful ones from them, or for each one there is a Garden for his beliefs and the other for his deeds, or a Garden for the deeds of obedience and the other for having neglected the disobedience, or a Garden he will be Rewarded with and the other he will be merited (Graced) with upon him, or a spiritual and the physical.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ الْآيَةَ فِي الْجَمْعِ تَقْدِيرُهُ لَوْ كَانَ الْجَبَلُ مِمَّا يَنْزِلُ عَلَيْهِ الْقُرْآنُ وَ يَشْعُرُ بِهِ مَعَ غَلْظَةِ وَ حِفَاءِ طَبْعِهِ وَ كِبَرِ جِسْمِهِ لَخَشَعَ لِمَنْزِلِهِ وَ انْصَدَعَ مِنْ خَشْيَتِهِ تَعْظِيمًا لِشَأْنِهِ فَالْإِنْسَانُ أَحَقُّ بِهَذَا لَوْ عَقِلَ الْأَحْكَامَ الَّتِي فِيهِ

Had We Revealed this Quran unto a mountain, [59:21] – the Verse. In ‘Al Majma’ – It’s assessment is, if the mountain was from what the Quran could be Revealed unto and it was

aware of it with the thickness and dryness of its nature, and largeness of its body, it would fear its Revelation and crack from the fear revering to His^{-azwj} Glory. So the human being is more rightful with this, if he understands the Rulings which are in it’.

و قيل معناه لو كان الكلام ببلاغته يصدع الجبل لكان هذا القرآن يصدعه

And it is said, ‘It’s meaning is, ‘If the speech was with its eloquence, the mountain would crack, so this Quran would have cracked it’.

و قيل إن المراد ما يقتضيه الظاهر بدلالة قوله **وَ إِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ** و هذا وصف للكافر بالقسوة حيث لم يلن قلبه بمواعظ القرآن الذي لو نزل على جبل لتخشع و يدل على أن هذا تمثيل قوله **وَ تِلْكَ الْأَمْثَالُ لِحِج**.

And it is said, ‘The intent is with what the apparent requires, by the evidence of His^{-azwj} Words: **and from these there are some which fall down out of fear of Allah, [2:74]**. And this is a description of the Kafir with the hardness whereby he did not soften his heart with the preaching of the Quran which, had it been Revealed upon a mountain, it would have crumbled. And there evidence’s upon that this is an example of His^{-azwj} Words: **And these examples, [29:43]**, etc.

بِالْعَيْبِ أَي يَخَافُونَ عَذَابَهُ غَائِبًا عَنْهُمْ لَمْ يَعَيْنُوهُ بَعْدَ أَوْ غَائِبِينَ عَنْهُ أَوْ عَنْ أَعْيُنِ النَّاسِ أَوْ بِالْمَخْفِيِّ فِيهِمْ وَ هُوَ قُلُوبِهِمْ هُمْ مَغْفِرَةٌ لِدُنُوبِهِمْ وَ أَجْرٌ كَبِيرٌ يَصْغُرُ دُونَهُ لِذُنُوبِهِ الدُّنْيَا

in private [50:33] – i.e., they are fearing His^{-azwj} Punishment hiding from them, not announcing it afterwards, or hiding from it, or from eyes of the people, or with the hiding in them, and it is their hearts - **for them is Forgiveness** – of their sins - **and a great Recompense [67:12]** – belittling pleasures of the world.

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ يَعْنِي الْمَلَائِكَةَ الْمَوْكَلِينَ عَلَى تَدْيِيرِ هَذَا الْعَالَمِ أَنْ يُخَسِّفَ بِكُمْ الْأَرْضَ فَيَغِيْبِكُمْ فِيهَا كَمَا فَعَلَ بِقَارُونَ فَإِذَا هِيَ تَمُورُ أَي تَضْرِبُ

Have you taken a security from the One in the sky, - meaning the Angels upon the management of this world - **from the ground submerging with you,** - so it will be hiding you in it like what had been Done with Qaroun^{-la} - **so then it would be in convulsion? [67:16]** – i.e., restless.

أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا أَي يَمْطُرُ عَلَيْكُمْ حَصْبَاءَ فَسَتَتَغَلَّمُونَ كَيْفَ نَدِيرٍ أَي كَيْفَ إِتْدَارِي إِذَا شَاهَدْتُمُ الْمُنْذِرَ بِهِ وَ لَكِنْ لَا يَنْفَعُكُمُ الْعِلْمُ حِينَئِذٍ

From a storm of stones being Sent upon you? – i.e., a rain of pebbles upon you - **Then you shall soon know is My Warning [67:17]** – i.e., how is My^{-azwj} Warning when you witness the scene with it, but the knowledge will not benefit you at that time.

فَكَيْفَ كَانَ نَكِيرٍ أَي إِتْكَارِي عَلَيْهِمْ بِإِنزَالِ الْعَذَابِ وَ هُوَ تَسْلِيَةٌ لِلرَّسُولِ ص وَ تَهْدِيدٌ لِقَوْمِهِ

So, how was My Punishment? [67:18] – i.e., My^{-azwj} Punishment upon them with the befalling of the Punishment, and it is a consolation for the Rasool^{-saww} and a threat for His^{-azwj} people.

صَافَاتٍ أَي بِاسْطَاتٍ أَجْنَحْتِهِنَّ فِي الْجَوِ عِنْدَ طَيْرَانِهَا فَإِنَّهُنَّ إِذَا بَسَطَتْهَا صَفَفْنَ قَوَادِمَهَا وَ يَفْصِلْنَ أَي وَ إِذَا ضَرَبْنَ بِهَا جَنُوبَهُنَّ وَقَتًا بَعْدَ وَقْتٍ لِلِاسْتِعَانَةِ بِهِ عَلَى التَّحْرِيكِ مَا يُمَسِّكُهُنَّ فِي الْجَوِ عَلَى خِلَافِ الطَّبَعِ إِلَّا الرَّحْمَنُ الْوَاسِعُ رَحْمَتَهُ كُلَّ شَيْءٍ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ يَعْلَمُ كَيْفَ يَنْبَغِي أَنْ يَخْلُقَهُ.

Spreading (their wings) – i.e., extending their wings in the air during its flight, so these, when these are spread they row their feet - **and folding them?** – i.e., and when they strike their sides with it time after time to be assisted by it upon the movement - **What withholds them** – in the air upon opposing the nature - **except the Beneficent?** – the Extension of His^{-azwj} Mercy to all things - **He is Sees all things [67:19]** – He^{-azwj} Knows how it is befitting to Create it.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَعْنِي أَوْ لَمْ تَنْظُرُوا فِي أَمْثَالِ هَذِهِ الصَّنَائِعِ فَتَعَلَّمُوا قُدْرَتَنَا عَلَى تَعْدِيكُم بِنَحْوِ خَسْفٍ وَ إِسْرَالٍ حَاصِبٍ أَمْ هَذَا الَّذِي تَعْبُدُونَهُ مِنْ دُونِ اللَّهِ لَكُمْ جُنْدٌ يَنْصُرُكُمْ مِنْ دُونِ اللَّهِ أَنْ يُرْسِلَ عَلَيْكُمْ عَذَابَهُ

Or who is the one who will be an army for you, [67:20] – meaning, or are you not looking into the example of these makings, so you will know Our^{-azwj} Power upon Punishing you all with around submergence and Sending the pebbles, or this is which you are worshipping from besides Allah^{-azwj}, an army to you helping you from besides Allah^{-azwj} from Him^{-azwj} Sending His^{-azwj} Punishment upon you all.

فَهُوَ كَقَوْلِهِ أَمْ هُمْ آلهَةٌ تَمُنُّهُمْ مِنْ دُونِنَا وَ فِيهِ إِشْعَارٌ بِأَنَّهُمْ اعْتَقَدُوا الْقِسْمَ الثَّانِيَّ حَيْثُ أُخْرِجَ مَخْرَجَ الْإِسْتِفْهَامِ عَنْ تَعْيِينِ مَنْ يَنْصُرُهُمْ

It is like His^{-azwj} Words: **Or are there gods for them defending them from besides Us? [21:43]**, and in it there is an indication by their believing the second type whereby it extracts the outlet of the understand, from assisting the one helping them.

إِلَّا فِي غُرُورٍ أَي لَا مَعْتَمِدَ لَهُمْ

Are only in deception [67:20] – i.e., not supportive of them.

إِنْ أَمْسَكَ رِزْقَهُ أَي بِإِمْسَاكِ الْمَطَرِ وَ سَائِرِ الْأَسْبَابِ الْمُحْصَلَةِ وَ الْمُوصَلَةِ لَهُ إِلَيْكُمْ بَلَّ جَلُّوا أَي تَمَادَوْا فِي عُنُوتٍ أَي عِنَادٍ وَ نُفُورٍ أَي شَرَادٍ عَنِ الْحَقِّ لِتَنْفَرِ طِبَاعِهِمْ عَنْهُ.

If He were to Withhold His Sustenance? - i.e., Withholding the rain and rest of the causes that sum up and connect for it to you - **But they persist** – i.e., being constant - **in insolence** – i.e., obstinate - **and reluctance [67:21]** – i.e., deviating from the truth to alienate their natures from it.

مُشْفِقُونَ أَي خَائِفُونَ عَلَى أَنْفُسِهِمْ إِنَّ عَذَابَ رَبِّهِمْ اعْتِرَاضٌ يَدُلُّ عَلَى أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَأْمَنَ مِنْ عَذَابِ اللَّهِ وَ إِنْ بَالِغٍ فِي طَاعَتِهِ.

Fearful - i.e., fearful upon their own selves - **the Punishment of their Lord [70:27]** - An objection that indicates that no one should be safe from Allah^{-azwj}'s Punishment, even if he exaggerates in obeying Him^{-azwj}.

لَا تَرْجُونَ لِلَّهِ وَقَاراً قَالَ الْبَيْضَاوِيُّ أَي لَا تَأْمَلُونَ لَهُ تَوْقِيرًا أَي تَعْظِيمًا لِمَنْ عِبَدَهُ وَ أَطَاعَهُ فَتَكُونُونَ عَلَى حَالٍ تَأْمَلُونَ فِيهَا تَعْظِيمَهُ إِيَّاكُمْ أَوْ لَا تَعْتَقِدُونَ لَهُ عِظْمَةً فَتَخَافُوا عِصْيَانَهُ وَ إِنَّمَا عَبَّرَ عَنِ الْإِعْتِقَادِ التَّابِعِ لِأَدْنَى الظَّنِّ مَبَالِغَةً

You all are not hoping to Allah for dignity, [71:13] – Al-Bayzawi said, ‘i.e., they are not hoping to Him^{-azwj} for dignity, i.e., revering the one who worships Him^{-azwj} and obeying Him^{-azwj} so you would be upon a state of hoping in it His^{-azwj} Revering you all, or you are not believing for Him^{-azwj} having Magnificence so you would fear disobeying Him^{-azwj}. But rather, it is an expression of the belief following the least exaggeration of thought.

وَقَدْ خَلَقَكُمْ أَطْوَارًا حال مقدرة للإنكار من حيث إنها موجبة للرجاء فإن خلقهم أطواراً أي تارات إذ خلقهم أولاً عناصر ثم مركبات تغذي الإنسان ثم أخلاطاً ثم نطفاً ثم علقاً ثم مضغاً ثم عظماً و لحوماً ثم أنشأهم خلقاً آخر يدل على أنه يمكن أن يعيدهم تارة أخرى فيعظمهم بالثواب و على أنه تعالى عظيم القدرة تام الحكمة.

And He has Created you in (various) phases? [71:14] – a state capable of the denial from whereby it obligates the hope. So if He^{-azwj} Created them in phases, i.e., at times, then He^{-azwj} firstly Created them as elements, then compounds nourishing the humans. Then mixture, then seed, then clot, then lump, then bones and flesh, then He^{-azwj} Grew them into another creation, evidence upon that it is possible that He^{-azwj} Counts them as other phases so He^{-azwj} will Revere them with the Rewards and based upon that He^{-azwj} the Exalted is of Mighty Power, complete Wisdom.

وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَا تَرْجُونَ لِلَّهِ وَقَارًا يَقُولُ لَا تَخَافُونَ لِلَّهِ عَظَمَةً.

And Ali Bin Ibrahim in a report of Abu Al-Jaroud – Abu Ja’far^{-asws} regarding His^{-azwj} Words: **you all are not hoping to Allah for dignity, [71:13]**: ‘He^{-azwj} is Saying you are not fearing Magnificence of Allah^{-azwj}’.

و قال علي بن إبراهيم في قوله وَقَدْ خَلَقَكُمْ أَطْوَارًا قال على اختلاف الأهواء و الإرادات و المشيات

And Ali Bin Ibrahim said regarding His^{-azwj} Words: **And He has Created you in (various) phases? [71:14]**, he said, ‘Upon different whims, and intentions, and desires’.

كَلَّمَ قَبْلَ رَدْعٍ عَنْ اقْتِرَاحِهِمُ الْآيَاتِ بَلْ لَا يَخَافُونَ الْآخِرَةَ فَلِذَلِكَ أَعْرَضُوا عَنِ التَّذَكُّرَةِ

Never! – It is said, ‘A deterrence from their suggesting the signs (miracles) - **But they are not fearing the Hereafter [74:53]** – for that reason they are turning away from the Tazkira.

هُوَ أَهْلُ التَّقْوَى أَي حَقِيقٌ بِأَنْ يَتَّقِيَ عِقَابَهُ وَ أَهْلُ الْمَغْفِرَةِ أَي حَقِيقٌ بِأَنْ يَغْفِرَ عِبَادَهُ

He is rightful to be feared – i.e., in reality that His^{-azwj} Punishment be feared from - **and rightful for (Granting) the Forgiveness [74:56]** – i.e., in reality that He^{-azwj} Forgives His^{-azwj} servants.

وَ فِي التَّوْحِيدِ عَنِ الصَّادِقِ ع فِي هَذِهِ الْآيَةِ قَالَ قَالَ تَعَالَى أَنَا أَهْلٌ أَنْ تُتَّقِيَ وَ لَا يُشْرِكُ بِي عَبْدِي شَيْئًا وَ أَنَا أَهْلٌ أَنْ لَمْ يُشْرِكْ بِي أَنْ أُدْخِلَهُ الْجَنَّةَ.

And in ‘Al Tawheed’ – from Al-Sadiq^{-asws} regarding this Verse he^{-asws} said: ‘The Exalted Said: “I^{-azwj} am Rightful that I^{-azwj} be feared and My^{-azwj} servant should not associate anything with me^{-azwj}, and I^{-azwj} am Rightful that if he does not associate with Me^{-azwj}, I^{-azwj} should Enter him into the Paradise”’.

كَانَ شُرُّهُ قِيلَ أَي شِدَادِهِ مُسْتَطِيرًا أَي فَاشِيَا مُنْتَشِرَا غَايَةَ الْإِنْتِشَارِ وَ فِيهِ إِشْعَارٌ بِحَسَنِ عَقِيدَتِهِمْ وَ اجْتِنَابِهِمْ عَنِ الْمَعَاصِي

the evil of it – It is said, ‘I.e., it’s difficulties’ - **would be widespread [76:7]** – i.e., widespread, spreading out to the peak of spreading, and in it there is an indication of their^{-asws} excellent beliefs and they^{-asws} shunning the disobediences.

وَ فِي الْمَجَالِسِ لِلصَّدُوقِ عَنِ الْبَاقِرِ ع يَقُولُ كَلُوحًا غَابِسًا.

And in (Al-Majalis) of Al-Sadouq – from Al-Baqir^{-asws} saying: ‘Sullen, frowning’.

وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ الْمُسْتَطِيرِ الْعَظِيمِ

And Ali Bin Ibrahim said, ‘A mighty spreading.

يَوْمًا أَي عَذَابٌ يَوْمَ عَبُوسًا أَي يَعْبَسُ فِيهِ الْوَجُوهُ أَوْ يَشْبَهُ الْأَسَدَ الْعَبُوسَ فِي ضِرَاوَتِهِ وَ قَمَطِيرًا شَدِيدَ الْعَبُوسِ كَالَّذِي يَجْمَعُ مَا بَيْنَ عَيْنَيْهِ

Day [76:10] – i.e., Punishment of a Day - **harsh**, - i.e., the faces will be frowning during it, or resembling the frowning lion during its ferocity - **distressful Day [76:10]** – severely distressful. Like that it would be gathered what is in front of his eyes.

وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ الْقَمَطِيرِ الشَّدِيدِ

And Ali Bin Ibrahim said, ‘The severely distressful’.

وَ لَقَاهُمْ نَضْرَةً وَ سُورًا عَنِ الْبَاقِرِ ع نَضْرَةً فِي الْوُجُوهِ وَ سُورًا فِي الْقُلُوبِ.

And cast freshness and happiness to them [76:11] – from Al-Baqir^{-asws}: ‘Freshness in the faces and happiness in the hearts’.

وَ شَدَدْنَا أَسْرَهُمْ أَي وَ أَحْكَمْنَا رِبْطَ مَفَاصِلِهِمْ بِالْأَعْصَابِ وَ قَالَ عَلِيٌّ بِنَ إِبْرَاهِيمَ أَي خَلَقَهُمْ بَدَلْنَا أَمْثَالَهُمْ تَبْدِيلًا أَي أَهْلَكْنَا وَ بَدَلْنَا أَمْثَالَهُمْ فِي الْخَلْقَةِ وَ شِدَّةَ الْأَسْرِ يَعْنِي النُّشْأَةَ الْآخِرَةَ أَوْ الْمَرَادَ تَبْدِيلَهُمْ بِغَيْرِهِمْ مِمَّنْ يَطِيعُ فِي الدُّنْيَا

And Strengthened their forms. – I.e., and We^{-azwj} have Decided to tighten their joints with the nerves. And Ali Bin Ibrahim said, ‘I.e., Created them’ - **And when We Desire, We will Replace their like with a replacement [76:28]** – i.e., destroy us and replace us with their like in the creation and intense replacement, meaning another growth, or the intent with their replacement with others is from the one who follow in the world.

فِي رَحْمَتِهِ بِالْهُدَايَةِ وَ التَّوْفِيقِ لِلطَّاعَةِ

into His Mercy, [76:31] – with the guidance and the inclination to the obedience.

وَ فِي الْكَافِي عَنِ الْكَاطِمِ ع فِي وَلَا يَتَنَا.

And in ‘Al Kafi’ - from Al-Kazim^{-asws}: ‘Regarding our^{-asws} Wilayah’.

وَأَهْدِيكَ إِلَى رَبِّكَ قِيلَ أَيُّ وَأُرشِدُكَ إِلَى مَعْرِفَتِهِ فَتَحَشَى بِأَدَاءِ الْوَاجِبَاتِ وَ تَرَكَ الْحُرْمَاتِ إِذِ الْخَشْيَةُ إِنَّمَا تَكُونُ بَعْدَ الْمَعْرِفَةِ

And I will guide you to your Lord, – It is said, ‘I.e., And I^{-saww} shall guide you to recognising Him^{-azwj} - **therefore fear**’ [79:19] – by fulfilling the obligations and neglecting the Prohibitions, then you would be fearing. But rather, it happens after the recognition.

لِمَنْ يَحْشَى لِمَنْ كَانَ شَأْنَهُ الْخَشْيَةَ

For one who fears [79:26] – for the one whose concern was the fearing.

مَقَامَ رَبِّهِ أَيُّ مَقَامَهُ بَيْنَ يَدَيْهِ لَعَلَّهُ بِالْمَبْدِ وَالْمَعَادِ وَ نَهَى النَّفْسَ عَنِ الْهُوَى لَعَلَّهُ بِأَنَّ الْهُوَى يَرِيدُهُ

Standing to his Lord - i.e., His standing in front of Him^{-azwj} for Him^{-azwj} to Let him now the beginning and the end - **and forbids the soul from the vain desires [79:40]** – Letting him know that the personal desires would return him (backwards).

قال علي بن إبراهيم هو العبد إذا وقف على معصية الله و قدر عليها ثم تركها مخافة الله و نهى النفس عنها فمكافاته الجنة.

Ali Bin Ibrahim said, ‘He is the servant when he pauses upon the disobedience of Allah^{-azwj} and is able upon it, then he leaves it fearing Allah^{-azwj} and forbids the soul from it, so his sufficing is the Paradise’.

عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَ أَخَّرَتْ أَيُّ مِنْ خَيْرٍ وَ شَرٍّ وَ قِيلَ وَ مَا أَخَّرَتْ مِنْ سُنَّةٍ حَسَنَةٍ اسْتَنْ بِهَا بَعْدَهُ أَوْ سُنَّةٍ سَيِّئَةٍ اسْتَنْ بِهَا بَعْدَهُ

Every soul shall know what it had sent ahead and delayed [82:5] – i.e., from good and evil. And it is said, ‘And what he has delayed from good conduct which had been conducted with after him, for evil conduct which is being conducted with after him.

مَا عَزَّكَ بِرَبِّكَ الْكَرِيمِ أَيُّ شَيْءٍ خَدَعَكَ وَ جَرَّكَ عَلَى عَصِيَانِهِ قِيلَ ذَكَرَ الْكَرِيمَ لِلْمَبَالِغَةِ فِي الْمُنْعِ عَنِ الْإِغْتِرَارِ وَ الْإِشْعَارِ بِمَا بِهِ يَغْرَهُ الشَّيْطَانُ فَإِنَّهُ يَقُولُ أَفْعَلْ مَا شِئْتَ فَإِنَّ رَبَّكَ كَرِيمٌ لَا يَعْذِبُ أَحَدًا

What deceived you with your Lord, the Benevolent? [82:6] – i.e., which thing has deceived you and made you audacious upon disobeying Him^{-azwj}. It is said, ‘He^{-azwj} Mentioned ‘Benevolent’ for the exaggeration in the prevention and the deception, and the indication of what the Satan^{-la} deceives with, for he^{-la} says, ‘Do what you like for your Lord^{-azwj} is Benevolent. He^{-azwj} not Punish anyone’.

و قِيلَ إِنَّمَا قَالَ سُبْحَانَهُ الْكَرِيمِ دُونَ سَائِرِ أَسْمَائِهِ وَ صِفَاتِهِ لِأَنَّهُ كَأَنَّهُ لَقِنَهُ الْجَوَابَ حَتَّى يَقُولَ غَرِبِي كَرَمَ الْكَرِيمِ

And it is said, ‘But rather the Glorious Said: **the Benevolent? [82:6]**, besides rest of His^{-azwj} Names and His^{-azwj} Descriptions, because it is as if He^{-azwj} has Teknonymed the answer until he is saying, ‘The Benevolence of the Benevolent deceived me’.

وَ فِي الْمَجْمَعِ رُوي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذِهِ آيَةُ قَالَ عَزَّ وَجَلَّ

And in 'Al Majma' – it is reported that the Prophet^{-saww}, when he^{-saww} recited this Verse, said: 'His own ignorance deceived him'.

فَسَوَّاكَ جَعَلَ أَعْضَاءَكَ سَلِيمَةً مَسْوَاةً مَعْدَةً لِمَنَافِعِهَا فَعَدَّلَكَ جَعَلَ بَيْنَكَ مَعْتَدَلَةً مَنَّاسِبَةَ الْأَعْضَاءِ

so He Completed you, - Made your body parts complete, equal, prepared for their benefits - **then Made you symmetrical [82:7]** – Made your construction as proportionate, appropriate for the body parts.

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ أَيِّ رَكْبِكَ فِي أَيِّ صُورَةٍ شَاءَ وَ مَا مَزِيدَةٌ

Into whichever image what He so Desires, He Constitutes you [82:8] – i.e., Installs in whichever image He^{-azwj} so Desires, and what is more.

وَ فِي الْمَجْمَعِ عَنِ الصَّادِقِ ع قَالَ لَوْ شَاءَ رَكَّبَكَ عَلَى غَيْرِ هَذِهِ الصُّورَةِ.

And in 'Al Majma' – from Al-Sadiq^{-asws} having said: 'If He^{-azwj} had so Desires, He^{-azwj} could have Constituted you upon other than this image'.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ مَضَاعِفَ عَنَفِهِ فَإِنَّ الْبَطْشَ أَخَذَ بَعْنَفَ

Surely, the Grip of your Lord is Strong [85:12] – Doubly violent, for 'Al Batsh' is taking violently.

وَ هُوَ الْعُقُورُ الْوُدُودُ لِمَنْ تَابَ وَ أَطَاعَ.

And He is the Forgiving, the Loving [85:14] – to the one who repents and obeys.

سَيَذَكَّرُ مَنْ يُخْشَى أَيِّ سَبْتَعِظَ وَ يَنْتَفِعُ بِهَا مَنْ يُخْشَى اللَّهَ

He would be doing Zikr, one who fears [87:10] – i.e., He will be preaching, and he will benefit with it, the one who fears Allah^{-azwj}.

وَ يَتَجَنَّبُهَا أَيُّ يَتَجَنَّبُ الذِّكْرَى

will shun it [87:11] – i.e., keep away from the Zikr.

النَّارِ الْكُبْرَى قَالَ نَارِ يَوْمِ الْقِيَامَةِ

The great Fire [87:12] – He said, 'Fire on the Day of Qiyamah'.

لَمْ لَا يَمُوتُ فِيهَا فَيَسْتَرِيحُ وَ لَا يَحْيَى حَيَاةً تَنْفَعُهُ فَيَكُونُ كَمَا قَالَ اللَّهُ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَحِيَّتٍ.

Then they will neither be dying therein – so they could rest - **nor living [87:13]** – life to negate it, so he would be like what Allah^{-azwj} has Said: **and the death would come to him from every place, but he will not be dying, [14:17].**

وَرَضُوا عَنْهُ لِأَنَّهُ بَلَغَهُمْ أَقْصَى أَمَانِيهِمْ ذَلِكَ لِأَنَّ خَشْيَةَ رَبِّهِ فَإِنَّ الْخَشْيَةَ مَلَكَ الْأَمْرِ وَ الْبَاعِثَ عَلَى كُلِّ خَيْرٍ .

And they being pleased from Him. – because they will be reaching the peak of their wishes - **That is for one who fears his Lord [98:8]** – so the fear is a king of the matter and a motivator upon all good.

1- كَأ، الْكَافِي عَنِ الْعَدَدِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حُدَيْدٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'What was in the bequest of Luqman^{-as}?'

قَالَ كَانَ فِيهَا الْأَعَاجِيبُ وَ كَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِأَبِيهِ خَفِ اللَّهَ عَزَّ وَ جَلَّ خَيْفَةً لَوْ جِئْتَهُ بِبِرِّ الثَّقَلَيْنِ لَعَذَّبَكَ وَ أَرْجَى اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِدُتُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

He^{-asws} said: 'There were wonders in it, and the most wonderful of what was in it is that he^{-as} said to his^{-as} son: 'Fear Allah^{-azwj} Mighty and Majestic with such fear, even if you were to go to Him^{-azwj} with righteous deeds of the Jinn and the human, He^{-azwj} will Punish you, and hop to Allah^{-azwj} with such hope that even if you were to go to Him^{-azwj} with the sins of the Jinn and the humans, He^{-azwj} will be Merciful to you'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ أَبِي ع يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدِ مُؤْمِنٍ إِلَّا فِي قَلْبِهِ نُورَانِ نُورُ خَيْفَةٍ وَ نُورُ رَجَاءٍ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا. لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

Then Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} had said: 'There isn't any from a Momin servant except there are two Noors (rays) in his heart – a Noor (ray) of fear and a Noor (ray) of hope. If this were to be weight it would not increase upon that, and if that were to be weight, it would not increase upon this"¹⁵⁸.

2- كَأ، الْكَافِي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَ إِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ وَ إِنْ كُنْتَ تَرَاهُ فَكُنْ تَرَاهُ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ تَرَزَّتْ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ.

(The book) 'Al Kafi' – Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarik, from Abdullah Bin Jabalah, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'O Is'haq! Fear Allah^{-azwj} as if you can see Him^{-azwj}, and even though you cannot see Him^{-azwj}, He^{-azwj} can See you, and if you were to view that He^{-azwj} does not See you, so you have committed Kufr, and if you were to know that He^{-azwj} does See you,

¹⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 1

then you duel to Him^{-azwj} with the disobedience, then you have Made Him^{-azwj} to be from the weakest of the beholders to you” .¹⁵⁹

3- كما، الكافي عن العدة عن أحمد بن أبي عبد الله عن أبيه عن حمزة بن عبد الله الجعفري عن جميل بن دراج عن أبي حمزة قال قال أبو عبد الله ع من عرف الله خاف الله و من خاف الله سحت نفسه عن الدنيا.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Abu Abdullah, from his father, from Hamza Bin Abdullah Al Ja’fari, from Jameel Bin Darraj, from Abu Hamza who said,

‘One who recognises Allah^{-azwj}, fears Allah^{-azwj}, and the one who fears Allah^{-azwj}, would deprive himself from the world” .¹⁶⁰

4- كما، الكافي عن محمد بن يحيى عن ابن عيسى عن ابن أبي نجران عن ذكره عن أبي عبد الله ع قال: قلت له قوم يعملون بالمعاصي و يقولون نرجو فلا يزالون كذلك حتى يأتيهم الموت

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Abu Najran, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘A people are working with the disobedience, and they are saying, ‘We are hoping’. They are not ceasing to be like that until the death comes to them’.

فقال هؤلاء قوم يترجحون في الأمان كذبوا ليسوا براجين إن من رجا شيئاً طلبه و من خاف من شيء هرب منه.

He^{-asws} said: ‘These are a people who are swaying in the wishful thinking. They are lying! They aren’t hoping. Surely the one who hopes for something, seeks it, and the one who fears from something would flee from it” .¹⁶¹

و رواه علي بن محمد رفعه قال: قلت لأبي عبد الله ع إن قوماً من مواليك يلتمون بالمعاصي و يقولون نرجو

And it is reported by Ali Bin Muhammad, raising it, said,

‘I said to Abu Abdullah^{-asws}, ‘There are people from your^{-asws} friends who are being blamed with the disobedience, and they are saying, ‘We are hoping’.

فقال كذبوا ليسوا لنا بموال أولئك قوم ترجحت بهم الأمان من رجا شيئاً عمل له و من خاف من شيء هرب منه.

He^{-asws} said: ‘They are lying! They aren’t friends of ours^{-asws}! They are a people the wishful thinking is swaying with them. One who hopes for something, works for it, and the one who fears from something, flees from it” .¹⁶²

¹⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 2

¹⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 3

¹⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 4 a

¹⁶² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 4 b

و رُوِيَ فِي نَهْجِ الْبَلَاغَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ بَعْدَ كَلَامٍ طَوِيلٍ لِمُدَّعٍ كَاذِبٍ أَنَّهُ يَرْجُو اللَّهَ يَدَّعِي أَنَّهُ يَرْجُو اللَّهَ كَذَبَ وَاللَّهُ الْعَظِيمُ مَا بَالُهُ لَا يَتَّبِعُنَّ رَجَاؤُهُ فِي عَمَلِهِ وَ كُلُّ مَنْ رَجَا عَرَفَ رَجَاؤُهُ فِي عَمَلِهِ إِلَّا رَجَاءَ اللَّهِ فَإِنَّهُ مَدْخُولٌ وَ كُلُّ خَوْفٍ مُحَقَّقٌ إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَعْلُومٌ

And it is reported in (the book) 'Nahj Al Balagah' –

'From Amir Al-Momineen^{-asws} having said after a lengthy speech: 'He is claiming that he is hoping to Allah^{-azwj}. He is lying! By Allah^{-azwj} the Magnificent! What is the matter his hopes are not being manifested in his deeds? And every one who hopes, his hopes are recognised in his deeds except hoping in Allah^{-azwj}, for it is a gain, and every fear is a reality except fear of Allah^{-azwj}, for it is an effect.

يَرْجُو اللَّهَ فِي الْكَبِيرِ وَ يَرْجُو الْعِبَادَ فِي الصَّغِيرِ فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبَّ فَمَا بَالُ اللَّهِ جَلَّ تَنَاؤُهُ يُقْصِرُ بِهِ عَمَّا يَصْنَعُ لِعِبَادِهِ أَلَا تَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِباً أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعاً

He is hoping to Allah^{-azwj} regarding the major things, and he is hoping to the servant regarding the minor things and give (reverence) to the servant what he does not give to the Lord^{-azwj}. What is the matter, Allah^{-azwj}, Majestic is His^{-azwj} Praise, is being deficient with it from what is being done to His^{-azwj} servants? Are you not fearing that you might be false in your hoping to Him^{-azwj}, or you will not be seeing Him^{-azwj} being a place for the hope?

وَ كَذَلِكَ إِنْ هُوَ خَافَ عَبْدًا مِنْ عِبْدِهِ أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْداً وَ خَوْفَهُ مِنْ خَالِقِهِ ضِمَاراً وَ وَعْداً.

And like that, he fears a servant from His^{-azwj} servant, giving him from his fear what he does not give to his Lord^{-azwj}. He makes his fear from the servants as cash, and his fearing from his Creator as a deferment (credit) and a Promise".¹⁶³

5- كا، الكافي عَنِ الْعِدَّةِ عَنِ الرَّبِّيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمَزَةَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ تَنَاؤُهُ فَلَا تَخْشَوُا النَّاسَ وَ احْسَبُوا النَّاسَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً

(The book) 'Al Kafi' – from the number, from Al Barqy, from one of his companions, from Salih Bin Hamza, raising it, said,

'From the worship is intense fear from Allah^{-azwj} Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**. And Majestic is His^{-azwj} Praise, Said: **Therefore do not be fearing the people and fear Me, [5:44]**; and the Blessed and Exalted Said: **And one who fears Allah, He would Make an outlet for him [65:2]**'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ حُبَّ الشَّرَفِ وَ الذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ.

He (the narrator) said, 'And Abu Abdullah^{-asws} said: 'The love of nobility and the Zikr, both cannot be in the heart of a fearing one, the religious person".¹⁶⁴

¹⁶³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 4 c

¹⁶⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 5

6- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الرَّقِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ فَكَسِرَ بِهِمْ فَلَمْ يَنْجُ مِنْهُمْ كَانَتْ فِي السَّفِينَةِ إِلاَّ امْرَأَةُ الرَّجُلِ فَإِنَّمَا نَجَتْ عَلَى لَوْحٍ مِنْ أَلْوَابِ السَّفِينَةِ حَتَّى أُجِئَتْ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَكَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقَطُّعُ الطَّرِيقَ وَ لَمْ يَدَعْ لِلَّهِ حُرْمَةً إِلاَّ انْتَهَكَهَا

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Al Barqy, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Mukary, from Abu Hamza Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'A man sailed the sea with his family. It (the ship) broke with them, so no one who was in the ship was rescued except the wife of the man, so she was saved being upon a plank from the planks of the ship until she sheltered to an island from the islands of the sea, and in that island was a man who cuts the path (bandit), and he did not leave any sanctity of Allah^{-azwj} except he would violate it.

فَلَمْ يَعْلَمْ إِلاَّ وَ الْمَرْأَةُ قَائِمَةٌ عَلَى رَأْسِهِ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْسِيَّةٌ أَمْ جِنِّيَّةٌ فَقَالَتْ إِنْسِيَّةٌ فَلَمْ يَكَلِّمَهَا كَلِمَةً حَتَّى جَلَسَ مِنْهَا مَجْلِسَ الرَّجُلِ مِنْ أَهْلِهِ فَلَمَّا أَنْ هَمَّ بِمَا اضْطَرَبَتْ

He did not even know except, and the woman was standing by his head. He raised his head towards her. He said, 'Are you human or Jinn?' She said, 'Human'. He did not speak to her any word except he sat from her the sitting of the man from his wife. When he thought of (violating) her, she became restless.

فَقَالَ لَهَا مَا لِكَ تَضْطَرِبِينَ فَقَالَتْ أَفْرَقُ مِنْ هَذَا وَ أَوْمَأَتْ يَدِهَا إِلَى السَّمَاءِ قَالَ فَصَنَعْتَ مِنْ هَذَا شَيْئًا قَالَتْ لَا وَ عَزَيْتِهِ

He said to her, 'What is the matter you are being restless?' She said, 'I am scared from this!', and she gestured by her hand towards the sky. He said, 'Are you doing anything from this (adultery, willingly)?' She said, 'No, by His^{-azwj} Might!'

قَالَ فَأَنْتِ تَفْرَقِينَ مِنْهُ هَذَا الْفَرْقُ وَ لَمْ تَصْنَعِي مِنْ هَذَا شَيْئًا وَ إِنَّمَا اسْتَكْرَهْتُنِي اسْتِكْرَاهًا فَأَنَا وَ اللَّهُ أَوْلَى بِحَذَا الْفَرْقِ وَ الْخَوْفِ وَ أَحَقُّ مِنْكَ

He said, 'You are scared from Him^{-azwj} with this scaredness and (although) you are not doing anything from this and rather I am coercing you with a coercion, then by Allah^{-azwj}, I am foremost with this scaredness and the fear, and more rightful than you are!'

قَالَ فَقَامَ وَ لَمْ يُحَدِثْ شَيْئًا وَ رَجَعَ إِلَى أَهْلِهِ وَ لَيْسَ لَهُ هِمَّةٌ إِلاَّ التَّوْبَةُ وَ الْمُرَاجَعَةُ فَبَيْنَمَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِبٌ يَمْشِي فِي الطَّرِيقِ فَحَمِيَتْ عَلَيْهِمَا الشَّمْسُ فَقَالَ الرَّاهِبُ لِلشَّابِّ ادْعُ اللَّهَ يُظِلَّنَا بِعَمَامَةٍ فَقَدْ حَمِيَتْ عَلَيْنَا الشَّمْسُ

He^{-asws} said: 'He stood up (from her) and did not do anything and returned to his wife, and there wasn't any concern for him except the repentance and the review. While he was walking when a Monk came across him walking in the road. The sun heated upon them. The Monk said to the youth, 'Supplicate to Allah^{-azwj} to Shade us with a cloud, for the sun has heated upon us'.

فَقَالَ الشَّابُّ مَا أَعْلَمُ أَنَّ لِي عِنْدَ رَبِّي حَسَنَةٌ فَأَجْمَسِرْ عَلَيَّ أَنْ أَسْأَلَهُ شَيْئًا قَالَ فَأَدْعُو أَنَا وَ تُؤْمِنُ أَنْتِ قَالَ نَعَمْ

The youth said, 'I don't know of any good deed being for me in the Presence of my Lord^{-azwj} so I can have the courage upon asking Him^{-azwj} for anything'. He said, 'I shall supplicate, and you say, 'Ameen''. He said, 'Yes'.

فَأَقْبَلَ الرَّاهِبُ يَدْعُو وَ الشَّابُّ يُؤْمِنُ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ أَظْلَمَتْهُمَا عَمَامَةٌ فَمَشَتْهَا تَحْتَهَا مَلِيًّا مِنَ النَّهَارِ ثُمَّ انْفَرَقَتِ الْجَادَّةُ جَادَّتَيْنِ فَأَخَذَ الشَّابُّ فِي وَاحِدَةٍ
وَ أَخَذَ الرَّاهِبُ فِي وَاحِدَةٍ فَإِذَا السَّحَابُ مَعَ الشَّابِّ

The Monk went on to supplicate and the youth said, 'Ameen'. It could not have been any quicker before a cloud shaded them. They both walked under it for a while from the day. Then the road separated into two roads. The youth took to be in one and the Monk to be in the other. Behold, the cloud was with the youth.

فَقَالَ الرَّاهِبُ أَنْتَ خَيْرٌ مِنِّي لَكَ اسْتَجِيبَ وَ لَمْ يُسْتَجِبْ لِي فَخَبَّرَنِي مَا قِصَّتْكَ فَأَخْبَرَهُ بِخَبْرِ الْمَرْأَةِ فَقَالَ عُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلْتَ الْخُزْفَ فَانظُرْ
كَيْفَ تَكُونُ فِيمَا تَسْتَقْبِلُ.

The Monk said, 'You are better than me. It has been Answered for you and was not Answered for me, so inform me what your story is'. He informed him with the report of the woman. He said, 'It has been Forgiven for you what has passed when the fear had entered you, so consider how you want to become in what is in the future'¹⁶⁵.

7- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنِ الْبَرْقِيِّ عَنِ عَلِيِّ بْنِ التُّغْمَانِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِمَّا حُفِظَ مِنْ حُطْبِ النَّبِيِّ ص
أَنَّهُ قَالَ أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَأَنْتَهُوا إِلَى مَعَالِمِكُمْ وَ إِنَّ لَكُمْ نَجَايَةَ فَأَنْتَهُوا إِلَى نَجَاتِكُمْ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Al Barqy, from Ali Bin Al Numan, from Hamza Bin Humran who said,

'I heard Abu Abdullah^{-asws} saying: 'From what is preserved from the sermons of the Prophet^{-saww} is that he^{-saww} said: 'O you people! There is a teach for you so end up to your teacher, and there is an endpoint to you so end up to your endpoint!

أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ

Indeed, and the Momin works between two fears – between a term which has passed, he doesn't know what Allah^{-azwj} has Done regarding it, and a term which has remain, what Allah^{-azwj} will be Judging regarding it.

فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِأَخْرَجَتِهِ وَ فِي السَّبِيْبَةِ قَبْلَ الْكِبَرِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ اللَّهُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا
مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ وَ النَّارُ.

Let the Momin servant take from himself for himself, and from his world for his Hereafter, and during his youth before the old age, and during the life before the death, for by Allah^{-azwj}

¹⁶⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 6

in Whose Hand is the soul of Muhammad (s.aw.)! There is no chance to amend after the world and there is no house after it except the Paradise and the Fire!"¹⁶⁶

تبيين وَ مِنْهُ الْحَدِيثُ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِذَا مُحْسِنًا فَلَعَلَّهُ يَزِدَّادُ وَ إِذَا مُحْسِنًا فَلَعَلَّهُ يَسْتَعْتِبُ. أي يرجع عن الإساءة و يطلب الرضا

Explanation – And from him^{-saww} is the Hadeeth: ‘Not one of you should wish for the death. Either he is a good does, so perhaps he can increase (his good deeds in the world), or he is an evil doer, so perhaps he will want to amend’. – I.e., return from the evils deeds and seek the (Divine) Pleasure.

وَ مِنْهُ الْحَدِيثُ وَ لَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ. أي ليس بعد الموت من استرضاء لأن الأعمال بطلت و انقضى زمانها و ما بعد الموت دار جزاء لا دار عمل و العتبى الرجوع عن الذنب و الإساءة.

And from him^{-saww} is the Hadeeth: ‘And there is no chance to amend after the death’. – I.e., there isn’t any amendment after the death because the works have been nullified and its time has expired, and there is no house of Recompense after the death nor any house for work, and the amendment is the returning from the sins and the evil deeds.

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَفْعَلُهُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيُحْجِزُهُ ذَلِكَ عَنِ الْمُبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ هِيَ النَّفْسُ عَنِ الْهَوَى.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al Raqy,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And for the one who fears to stand before his Lord are two Gardens [55:46]**. He^{-asws} said: ‘One who knows that Allah^{-azwj} Sees him and Hears what he is saying and doing, and He^{-azwj} Knows what he is doing, from good or evil, so that will cut him off from the ugly deeds. So that is the **one who fears standing to his Lord and forbids the soul from the vain desires [79:40]**’.¹⁶⁷

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَ لَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَ يَرْجُو.

(The book) ‘Al Kafi’ – From Muhammad, from Ahmad, from Ibn Sinan, from Ibn Muskan, from Al-Hassan Bin Abu Sarah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Momin cannot be a Momin until he becomes fearful, hopeful, and he cannot be fearful, hopeful until he happens to be work for what he fears and hopes’.¹⁶⁸

¹⁶⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 7

¹⁶⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 8

¹⁶⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 9

10- كا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن فضيل بن عثمان عن أبي عبيدة الخدّاء عن أبي عبد الله ع قال: المؤمن بين مخافتين ذنب قد مضى لا يدري ما صنع الله فيه و عمر قد بقي لا يدري ما يكتسب فيه من المهالك فهو لا يصبح إلا خائفاً و لا يصلح له إلا الخوف.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Fuzeyl Bin Usman, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws} having said: 'The Momin is between fears – a sin of the past, he doesn't know what Allah^{-azwj} will Do regarding it, and lifespan which has remained, he doesn't know what destructions he will be earning during it. So, he does not become except fearful, and nothing can correct him except the fear''¹⁶⁹

11- سن، المحاسن عن الحسن بن علي بن فضال عن أبي جميلة عن محمد الحلي عن أبي عبد الله ع في قول الله الذين يؤثون ما آتوا و فلوهم و جلة أنهم إلى رجم راجعون قال يعملون ما عملوا من عمل و هم يعلمون أنهم سيأثون عليه.

(The book) 'Al Mahasin' – From Al-Hassan Bin Ali Bin Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]**. He^{-asws} said: 'They are doing what they are working what they are working, and they are knowing that they will be Rewarded upon it''¹⁷⁰

12- سن، المحاسن عن عثمان بن عيسى عن سماعة عن أبي بصير عن أبي عبد الله ع قال: يعملون و يعلمون أنهم سيأثون عليه.

(The book) 'Al Mahasin' – from Usman Bin Isa, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'They are working, and they are knowing they will be Rewarded upon it''¹⁷¹

13 الفقيه، في مناهي النبي ص من عرضت له فاحشة أو شهوة فاجتنبها من مخافة الله عز و جل حرم الله عليه النار و آمنه من الفرع الأكبر و أنجز له ما وعدّه في كتابه في قوله عز و جل و لمن خاف مقام ربه جنتان.

(The book) 'Al-Faqeeh' –

'Among the prohibitions by the Prophet^{-saww}: 'One to whom an immorality is presented or a lustful desire, so he shuns it from fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Prohibit the Fire upon him and Secure him from the great panic, and Fulfill for him what He^{-azwj} has Promised him in His^{-azwj} Words, Mighty and Majestic: **And for the one who fears to stand before his Lord are two Gardens [55:46]**'¹⁷²

¹⁶⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 10

¹⁷⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 11

¹⁷¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 12

¹⁷² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 13

14- ك، الكافي عَنِ الْعَدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ وَ هُوَ عَلَى مَنْبَرِهِ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَ رَجَائِهِ لَهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws} that Rasool-Allah^{-saww} said while he^{-saww} was upon his^{-saww} pulpit: 'By the One^{-azwj} Who there is no god except Him^{-azwj}! He^{-azwj} does not Give a Momin at all from good of the world and the Hereafter, except due to his good thoughts with Allah^{-azwj}, and his hoping to Him^{-azwj}, and his good manners, and the restraint from backbiting the Momineen.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْإِسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ وَ تَقْصِيرٍ مِنْ رَجَائِهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

By the One^{-azwj}, there is no god except Him^{-azwj}! Allah^{-azwj} will not Punish a Momin after repentant and seeking the Forgiveness except due to his evil thoughts with Allah^{-azwj}, and being deficient from his hopes, and his evil manners, and his backbiting the Momineen.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُحْسِنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ لِأَنَّ اللَّهَ كَرِيمٌ يَبْدُو الْخَيْرَاتِ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ ثُمَّ يُخْلِفُ ظَنَّهُ وَ رَجَاهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَ ارْغَبُوا إِلَيْهِ.

By the One^{-azwj} Who, there is not god except Him^{-azwj}! A Momin servant will not have good thoughts with Allah^{-azwj}, except Allah^{-azwj} would be with the thoughts of His^{-azwj} Momin servant, because Allah^{-azwj} is Benevolent with His^{-azwj} servant. The goodness is in His^{-azwj} Hands. He^{-azwj} is Embarrassed from His^{-azwj} Momin servant being having good thoughts of Him^{-azwj}, then He^{-azwj} Opposes this thoughts, and he hopes so he is of good thoughts with Allah^{-azwj} and is desirous to Him^{-azwj}.¹⁷³

15- ك، الكافي عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ بَرِيْعٍ عَنِ الرِّضَا ع قَالَ: أَحْسِنِ الظَّنَّ بِاللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَنَا عَبْدٌ حَسَنٌ ظَنِّ عَبْدِي الْمُؤْمِنِ بِي إِنَّ خَيْرًا فَخَيْرًا وَ إِنَّ شَرًّا فَشَرًّا.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazeeh,

'From Al-Reza^{-asws} having said: 'Have goodly thoughts with Allah^{-azwj}, for Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} am with the good thoughts of My^{-azwj} servants with Me^{-azwj} – if good, so good, and if evil, so evil!"¹⁷⁴

16- ك، الكافي عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ الْجَوْهَرِيِّ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حُسْنُ الظَّنِّ بِاللَّهِ أَنْ لَا تَرْجُو إِلَّا اللَّهَ وَ لَا تَخَافَ إِلَّا دُتْبَكَ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Jowhary, from Al Minqary, from Sufran Bin Uyayna who said,

¹⁷³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 14

¹⁷⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 15

'I heard Abu Abdullah^{asws} saying: 'Having good thoughts with Allah^{azwj} is that you do not hope to except Allah^{azwj}, and do not fear except your sins'.¹⁷⁵

17- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنِ الْمُثَنَّمِ بْنِ أَبِي مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْبَرَ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَلَدِهِ وَ تَكُونُ فِي الْوَلَدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is'haq, a poet, from Al-Husayn Bin Atiya,

'From Abu Abdullah^{asws} having said: 'The honourable manners are ten, so if you have the capacity for these to be in you, the let them be so. These could be in the man and not be in his son and can be in the son and not be in his father and be in the slave and not be in the free'.

قِيلَ وَ مَا هُنَّ

It is said, 'And what are these?'

قَالَ صِدْقُ النَّاسِ وَ صِدْقُ اللِّسَانِ وَ آدَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّحِمِ وَ إِفْرَاءُ الصَّنِيفِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّدَمُّمُ لِلْجَارِ وَ التَّدَمُّمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ.

He^{asws} said: 'The sincerity of valour, and truthfulness of the tongue, and fulfilling the entrustment, and connecting the kinship, and entertaining the guest, and feeding the beggar, and the sufficing upon the work, and protection of the neighbour, and protection of the companion, and their chief is the modesty'.¹⁷⁶

تبيين و المكافاة على الصنائع أي المجازاة على الإحسان لما رواه إسحاق بن عمارة قال قلت له الرجل الفقير يهدي إلي الهدية يتعرض لما عندي فأخذها و لا أعطيه شيئاً قال نعم هي لك حلال و لكن لا تدع أن تُعطيه.

Explanation – 'And the sufficing upon the work' – i.e., the recompensing upon the favour, due to what is reported by Is'haq Bin Ammar who said, 'I said to him^{asws}, 'The poor man gifts to me the gift, exposing to what is in my possession. So I take it and do not give him anything'. He^{asws} said: 'Yes, it is Permissible for you, but do not leaving giving him (a retrospective gift)'.¹⁷⁶

18- كا، الكافي عن الْعَدَّةِ عَنِ الْبَرْقِيِّ عَنِ عُثْمَانَ بْنِ عَيْسَى عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَاذْتَحَنُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ وَ اعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَ إِنْ لَا تَكُنْ فِيكُمْ فَاسْأَلُوا اللَّهَ وَ ارْغَبُوا إِلَيْهِ فِيهَا

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Abdullah Bin Muskan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Specialised His^{azwj} Rasool^{saww} with the honourable manners, so examine yourselves. If these are withing you, then

¹⁷⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 16

¹⁷⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 17

praise Allah^{-azwj}, and know that it from good, and if these do not happen to be withing you, then ask Allah^{-azwj} and be desirous to Him^{-azwj} regarding these!

قَالَ فَذَكَرَ عَشْرَةَ الْيَقِينِ وَالْقَنَاعَةَ وَالصَّبْرَ وَالشُّكْرَ وَالْحِلْمَ وَحَسْنَ الْخُلُقِ وَالسَّخَاءَ وَالْعَيْزَةَ وَالسَّجَاعَةَ وَالْمُرُوَّةَ

He (the narrator) said, 'He^{-asws} mentioned ten – the certainty, and the contentment, and the patience, and the thankfulness, and the leniency, and the good manners, and the generosity, and the self-esteem, and the bravery, and the chivalry'.

قَالَ وَرَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْخِصَالِ الْعَشْرَةَ وَزَادَ فِيهَا الصِّدْقَ وَأَدَاءَ الْأَمَانَةِ.

He (the narrator) said, 'And one of them reported after these ten qualities, and increased in it, the truthfulness and fulfilling the entrustment'¹⁷⁷.

بيان: رُوِيَ عَنِ النَّبِيِّ ص بُعِثَ لِأُمَّتِهِ مَكَارِمَ الْأَخْلَاقِ.

Explanation – *It is reported from the Prophet^{-saww}: 'I^{-saww} have been Sent to complete the honourable manners'.*

وَ رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ فِي مَعَانِي الْأَخْبَارِ بِسَنَدٍ مَرْفُوعٍ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ تَذَكَّرْنَا أَمْرَ الْفُتُوَّةِ عِنْدَهُ فَقَالَ أَ تَظُنُّونَ أَنَّ الْفُتُوَّةَ بِالْفِسْقِ وَالْمُجُورِ إِنَّمَا الْفُتُوَّةُ طَعَامٌ مَوْضُوعٌ وَ نَائِلٌ مَبْدُولٌ وَ بَشِيرٌ مَعْرُوفٌ وَ أَدَى مَكْفُوفٌ وَ أَمَّا تِلْكَ فَشَطَاةٌ وَ فِسْقٌ

And it is reported by Al Sadouq, may Allah^{-azwj} have Mercy on him, in 'Ma'any Al Akhbaar',

'By a chain raised to Abu Abdullah^{-asws}, he (the narrator) said, 'We mentioned the matter of manliness in his^{-asws} presence. He^{-asws} said: 'Are you thinking that the manliness is with the mischief and the immorality? But rather, the manliness is a meal placed, and an earning spent, and a smile well known, and harm refrained, and as for that, it is meanness and mischief'.

ثُمَّ قَالَ مَا الْمُرُوَّةُ

Then he^{-asws} said: 'What is the chivalry?'

فَلَمَّا لَا نَعْلَمُ

We said, 'We don't know'.

قَالَ الْمُرُوَّةُ وَاللَّهُ أَنْ يَضَعَ الرَّجُلُ خِوَانَهُ فِي فِنَاءِ دَارِهِ.

He^{-asws} said: 'The chivalry, by Allah^{-azwj}, is that the man places his meal (for others) in the courtyard of his house'.

¹⁷⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 18

19- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبُرْهَانِيِّ عَنِ بَكْرِ بْنِ صَالِحٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنِ إِسْمَاعِيلِ بْنِ عَبَّادٍ قَالَ بَكَرٌ وَ أَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلِ عَنِ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَفِيهَا خَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيُحَمِّدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِيَسْأَلْهُ إِيَّاهَا

(The book) 'Al Kafi' – from the number, from Al Barqy, from Bakr Bin Salih, from Ja'far Bin Muhammad Al Hashimy, from Ismail Bin Abbas. Bakr said, and I think he had heard it from Ismail, from Abdullah Bin Bukeyr,

'From Abu Abdullah^{-asws} having said: 'We^{-asws} love the one who were to be intellectual, understanding, jurist, lenient, polite, patient, truthful, loyal. Allah^{-azwj} Mighty and Majestic Specialised the Prophet^{-saww} with honourable manners. So the one who has these in him, let him praise Allah^{-azwj} upon that, and one who does not happen to have these in him, let him beseech to Allah^{-azwj} Mighty and Majestic and let him ask Him^{-azwj} for these'.

قَالَ قُلْتُ لِمَ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And what are these?'

قَالَ هُنَّ الْوَرَعُ وَ الْقَنَاعَةُ وَ الصَّبْرُ وَ الشُّكْرُ وَ الْحِلْمُ وَ الْحَيَاءُ وَ السَّخَاءُ وَ التَّجَاعُ وَ الْعَيْزَةُ وَ الْبِرُّ وَ صِدْقُ الْحَدِيثِ وَ آدَاءُ الْأَمَانَةِ.

He^{-asws} said: 'These are – the devoutness, and the contentment, and the patience, and the thankfulness, and the leniency, and the generosity, and the bravery, and the self-esteem, and the righteousness, and the truthful narration, and fulfilling the entrustments''¹⁷⁸

بيان: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْوَفَاءُ تَوْأَمُ الصِّدْقِ.

Explanation – Amir Al-Momineen^{-asws} said: 'The loyalty is a twin of the honesty'.

20- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ سَهْلِ وَ عَلِيِّ عَنِ أَبِيهِ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِثَابٍ عَنِ أَبِي حَمَزَةَ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أ لَا أَخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ

(The book) 'Al Kafi' – from the number, from Sahl and Ali, from his father, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you all with the news of your men?'

قُلْنَا بَلَى يَا رَسُولَ اللَّهِ

We said, 'Yes, O Rasool-Allah^{-saww}!

قَالَ إِنَّ مِنْ خَيْرِ رِجَالِكُمُ التَّقِيُّ النَّقِيُّ السَّمِيعُ الْكَفَّيْنِ الطَّرْفَيْنِ الْبَرُّ بِوَالِدَيْهِ وَ لَا يُلْجِي عِيَالَهُ إِلَى غَيْرِهِ.

He^{-saww} said: 'From best of your men, is the pious (from the Shirk), the pure (clean from physical and spiritual filth), the excusing of the two hands (generous), the pure of the two

¹⁷⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 19

sides (see clarification below), the righteous with his parents (good and obedient), and his family does not take shelter to others (lack of spending upon them)".¹⁷⁹

توضيح رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَكْثَرَ مَا يُدْخِلُ النَّارَ الْأَجْوْفَانِ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الْأَجْوْفَانِ قَالَ الْفَرْجُ وَالْفَمُّ.

Clarification – *It is reported from the Prophet^{-saww}: ‘Most of the ones entering the Fire are (due to) the hollows’. They said, ‘O Rasool-Allah^{-saww}! And what are the hollows?’ He^{-saww} said: ‘The private part and the mouth’.*

و أيضا قرنا في أخبار كثيرة في بيان المهلكات بين شهوة البطن و الفرج

And also, these have been paired in many Ahadeeth in explanation of the destructive sins being between the belly and the private parts.

و رَوَى فِي مَعَانِي الْأَخْبَارِ أَنَّهُ قَالَ مَنْ ضَمِنَ لِي مَا بَيْنَ رِجْلَيْهِ وَ مَا بَيْنَ رِجْلَيْهِ ضَمِنْتُ لَهُ الْجَنَّةَ.

And it is reported in ‘Ma’any Al Akhbar’, him^{-saww} having said: ‘One who guarantees to me^{-saww} what is between his heart and what is between his two legs, I^{-saww} shall guarantee the Paradise to him’.

21- كَأَنَّ الْكَافِيَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ: أَرَبَعٌ مَنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْبِهِ إِلَى قَدَمِهِ حَطَايَا لَمْ تَنْقُصْهُ الصِّدْقُ وَ الْحَبَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ.

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan,

‘From a man from the clan of Hashim^{-as} who said, ‘Four, on who has these in him, his Islam would be perfect and even if he were to be in sins from his head to his feet – not lacking in honesty, and the modesty, and the good manners, and the gratefulness’.¹⁸⁰

بيان: كأن المراد برجل من بني هاشم الصادق ع عبر هكذا لشدة التقية.

Explanation – *It is as if the intent with ‘a man from the clan of Hashim^{-as}’ is Al-Sadiq^{-asws}, expressed like this due to the severity of the Taqiyyah (dissimulation)’.*

22- لي، الأمامي للصدوق أبي عن سعدٍ وَ الْحَمَيْرِيِّ جَمِيعاً عَنِ ابْنِ بَرِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْبَطَّائِيِّ عَنِ أَبِي بَصِيرٍ عَنِ الثَّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُنْبِئُ الْقُبُورَ فَأَعْتَلَّ جَارٌ لَهُ فَخَافَ الْمَوْتَ فَبَعَثَ إِلَى النَّبَاشِ فَقَالَ كَيْفَ كَانَ جَوَارِي لَكَ قَالَ أَحْسَنَ جَوَارٍ قَالَ فَإِنَّ لِي إِلَيْكَ حَاجَةٌ قَالَ فَضِيحَتْ حَاجَتُكَ

(The book) ‘Al Sadouq’ – My father, from Sa’ad and Al Himeyri, altogether from Ibn Yazeed, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer, from Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}: ‘There was a man among the children of Israel who used to exhume the graves. A neighbour of his fell sick and he feared the death. He sent for the grave digger and said, ‘How was my neighbourliness to you?’ The grave digger said, ‘Excellent

¹⁷⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 20

¹⁸⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 21

neighbourliness'. He said, 'There is a need (request) for me to you'. He said, 'I will fulfil your request'.

قَالَ فَأَخْرَجَ إِلَيْهِ كَفَنَيْنِ فَقَالَ أَحِبُّ أَنْ تَأْخُذَ أَحَبَّهُمَا إِلَيْكَ وَإِذَا دُفِنْتُ فَلَا تَنْبِشْنِي فَاغْتَنَعَ النَّبَاشُ مِنْ ذَلِكَ وَ أَبِي أَنْ يَأْخُذَهُ فَقَالَ لَهُ الرَّجُلُ أَحِبُّ أَنْ تَأْخُذَهُ فَلَمْ يَزَلْ بِهِ حَتَّى أَخَذَ أَحَبَّهُمَا وَ مَاتَ الرَّجُلُ

He^{-asws} said: 'He brought out two shrouds to him. He said, 'I would love it if you could take whichever of the two is most beloved to you, and when I have been buried, do not exhume me'. The grave digger prevented him from that and refused to take it. The man said to him, 'I would love it if you could take it'. He did not cease with him until he had taken the more liked one, and the man died.

فَلَمَّا دُفِنَ قَالَ النَّبَاشُ هَذَا قَدْ دُفِنَ فَمَا عَلِمَهُ بِأَنِّي تَرَكْتُ كَفَنَهُ أَوْ أَخَذْتَهُ لِأَخْذَتَهُ

When he had been buried, the grave digger said (within himself), 'This one has been buried, so how would he know whether I have left his shroud or taken it? I shall take it'.

فَأَتَى قَبْرَهُ فَنَبَشَهُ فَسَمِعَ صَائِحاً يَقُولُ وَ يَصِيحُ بِهِ لَا تَفْعَلْ فَفَرَعَ النَّبَاشُ مِنْ ذَلِكَ فَتَرَكَهُ وَ تَرَكَ مَا كَانَ عَلَيْهِ

He came to his grave and exhumed him. He heard it's occupant saying and shouting at him, 'Do not do it!' The grave digger panicked from that and left him and left whatever had been upon him.

وَ قَالَ لَوْلَيْدِهِ أَيُّ أَبِي كُنْتُ لَكُمْ قَالُوا نَعَمْ الْأَبُ كُنْتُ لَنَا قَالَ فَإِنَّ لِي إِلَيْكُمْ حَاجَةً قَالُوا قُلْ مَا شِئْتُمْ فَإِنَّا سَنَصْبِرُ إِلَيْهِ إِنْ شَاءَ اللَّهُ

And he said to his children, 'What kind of father have I been to you all?' They said, 'You have been the best father to us!' He said, 'There is a need (request) for me to you all'. They said, 'Say whatever you so desire to, for we shall be striving to it, if Allah^{-azwj} so Desires'.

قَالَ فَأَحِبُّ إِذَا أَنَا مِتُّ أَنْ تَأْخُذُونِي فَتُحْرِقُونِي بِالنَّارِ فَإِذَا صِرْتُ رَمَاداً فِدْفُونِي ثُمَّ تَعَمَّدُوا بِي رِيحاً عَاصِيفاً فَدَرُّوا نَصْفِي فِي الْبَرِّ وَ نَصْفِي فِي الْبَحْرِ قَالُوا نَفْعَلُ

He said, 'I would love it if when I die, you take me and burn me in the fire. So, when I have become ashes, then scatter me by deliberating the stormy wind. Scatter half of me in the land and half of me in the sea'. They said, 'We shall do so'.

فَلَمَّا مَاتَ فَعَلَّ بَعْضُ وُلْدِهِ مَا أَوْصَاهُمْ بِهِ فَلَمَّا ذُرُّهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْبَرِّ اجْمَعْ مَا فِيكَ وَ قَالَ لِلْبَحْرِ اجْمَعْ مَا فِيكَ فَإِذَا الرَّجُلُ قَائِمٌ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ

When he died, one of his children did what he had bequeathed to them with. When he scattered him (his ashes), Allah^{-azwj} Mighty and Majestic Said to the land: "Gather whatever is in you!" And Said to the sea: "Gather whatever is in you!" Behold, the man was standing in front of Allah^{-azwj}, Majestic is His^{-azwj} Majesty.

قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا حَمَلَكَ عَلَى مَا أَوْصَيْتَ وَ لَدَكَ أَنْ يَفْعَلُوهُ بِكَ

Allah^{-azwj} Mighty and Majestic Said: “What carried you upon what you bequeathing to your children to be doing with you?”

قَالَ حَمَلَنِي عَلَى ذَلِكَ وَ عَزَّتْكَ خَوْفُكَ

He said, ‘By Your^{-azwj} Might! Your^{-azwj} fear carried me upon that’.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ فَإِنِّي سَأَرْضِي حُصُومَكَ وَ قَدْ آمَنْتُ خَوْفَكَ وَ عَقَّرْتُ لَكَ.

Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: “I^{-azwj} am Pleased with your contention and have Secured your fear and have Forgiven (your sins) for you!”¹⁸¹

23- لي، الأماالي للصدوق أبي عن الحميري عن ابن أبي الخطاب عن الحسن بن علي بن فضال عن مثنى عن ليث بن أبي سليمان قال سمعت رجلاً من الأنصار يقول بينما رسول الله ص مستظل بظل شجرة في يوم شديد الحر إذ جاء رجل فترع ثيابه ثم جعل يتمرغ في الرمضاء يكو ي ظهره مرة و بطنه مرة و جبهته مرة و يقول يا نفس ذوقى فما عند الله عز و جل أعظم مما صنعت بك و رسول الله ينظر إلى ما يصنع

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Al-Hassan Bin Ali Bin Fazzal, from Musanna, from Lay Bin Abu Suleym who said, ‘I heard a man from the Helpers saying,

‘While Rasool-Allah^{-saww} was shading with the shade of a tree during a day of severe heat, when a man came and took off his (outer) clothes, then he went on to wallow in the sand, on his back at times, and his belly at times, and his forehead at times, and he was saying, ‘O soul, taste, for what is in the Presence of Allah^{-azwj} is mightier that what is being done with you (now)!’ – and Rasool-Allah^{-saww} was looking at what he was doing.

ثم إن الرجل لبس ثيابه ثم أقبل فأومأ إليه النبي ص بيده و دعاه فقال له يا عبد الله لقد رأيتك صنعت شيئاً ما رأيت أحداً من الناس صنعته فما حملك على ما صنعت

Then the man wore his (outer) clothes, then came back. The Prophet^{-saww} gestured to him with his^{-saww} hand and called him. He^{-saww} said to him: ‘O servant of Allah^{-azwj}! I^{-saww} have seen you doing something what I^{-saww} have not seen anyone of the people doing it. So, what carried you upon what you did?’

فَقَالَ الرَّجُلُ حَمَلَنِي عَلَى ذَلِكَ خَافَهُ اللَّهُ عَزَّ وَ جَلَّ وَ قُلْتُ لِنَفْسِي يَا نَفْسُ ذُوقِي فَمَا عِنْدَ اللَّهِ أَكْبَرُ مِمَّا صَنَعْتَ بِكَ

The man said, ‘Fear of Allah^{-azwj} Mighty and Majestic carried me upon that, so I said to myself, ‘O soul! Taste, for what is in the Presence of Allah^{-azwj} is mightier than what is being done with you!’

فَقَالَ النَّبِيُّ ص لَقَدْ خِمْتَ رَبَّكَ حَقَّ خِيفَتِهِ فَإِنَّ رَبَّكَ لِيَبَاهِي بِكَ أَهْلَ السَّمَاءِ

The Prophet^{-saww} said: ‘You had feared your Lord^{-azwj} as is right of fearing Him^{-azwj}, for your Lord^{-azwj} is Boasting with you to the inhabitants of the sky!’

¹⁸¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 22

ثُمَّ قَالَ لِأَصْحَابِهِ يَا مَعْاشِرَ مَنْ حَضَرَ ادْنُوا مِنِّي صَاحِبِكُمْ حَتَّى يَدْعُوَ لَكُمْ

Then he^{-saww} said to his^{-saww} companion: ‘O community of the ones present! Go near your companion until he supplicates for you all!’

فَدَنُوا مِنْهُ فَدَعَا لَهُمْ وَقَالَ لَهُمُ اللَّهُمَّ اجْمَعْ أَمْرَنَا عَلَيَّ اهْدِنِي وَاجْعَلِ التَّقْوَى زَادَنَا وَالْجَنَّةَ مَأْبَنَا.

They went near him. He supplicated for them, and he^{-saww} said to them, ‘O Allah^{-azwj}! Gather our affairs upon the guidance and Make the piety to be our provision and the Paradise to be our abode!’¹⁸²

24- لي، الأماالي للصدوق سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ أَيُّ النَّاسِ خَيْرٌ عِنْدَ اللَّهِ عَزَّ وَجَلَّ

(The book) ‘Al Amaali’ of Al Sadouq –

‘Amir Al-Momineen^{-asws} was asked, ‘Which of the people are best in the Presence of Allah^{-azwj} Mighty and Majestic?’

قَالَ أَحْوَفُهُمْ لِلَّهِ وَأَعْمَلُهُمْ بِالتَّقْوَى وَأَزْهَدُهُمْ فِي الدُّنْيَا.

He^{-asws} said: ‘The most fearful of them to Allah^{-azwj}, and their most working with the piety, and their most ascetic in the world’.¹⁸³

25- لي، الأماالي للصدوق فِي خَيْرِ مَنَاهِي النَّبِيِّ ص قَالَ ص مَنْ عَرَضَتْ لَهُ فَاحِشَةٌ أَوْ شَهْوَةٌ فَاجْتَنَبَهَا مِنْ مَخَافَةِ اللَّهِ عَزَّ وَجَلَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَآمَنَهُ مِنَ الْفَرْعِ الْأَكْبَرِ وَأَنْجَزَ لَهُ مَا وَعَدَهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ.

(The book) ‘Al Amaali’ of Al Sadouq,

‘In a Hadeeth of the prohibitions by the Prophet^{-saww}, he^{-saww} said: ‘One to whom an immorality presented, or a lustful desire, so he shuns it from fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Prohibit the Fire upon him and Secure him from the great panic, and Fulfil for him what He^{-azwj} has Promised him in His^{-azwj} Book, in His^{-azwj} Words: **And for the one who fears to stand before his Lord are two Gardens [55:46]**’.¹⁸⁴

26 - فس، تفسير القمي قَالَ الصَّادِقُ ع كَفَى بِخَشْيَةِ اللَّهِ عِلْمًا وَ كَفَى بِالْإِعْتِرَارِ بِاللَّهِ جَهْلًا.

Tafseer Al Qummi –

‘Al-Sadiq^{-asws}: ‘Knowledge suffices with fearing Allah^{-azwj}, and ignorance suffices with being deceived by (leniency) of Allah^{-azwj}’.¹⁸⁵

¹⁸² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 23

¹⁸³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 24

¹⁸⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 25

¹⁸⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 26

27- فس، تفسير القمي وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَمَى النَّفْسَ عَنِ الْهُوَى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى قَالَ هُوَ الْعَبْدُ إِذَا وَقَفَ عَلَى مَعْصِيَةِ اللَّهِ وَ قَدَرَ عَلَيْهَا ثُمَّ يَتَرَكُهَا تَخَافَةَ اللَّهِ وَ هَمَى النَّفْسَ عَنْهَا فَمُكَافَأَتْهُ الْجَنَّةُ.

Tafseer Al Qummi –

And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40] Then surely the Garden, it would be the abode [79:41] – he said, ‘He is the servant pausing upon the disobedience of Allah^{-azwj} and (although) he is able upon it, then he leaves it fearing Allah^{-azwj} and forbids the soul from it, so his sufficing is the Paradise’.¹⁸⁶

28- ل، الخصال الخليل بن أحمد عن ابن المعاذ عن الحسين المروزي عن عبد الله بن عوف عن الحسن قال قال رسول الله ص قال الله تبارك و تعالی و عزتي و جلالي لا أجمع على عبدي خوفين و لا أجمع له أمتين فإذا أمتني في الدنيا أحفنته يوم القيامة و إذا خافني في الدنيا أمنتته يوم القيامة.

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Ibn Al Muaz, from Al-Husayn Al Marouzy, from Abdullah Bin Awf, from Al-Hassan who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will not Gather two fears upon My^{-azwj} servant, nor will I^{-azwj} Gather two securities for him. When he feels secure from Me^{-azwj} in the world, I^{-azwj} shall Scare him on the Day of Qiyamah, and when he fears Me^{-azwj} in the world, I^{-azwj} shall Secure him on the Day of Qiyamah’.¹⁸⁷

29- ل، الخصال الخليل بن أحمد عن محمد بن إسحاق السراج عن الوليد بن شجاع عن علي بن مسهر عن عبيد الله بن عمر عن نافع عن ابن عمر قال قال رسول الله ص بينا ثلاثة نفر فيمن كان قبلكم بمشؤون إذ أصابهم مطر فأووا إلى غار فأنطبق عليهم فقال بعضهم لبعض يا هؤلاء و الله ما ينجيكم إلا الصدق فليدع كل رجل منكم بما يعلم الله عز و جل أنه قد صدق فيه

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Muhammad Bin Is’haq Al Sarraj, from Al Waleed Bin Shuja’a, from Ali Bin Mus’hir, from Ubeydullah Bin Umar, from Nafie, from Ibn Umar who said,

‘Rasool-Allah^{-saww} said: ‘While three persons, among the ones who were before you all, were walking when the rain hit them. They sheltered to a cave; it is (a rock) layered upon them (blocking the entrance of the cave). One of them said to the others, ‘O you! By Allah^{-azwj}, nothing will save you except the truthfulness, so let each one of you supplicate with what Allah^{-azwj} Mighty and Majestic Knows he is being truthful in it’.

فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَعِيْرٌ عَمِلَ لِي عَلَى فَرْقٍ أُرِزَّ فَرَزَعْتُهُ فَصَارَ مِنْ أَمْرِهِ إِلَى أَنْ اشْتَرَيْتُ مِنْ ذَلِكَ الْفَرْقِ بَقْرًا ثُمَّ أَتَانِي فَطَلَبَ أَجْرَهُ فَقُلْتُ أَعْمِدْ إِلَى تِلْكَ الْبَقْرِ فَسُقْهَا

One of them said, ‘O Allah^{-azwj}! If You^{-azwj} know that there was an employee for me upon a bag of rice. He cultivated it. It became from his matter up to that I purchased a cow from bag of rice (yield). Then he came to me and demanded his wages. I said, ‘Deliberate to that cow and usher it (away)’.

¹⁸⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 27

¹⁸⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 28

فَقَالَ إِنَّمَا لِي عِنْدَكَ فَرْقٌ مِنْ أَرَزٍّ فَقُلْتُ اعْمِدْ إِلَى تِلْكَ الْبَقْرِ فَمَسُقْهَا فَإِنَّمَا مِنْ ذَلِكَ فَسَاقَهَا فَإِنْ كُنْتَ تَعْلَمُ أَبِي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَجَ عَنَّا فَانْسَاحَتِ الصَّخْرَةُ عَنْهُمْ

He said, 'But rather, for me, with you, there is a bag of rice (as wages)'. I said, 'Deliberate to that cow and usher it (away), for it is from that. He ushered it (away). If You^{-azwj} Know I had done that from Your^{-azwj} fear, then relieve us!' The rock moved away (a third) from them.

وَ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ فَكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ بِلَبَنٍ غَنَمٍ لِي فَأَبْطَأْتُ عَلَيْهِمَا ذَاتَ لَيْلَةٍ فَأَتَيْتُهُمَا وَ قَدْ رَقَدَا وَ أَهْلِي وَ عِيَالِي يَبْضَاعُونَ مِنَ الْجُوعِ وَ كُنْتُ لَا أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَايَ فَكْرِهْتُ أَنْ أُؤْفِظُهُمَا مِنْ رُقَدَتِهِمَا وَ كْرِهْتُ أَنْ أَرْجِعَ فَيَسْتَيْقِظَا لِشْرِبِهِمَا

And the other one said, 'O Allah^{-azwj}! If You^{-azwj} Know that there were two old parents for me. I used to come to them every night with milk of sheep of mine. One night I was delayed to them. I came to them, and my wife and my dependants had fallen asleep crying from hunger, and I had not quenched them until my parents had drunk. I disliked to wake them up from their sleep, and I disliked to return (in case) they woke up for their drink.

فَلَمْ أَزَلْ أَنْتَظِرُهُمَا حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتَ تَعْلَمُ أَبِي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَجَ عَنَّا فَانْسَاحَتِ الصَّخْرَةُ عَنْهُمْ حَتَّى نَظَرُوا إِلَى السَّمَاءِ

I did not cease awaiting for them until the dawn emerged. If You^{-azwj} Know I had done that from Your^{-azwj} fear, then relieve us!' So the rock^{-azwj} moved away until they could look at the sky.

وَ قَالَ الْآخَرُ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَتْ لِي ابْنَةٌ عَمِّ أَحَبَّ النَّاسِ إِلَيَّ وَ أَبِي رَاوَدُهَا عَنْ نَفْسِهَا فَأَبَتْ عَلَيَّ إِلَّا أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ فَطَلَبْتُهَا حَتَّى قَدَرْتُ عَلَيْهَا فَجِئْتُ بِهَا فَدَفَعْتُهَا إِلَيْهِ فَأَمَكَّنْتَنِي مِنْ نَفْسِهَا

And the other one said, 'O Allah^{-azwj}! If You^{-azwj} Know that there was a daughter of an uncle of mine, the most beloved of the people to me, and I sought her about herself, but she refused to me except if I were to give her one hundred Dinars. I kept seeking her until I was able upon it. I came with it and handed it to her, and she enabled me from herself.

فَلَمَّا فَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ اتَّقِ اللَّهَ وَ لَا تَفُضَّ الْحَاتِمَ إِلَّا بِحِفْهِ فُفَمْتُ عَنْهَا وَ تَرَكْتُ لَهَا الْمِائَةَ فَإِنْ كُنْتَ تَعْلَمُ أَبِي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرَجَ عَنَّا فَفَرَجَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ فَخَرَجُوا.

When I had sat between her legs, she said, 'Fear Allah^{-azwj} and do not break the seal except by its right'. So, I stood up from her and left the one hundred (Dinars) for her. If You^{-azwj} Know I had done that from fearing You^{-azwj}, then relieve us!' Allah^{-azwj} Mighty and Majestic Relieved them and they came out".¹⁸⁸

30- ل، الخصال أنواع الخوف خمسة خوف و خشية و وجل و رهبة و هيبه فالخوف للعاصيين و الخشية للعالمين و الوجل للمخبتين و الرهبة للعابدين و الهيبه للعارفين

(The book) 'Al Khisaal' –

‘The types of fear are five – fear, and apprehension, and dread, and terror, and awe. The fear is for the disobedient, and the apprehension is for the knowers, and the dread is for the sinners, and the terror is for the worshippers, and the awe is for the Gnostics.

أَمَّا الْخَوْفُ فَلِأَجْلِ الذُّنُوبِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ وَ الْحَشِيَّةُ لِأَجْلِ رُؤْيَا التَّقْصِيرِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

As for the fear, it is for the reason of sins. Allah^{-azwj} Mighty and Majestic Said: **‘And for the one who fears to stand before his Lord are two Gardens [55:46];** and the apprehension is for the reason of seeing the deficiency. Allah^{-azwj} Mighty and Majestic Said: **But rather, Allah is feared by those from His knowledgeable servants. [35:28].**

وَ أَمَّا الْوَجَلُ فَلِأَجْلِ تَرْكِ الْحِدْمَةِ قَالَ اللَّهُ عَزَّ وَجَلَّ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَ الرَّهْبَةُ لِرُؤْيَا التَّقْصِيرِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مُحَمَّدٌ رُؤْيَا اللَّهِ نَفْسَهُ يُشِيرُ إِلَى هَذَا الْمَعْنَى.

And as for the dread, it is for the reason of leaving the service. Allah^{-azwj} Mighty and Majestic Says: **Those, when Allah is mentioned, their hearts tremble; [22:35];** and the terror is for seeing the deficiency. Allah^{-azwj} Mighty and Majestic Said: **and Allah Cautions you all Himself; [3:30],** indicates to this meaning¹⁸⁹.

وَ رُؤْيَا عَنِ النَّبِيِّ ص أَنَّهُ كَانَ إِذَا صَلَّى سَمِعَ لِيَصْدْرِهِ أَزِيرٌ كَأَزِيرِ الْمَرْجَلِ مِنَ الْهَيْبَةِ حَدَّثَنَا بِذَلِكَ أَبُو عَبْدِ اللَّهِ بُنْ حَامِدٍ رَفَعَهُ إِلَى بَعْضِ الصَّالِحِينَ ع.

And it is reported from the Prophet^{-saww}, it was so that whenever he^{-saww} prayed Salat, there was heart for his^{-saww} chest a whirring like the whirring of the cauldron (on the boil), from the awe. It is narrated to us with that by Abu Abdullah Bin Hamid, raising it to one of the righteous ones^{-asws}.¹⁹⁰

31- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ فُؤَلَوَيْهِ عَنِ سَعْدِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَسْبَاطٍ عَنِ عَمِّهِ عَنِ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ الصَّادِقِ ع قَالَ: مَا كَانَ عَبْدٌ لِيَحْسِنَ نَفْسَهُ عَلَى اللَّهِ إِلَّا أُدْخِلَهُ اللَّهُ الْجَنَّةَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Sa’ad, from Ibn Isa, from Ibn Asbat, from his uncle,

‘From Abu Al-Hassan Al-Abdy, from Al-Sadiq^{-asws} having said: ‘There would be no servant withholding himself upon Allah^{-azwj}, except Allah^{-azwj} would Enter him into the Paradise’¹⁹¹.

32- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُفْدَةَ عَنِ سُلَيْمَانَ بْنِ مُحَمَّدِ بْنِ هَمْدَانَ عَنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنِ مُحَمَّدِ بْنِ عِيْسَى الْكِنْدِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ ع قَالَ: مَنْ خَافَ اللَّهَ عَزَّ وَجَلَّ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ عَزَّ وَجَلَّ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ الْخَبْرَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufti, from Al Jiany, from Ibn Uqdah, from Suleyman Bin Muhammad Al Hamdany, from Muhammad Bin Imran, from Muhammad Bin Isa Al Kindy,

¹⁸⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 30 a

¹⁹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 30 b

¹⁹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 31

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who fears Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Cause all things to fear from him, and one who does not fear Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Cause him to fear from all things’ – the Hadeeth”.¹⁹²

33- ما، الأماالي للشيخ الطوسي المفيّد عن الحسن بن حمزة العلوي عن محمد بن عبد الله بن جعفر عن أبيه عن هارون عن ابن زياد عن جعفر بن محمد عن أبيه ع قال: في حكمة آل داود يا ابن آدم كيف تتكلم بالهدى و أنت لا تفيق عن الردى

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Muhammad Bin Abdullah Bin Ja’far, from his father, from Haroun, from Ibn Ziyad,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Among the wisdom of the family of Dawood^{-as}: ‘O son of Adam^{-as}! How can you be speaking with the guidance, and you are not waking up from the ruination!

يا ابن آدم أصبح قلبك قاسياً و أنت لعظمة الله ناسياً فلو كنت بالله عالماً و بعظمته عارفاً لم تزل منه خائفاً و لمن وعده [لوعده] راجياً و محك كيف لا تذكر لحدك و انفرادك فيه و حدك.

O son of Adam^{-as}! Your heart wakes up in the morning as cruel, and you are forgetful of the Magnificence of Allah^{-azwj}, if you were a knower with Allah^{-azwj} and a recogniser of His^{-azwj} Magnificence, not ceasing to be fearful from Him^{-azwj}, and hopeful to His^{-azwj} Promise. How can you not remember your grave and your being individually in it, alone”.¹⁹³

34- ما، الأماالي للشيخ الطوسي المفيّد عن الجعابي عن ابن عثمة عن محمد بن إسماعيل بن إبراهيم عن عم أبيه الحسين بن موسى عن أبيه موسى بن جعفر عن أبيه عن أمير المؤمنين ع قال: إن المؤمن لا يصبح إلا خائفاً و إن كان محسناً و لا يمسي إلا خائفاً و إن كان محسناً لأنه بين أمرين بين وقت قد مضى لا يدري ما الله صانع به و بين أجل قد اقترب لا يدري ما يصيبه من الهلكات الخبز.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim, from an uncle of his father,

‘Al-Husayn son of Musa^{-asws}, from his father Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The Momin does not come to a morning except and he would be fearful even though he were to be a good doer, and he does not come to an evening except fearful even though he were to be a good doer, because he is between the two matters between a time which has past, not knowing what Allah^{-azwj} has done with it, and the future which draws closer, not knowing what destruction would afflict him’ – the Hadeeth”.¹⁹⁴

35- ما، الأماالي للشيخ الطوسي المفيّد عن أحمد بن الوليد عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن الثمالي قال كان علي بن الحسين ع يقول ابن آدم لا تزل بخير ما كان لك واعظ من نفسك و ما كانت المحاسبة من هيك و ما كان الخوف لك شعاعاً و الخزن لك دناراً

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Al Sumali who said,

¹⁹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 32

¹⁹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 33

¹⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 34

'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'Son of Adam^{-as}! You will not cease to be with goodness for as long as there is preaching for you from yourself, and for as long as you are with self-reckoning of your concerns, and for as long as the fear is a slogan for you, and the grief is a blanket for you.

ابْنُ آدَمَ إِنَّكَ مَيِّتٌ وَ مَبْعُوثٌ وَ مَوْفُوفٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ وَ مَسْتَوِلٌ فَأَعِدَّ جَوَابًا.

Son of Adam^{-as}! You will be dying, and Resurrected, and standing in front of Allah^{-azwj} Mighty and Majestic, and Questioned, so prepare the answers!"¹⁹⁵

36- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة عن صفوان قال قال الصادق ع للمعلمي بن حنيس يا معلمي اعترز بالله يعزرك الله

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah, from Safwan who said,

'Al-Sadiq^{-asws} said to Al-Moalla Bin Khuneys: 'O Moalla! (Seek to be) strengthened by Allah^{-azwj}, Allah^{-azwj} will Strengthen you!'

قَالَ يَا دَا يَا ابْنَ رَسُولِ اللَّهِ

He said, 'With what, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ يَا مُعَلَّى حَفَّ اللَّهُ يُخْفُ مِنْكَ كُلَّ شَيْءٍ الْحَبِيرِ.

He^{-asws} said: 'O Moalla! Fear Allah^{-azwj}, He^{-azwj} will Cause all things to fear from you' – the Hadeeth"¹⁹⁶.

37- ما، الأماالي للشيخ الطوسي ابنُ بُسْرَانَ عَنِ الْحَسَنِ بْنِ صَفْوَانَ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ أَبِي خَيْثَمَةَ عَنِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ صَالِحِ بْنِ كَيْسَانَ عَنِ نَافِعِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَمَا ثَلَاثَةٌ رَهْطٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ فَأَوْوُوا إِلَى غَارٍ فِي جَبَلٍ فَبَيْنَمَا هُمْ فِيهِ انْحَطَّتْ صَخْرَةٌ فَأَطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا أَفْضَلَ أَعْمَالٍ عَمِلْتُمُوهَا فَاسْأَلُوهُ بِهَا لَعَلَّهُ يُفْرِجُ عَنْكُمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Busran, from Al-Hassan Bin Safwan, from Abdullah Bin Muhammad, from Abu Khaysama, from Yaquob Bin Ibrahim, from his father, from Salih Bin Kaysan, from Nafie, 'Abdullah Bin Umar said.

'Rasool-Allah^{-saww} said: 'While a group of three persons were walking when the rain seized them. They sheltered to a cave in a mountain. While they were in it, a rock dropped and layered upon them (blocking the entrance). One of them said to the others, 'Look at the best of the deed you have done, and ask Him^{-azwj} with it, perhaps He^{-azwj} will relieve you all!'

قَالَ أَخَذَهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ كَبِيرَانِ وَ كَانَتْ لِي امْرَأَةٌ وَ أَوْلَادٌ صِغَارٌ فَكُنْتُ أَرْعَى عَلَيْهِمْ فَإِذَا أَرْحَتْ عَلَيْهِمْ غَنِمِي بَدَأْتُ بِوَالِدَيَّ فَسَقَيْتُهُمَا

¹⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 35

¹⁹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 36

One of them said, 'O Allah^{-azwj}! There were old parents for me, and there was a wife for me and young children. I used to pasture (sheep for) them, and when I had milked my sheep, I would begin with my parents and quench them.

فَلَمْ آتِ حَتَّى نَامَ أَبُوَايَ فَطَبَّيْتُ الْإِنَاءَ ثُمَّ حَلَبْتُ ثُمَّ فُغْتُ بِحِلَابِي عِنْدَ رَأْسِ أَبِيَايَ وَ الصَّبِيَّةُ يَبْضَاعُونَ عِنْدَ رَجُلَيْ أُكْرُهُ أَنْ أُبْدَأَ بِهِمْ قَبْلَ أَبِيَايَ وَ أُكْرُهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا فَلَمْ أَزَلْ كَذَلِكَ حَتَّى أَصَاءَ الْفَجْرَ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرِجْ عَنَّا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ

I had not come to them until my parents had already fallen asleep. I prepared the utensil, then I milked, then I stood with my milk by the head of my parents, and the children were beseeching by my legs. I disliked to begin with them before my parents, and I dislike to wake them up from their sleep. I did not cease to be like that until the dawn illuminated. O Allah^{-azwj}! If You^{-azwj} Know that I had done that seeking Your^{-azwj} Face, then relieve from us a crack we can see the sky from it!

فُفْرِجْ لَهُ فُرْجَةً فَرَأَى مِنْهَا السَّمَاءَ وَ قَالَ الْآخِرُ اللَّهُمَّ إِنَّهُ كَانَ لِي بِنْتُ عَمِّ فَأَحْبَبْتُهَا حُبًّا كَانَتْ أَعَزَّ النَّاسِ إِلَيَّ فَسَأَلْتُهَا نَفْسَهَا فَعَالَتْ لَا حَتَّى تَأْتِيَنِي بِمِائَةِ دِينَارٍ

It split up for him and he saw the sky from it, and the other one said, 'O Allah^{-azwj}! There was a daughter of my uncle of mine, and I loved her with (intense) love. She was the dearest of the people to me. I asked her about herself. She said, 'No, until you give me one hundred Dinars!'

فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَأَتَيْتُهَا بِهَا فَلَمَّا كُنْتُ بَيْنَ رِجْلَيْهَا قَالَتْ اتَّقِ اللَّهَ وَ لَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ فَمُتُّ عَنْهَا اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرِجْ عَنَّا فِيهَا فُرْجَةً

I strived until I collected one hundred Dinars and I came to her with it. When I was between her legs, she said, 'Fear Allah^{-azwj} and do not open the seal except by its right!' I stood up from her. O Allah^{-azwj}! If You^{-azwj} Know that I had done that seeking Your^{-azwj} Face, then relieve from us with a hole in it!

فَفَرَّجَ اللَّهُ لَهُمْ فِيهَا فُرْجَةً وَ قَالَ الثَّلَاثُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أُجِيرًا بِعَرَقِ دُرَّةٍ فَلَمَّا قَضَى عَمَلَهُ عَرَضْتُ عَلَيْهِ فَأَبَى أَنْ يَأْخُذَهَا وَ رَغِبَ عَنْهُ فَلَمْ أَزَلْ أَعْتَمِلُ بِهِ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَ رُعَاءَهَا

Allah^{-azwj} Split up a hole in it, and the third one said, 'O Allah^{-azwj}! I had employed an employee for a bag of rice. When he had completed his work, I presented to him, but he refused to take it and turned away from it. I did not cease to work with it until I acquired a cow from it and pastured it.

فَجَاءَنِي وَ قَالَ اتَّقِ اللَّهَ وَ أَعْطِنِي حَقِّي وَ لَا تَظْلِمْنِي فَمُلْتُ لَهُ أَذْهَبَ إِلَى تِلْكَ الْبَقْرِ وَ رُعَاتِهَا فَخُذَهَا فَذَهَبَ وَ اسْتَأْفَقَهَا اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرِجْ عَنَّا مَا بَقِيَ مِنْهَا فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا يَتَمَاشُونَ.

He came to me and said, 'Fear Allah^{-azwj} and give me my right, and do not be unjust to me!' I said to him, 'Go to that cow and pasture it and take it'. He was and ushered it away. O

Allah^{-azwj}! If You^{-azwj} Know I had done that seeking Your^{-azwj} Face, then relieve from us what has remained from it! Allah^{-azwj} Relieved them and they came out walking”¹⁹⁷

38- ع، علل الشرائع أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا أَصَابُوا ذُنُوبًا فَخَافُوا مِنْهَا وَ أَشْفَقُوا فَجَاءَهُمْ قَوْمٌ آخَرُونَ فَقَالُوا لَهُمْ مَا لَكُمْ فَقَالُوا إِنَّا أَصَبْنَا ذُنُوبًا فَخَفْنَا مِنْهَا وَ أَشْفَقْنَا فَقَالُوا لَهُمْ نَحْنُ نَحْمِلُهَا عَنْكُمْ

(The book) ‘Ilal Al Sharaie’ – My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Al Abbas,

‘From Abu Abdullah^{-asws} having said: ‘There were a people who committed sins, so they feared from it and felt sorry. Another people came to them and said to them, ‘What is the matter with you all?’ They said, ‘We have committed sins, so we are fearing from it, and we are sorry’. They said to them, ‘We shall carry it on your behalf’.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَخَافُونَ وَ يَجْتَرُّونَ عَلَيَّ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ الْعَذَابَ.

Allah^{-azwj} Blessed and Exalted Said: “They are fearing and are being audacious upon Me^{-azwj}?” So, Allah^{-azwj} Sent down the Punishment upon them”¹⁹⁸

39- لي، الأماالي للصدوق ابْنُ الرَّبِيعِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الثُّمَالِيِّ قَالَ قَالَ الصَّادِقُ ع اِنِجُ اللَّهُ رَجَاءً لَا يُجِرُّكَ عَلَى مَعَاصِيهِ وَ خَفِ اللَّهَ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Hamza Bin Abdullah Al Ja’fary, from Jameel Bin Darraj, from Al Sumali who said,

‘Al-Sadiq^{-asws} said: ‘Hope to Allah^{-azwj} with a hope not causing you to be audacious upon disobeying Him^{-azwj}, and fear Allah^{-azwj} with a fear not despairing you from His^{-azwj} Mercy’¹⁹⁹

40- لي، الأماالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ الرَّبِيعِ عَنِ الْقَاشَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ الصَّادِقِ ع قَالَ: كَانَ فِيمَا أَوْصَى بِهِ لثَمَانَ ابْنَهُ يَا بُنَيَّ خَفِ اللَّهَ خَوْفًا لَوْ وَافَيْتَهُ بِرِّ الثَّقَلَيْنِ خِفْتَ أَنْ يُعَذِّبَكَ وَ اِنِجُ اللَّهَ رَجَاءً لَوْ وَافَيْتَهُ بِذُنُوبِ الثَّقَلَيْنِ رَجَوْتَ أَنْ يَغْفِرَ لَكَ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Al Sa’dabady, from Al Barqy, from Al Qashany, from Al Asbahany, from Al Minqary, from Hammad Bin Isa,

‘From Al-Sadiq^{-asws} having said: ‘It was among what Luqman^{-as} had bequeathed to his^{-as} son: ‘O my^{-as} son! Fear Allah^{-azwj} with such a fear, if you were to come to Him^{-azwj} with the righteous deeds of the Jinn and the human, you will fear that He^{-azwj} mighty Punish you and hope to Allah^{-azwj} with such a hope, if you were to arrive to Him^{-azwj} sins of the Jinn and the human, you will hope He^{-azwj} will Forgive you”²⁰⁰

¹⁹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 37

¹⁹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 38

¹⁹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 39

²⁰⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 40

41- مع، معاني الأخبار أبي عن سعد بن البرقي عن الفاشاني عن عمه ذكره عن عبد الله بن القاسم عن أبي عبد الله ع قال سمعته يقول الخائف من لم يدع له الرهبة لساناً ينطق به.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The fearful is the one supplicating to Him^{-azwj} with a tongue speaking with trepidation''²⁰¹

42- فس، تفسير القمي أبي عن ابن أبي عمير عن عبد الرحمن بن الحجاج قال: قلت لأبي عبد الله ع حديث ترويه الناس في من يؤمر به آخر الناس إلى النار

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{-asws}, 'There is a Hadeeth the people are reporting regarding the one being last of the people to be Commanded with to the Fire'.

فقال أما إنه ليس كما يقولون قال رسول الله ص إن آخر عبد يؤمر به إلى النار فإذا أمر به التفت فيقول الجبار رُدُّوه فِرْدُونَهُ فيقول له لم التفت فيقول يا رب لم يكن ظني بك هذا

He^{-asws} said: 'But, it isn't as what they are saying. Rasool-Allah^{-saww} had said: 'The last servant to be Commanded with to the Fire. When he is Commanded with it, he will keep turning around. The Subduer will Say: "Return him!" They will return him. He^{-azwj} will Say to him: "Why did you turn around?' He will say, 'O Lord^{-azwj}! My thoughts about You^{-azwj} were not this!'

فَيَقُولُ وَ مَا كَانَ ظَنُّكَ بِي فَيَقُولُ يَا رَبِّ كَانَ ظَنِّي بِكَ أَنْ تَغْفِرَ لِي خَطِيئَتِي وَ تُسْكِنَنِي جَنَّاتِكَ

He^{-azwj} will Say: "And what were your thought with Me^{-azwj}?' He will say, 'O Lord^{-azwj}! My thought with You^{-azwj} were that You^{-azwj} will Forgive my sins for me and Settle me in Your^{-azwj} Paradise!'

قال فيقول الجبار يا ملائكتي و عزي و جلالي و آلمي و علوي و ارتفاع مكاني ما ظن بي عبدي هذا ساعة من خير قط و لو ظن بي ساعة من خير ما روعته بالنار أجزوا له كذبه و أدخلوه الجنة

He^{-saww} said: 'The Subduer will Say: "O My^{-azwj} Angels! By My^{-azwj} Might and My^{-azwj} Majesty, and My^{-azwj} Exaltedness and Loftiness of My^{-azwj} Position! This servant of Mine has not thought with Me^{-azwj} a moment of good at all, and even if he had thought with Me^{-azwj} for a moment with good, I^{-azwj} would not have Scared him with the Fire and would allow his lie for him and Enter him into the Paradise!'"

ثم قال رسول الله ص ليس من عبد يظن بالله خيراً إلا كان عند ظنه به و ذلك قوله و ذلكم ظنكم الذي ظنتم بربكم أزداكم فأصبحتم من الخاسرين.

Then Rasool-Allah^{-saww} said: 'There isn't any servant thinking good with Allah^{-azwj}, except He^{-azwj} would be with his thinking with Him^{-azwj}, and that is His^{-azwj} Word: **And those were your**

²⁰¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 41

thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]”²⁰²

43- ثوب الأعمال أبي عن سعد عن ابن يزيد عن ابن أبي عمير مثله بتغيير ما وقد مضى في باب ما يظهر من رحمة الله في القيامة.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr,

‘Similar to it with changes and it has passed in the chapter of what will appear from the Mercy of Allah^{-azwj} during the Qiyamah”²⁰³

44- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم عن عمه محمد بن شاذان عن الفضل بن شاذان عن ابن بريع عن الرضا ع قال: أحسن بالله الظن فإن الله عز وجل يقول أنا عند حسن ظن عبدي المؤمن بي إن خير فخير وإن شر فشر.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws}’ – Ja’far Bin Nueym, from his uncle Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Ibn Bazie,

‘From Al-Reza^{-asws} having said: ‘Have good thoughts with Allah^{-azwj} for Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} am with the good thoughts of My^{-azwj} Momin servant with Me^{-azwj}, if good, so good, and if evil, so evil!”²⁰⁴

45- ما، الأمالي للشيخ الطوسي المفيض عن ابن قولويه عن الكلبيني عن عدّة من أصحابه عن ابن عيسى عن ابن محبوب عن داود بن كثير عن أبي عبيدة الخدّاء عن أبي جعفر ع قال قال رسول الله ص قال الله عز وجل لا يتكلم العاملون على أعمالهم التي يعملون بها لئلا يوازي فإنهم لو اجتهدوا و اتعبوا أنفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْرِ فِي عِبَادَتِهِمْ كُنْهُ عِبَادَتِي فِيمَا يَطْلُبُونَ مِنْ كِرَامَتِي وَ النَّعِيمِ فِي جَنَاتِي وَ رَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جَوَارِي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from a number of our companions, from Ibn Isa, from Ibn Mahboub, from Dawood Bin Kaseer, from Abu Ubeyda Al Haza’a,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “The workers should not be relying upon their works which they are working with for My^{-azwj} Rewards, for they, if they were to strive and fatigue themselves of their lifetimes in My^{-azwj} worship, they would (still) be deficient, not reaching in their worship the essence of My^{-azwj} worship, regarding what they are seeking of My^{-azwj} Benevolence and the bounties in My^{-azwj} Paradise, and rising to the lofty ranks in My^{-azwj} vicinity!

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ بِمَنِّي أُبَلِّغُهُمْ رِضْوَانِي وَ أَلْبَسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسَمَّيْتُ.

But let them be trusting with My^{-azwj} Mercy and let them be hoping for My^{-azwj} Grace, and them be reassured to having good thoughts with Me^{-azwj}, for My^{-azwj} Mercy will come across them during that, and by My^{-azwj} Conferment they will be reaching My^{-azwj} Pleasure, and I^{-azwj}

²⁰² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 42

²⁰³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 43

²⁰⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 44

shall be Clothing them with My^{azwj} Pardon, for Me^{azwj}, I^{azwj} am Allah^{azwj} the Beneficent, the Merciful. I^{azwj} am Named with that!”²⁰⁵

46- ما، الأماالي للشيخ الطوسي الحفاز عن محمد بن إبراهيم بن كثير عن الحسن بن هانئ عن هانئ بن حماد بن سلمة عن يزيد الرقاشي عن أنس قال قال رسول الله ص لا يموتن أحدكم حتى يحسن ظنه بالله عز وجل فإن حسن الظن بالله عز وجل ممن الجنة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Muhammad Bin Ibrahim Bin Kaseer, from Al-Hassan Bin Hany, from Hany Bin Hammad Bin Salama, from Yazeed Al Raqqahy, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘Not one of you should be dying until he has improved his thoughts with Allah^{azwj} Mighty and Majestic, for the good thoughts with Allah^{azwj} Mighty and Majestic is a price of the Paradise’.²⁰⁶

47- ل، الخصال ابن المتوكلي عن محمد الطار عن الأشعري عن محمد بن آدم رفعه قال قال رسول الله ص يا علي لا تشاورن جباناً فإنه يضيق عليك المخرج ولا تشاورن البخيل فإنه يقصر بك عن غايتك ولا تشاورن حريصاً فإنه يزين لك شرهاً

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Adam, raising it, said,

‘O Ali^{asws}! Do not consult a coward for he will narrow the outlet upon you^{asws}, and do not consult a stingy one for he will make you^{asws} fall short from your^{asws} goal, nor consult a greedy one for he will beautify the wickedness to you^{asws}!

وَ اعْلَمْ يَا عَلِيُّ أَنَّ الْجُبْنَ وَ الْبُخْلَ وَ الْحِرْصَ غَرِيْبَةٌ وَاحِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

And know, O Ali^{asws}! The cowardliness, and the stinginess, and the greediness are one instinct. The evils thoughts (with Allah^{azwj}) combine these’.²⁰⁷

48- نو، ثواب الأعمال ابن الوليد عن الصقار عن عباد بن سليمان عن محمد بن سليمان عن أبيه عن إسحاق بن عمارة عن الصادق ع قال: يا إسحاق حن الله كأنك تراه فإن كنت لا تراه فإنه يراك فإن كنت ترى أنه لا يراك فقد كفرت وإن كنت تعلم أنه يراك ثم استترت عن المخلوقين بالمعاصي و برزت له بما فقد جعلته في حد أهون الناظرين إليك.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Is’haq Bin Ammar,

‘From Al-Sadiq^{asws} having said: ‘O Is’haq! Fear Allah^{azwj} as if you can see Him^{azwj}. Even though you cannot see Him^{azwj}, He^{azwj} is Seeing you. If you are viewing that He^{azwj} does not See you, so you have committed Kufr, and if you were to know that He^{azwj} Does See you, then you will conceal the (acts of) disobedience from the created beings and would have duelled to Him^{azwj} with it. So, you would have Made Him^{azwj} in a limitation of the weakest of the beholders to you’.²⁰⁸

²⁰⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 45

²⁰⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 46

²⁰⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 47

²⁰⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 48

49- ثوب الأعمال أبي عن سعد عن محمد بن الحسين عن ابن أبي عمير عن حفص بن البختري قال قال أبو عبد الله ع إن فوماً أذنبوا ذنباً كثيرة فاشفقوا منها و خافوا خوفاً شديداً و جاء آخرون فقالوا ذنوبكم علينا فأنزل الله عز و جل عليهم العذاب ثم قال تبارك و تعالی خافوني و اجترأتم.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'Abu Abdullah^{-asws} said: 'A people committed many sins, so they felt sorry from it, and they feared with intense fear, and another (people) came and said, 'Your sins are upon us!' So, Allah^{-azwj} Mighty and Majestic Sent down the Punishment upon them'. Then the Blessed and Exalted Said: 'They are fearing Me^{-azwj} and you are being audacious?'"²⁰⁹

50- سن، المحاسن أبي رفعه إلى سلمان رضوان الله عليه قال: قال أضحكني ثلاث و أبكتني ثلاث

(The book) 'Al Mahasin' – My father,

'Raising it to Salman^{-ra}, may the Pleasure of Allah^{-azwj} be upon him^{-ra}, he (the narrator) said, 'He^{-ra} said: 'Three make me^{-ra} laugh and three make me^{-ra} cry!

فأما الثلاث التي أبكتني ففراق الأجيّة رسول الله ص و حزبه و الهول عند عمّرات الموت و الوقوف بين يدي رب العالمين يوم تكون السريّة علانية لا أدري إلى الجنة أصير أم إلى النار

As for the three which make me^{-ra} cry – separation from the beloved Rasool-Allah^{-saww} and his^{-saww} party, and the horrors during the pangs of death, and the standing in front of Lord^{-azwj} of the worlds on the Day during which the secrets will become announcements. I^{-ra} don't know whether I^{-ra} shall be going to the Paradise or to the Fire.

و أما الثلاث التي أضحكني فعافل ليس بمغفول عنه و طالب الدنيا و الموت يطلبه و ضاحك ملء فيه لا يدري أ راض عنه سيده أم سخط عليه.

And as for the three which make me^{-ra} laugh – a heedless one who isn't heedless from (Allah^{-azwj}), and seeker of the world while the death is seeking him, and one full of laughter not knowing whether his Master^{-azwj} is Pleased with him or Annoyed upon him"²¹⁰.

51- سن، المحاسن أبي عن ابن فضال عن الحسن بن الجهم عن بعض أصحابنا عن أبي جعفر ع قال: يوقف عبد بين يدي الله يوم القيامة فيأمر به إلى النار فيقول لا و عزتك ما كان هذا طيبي بك فيقول ما كان ظنك بي فيقول كان طيبي بك أن تغفر لي فيقول قد غفرت لك

(The book) 'Al Mahasin' – My father, from Ibn Fazzal, from Al-Hassan Bin Al Jahm, from one of our companions,

'From Abu Ja'far^{-asws} having said: 'A servant will pause in front of Allah^{-azwj} on the Day of Qiyamah. He would be Commanded with to the Fire. He will say, 'By Your^{-azwj} Mighty! This was not my thinking with You^{-azwj}!' He^{-azwj} will Say: "And what was your thinking with Me^{-azwj}?' He will say, 'My thinking with You^{-azwj} was that You^{-azwj} will Forgive (my sins) for me!' He^{-azwj} will Say: "I^{-azwj} have Forgiven (your sins) for you!"

²⁰⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 49

²¹⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 50

قَالَ أَبُو جَعْفَرٍ عَ أَمَا وَاللَّهِ مَا ظَنَّ بِهِ فِي الدُّنْيَا طَرْفَةَ عَيْنٍ وَ لَوْ كَانَ ظَنَّ بِهِ طَرْفَةَ عَيْنٍ مَا أَوْقَفَهُ ذَلِكَ الْمَوْقِفَ لِمَا رَأَى مِنَ الْعَفْوِ.

Abu Ja'far^{-asws} said: 'But, by Allah^{-azwj}! He had not thought (good) with Him^{-azwj} in the world for the blink of an eye, and had he thought (good) with Him^{-azwj} for the blink of an eye, He^{-azwj} would not have Paused him in that place for what he saw from the Pardon".²¹¹

52- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق بإسناده إلى ابن محبوب عن أبي حمزة عن أبي جعفر ع قال: خرجت امرأة بغي على شباب من بني إسرائيل فأفتنتهم فقال بعضهم لو كان العابد فلاناً لو رآها أفتنته و سمعت مقاتلتهم فقالت و الله لا أنصرف إلى منزلي حتى أفتنته

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as} – by the chain to Al Sadouq, by his chain to Ibn Mahboub, from Abu Hamza,

'From Abu Hamza having said: 'A woman came out in prostitution to the youths from the children of Israel and tempted them. One of them said, 'Even if so and so worshipper were to see her, she would have tempted him', and she heard their talk. She said, 'By Allah^{-azwj}! I will not go to my house until I have seduced him!'

فَمَضَتْ نَحْوَهُ فِي اللَّيْلِ فَدَقَّتْ عَلَيْهِ فَذَكَتْ آوِي عِنْدَكَ فَأَبَى عَلَيْهَا فَقَالَتْ إِنَّ بَعْضَ شَبَابِ بَنِي إِسْرَائِيلَ رَاوَدُونِي عَنْ نَفْسِي فَإِنْ أَدَخَلْتَنِي وَ إِلَّا لِحُيُوبِي وَ فَضْحُوبِي

She went towards him during the night. She knocked the door to him. He stalled. She said, 'I want to shelter with you'. He refused to her. She said, 'One of the youths of the children of Israel had propositioned me about myself, so either you let me enter or else he would catch me and expose me!'

فَلَمَّا سَمِعَ مَقَالَتَهَا فَتَحَ لَهَا فَلَمَّا دَخَلَتْ عَلَيْهِ رَمَتْ بِبِئَابِهَا فَلَمَّا رَأَى جَمَالَهَا وَ هَيْئَتَهَا وَفَعَتْ فِي نَفْسِهِ فَضْرَبَ يَدَهُ عَلَيْهَا ثُمَّ رَجَعَتْ إِلَيْهِ نَفْسُهُ وَ قَدْ كَانَ يُوقِدُ نَحْتِ قَدْرِ لَهُ فَأَقْبَلَ حَتَّى وَضَعَ يَدَهُ عَلَى النَّارِ

When he heard her words, he opened (the door) for her. When she entered in, she threw off her clothes. When he saw her beauty and her appearance, he fell within himself. He tapper his hand upon her, then his souls returned to him, and he had ignited under a pot of his. So, he came until he placed his hand upon the fire.

فَقَالَتْ أَيَّ شَيْءٍ تَصْنَعُ فَقَالَ أَخْرُفُهَا لِأَنَّهَا عَمَلَتِ الْعَمَلَ

She said, 'Which thing are you doing?' He said, 'I will burn it because it has done the (wicked) deed'.

فَخَرَجَتْ حَتَّى أَنْتَ جَمَاعَةَ بَنِي إِسْرَائِيلَ فَقَالَتْ الْحِفُؤُا فَلَاناً فَقَدْ وَضَعَ يَدَهُ عَلَى النَّارِ فَأَقْبَلُوا فَلَحِقُوهُ وَ قَدْ اخْتَرَقَتْ يَدَهُ.

²¹¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 51

She went out until she came to a group of the children of Israel. She said, 'Catch up with so and so for he has placed his hand upon the fire!' They came and caught up with him, and his hand had been burnt". (Not a Hadeeth)²¹²

53- ص، قصص الأنبياء عليهم السلام عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ عَابِدًا كَانَ فِي بَنِي إِسْرَائِيلَ فَأَضَافَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ فَهَمَّ بِهَا فَأَقْبَلَ كُلَّمَا هَمَّ بِهَا قَرَّبَ إِصْبَعًا مِنْ أَصَابِعِهِ إِلَى النَّارِ فَلَمْ يَزَلْ ذَلِكَ ذَابَهُ حَتَّى أَصْبَحَ فَقَالَ اخْرُجِي لَيْسَ الصَّبْفُ كُنْتُ لِي.

(The book) 'Qasas Al-Anbiya^{-as}', may the greetings be upon them^{-as}, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws}: 'There was a worshipper among the children of Israel. He hosted a woman from the children of Israel. He thought of her. He came. Every time he thought of her, he drew a finger from his fingers closer to the fire. That did not cease to be his norm until morning, he said, 'Get out! You have been an evil guest for me!''²¹³

54- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنْ أَبِيهِ عَنْ سَعْدِ رَفَعَهُ قَالَ: كَانَ يَحْيَى بْنُ زَكَرِيَّا يُصَلِّي وَ يَبْكِي حَتَّى ذَهَبَ لَحْمُ خَدَيْهِ وَ جَعَلَ لَبَدًا وَ أَلْزَقَهُ بِخَدَيْهِ حَتَّى يَجْرِي الدَّمُوعُ عَلَيْهِ وَ كَانَ لَا يَنَامُ

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-as} – Al Sadouq, from his father, from Sa'ad, raising it, said,

'It was so that Yahya^{-as} Bin Zakariya^{-as} was praying Salat and crying to the extent that the flesh of his^{-as} cheeks was gone, and he^{-as} made matting and stuck it on his^{-as} cheeks until the tears flowed upon it, and he^{-as} would not sleep (at nights).

فَقَالَ أَبُوهُ يَا بَنِيَّ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِيكَ لِأَفْرَحَ بِكَ وَ تَقَرَّ عَيْنِي فَمُ فَصَلِّ

His^{-as} father^{-as} said: 'O my^{-as} son^{-as}! I^{-as} had asked Allah^{-azwj} to Grace you^{-as} to me^{-as} so I^{-as} can rejoice with you^{-asws} and my^{-as} eyes to be delighted. Stand, pray Salat!'

قَالَ فَقَالَ لَهُ يَحْيَى إِنَّ جِبْرَائِيلَ حَدَّثَنِي أَنَّ أَمَامَ النَّارِ مَفَاذَةً لَا يَجُوزُهَا إِلَّا الْبُكَاءُ وَ فَقَالَ يَا بَنِيَّ فَأَبْكُ وَ حَقُّ لَكَ أَنْ تَبْكِيَ.

He (the narrator) said, 'Yahya^{-as} said to him^{-as}: 'Jibraeel^{-as} narrated to me that in front of the Fire there is an uninhabited region. None can cross it except the crying ones'. He^{-as} said: 'O my^{-as} son^{-as}! Then cry, and there is a right for you^{-as} that you^{-as} should cry''²¹⁴

55- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ لَا يَغُرُّكَ ذَنْبُ النَّاسِ عَنْ ذَنْبِكَ وَ لَا نِعْمَةُ النَّاسِ مِنْ نِعْمَةِ اللَّهِ عَلَيْكَ وَ لَا تُقْنِطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى وَ أَنْتَ تَرْجُوها لِنَفْسِكَ.

(The book) 'Saheefa' Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Said: "O son of Adam^{-as}! Do not let sins of the people deceive you from your own sins, nor bounties

²¹² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 52

²¹³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 53

²¹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 54

of the people from the bounties of Allah^{-azwj} upon you, nor the despair of the people from the Mercy of Allah^{-azwj} the Exalted while you are hoping for yourself!"²¹⁵

56- ضا، فقه الرضا عليه السلام رُوي أَنَّ الله تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى دَاوُدَ ع فَلَانَةُ بِنْتُ فُلَانَةَ مَعَكَ فِي الْجَنَّةِ فِي دَرَجَتِكَ

(The book) 'Fiqh Al-Reza^{-asws}' – 'It is reported that Allah^{-azwj} Blessed and Exalted Revealed to Dawood^{-as}: "So and so, daughter of so and so will be with you^{-as} in the Paradise, in your^{-as} rank!"

فَسَارَ إِلَيْهَا فَسَأَلَهَا عَنْ عَمَلِهَا فَخَبَّرَتْهُ فَوَجَدَهُ مِثْلَ أَعْمَالِ سَائِرِ النَّاسِ فَسَأَلَهَا عَنْ نِيَّتِهَا فَقَالَتْ مَا كُنْتُ فِي حَالَةٍ فَتَقَلَّبَنِي مِنْهَا إِلَى غَيْرِهَا إِلَّا كُنْتُ بِالْحَالَةِ الَّتِي تَقَلَّبَنِي إِلَيْهَا أَسْرَّ مَنِّي بِالْحَالَةِ الَّتِي كُنْتُ فِيهَا

He^{-as} went to he and asked her about her deeds. She informed him^{-as}. He^{-as} found it to be similar to the deeds of rest of the people. He^{-as} asked her about her intention. She said, 'I have not been in any situation, and He^{-azwj} Transferred me from it to another, except I would be in a situation which He^{-azwj} had Transferred me to it, more cheerful from me with the situation which I had been in'.

فَقَالَ حَسَنٌ ظَنُّكَ بِاللَّهِ جَلَّ وَ عَزَّ.

He^{-as} said: 'Your thoughts with Allah^{-azwj} Majestic and Mighty are good"²¹⁶.

- وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: وَ اللَّهُ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ جَلَّ وَ عَزَّ وَ رَجَائِهِ مِنْهُ وَ حُسْنِ حُلُقِهِ وَ الْكَفِّ عَنِ اعْتِيَابِ الْمُؤْمِنِينَ

And it is reported from the scholar^{-asws} having said: 'By Allah^{-azwj}! A Momin is not Given the good of the world and the Hereafter except due to his good thoughts with Allah^{-azwj} Majestic and Mighty, and his hopes from Him^{-azwj}, and his good manners, and the restraining from backbiting the Momineen.

وَ ائِمُّ اللَّهِ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْاسْتِعْفَارِ إِلَّا بِسُوءِ الظَّنِّ بِاللَّهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ لِلَّهِ وَ سُوءِ حُلُقِهِ وَ مِنْ اعْتِيَابِهِ لِلْمُؤْمِنِينَ

And I^{-asws} swear by Allah^{-azwj}! Allah^{-azwj} will not Punish a Momin after the repentance and seeking the Forgiveness, except due to his evil thoughts with Allah^{-azwj}, and his deficiency from his hoping to Allah^{-azwj}, and his evil manners, and from his backbiting of the Momineen.

وَ اللَّهُ لَا يُحْسِبُ عَبْدٌ مُؤْمِنٌ ظَنًّا بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ يَسْتَحْيِي أَنْ يُخْلِفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْغَبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ الظَّائِرِينَ بِاللَّهِ ظَنَّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ.

By Allah^{-azwj}! A Momin will not have good thoughts with Allah^{-azwj} except Allah^{-azwj} would be with his thoughts with Him^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Benevolent. He^{-azwj} is too Embarrassed to Oppose the thoughts of His^{-azwj} servant and (dash) his hopes, therefore improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}, and Allah^{-azwj} Mighty and

²¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 55

²¹⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 a

Majestic Said: ***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, [48:6]***²¹⁷.

– وَ رُوي أَنَّ دَاوُدَ ع قَالَ: يَا رَبِّ مَا آمَنَ بِكَ مَنْ عَرَفَكَ فَلَمْ يُحْسِنِ الظَّنَّ بِكَ.

And it is reported that Dawood^{as} said: ‘O Lord^{azwj}! He has not believed in You^{azwj}, the one who recognised you but did not have good thoughts of You^{azwj}’²¹⁸.

– وَ رُوي أَنَّ أَحْمَرَ عَبْدٍ يُؤْمَرُ بِهِ إِلَى النَّارِ فَيَلْتَفِتُ فَيَقُولُ يَا رَبِّ لَمْ يَكُنْ هَذَا ظَنِّي بِكَ فَيَقُولُ مَا كَانَ ظَنُّكَ بِي

And it is reported:

‘Another servant will be Commanded with to the Fire, so he will turn around and say, ‘O Lord^{azwj}! This did not happen to be my thoughts with You^{azwj}!’ He^{azwj} will Say: “What were your thoughts with Me^{azwj}?”

قَالَ كَانَ ظَنِّي بِكَ أَنْ تَغْفِرَ لِي خَطِيئَتِي وَ تُسَكِّنِي جَنَّاتِكَ

He will say, ‘My thoughts with You^{azwj} were that You^{azwj} will Forgive my sins for me and Settle me in Your^{azwj} Paradise!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَأَنكِتِي وَ عَزَّتِي وَ جَلَالِي وَ جُودِي وَ كَرَمِي وَ اِزْتِقَاعِي فِي عُلُوبِي مَا ظَنَّنِي بِعَبْدِي خَيْرًا سَاعَةً قَطُّ وَ لَوْ ظَنَّنِي بِسَاعَةٍ خَيْرًا مَا رَوَّعْتُهُ بِالنَّارِ أَجِيرُوا لَهُ كَذِبَهُ وَ أَدْخَلُوهُ الْجَنَّةَ.

Allah^{azwj} Mighty and Majestic will Say: “O My^{azwj} Angels! By My^{azwj} Might and My^{azwj} Majesty, and My^{azwj} Benevolence and Loftiness in My^{azwj} Exaltedness! My^{azwj} servant had not thought good with Me^{azwj} at all, and had he thought good with Me^{azwj} for a moment, I^{azwj} would not have Scared him with the Fire! I^{azwj} shall Allow his lie and Enter him into the Paradise!”²¹⁹

– ثُمَّ قَالَ الْعَالِمُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا لَا يَتَكَلَّمُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَ اتَّبَعُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُفْصَرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْنُونَهُ عِنْدِي مِنْ كَرَامَتِي

Then the scholar^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: “Indeed! The workers should not be religion upon their works which they are working for My^{azwj} Rewards, for they, if they were to strive and fatigue themselves in their lifetimes in My^{azwj} worship, they would (still) be deficient, not reaching its essence in their worship in worshipping Me^{azwj}, seeking in My^{azwj} Presence of My^{azwj} Benevolence.

وَ لَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ مِنْ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ مِنِّي تَبْلُغُهُمْ وَ رِضْوَانِي وَ مَغْفِرَتِي يَلْبَسُهُمْ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ سُمِّيْتُ.

²¹⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 b

²¹⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 c

²¹⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 d

But they should be trusting My^{-azwj} Mercy, and be hoping of My^{-azwj} Grace, and let them be reassured to the good thoughts with Me^{-azwj}, for My^{-azwj} Mercy would come across them during that, and My^{-azwj} Conferment would reach them, and My^{-azwj} Pleasure, and My^{-azwj} Forgiveness will be clothing them, for Me^{-azwj}, I^{-azwj} am Allah^{-azwj} the Beneficent, the Merciful, and am Named with that!"²²⁰

- وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع أَنْ اجْعَلْ فِي الْحَبْسِ رَجُلَيْنِ مِنْ بَنِي إِسْرَائِيلَ فَحَبَسَهُمَا ثُمَّ أَمَرَهُ بِإِطْلَاقِهِمَا

And it is reported from the scholar^{-asws} having said: 'Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: "Make two men from the children of Israel into the prison!" So, he^{-as} imprisoned them. Then He^{-azwj} Commanded him^{-as} to free them'.

قَالَ فَتَنظَرُ إِلَى أَحَدِهِمَا فَإِذَا هُوَ مِثْلُ الْهُدْبَةِ فَقَالَ لَهُ مَا الَّذِي بَلَغَ بِكَ مَا أَرَى مِنْكَ قَالَ الْخَوْفُ مِنَ اللَّهِ

He^{-asws} said: 'He^{-as} looked at one of them, and behold, he was like the humpbacked. He^{-as} said to him: 'What is that which has reached with you to what I^{-as} am seeing from you?' He said, 'The fear from Allah^{-azwj}!'

وَ نَظَرَ إِلَى الْآخَرِ لَمْ يَتَشَعَّبْ مِنْهُ شَيْءٌ فَقَالَ لَهُ أَنْتَ وَ صَاحِبُكَ كُنْتُمَا فِي أَمْرٍ وَاحِدٍ وَ قَدْ رَأَيْتُ بَلَغَ الْأَمْرُ بِصَاحِبِكَ وَ أَنْتَ لَمْ يَنْغَيِّرْ [تَتَغَيَّرِ]

And he^{-as} looked at the other. Nothing had greyed from him. He^{-as} said to him: 'You and your companions were both in one matter, and I^{-as} have seen the matter reach with your companion while you have not changed!'

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ كَانَ ظَنِّي بِاللَّهِ حَبِيبًا حَسَنًا

The man said to him^{-as}, 'It was due to my having beautiful, good thoughts with Allah^{-azwj}'.

فَقَالَ يَا رَبِّ قَدْ سَمِعْتَ مَقَالَ عِبْدِكَ فَأَيُّهُمَا أَفْضَلُ قَالَ صَاحِبُ الظَّنِّ الْحَسَنِ أَفْضَلُ.

He^{-as} said: 'O Lord^{-azwj}! You^{-azwj} have Heard the talk of Your^{-azwj} servant. Which of the two is better?' He^{-azwj} Said: "The owner of the good thoughts is better!"²²¹

- وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى قُلْ لِبَنِي إِسْرَائِيلَ أَنَا عِنْدَ ظَنِّ عِبْدِي بِي فَلْيُظَنَّ بِي مَا شَاءَ يَجِدُنِي عِنْدَهُ.

And it is reported from the scholar^{-asws}: 'Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: "O Musa^{-as}! Say to the children of Israel, I^{-azwj} am with the thoughts of My^{-azwj} servant, so let him think of Me^{-azwj} whatever he so desire, he will find Me^{-azwj} with him (accordingly)!"²²²

- وَ نَرْوِي مِنْ خَافَ اللَّهُ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا.

²²⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 e

²²¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 f

²²² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 g

And we are reporting: ‘One who fears Allah^{-azwj} would deprive himself from the world’.²²³

– وَ نَرَوِي حَفِ اللهُ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ وَ إِنْ كُنْتَ لَا تَدْرِي أَنَّهُ يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ اسْتَتَرْتَ عَنِ الْمَخْلُوقِينَ بِالْمَعَاصِي وَ بَرَزْتَ لَهُ بِهَا فَقَدْ جَعَلْتَهُ أَهْوَنَ النَّاطِرِينَ إِلَيْكَ.

And we are reporting: ‘Fear Allah^{-azwj} as if you are seeing Him^{-azwj}. If you are not seeing Him^{-azwj}, then He^{-azwj} is Seeing you, and if were not to know that He^{-azwj} Sees you, so you have committed Kufr, and if you were to know He^{-azwj} Does See you, then you conceal with the disobedience from the created beings and duel to Him^{-azwj} with it, so you have Made Him^{-azwj} as the weakest of the beholders to you’.²²⁴

– وَ نَرَوِي مَنْ رَجَا شَيْئاً طَلَبَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ مَا مِنْ مُؤْمِنٍ يَجْتَمِعُ فِي قَلْبِهِ خَوْفٌ وَ رَجَاءٌ إِلَّا أَعْطَاهُ اللهُ مَا أَمَلَ وَ آمَنَهُ بِمَا يَخَافُ.

And we are reporting:

‘One who hopes for something will seek it, and the one who fears from something will flee from it. There is none from a Momin gathering fear and hope in his heart, except Allah^{-azwj} would Give him what he had hoped for and Secure him from what he had feared’.²²⁵

وَ نَرَوِي مَنْ مَاتَ آمِناً أَنْ يُسَلَبَ سُلِبَ وَ مَنْ مَاتَ خَائِفاً أَنْ يُسَلَبَ أَمِنَ السُّلْبَ.

And we are reporting: ‘One who dies feeling secure from being plundered will be plundered, and the one who dies fearing from being plundered, would be safe from being plundered’.²²⁶

57- مص، مصباح الشريعة قال الصادق ع أوحى الله تعالى إلى داود ع ذكّر عبادي من آلاني و نعمائي فإنهم لم يروا مني إلا الحسن الجميل لئلا يظنوا في الباقي إلا مثل الذي سلف مني إليهم و حسن الظن يدعو إلى حسن العباداة و المعروء

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: “Remind My^{-azwj} servants of My^{-azwj} Favours and My^{-azwj} bounties, for they will not see from Me^{-azwj} except the good, the beautiful, lest they think regarding the remaining (alive), except like which has been in the past from Me^{-azwj} to them; and good thoughts call to the good worship, and the Forgiveness. He persists in the disobedience and wishes the Forgiveness!”

يَتَمَادَى فِي الْمَعْصِيَةِ وَ يَتَمَتَّى الْمَغْفِرَةَ وَ لَا يَكُونُ مُحْسِنُ الظَّنِّ فِي خَلْقِ اللهِ إِلَّا الْمُطِيعُ لَهُ يَرْجُو ثَوَابَهُ وَ يَخَافُ عِقَابَهُ.

And he cannot be a good thinker among the creatures of Allah^{-azwj} except the one obedient to Him^{-azwj} hoping for His^{-azwj} Rewards and fearing His^{-azwj} Punishment’.²²⁷

²²³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 h

²²⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 i

²²⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 j

²²⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 56 k

²²⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 57 a

- قَالَ رَسُولُ اللَّهِ ص يُحْكِي عَنْ رَبِّهِ تَعَالَى أَنَا عِنْدَ حُسْنِ ظَنِّ عَبْدِي بِي يَا مُحَمَّدُ فَمَنْ زَاغَ عَنْ وَفَاءِ حَقِيقَةِ مُوجِبَاتِ ظَنِّهِ بِرَبِّهِ فَقَدْ أَغْطَمَ الْحُجَّةَ عَلَى نَفْسِهِ وَكَانَ مِنَ الْمُخْدُوعِينَ فِي أَسْرِ هَوَاهُ.

Rasool-Allah^{-saww} said narrating on behalf of his^{-saww} Lord^{-azwj} the Exalted: "I^{-azwj} am with the good thoughts of My^{-azwj} servant with Me^{-azwj}! O Muhammad^{-saww}! The one deviates from being loyal in reality to obligatory thoughts with his Lord^{-azwj}, so he has a mighty argument against himself, and he would be from the ones deceived in the prison of his personal desires"^{.228}

58- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الخُوفُ رَقِيبُ الْقَلْبِ وَ الرَّجَاءُ شَفِيعُ النَّفْسِ وَ مَنْ كَانَ بِاللَّهِ عَارِفًا كَانَ مِنَ اللَّهِ خَائِفًا وَ إِلَيْهِ رَاجِعًا وَ هُمَا جَنَاحَا الْإِيمَانِ يَطِيرُ الْعَبْدُ الْمُحَقِّقُ بِهِمَا إِلَى رِضْوَانِ اللَّهِ وَ عَيْنَا عَقْلِهِ يُبْصِرُ بِهِمَا إِلَى وَعْدِ اللَّهِ وَ وَعِيدِهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'The fear is an observer of the heart, and the hope is an intercessor of the soul, and the one who were to be a knower of Allah^{-azwj} would be fearful from Allah^{-azwj} and hopeful to Him^{-azwj}, and these two (fear and hope) are two wings of the Eman the servant flies with to the Pleasure of Allah^{-azwj}, and two eyes of his intellect he sees with to the Promise of Allah^{-azwj} and His^{-azwj} Threats.

وَ الخُوفُ طَالِعُ عَدْلِ اللَّهِ تَاهِي وَعِيدِهِ وَ الرَّجَاءُ دَاعِي فَضْلِ اللَّهِ وَ هُوَ يُحْيِي الْقَلْبَ وَ الخُوفُ يُمِيتُ النَّفْسَ.

And the fear is notifier of the Justice of Allah^{-azwj}, preventing His^{-azwj} Threat, and the hope is a caller to the Grace of Allah^{-azwj}, and it revives the heart, and the fear deadens the self"^{.229}

- قَالَ النَّبِيُّ ص الْمُؤْمِنُ بَيْنَ خَوْفَيْنِ خَوْفٍ مَا مَضَى وَ خَوْفٍ مَا بَقِيَ وَ يَمُوتُ النَّفْسُ يَكُونُ حَيَاةَ الْقَلْبِ وَ يَحْيَا الْقَلْبُ الْبُلُوغُ إِلَى الْإِسْتِقَامَةِ

The Prophet^{-saww} said: 'The Momin is between the two fears – a fear of what is past and fear of what remains, and with the death of the self would be life of the heart, and with the life of the heart he will reach to the straightness.

وَ مَنْ عَبَدَ اللَّهَ عَلَى مِيزَانِ الخُوفِ وَ الرَّجَاءِ لَا يَضِلُّ وَ يَصِلُ إِلَى مَأْمُولِهِ وَ كَيْفَ لَا يَخَافُ الْعَبْدُ وَ هُوَ عَزِيزٌ عَالِمٌ بِمَا تُحْتَمُّ صَحِيفَتُهُ وَ لَا لَهُ عَمَلٌ يَتَوَسَّلُ بِهِ اسْتِحْقَاقًا وَ لَا قُدْرَةٌ لَهُ عَلَى شَيْءٍ وَ لَا مَفَرٍّ

And the one who worships Allah^{-azwj} upon the scale of fear and hope will not stray, and he will reach to his hopes; and how can the servant not fear, and he is not a knower of what his register (of deeds) will end with, and there could be no deeds for him he can make a means with to be deserving with, nor any power for him upon anything nor any escape.

وَ كَيْفَ لَا يَرْجُو وَ هُوَ يَعْرِفُ نَفْسَهُ بِالْعَجْزِ وَ هُوَ غَرِيقٌ فِي بَحْرِ آلَاءِ اللَّهِ وَ نِعَمَائِهِ مِنْ حَيْثُ لَا تُخْصَى وَ لَا تُعَدُّ

²²⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 57 b

²²⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 58 a

And how can he not hope, and he knows himself with the inabilities, and he is drowning in a sea of Favours of Allah^{-azwj} and His^{-azwj} bounties from whereby he can neither count nor number?

فَالْمُحِبُّ يُعْبُدُ رَبَّهُ عَلَى الرَّجَاءِ بِمُشَاهَدَةِ أَحْوَالِهِ بِعَيْنِ سَهْرٍ وَ الرَّاهِدُ يُعْبُدُ عَلَى الْخَوْفِ.

The loving one will worship his Lord^{-azwj} upon the hope with witnessing his situations with a watchful eye, while the ascetic will worship based upon the fear”.

قَالَ أُوَيْسُ بْنُ هُرَيْرٍ بَنُ حَيَّانٍ قَدْ عَمِلَ النَّاسُ عَلَى رَجَاءٍ فَقَالَ بَلْ نَعْمَلُ عَلَى الْخَوْفِ وَ الْخَوْفُ خَوْفَانِ ثَابِتٌ وَ عَارِضٌ فَالثَّابِتُ مِنَ الْخَوْفِ يُورِثُ الرَّجَاءَ وَ الْعَارِضُ مِنْهُ يُورِثُ خَوْفًا ثَابِتًا

Oweys said to Hiram Bin Hayyan, ‘The people are working based upon hope’. He said, ‘But we are working based upon the fear; and the fear are two (types of) fears – a constant and occasional. The constant from the fear inherits the hope, and the occasional from it inherits constant fear.

وَ الرَّجَاءُ رَجَاءَانِ عَاكِفٌ وَ بَادٍ فَالْعَاكِفُ مِنْهُ يُقَوِّي نِسْبَةَ الْعَبْدِ وَ الْبَادِي مِنْهُ يُصَحِّحُ أَمَلَ الْعَجَزِ وَ التَّقْصِيرِ وَ الْحُبَايَا.

And the hope are two (types of) hopes – permanent and temporary. The permanent from it strengthens love of the servant, and the temporary from it corrects the hopes of inability, and the shortcoming and the embarrassment”.²³⁰

59- شي، تفسير العياشي عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ ع فَأَطْرَقَ نِيْمٌ قَالَ اللَّهُمَّ لَا تُؤْمِنِي مَكْرَكَ ثُمَّ جَهَمَ فَقَالَ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

Tafseer Al Ayyashi – from Safwan Al Jammal who said,

‘I prayed Salat behind Abu Abdullah^{-asws}. He^{-asws} lowered his^{-asws} head, then said: ‘O Allah^{-azwj}! Do not let me^{-asws} feel secure from You^{-azwj} Plan’. Then he^{-asws} said aloud: **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**”.²³¹

60- م، تفسير الإمام عليه السلام قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ آمَنُوا بِاللَّهِ وَ بِمَا فَرَضَ الْإِيمَانَ بِهِ مِنْ تُبُوَّةِ نَبِيِّ اللَّهِ وَ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِ وَ الَّذِينَ هَادُوا بِعَنِي الْيَهُودَ وَ النَّصَارَى الَّذِينَ رَعَمُوا أَنَّهُمْ فِي دِينِ اللَّهِ مُتَنَاصِرُونَ وَ الصَّابِغِينَ الَّذِينَ رَعَمُوا أَنَّهُمْ صَبُؤًا إِلَى دِينِ اللَّهِ وَ هُمْ يَقُولُهُمْ كَاذِبُونَ

Tafseer of the Imam (Hassan Al Askari^{-asws}) - Then Allah^{-azwj} the Exalted Said **Surely those who are believing**, in Allah^{-azwj} and in what Allah^{-azwj} Imposed upon them to have the Eman in it, from the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the goodly ones from his^{-asws} Progeny^{-asws}, **and those who became Jews** - meaning the Jews, **and the Christians** - those who are alleging that they are the helpers in the Religion of Allah^{-azwj}, **and the Sabceans** – those who are claiming that they are correct to the Religion of Allah^{-azwj}, and they are liars in their words.

²³⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 58 b

²³¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 59

مَنْ آمَنَ بِاللَّهِ مِنْ هَؤُلَاءِ الْكُفَّارِ وَ نَزَعَ عَنْ كُفْرِهِ وَ مَنْ آمَنَ مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ فِي مُسْتَقْبَلِ أَعْمَارِهِمْ وَ أَخْلَصَ وَ وَفَى بِالْعَهْدِ وَ الْمِيثَاقِ الْمَأْخُودِينَ عَلَيْهِ لِمُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمَا الطَّاهِرِينَ وَ عَمِلَ صَالِحاً مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ

The ones who believe in Allah – from those unbelievers who were removed from their *Kufr*, and the ones who believe from those Momineen in the future lives of theirs and are sincere and loyal with the pact and the Covenants Taken upon them for Muhammad^{--saww} and Ali^{-asws} and their^{-asws} Pure Caliphs **and do righteous deeds** – from those Momineen.

فَلَهُمْ أَجْرُهُمْ نَوَائِجُهُمْ عِنْدَ رَبِّهِمْ فِي الْآخِرَةِ وَ لَا خَوْفٌ عَلَيْهِمْ هُنَاكَ حِينَ يَخَافُ الْفَاسِقُونَ وَ لَا هُمْ يَحْزَنُونَ إِذَا حَزِنَ الظَّالِمُونَ لِأَنَّهُمْ لَمْ يَعْمَلُوا مِنْ خِيفَةِ اللَّهِ مَا يَخَافُ مِنْ فِعْلِهِ وَ لَا يَحْزَنُ لَهُ

so for them, their Recompense – their Reward **is with their Lord** in the Hereafter, **and there would be no fear for them**, over there when they used to fear the mischief makers (in the world) **nor would they be grieving**, when the adversaries grieved them, because they were nor acting in opposition to Allah^{-azwj}, fearing the one who did so, nor would they be grief for him”.

وَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع إِلَى رَجُلٍ أَثَّرَ الْخَوْفُ عَلَيْهِ فَقَالَ مَا بَأُكَ قَالَ إِنِّي أَخَافُ اللَّهَ

And Amir Al-Momineen Ali^{-asws} looked at a man, and he^{-asws} saw the traces of fear upon him, so he^{-asws} said: ‘What is the matter with you?’ He said, ‘I am fearing Allah^{-azwj}’.

فَقَالَ يَا عَبْدَ اللَّهِ خَفْ دُنُوبَكَ وَ خَفْ عَدْلَ اللَّهِ عَلَيْكَ فِي مَظَالِمِ عِبَادِهِ وَ أَطِعهُ فِيمَا كَلَّفَكَ وَ لَا تَعْصِهِ فِيمَا يُصْلِحُكَ ثُمَّ لَا تَخَفِ اللَّهَ بَعْدَ ذَلِكَ فَإِنَّهُ لَا يَظْلِمُ أَحَدًا وَ لَا يُعَذِّبُهُ فَوْقَ اسْتِحْقَاقِهِ أَبَدًا إِلَّا أَنْ تَخَافَ سُوءَ الْعَاقِبَةِ بِأَنْ تَعْبُرَ أَوْ تَبَدَّلَ

He^{-asws} said: ‘O servant of Allah^{-azwj}! Fear your sins and fear the Justice of Allah^{-azwj} upon you regarding the injustices of His^{-azwj} servants and obey Him^{-azwj} in what He^{-azwj} has Encumbered you with, and do not disobey Him^{-azwj} in what He^{-azwj} Corrects you. Then do not fear Allah^{-azwj} after that, for He^{-azwj} neither Wrongs anyone nor does He^{-azwj} Punish him above his deserving (level), ever, unless if you fear the evil consequences if they change or alter (you).

فَإِنْ أَرَدْتَ أَنْ يُؤْمِنَكَ اللَّهُ سُوءَ الْعَاقِبَةِ فَاعْلَمْ أَنَّ مَا تَأْتِيهِ مِنْ خَيْرٍ فَبِقِضْلِ اللَّهِ وَ تَوْفِيقِهِ وَ مَا تَأْتِيهِ مِنْ سُوءٍ فَبِإِمْهَالِ اللَّهِ وَ إِنْظَارِهِ إِيَّاكَ وَ حِلْمِهِ وَ عَفْوِهِ عَنكَ.

So if you want that Allah^{-azwj} should Secure you from the evil consequences, then know that whatever you come to from the good, so it is by the Grace of Allah^{-azwj} and His^{-azwj} Inclining (you for it), and whatever you come to from the evil, so it is by His^{-azwj} grace period and His^{-azwj} Respiteing you, and His^{-azwj} Forbearance and His^{-azwj} Pardoning you”.²³²

61- جاء المجلس للمفيد أحمد بن الوليد عن أبيه عن الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَارٍ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَ لَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَ يَرْجُو.

²³² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 60

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Sinan, from Al-Hassan Bin Abu Sarah who said,

'I heard Abu Abdullah^{-asws} saying, 'The servant cannot be a Momin until he happens to be fearful, hopeful, and he cannot be fearful, hopeful until he becomes a worker for what he fears and hopes for''.²³³

62- جاء المجلس للمفيد بالإسناد عن ابن مهزيار عن القاسم بن محمد عن علي قال: سألت أبا عبد الله ع عن قول الله عز وجل والذين يؤثون ما آتوا وقلوبهم وجلة قال من شفقتهم ورجائهم يخافون أن ترد إليهم أعمالهم إذا لم يطيعوا وهم يرجون أن يتقبل منهم.

(The book) 'Al Majaalis' of Al Mufeed – by the chain from Ibn Mahziyar, from Al Qasim Bin Muhammad, from Ali who said,

'I asked Abu Abdullah^{-asws} about Words of Mighty and Majestic: **And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60].** He^{-asws} said: 'From their feeling sorry and their hoping, they are fearing that their deeds might be rejected to them when they had not obeyed, and they are hoping that He^{-azwj} will Accept from them''.²³⁴

63- قيه، الدروع الواقية ذكر أبو جعفر أحمد الفقي في كتاب زهد النبي ص أن جبرئيل أتاه عند الزوال في ساعة لم يأتها فيها وهو متعير اللون وكان النبي ص يسمع حسه وجرسه فلم يسمعه يومئذ

(The book) 'Al Durou Al Waqiya' – Abu Ja'far Ahmad Al Qummi mentioned,

'In the book 'Zohad Al-Nabi^{-sawww}', 'Jibraeel^{-as} came to him^{-sawww} at midday, during a time he^{-as} was not coming to him^{-sawww} during it, and he^{-as} was of changed colour, and the Prophet^{-sawww} used to hear his^{-as} hiss and his^{-as} tinkle, but he^{-sawww} did not hear it on that day.

فَقَالَ لَهُ النَّبِيُّ ص يَا جَبْرَائِيلُ مَا لَكَ جِئْتَنِي فِي سَاعَةٍ لَمْ تَكُنْ تَجِيئُنِي فِيهَا وَ أَرَى لَوْنَكَ مُتَعَيَّرًا وَ كُنْتُ أَسْمَعُ حِسَّكَ وَ جِرْسَكَ فَلَمْ أَسْمَعْهُ

The Prophet^{-sawww} said to him^{-as}: 'O Jibraeel^{-as}! What is the matter with you^{-as} coming to me^{-sawww} in a time you^{-as} have come to me^{-as} during it, and I^{-sawww} see your^{-as} colour to have changed, and I^{-sawww} used to hear your^{-as} hiss and your^{-as} tinkle, but I^{-sawww} did not hear it (this time)?'

فَقَالَ لِي جِئْتُ حِينَ أَمَرَ اللَّهُ بِمَنَافِخِ النَّارِ فَوُضِعَتْ عَلَى النَّارِ

He^{-as} said: 'I^{-as} have come when Allah^{-azwj} Commanded the blowers (bellows) of the Fire, and these were placed upon the Fire'.

فَقَالَ النَّبِيُّ ص أَخْبِرْنِي عَنِ النَّارِ يَا جَبْرَائِيلُ حِينَ خَلَقَهَا اللَّهُ تَعَالَى

The Prophet^{-sawww} said: 'Inform me^{-sawww} about the Fire, O Jibraeel^{-as}, when did Allah^{-azwj} the Exalted Create it?'

²³³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 61

²³⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 62

فَقَالَ اللَّهُ سُبْحَانَهُ أَوْقَدَ عَلَيْهَا أَلْفَ عَامٍ فَاحْمَرَّتْ ثُمَّ أَوْقَدَ عَلَيْهَا أَلْفَ عَامٍ فَاسْوَدَّتْ فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ لَا يُضِيءُ جَوَّهَا
وَلَا يَنْطَفِئُ لَهْبُهَا

He^{-as} said: 'Allah^{-azwj} the Glorious Ignited upon it for a thousand years, so it reddened. Then He^{-azwj} Ignited upon it for a thousand years, so it whitened. Then He^{-azwj} Ignited upon it for a thousand years, so it blackened. So, it is black, dark. Its embers are not illuminating nor are its flames being extinguished.

وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَوْ أَنَّ مِثْلَ حَرْقِ إِبْرَةٍ حَرَّقَ مِنْهَا عَلَى أَهْلِ الْأَرْضِ لَأَحْرَقُوا عَنْ آخِرِهِمْ وَ لَوْ أَنَّ رَجُلًا دَخَلَ جَهَنَّمَ ثُمَّ أُخْرِجَ مِنْهَا لَهْلَكَ أَهْلُ
الْأَرْضِ جَمِيعًا حِينَ يَنْظُرُونَ إِلَيْهِ لِمَا يَرَوْنَ بِهِ

By the One^{-azwj} Who Sent you^{-saww} with the truth as a Prophet^{-saww}! Even if the likes of a pin prick were to emerge from it unto people of the earth, they would be incinerated to their last one, and if a man were to enter Hell, then brought out from it, it would destroy people of the earth entirely when they would be looking at him at what they would be seeing (what is) with him.

وَلَوْ أَنَّ ذِرَاعًا مِنَ السِّتْسِلَةِ الَّتِي ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ وُضِعَ عَلَى جَمِيعِ جِبَالِ الدُّنْيَا لَدَابَتْ عَنْ آخِرِهَا وَ لَوْ أَنَّ بَعْضَ خُرَّانِ التِّسْعَةِ عَشَرَ نَظَرَ إِلَيْهِ
أَهْلُ الْأَرْضِ لَمَاتُوا حِينَ يَنْظُرُونَ إِلَيْهِ وَ لَوْ أَنَّ ثِيَابًا مِنْ ثِيَابِ أَهْلِ جَهَنَّمَ حَرَّقَ إِلَى الْأَرْضِ لَمَاتَ أَهْلُ الْأَرْضِ مِنْ نَفْسِ رِيحِهِ

And even if a cubit of the chain which Allah^{-azwj} the Exalted has Mentioned it in His^{-azwj} Book were to be placed upon entirety of the mountains of the world, they would dissolve up to the last of them; and even if people of the earth were to look at one of the nineteen keepers, they would die at the time they look at him, and even if a cloth from the clothing of the people of Hell were to emerge to the earth, the people of earth would die from the stench of its smell'.

فَأَكْبَبَ النَّبِيُّ ص وَ أَطْرَقَ بَيْكِي وَ كَذَلِكَ جِبْرَائِيلُ فَلَمَّ يَزَالَا يَبْكِيَانِ حَتَّى نَادَاهُمَا مَلَكٌ مِنَ السَّمَاءِ يَا جِبْرَائِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ آمَنَكُمَا مِنْ أَنْ تُعْصِيَانِهِ
فَقِعَدَا بَيْكَمَا

The Prophet^{-saww} knelt and lowered his^{-saww} head crying, and like that was Jibraeel^{-la}. They^{-as} did not stop crying until an Angel from the sky call out to them^{-as}: 'O Jibraeel^{-as}, and O Muhammad^{-saww}! Allah^{-azwj} has Secured both of you^{-as} from disobeying Him^{-azwj}, so He^{-azwj} might have to Punish you^{-as}!'

قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ فِي الْمَنَامِ رَجُلًا قَدْ هَوَتْ صَحِيفَتُهُ قَبْلَ شِمَالِهِ فَجَاءَهُ خَوْفُهُ مِنَ اللَّهِ فَأَخَذَ صَحِيفَتَهُ فَجَعَلَهَا فِي يَمِينِهِ وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ
هَوَى فِي النَّارِ فَجَاءَتْهُ دُمُوعُهُ الَّتِي بَكَى مِنْ حَشْيَةِ اللَّهِ فَاسْتَحْرَجَهُ مِنْ ذَلِكَ.

Rasool-Allah^{-saww} said: 'I^{-saww} saw a man in my^{-saww} dream whose register (of deeds) had collapsed in his left hand, Fear of Allah^{-azwj} came to him, and it took his register and made it to be in his right hand; and I saw a man from my^{-saww} community to have collapsed into the Fire, so there came to him his tear which he had cried from fearing Allah^{-azwj}, so it extracted him from that''²³⁵

²³⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 63

64- ضه، روضة الواعظين قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ بِاللَّهِ أَعْرَفَ كَانَ مِنَ اللَّهِ أَخْوَفَ

(The book) 'Rowzat Al Waizeen' –

'Rasool-Allah^{-sawww} said: 'The one who was the most knowing with Allah^{-azwj} would be the most fearful from Allah^{-azwj}'.

وَقَالَ ص يَا ابْنَ مَسْعُودٍ احْشَ اللَّهَ بِالْعَيْبِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَرَهُ فَإِنَّهُ يَرَاكَ يَهْمُ اللَّهُ تَعَالَى مِنْ حَشْيِ الرَّحْمَنِ بِالْعَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ نَوْمُ الْخُلُودِ.

And he^{-sawww} said: 'O Ibn Masoud! Fear Allah^{-azwj} in the privacy as if you can see Him^{-azwj}. Since you cannot see Him^{-azwj}, so He^{-azwj} is Seeing you. Allah^{-azwj} the Exalted Said: **Who fears the Beneficent in private and comes with a penitent heart [50:33] "Enter it in peace!" That would be the Day of eternal abiding [50:34]**'.²³⁶

- وَ رُوي أَنَّ النَّبِيَّ ص كَانَ يُصَلِّي وَ قَلْبُهُ كَالْمِرْجَلِ يَغْلِي مِنْ حَشْيَةِ اللَّهِ تَعَالَى.

And it is reported, 'The Prophet^{-sawww} was praying Salat and his^{-sawww} heart was like the cauldron on the boil, from fear of Allah^{-azwj} the Exalted''.²³⁷

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا بَنِي حَفِ اللَّهَ حَوْفًا أَنْتَ لَوْ أَنْتَيْتَهُ بِحَسَنَاتِ أَهْلِ الْأَرْضِ لَمْ يَقْبَلْهَا مِنْكَ وَ انْجِ اللَّهَ رَجَاءً أَنْتَ لَوْ أَنْتَيْتَهُ بِسَيِّئَاتِ أَهْلِ الْأَرْضِ غَفَرَهَا لَكَ.

And Amir Al-Momineen^{-asws} said: 'O my^{-asws} son! Fear Allah^{-azwj} with such fear that if you were to go to Him^{-azwj} with good deeds of people of the earth, He^{-azwj} will not Accept it from you and hope to Allah^{-azwj} with such hope that if you were to go to Him^{-azwj} with evil deeds of people of the earth, He^{-azwj} Forgive (these) for you''.²³⁸

- وَ قَالَ النَّبِيُّ ص إِذَا أَفْشَعَرَ قَلْبُ الْمُؤْمِنِ مِنْ حَشْيَةِ اللَّهِ تَحَاتَّتْ عَنْهُ حَطَايَاهُ كَمَا تَنْحَاتُّ مِنَ الشَّجَرِ وَرَقُهَا.

And the Prophet^{-sawww} said: 'When the heart of a Momin shivers from fear of Allah^{-azwj}, his sins drop off from him just as the tree drops off its leaves''.²³⁹

- وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ وَ هُوَ عَلَى مَنبَرِهِ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَ رَجَائِهِ وَ حُسْنِ حُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

And from Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws} Bin Abu Talib^{-asws}: 'Rasool-Allah^{-sawww} said, and he^{-sawww} was upon his^{-sawww} pulpit: 'By the One^{-azwj} Who, there is no god except He^{-azwj}! A Momin is not Given good of the world and the Hereafter except due to his good thoughts with Allah^{-azwj}, and his hoping to Him^{-azwj}, and his good manners, and the restraint from backbiting the Momineen!

²³⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 a

²³⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 b

²³⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 c

²³⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 d

وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ تَوْبَتِهِ وَإِلاَّ يَسْتَعْفِفُ إِلاَّ بِسُوءِ ظَنِّهِ بِاللَّهِ وَ تَقْصِيرٍ مِنْ رَجَائِهِ بِاللَّهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

By Allah^{-azwj} Who, there is no god except He^{-azwj}! Allah^{-azwj} will not Punish a Momin after the repentance and seeking the Forgiveness except due to his evil thoughts with Allah^{-azwj}, and deficiency from his hoping with Allah^{-azwj}, and his evil manners, and his backbiting to the Momineen.

وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُحْسِنُ ظَنًّا عَبْدًا مَوْمِنًا بِاللَّهِ إِلاَّ كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ بِهِ لِأَنَّ اللَّهَ كَرِيمٌ يَبْدُوهُ الْحَيْرَاتُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ وَ الرَّجَاءَ ثُمَّ يُخْلِفَ ظَنَّهُ وَ رَجَاءَهُ لَهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَ ارْغَبُوا إِلَيْهِ.

By Allah^{-azwj} Who, there is no god except He^{-azwj}! A Momin servant will not have good thoughts with Allah^{-azwj} except Allah^{-azwj} would be with the thoughts of His^{-azwj} Momin servant, because Allah^{-azwj} is Benevolent. In His^{-azwj} Hand is the goodness. He^{-azwj} is Embarrassed from His^{-azwj} Momin servant having good thoughts with Him^{-azwj} and the hope, then He^{-azwj} Opposes his thoughts and (dashes) his hoping to Him^{-azwj}. So, improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}".²⁴⁰

وَقَالَ ع لَيْسَ مِنْ عَبْدٍ ظَنَّ بِهِ خَيْرًا إِلاَّ كَانَ عِنْدَ ظَنِّهِ بِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَأَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ.

And he^{-asws} said: ‘There isn’t any servant having good thoughts with Him^{-azwj}, except He^{-azwj} would be with his good thoughts with Him^{-azwj}, and that is His^{-azwj} Word: **And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]**’.²⁴¹

عَنْهُ ع قَالَ قَالَ دَاوُدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ يَا رَبِّ مَا آمَنَ مِنْ عَرَفَكَ فَلَمْ يُحْسِنِ الظَّنَّ بِكَ.

From him^{-asws} having said: ‘The Prophet^{-as} Dawood^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as} said: ‘O Lord^{-azwj}! He has not believed, one who recognised You^{-azwj} but did not have good thoughts with You^{-azwj}’.²⁴²

65- مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع إِلَى آخِرِ الْأَخْبَارِ الثَّلَاثَةَ.

(The book) ‘Mishkat Al Anwaar’ – Copying from the book ‘Al Mahasin’,

‘From Abu Ja’far^{-asws} having said: ‘We^{-asws} found in the book of Ali^{-asws}’ – up to the end of the three Ahadeeth’.²⁴³

رَوْضَةُ الْوَاعِظِينَ قَالَ رَسُولُ اللَّهِ ص لَا يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَ هُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ فَإِنَّ حُسْنَ الظَّنِّ بِاللَّهِ تَمَمُّ الْجَنَّةِ.

(The book) ‘Rowzat Al Waizeen’ –

²⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 e

²⁴¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 f

²⁴² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 64 g

²⁴³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 65 a

‘Rasool-Allah^{-saww} said: ‘Not one of you should be dying except and he should be having good thoughts with Allah^{-azwj}, for the good thoughts with Allah^{-azwj} is the price of Paradise’.²⁴⁴

وَمِنْ سَائِرِ الْكُتُبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ فِي زَمَنِ مُوسَى بْنِ عِمْرَانَ رَجُلَانِ فِي الْحَبْسِ فَأَمَّا أَحَدُهُمَا فَسَمِينٌ وَ غَلُظَ وَ أَمَّا الْآخَرُ فَتَنَجَلَ فَصَارَ مِثْلَ الْهُدْبَةِ

And from rest of the books,

‘From Abu Abdullah^{-asws} having said: ‘There were two men in the prison during the era of Musa^{-as} Bin Imran^{-as}. As for one of them, he was fat and thick, and as for the other, he had wasted away and became like the humpbacked.

فَقَالَ مُوسَى بْنُ عِمْرَانَ لِلْمُسَمَّنِ مَا الَّذِي أَرَى بِكَ مِنْ حُسْنِ الْحَالِ فِي بَدَنِكَ قَالَ حُسْنُ الظَّنِّ بِاللَّهِ

Musa^{-as} Bin Imran^{-as} said to the fat one, ‘What is that which I^{-as} see with you being with a good state in your body?’ He said, ‘Good thoughts with Allah^{-azwj}’.

وَ قَالَ لِلْآخَرِ مَا الَّذِي أَرَى بِكَ مِنْ سُوءِ الْحَالِ فِي بَدَنِكَ قَالَ الْخَوْفُ مِنَ اللَّهِ

And he^{-as} said to the other, ‘What is that which I^{-as} see with you of the evil state in your body?’ He said, ‘The fear from Allah^{-azwj}’.

فَرَفَعَ مُوسَى يَدَيْهِ إِلَى اللَّهِ تَعَالَى فَقَالَ يَا رَبِّ قَدْ سَمِعْتِ مَقَالَتَهُمَا فَأَعْلِمِي أَيُّهُمَا أَفْضَلُ

Musa^{-as} raised his^{-as} hands towards Allah^{-azwj} the Exalted and said: ‘O Lord^{-azwj}! You^{-azwj} have Heard both their words, so let me^{-as} know, which of the two is superior?’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ صَاحِبُ حُسْنِ الظَّنِّ بِي.

Allah^{-azwj} the Exalted Revealed to him^{-azwj}. “The owner of good thoughts with Me^{-azwj}!”²⁴⁵

66- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ مَلِكٌ فِي بَنِي إِسْرَائِيلَ وَ كَانَ لَهُ قَاضٍ وَ لِلْقَاضِي أَخٌ وَ كَانَ رَجُلٌ صِدْقِي وَ لَهُ امْرَأَةٌ قَدْ وَلَدَتْهَا الْأَنْبِيَاءُ فَأَرَادَ الْمَلِكُ أَنْ يَبْعَثَ رَجُلًا فِي حَاجَةٍ

(The book) ‘Al Kafi’ – a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hakam Bin Miskeen, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘There was a king among the children of Israel and there was a judge of his, and for the judge there was a brother, and he was a truthful man, and for him was a wife whom the Prophets^{-as} had begotten. The king wanted to send a man regarding a need.

²⁴⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 65 b

²⁴⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 65 c

فَقَالَ لِلْقَاضِي ابْنِي رَجُلًا نَفَّةً فَقَالَ مَا أَعْلَمُ أَحَدًا أَوْثَقَ مِنْ أَخِي فَدَعَاهُ لِيُبْعَثَهُ فَكَرِهَ ذَلِكَ الرَّجُلُ وَ قَالَ لِأَخِيهِ إِنِّي أَكْرَهُ أَنْ أُصَيِّعَ امْرَأَتِي فَعَزَمَ عَلَيْهِ فَلَمْ يَجِدْ بُدًّا مِنَ الْخُرُوجِ

He said to the judge, 'Seek out a trustworthy man!' He said, 'I don't know of anyone more trusting than my brother'. So, he called him in order to send him, but the man disliked that and said to his brother, 'I dislike letting go of my wife'. He was determined upon him, so he could not find an escape from the going out.

فَقَالَ لِأَخِيهِ يَا أَخِي إِنِّي لَسْتُ أُخْلِفُ شَيْئًا أَهَمَّ عَلَيَّ مِنْ امْرَأَتِي فَاحْلُفْنِي فِيهَا وَ تَوَلَّ قِضَاءَ حَاجَتِهَا قَالَ نَعَمْ

He said to his brother, 'I am not leaving behind anything more important to me than my wife, so replace me regarding her and take charge of her needs'. He said, 'Yes'.

فَخَرَجَ الرَّجُلُ وَ قَدْ كَانَتِ الْمَرْأَةُ كَارِهَةً لِحُرُوجِهِ فَكَانَ الْقَاضِي يَأْتِيهَا وَ يَسْأَلُهَا عَنْ حَوَائِجِهَا وَ يَقُومُ لَهَا فَأَعَجَبَتْهُ فَدَعَاَهَا إِلَى نَفْسِهِ فَأَبَتْ عَلَيْهِ فَخَلَفَ عَلَيْهَا لَيْنٌ لَمْ تَفْعَلْ لِنُحْرَبَنَّ الْمَلِكَ أَنْتَ قَدْ فَجَرْتَ فَقَالَتْ اصْنَعْ مَا بَدَأَ لَكَ لَسْتُ أُجِيبُكَ إِلَى شَيْءٍ بِمَا طَلَبْتَ

The man went out, and the woman disliked his going out. The judge used to come to her and ask her about her needs and standing for her. He fascinates her, so he invited her to himself, but she refused to him. He swore upon her, 'If you don't do so, we shall inform the king that you have been immoral!' She said, 'Do whatever comes to you! I will not answer you to anything from what you seek'.

فَأَتَى الْمَلِكَ فَقَالَ إِنَّ امْرَأَةَ أَخِي قَدْ فَجَرَتْ وَ قَدْ حَقَّ ذَلِكَ عِنْدِي فَقَالَ لَهُ الْمَلِكُ طَهِّرْهَا فَجَاءَ إِلَيْهَا فَقَالَ إِنَّ الْمَلِكَ قَدْ أَمَرَني بِرَجْمِكَ فَمَا تَقُولِينَ تَجِبِي [أُجِيبِي] وَ إِلَّا رَجَمْتِكِ فَقَالَتْ لَسْتُ أُجِيبُكَ فَاصْنَعْ مَا بَدَأَ لَكَ

He came to the king. He said, 'The wife of my brother has been immoral, and that has been proven in my presence'. The king said to him, 'Purify (punish) her!' He came to her and said, 'The king has ordered me with stoning you (to death), so what are you saying? Either you answer me or else I shall stone you!' She said, 'I will not answer you, so do whatever comes to you (your mind)!'

فَأُخْرِجَهَا فَحَقَّرَ لَهَا فَرَجَمَهَا وَ مَعَهُ النَّاسُ فَلَمَّا طَلَّ أَهْمًا قَدْ مَاتَتْ تَرْكَهَا وَ انْصَرَفَ وَ جَنَّ بِهَا اللَّيْلُ وَ كَانَ بِهَا رَمَقٌ فَتَحَرَّكَتْ فَخَرَجَتْ مِنَ الْخُفَيْرَةِ ثُمَّ مَشَتْ عَلَى وَجْهِهَا حَتَّى خَرَجَتْ مِنَ الْمَدِينَةِ فَأَنْتَهَتْ إِلَى دَيْرٍ فِيهَا دَيْرَانِيٌّ

He brought her out and stoned her, and the people were with him. When he thought that she had died, he left her and dispersed, and the night shielded her, and there was last breath with her. She moved and came out from the pit, then she walked upon her face (crawling) until she went out from the city. She ended up to a monastery wherein was a Monk.

فَقَامَتْ عَلَى بَابِ الدَّيْرِ فَلَمَّا أَصْبَحَ الدَّيْرَانِيُّ فَتَحَ الْبَابَ وَ رَأَاهَا فَسَأَلَهَا عَنْ قِصَّتِهَا فَخَبَّرَتْهُ فَرَجَمَهَا وَ أَدْخَلَهَا الدَّيْرَ وَ كَانَ لَهُ ابْنٌ صَغِيرٌ لَمْ يَكُنْ لَهُ عَيْرَةٌ وَ كَانَ حَسَنَ الْحَالِ

She slept by the door. When the Monk woke up in the morning, he opened the door and saw her. He asked her about her story. She informed him. He had mercy on her and let her enter

the monastery, and there was a young son for him, and he did not happen to have other than him, and he was of a good state.

فَدَاوَاهَا حَتَّى بَرِثَتْ مِنْ عِلَّتِهَا وَ انْدَمَلَتْ ثُمَّ دَفَعَ إِلَيْهَا ابْنَهُ فَكَانَتْ تُرَبِّيهُ وَ كَانَ لِلدَّيْرَانِيِّ قَهْرَمَانٌ يَقُومُ بِأَمْرِهِ فَأَعْجَبَتْهُ فَدَعَاَهَا إِلَى نَفْسِهِ فَأَبَتْ فَجَهَدَ بِهَا فَأَبَتْ

He treated her until she was cured from her illness (wounds) and was healed. Then he handed over his son to her. So, she used to nourish him, and there were a treasurer for the Monk standing with his affairs. He fascinated her, so he invited her to himself, but she refused. He made efforts with her, but she refused.

فَقَالَ لَيْنَ لَمْ تَفْعَلِي لِأَجْتَهِدَنَّ فِي قَتْلِكَ فَقَالَتْ اصْنَعْ مَا بَدَا لَكَ فَعَمَدَ إِلَى الصَّيِّ فَدَقَّ عُنُقَهُ وَ أَتَى الدَّيْرَانِيَّ فَقَالَ لَهُ عَمَدْتَ إِلَى فَاجِرَةٍ قَدْ فَجَرَتْ فَدَفَعْتَ إِلَيْهَا ابْنَكَ فَقَتَلْتَهُ

He said, 'If you don't do so, I will strive in killing you!' She said, 'Do whatever comes to you'. So, he deliberated to the child and pounded his neck and went to the monk. He said to him, 'You have taken in an immoral woman who had been immoral, and you handed over your son to her, and she has killed him!'

فَجَاءَ الدَّيْرَانِيُّ فَلَمَّا رَأَاهَا قَالَ لَهَا مَا هَذَا فَقَدْ تَعَلَّمِينَ صَنِيعِي بِكَ فَأَخْبَرْتُهُ بِالْقِصَّةِ فَقَالَ لَهَا لَيْسَ تَطِيبُ نَفْسِي أَنْ تَكُونِي [تَكُونِي] عِنْدِي فَأَخْرَجِي فَأَخْرَجَهَا لَيْلًا وَ دَفَعَ إِلَيْهَا عِشْرِينَ دِرْهَمًا وَ قَالَ لَهَا تَزَوِّدِي هَذِهِ اللَّهُ حَسْبُكَ

The Monk came. When he saw her, he said to her, 'What is this? You have known of my (good) dealings with you!' She informed him the story. He said to her, 'My soul does not feel good that you should be with me, so get out!' He expelled her at night and handed twenty Dirhams to her and said to her. 'Be provided with this, Allah^{-azwj} will Suffice you!'

فَخَرَجَتْ لَيْلًا فَأَصْبَحَتْ فِي قَرْيَةٍ فَإِذَا فِيهَا مَصْلُوبٌ عَلَى خَشَبَةٍ وَ هُوَ حَيٌّ فَسَأَلَتْ عَنْ قِصَّتِهِ فَقَالُوا عَلَيْهِ دَيْنٌ عِشْرُونَ دِرْهَمًا وَ مَنْ كَانَ عَلَيْهِ دَيْنٌ عِنْدَنَا لِصَاحِبِهِ صُلبَ حَتَّى يُؤَدِّيَ إِلَى صَاحِبِهِ

She went out at night. In the morning she was in a town, and therein was someone having been crucified upon a plank and he was (still) alive. She asked him about his story. They said, 'There is a debt upon him of twenty Dirham, and with us (our law), the one who has a debt upon him, it is for its owner to crucify until he pays it back to its owner!'

فَأَخْرَجَتْ عِشْرِينَ دِرْهَمًا وَ دَفَعَتْهَا إِلَى غَرِيمِهِ وَ قَالَتْ لَا تَقْتُلُوهُ فَأَنْزَلُوهُ عَنِ الْخَشَبَةِ فَقَالَ لَهَا مَا أَحَدٌ أَعْظَمَ عَلَيَّ مِنْهُ مِنْكَ نَجَّيْتَنِي مِنَ الصُّلْبِ وَ مِنَ الْمَوْتِ فَأَنَا مَعَكَ حَيْثُ مَا دَهَبْتَ

She brought out twenty Dirhams and handed it to his creditor and said, 'Do not kill him!' So, they brought him down from the plank. He said to her, 'There is no one of mightier conferment upon me than you are! You saved me from the crucifixion and from the death, so I shall be with you wherever you may go to'.

فَمَضَى مَعَهَا وَ مَضَتْ حَتَّى انْتَهَيَا إِلَى سَاحِلِ الْبَحْرِ فَرَأَى جَمَاعَةً وَ سُئِنَا فَقَالَ لَهَا اجْلِسِي حَتَّى أَذْهَبَ أَنَا أَعْمَلُ هُمْ وَ اسْتَطْعِمُ وَ آتِيكَ بِهِ فَأَتَاهُمْ فَقَالَ لَهُمْ مَا فِي سَفِينَتِكُمْ هَذِهِ قَالُوا فِي هَذِهِ تِجَارَاتٌ وَ جَوْهَرٌ وَ عُنْبٌ وَ أَشْيَاءٌ مِنَ التِّجَارَةِ وَ أَمَا هَذِهِ فَنَحْنُ فِيهَا

He went with her until they ended up to a coast of the sea. He saw a group and a ship. He said to her, 'Be seated until I go and work for them and get some food and come to you with it'. He came to them. He said to them, 'What is in this ship of yours?' They said, 'These are merchandise, and jewels, and Amber, and things from the trading. And as for this (ship), so we are in it'.

قَالَ وَكَمْ يَبْلُغُ مَا فِي سَفِينَتِكُمْ قَالُوا كَثِيرٌ لَا نُحْصِيهِ قَالَ فَإِنَّ مَعِيَ شَيْئاً هُوَ خَيْرٌ مِمَّا فِي سَفِينَتِكُمْ قَالُوا وَ مَا مَعَكَ قَالَ جَارِيَةٌ لَمْ تَرَوْا مِثْلَهَا قَطُّ فَقَالُوا بَعْنَاهَا

He said, 'And how much would reach, what is in your ship?' They said, 'A lot. It cannot be counted'. He said, 'But there is something with me which is better than what is in your ship'. They said, 'And what is with you?' He said, 'A slave girl, you have not seen the like of her, at all!' They said, 'Will you sell her?'

قَالَ نَعَمْ عَلَى شَرْطٍ أَنْ يَذْهَبَ بَعْضُكُمْ فَيَنْظُرُ إِلَيْهَا ثُمَّ يَجِيئَنِي فَيَشْتَرِيهَا وَلَا يُعْلِمُهَا وَلَا يُدْفِعُ إِلَيَّ الثَّمَنَ وَلَا يُعْلِمُهَا حَتَّى أَفْضِيَ أَنَا فَقَالُوا ذَلِكَ لَكَ

He said, 'Yes, upon a condition that one of you will go and look at her, then he would come to me and buy her and not let her know, and he would hand over the price to me and not let her know until I am gone'. They said, 'That is for you'.

فَبَعَثُوا مَنْ نَظَرَ إِلَيْهَا فَقَالَ مَا رَأَيْتُ مِثْلَهَا قَطُّ فَاشْتَرَوْهَا مِنْهُ بِعَشْرَةِ آلَافِ دِرْهَمٍ وَ دَفَعُوا إِلَيْهَا الدَّرَاهِمَ فَمَضَى بِهَا فَلَمَّا أَمْعَنَ أَتَوْهَا فَقَالُوا لَهَا قُومِي وَ ادْخُلِي السَّفِينَةَ قَالَتْ وَ لِمَ قَالُوا قَدْ اشْتَرَيْتْنَاكِ مِنْ مَوْلَاكِ قَالَتْ مَا هُوَ بِمَوْلَايَ قَالُوا لَتَقُومِينَ أَوْ لَنَحْمِلَنَّكَ فَقَامَتْ وَ مَضَتْ مَعَهُمْ

They sent someone to look at her. He said, 'I have not seen the like of her, at all!' So, they bought her for ten thousand Dirhams and handed the Dirhams to her. He went away with it. When they were eager, they came to her and said, 'Arise and enter the ship!' She said, 'And why? They said, 'We have bought you from your master'. She said, 'He is not my master'. They said, 'Either you will stand up or we will carry you!' She stood up and went with them.

فَلَمَّا انْتَهَوْا إِلَى السَّاحِلِ لَمْ يُؤْمِنُ بَعْضُهُمْ بَعْضاً عَلَيْهَا فَجَعَلُوهَا فِي السَّفِينَةِ الَّتِي فِيهَا الْجَوْهَرُ وَ التِّجَارَةُ وَ رَكِبُوا هُمْ فِي السَّفِينَةِ الأُخْرَى فَدَفَعُوهَا

When they ended up to the coast, they did not trust each other upon her, so they made her to be in the ship in which were the jewels and the merchandise, and they sailed in another ship. They pushed it.

فَبَعَثَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِمُ رِيحاً فَعَرَفْتَهُمْ وَ سَفِينَتَهُمْ وَ نَجَتِ السَّفِينَةُ الَّتِي كَانَتْ فِيهَا حَتَّى انْتَهَتْ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَ رِبَطَتِ السَّفِينَةُ ثُمَّ دَارَتْ فِي الْجَزِيرَةِ فَإِذَا فِيهِ مَاءٌ وَ شَجَرٌ فِيهِ ثَمَرٌ فَقَالَتْ هَذَا مَاءٌ أَشْرَبُ مِنْهُ وَ ثَمَرٌ أَكُلُ مِنْهُ أَعْبُدُ اللهَ فِي هَذَا الْمَوْضِعِ

Allah^{-azwj} Mighty and Majestic Sent a wind upon them and drowned them and their ship, and the ship in which she was in was saved until she ended to an island from the islands of the sea, and she tied the ship. Then she roamed in the island, and in it was water and trees having fruits in it. She said, 'This water, I shall drink from, and fruit, I shall eat from it. I will worship Allah^{-azwj} in this place'.

فَأَوْحَى اللهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ أَنْ يَأْتِيَ ذَلِكَ الْمَلِكَ فَيَقُولَ إِنَّ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ خَلْقاً مِنْ خَلْقِي فَاحْرِجْ أُنْتِ وَ مَنْ فِي مَمْلَكَتِكَ حَتَّى أَتُوا [تَأْتُوا] خَلْقِي هَذَا فَتَقْرُوا لَهُ بِذُنُوبِكُمْ ثُمَّ تَسْأَلُوا ذَلِكَ الْخَلْقَ أَنْ يَغْفِرَ لَكُمْ فَإِنْ غَفَرَ لَكُمْ غَفَرْتُ لَكُمْ

Allah^{-azwj} Mighty and Majestic Revealed to a Prophet^{-as} from the Prophets^{-as} of the children of Israel that he^{-as} should go to that king and saying, 'In an island from the islands of the sea, there is a creature from My^{-azwj} creatures. So, you and the ones in your kingdom should go until they come to this creature of Mine^{-azwj} and acknowledge your sins to him. Then you should ask that creature to forgive you all. If he were to forgive you all, I^{-azwj} will Forgive you all!'

فَخَرَجَ الْمَلِكُ بِأَهْلِ مَمْلَكَتِهِ إِلَى تِلْكَ الْجَزِيرَةِ فَرَأُوا امْرَأَةً فَتَقَدَّمَ إِلَيْهَا الْمَلِكُ فَقَالَ لَهَا إِنَّ قَاضِيَّ هَذَا أَتَانِي فَخَبَّرَنِي أَنَّ امْرَأَةً أَخِيهِ فَجَرَّتْ فَأَمَرْتُهُ بِرَجْمِهَا وَ لَمْ يَقُمْ عِنْدِي الْبَيِّنَةُ فَأَخَافُ أَنْ أَكُونَ قَدْ تَقَدَّمْتُ عَلَى مَا لَا يَحِلُّ لِي فَأُحِبُّ أَنْ تَسْتَغْفِرَ لِي

The king went with the people of his kingdom to that island. They saw a woman. The king advanced towards her. He said to her, 'This judge of mine came to me and informed me that the wife of his brother had been immoral, so I had ordered him with stoning her, and he had not established any proof in my presence, so I fear that I might have proceeded upon what is not Permissible for me. I would love it if you could seek Forgiveness for me'.

فَقَالَتْ غَفَرَ اللَّهُ لَكَ اجْلِسْ

She said, 'May Allah^{-azwj} Forgive you, be seated!'

ثُمَّ أَتَى زَوْجُهَا وَ لَا يَعْرِفُهَا فَقَالَ إِنَّهُ كَانَ لِي امْرَأَةٌ وَ كَانَ مِنْ فَضْلِهَا وَ صَلَاحِهَا وَ إِنِّي خَرَجْتُ عَنْهَا وَ هِيَ كَارِهَةٌ لِدَلِكِ فَاسْتَحْلَفْتُ أَخِي عَلَيْهَا فَلَمَّا رَجَعْتُ سَأَلْتُ عَنْهَا فَأَخْبَرَنِي أَخِي أَنَّهَا فَجَرَّتْ فَرَجَمَهَا وَ أَنَا أَخَافُ أَنْ أَكُونَ قَدْ صَيَّعْتُهَا فَاسْتَغْفِرَ لِي غَفَرَ اللَّهُ لَكَ

Then her husband came, and he did not recognise her. He said, 'There used to be a wife for me and there were merits for her and righteousness, and I had gone out from her, and she had disliked that. I replaced with my brother (in charge) upon her. When I returned, I asked about her, and my brother informed me that she had been immoral, so he had stoned her, and I am fearing that I might have lost her. So, seek Forgiveness for me, may Allah^{-azwj} Forgive you!'

فَقَالَتْ غَفَرَ اللَّهُ لَكَ اجْلِسْ فَأَجْلَسْتَهُ إِلَى جَنْبِ الْمَلِكِ

She said, 'May Allah^{-azwj} Forgive you, be seated!' She made him sit to a side of the king.

ثُمَّ أَتَى الْقَاضِي فَقَالَ إِنَّهُ كَانَ لِأَخِي امْرَأَةٌ وَ إِنَّمَا أَعَجَبْتَنِي فَدَعَوْتُنِي إِلَى الْفُجُورِ فَأَبَتْ فَأَعْلَمْتُ الْمَلِكَ أَنَّهَا قَدْ فَجَرَّتْ وَ أَمَرَنِي بِرَجْمِهَا فَرَجَمْتُهَا وَ أَنَا كَاذِبٌ عَلَيْهَا فَاسْتَغْفِرَ لِي

Then the judge came. He said, 'There used to be a wife of my brother, and she had fascinated me. I invited her to the immorality, but she refused. I informed the king that she had been immoral, and he ordered me with stoning her, so I stoned her, and I had lied upon her, so seek Forgiveness for me'.

قَالَتْ غَفَرَ اللَّهُ لَكَ

She said, 'May Allah^{-azwj} Forgive you!'

ثُمَّ أَقْبَلَتْ عَلَى زَوْجِهَا فَقَالَتْ اسْمِعْ

Then she turned towards her husband. She said, 'Listen'.

ثُمَّ تَقَدَّمَ الدَّيْرَانِيُّ فَقَصَّ قِصَّتَهُ وَقَالَ أَخْرَجْتُهَا بِاللَّيْلِ وَأَنَا أَخَافُ أَنْ تَكُونَ قَدْ لَقِيَهَا سُبُعٌ فَقَتَلَهَا

Then the monk came, and he narrated his story, and said, 'I expelled her at night, and I am fearing that maybe a lion had come across her and killer her'.

فَقَالَتْ عَفَرَ اللَّهُ لَكَ الْجِلْسَ

She said, 'May Allah^{-azwj} Forgive you, be seated!'

ثُمَّ تَقَدَّمَ الْقَهْرَمَانُ فَقَصَّ قِصَّتَهُ فَقَالَتْ لِلدَّيْرَانِيِّ اسْمِعْ عَفَرَ اللَّهُ لَكَ

Then the treasurer came. He narrated his story. She said to the Monk, 'Listen. May Allah^{-azwj} Forgive you!'

ثُمَّ تَقَدَّمَ الْمَصْلُوبُ فَقَصَّ قِصَّتَهُ فَقَالَتْ لَا عَفَرَ اللَّهُ لَكَ

Then the crucified one came and narrated his story. She said, 'May Allah^{-azwj} not Forgive you!'

قَالَ ثُمَّ أَقْبَلَتْ عَلَى زَوْجِهَا فَقَالَتْ أَنَا امْرَأَتُكَ وَكُلُّ مَا سَمِعْتَ فَإِنَّمَا هُوَ قِصَّتِي وَ لَيْسَتْ لِي حَاجَةٌ فِي الرِّجَالِ وَأَنَا أَحِبُّ أَنْ تَأْخُذَ هَذِهِ السَّفِينَةَ وَمَا فِيهَا وَ تُخَلِّيَ سَبِيلِي فَأَعْبُدَ اللَّهَ عَزَّ وَ جَلَّ فِي هَذِهِ الْجَزِيرَةِ فَقَدْ تَرَى مَا لَقِيتُ مِنَ الرِّجَالِ

He^{-asws} said: 'Then she turned to her husband. She said, 'I am your wife, and all what you have heard, so rather it is my story and there isn't any need for me regarding the men, and I would love it if you could take this ship and whatever is in it and free my way, so I can worship Allah^{-azwj} Mighty and Majestic in this island, for you have seen what I have faced from the men'.

فَفَعَلَ وَ أَخَذَ السَّفِينَةَ وَمَا فِيهَا وَ خَلَّى سَبِيلَهَا وَ انْصَرَفَ الْمَلِكُ وَ أَهْلُ مَمْلَكَتِهِ.

He did so and took the ship and whatever was in it, and he freed her way, and the king and the people of his kingdom left".²⁴⁶

67- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص مَنْ تَرَكَ مَعْصِيَةً مِنْ مَخَافَةِ اللَّهِ عَزَّ وَ جَلَّ أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Ikhtisaas' –

'Rasool-Allah^{-saww} said: 'One who leaves a disobedience from fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} would Please him on the Day of Qiyamah".²⁴⁷

²⁴⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 66

²⁴⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 67

68- ين، كتاب حسين بن سعيد و النوادر فضالة عن أبي المغراء عن أبي بصير عن أبي عبد الله ع في قول الله تبارك و تعالى يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالَ يَا أَيُّ مَا آتَى وَ هُوَ خَاشٍ رَاجٍ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalat Bin Ayoub, from Abu Al Magra'a, from Abu Baseer,

'From Abu Abdullah^{-asws} regarding Words of the Blessed and Exalted: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{-asws} said: 'He gives what he gives, and he is fearful, hopeful'.²⁴⁸

69- ين، كتاب حسين بن سعيد و النوادر عثمان بن عيسى عن سماعة عن أبي بصير و النضر عن عاصم عن أبي عبد الله ع في قول الله يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالَ يَعْمَلُونَ وَ يَعْلَمُونَ أَنَّهُمْ سَيُتَابُونَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Sama'at, from Abu Baseer, from Abu Baseer, and Al Nazr, from Aasi,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{-asws} said: 'They are working and knowing they will be Rewarded'.²⁴⁹

70- نوادر الراوندي، بإسناده عن موسى بن جعفر عن آبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ إِنِّي خَيْرُ النَّاسِ فَهُوَ مِنْ شَرِّ النَّاسِ وَ مَنْ قَالَ إِنِّي فِي الْجَنَّةِ فَهُوَ فِي النَّارِ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says, 'I am best of the people', so he is from the vilest of people, and the one who says, 'I am in the Paradise, so he will be in the Fire'.²⁵⁰

71- نهج، نهج البلاغة قَالَ ع لَا تَأْمَنَنَّ عَلَى خَيْرِ هَذِهِ الْأُمَّةِ عَذَابَ اللَّهِ يَقُولُ اللَّهُ سُبْحَانَهُ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ وَ لَا تَيَأَسَنَّ لِشَرِّ هَذِهِ الْأُمَّةِ مِنْ رُوحِ اللَّهِ لِقَوْلِهِ سُبْحَانَهُ لَا يَيَأَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'Do not feel secure of the Punishment of Allah^{-azwj} upon the best one of this community. Allah^{-azwj} Says: **But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**; and do not despair for the vilest of this community from the Mercy of Allah^{-azwj} due to Words of the Glorious: **surely none despairs of Allah's Mercy except the Kafir people [12:87]**'.²⁵¹

72- عُدَّةُ الدَّاعِي، رُوِيَ عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: وَ اللَّهُ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ عَزَّ وَ جَلَّ وَ رَجَائِهِ لَهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفْرِ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

²⁴⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 68

²⁴⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 69

²⁵⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 70

²⁵¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 71

(The book) 'Uddat Al Daie' –

'It is reported from the scholar^{-asws} having said: 'By Allah^{-azwj}! A Momin is not Given good of the world and the Hereafter except due to having good thoughts with Allah^{-azwj} Mighty and Majestic, and his hoping to Him^{-azwj}, and his good manners, and the restraining from backbiting the Momin.

وَاللَّهُ تَعَالَى لَا يُعَذِّبُ عَبْدًا بَعْدَ التَّوْبَةِ وَالِاسْتِعْفَارِ إِلَّا بِسُوءِ ظَنِّهِ وَ تَقْصِيرِهِ فِي رَجَائِهِ لِلَّهِ عَزَّ وَ جَلَّ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ الْمُؤْمِنِينَ

And Allah^{-azwj} the Exalted does not Punish a servant after the repentance and seeking the Forgiveness except due to his evil thoughts (with Allah^{-azwj}), and his being deficient in hoping to Allah^{-azwj} Mighty and Majestic, and his evil manners, and his backbiting the Momineen.

وَ لَيْسَ يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ عَزَّ وَ جَلَّ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ لِأَنَّ اللَّهَ كَرِيمٌ يَسْتَحْيِي أَنْ يُخْلِفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْغَبُوا إِلَيْهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ الظَّالِمِينَ بِاللَّهِ ظَنَّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ وَ غَضِبَ اللَّهُ عَلَيْهِمُ الْآيَةَ.

A Momin servant will not have good thoughts with Allah^{-azwj} Mighty and Majestic except Allah^{-azwj} would be with his thoughts, because Allah^{-azwj} is Benevolent. He^{-azwj} is Embarrassed from Opposing the thoughts of His^{-azwj} servant. So, improve the thoughts with Allah^{-azwj} and be desirous to Him^{-azwj}, for Allah^{-azwj} the Exalted is Saying: '***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them [48:6]*** – the Verse''²⁵².

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِذَا اسْتَطَعْتُمْ أَنْ يَحْسُنَ ظَنُّكُمْ بِاللَّهِ وَ تَشْتَدَّ خَوْفُكُمْ مِنْهُ فَاجْمَعُوا بَيْنَهُمَا فَإِنَّمَا يَكُونُ حُسْنُ ظَنِّ الْعَبْدِ بِرَبِّهِ عَلَى قَدْرِ خَوْفِهِ مِنْهُ وَ إِذَا أَحْسَنَ النَّاسُ بِاللَّهِ ظَنًّا لَأَشَدَّهُمْ مِنْهُ خَوْفًا.

And Amir Al-Momineen^{-asws} said: 'If you are able to improve your thoughts with Allah^{-azwj} and intensify your fear from Him^{-azwj}, then gather between the two, for rather the good thoughts of the servant with his Lord^{-azwj} is in accordant to his fear from Him^{-azwj}, and best of the people in good thoughts with Allah^{-azwj} is the most intense of them in fear from Him^{-azwj}'²⁵³.

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ قَوْمًا مِنْ مَوَالِيكَ يُلْمُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْجُو

Ali Bin Muhammad, raising it, said,

'I said to Abu Abdullah^{-asws}: 'There are a people from your^{-asws} friends blamed with the disobedience, and they are saying, 'We are hoping'.

فَقَالَ كَذَبُوا أَوْلِيكَ لَيْسُوا لَنَا بِمَوَالٍ أَوْلِيكَ قَوْمٌ رَجَحَتْ بِهِمُ الْأَمَانِيُّ وَ مَنْ رَجَا شَيْئًا عَمِلَ لَهُ وَ مَنْ خَافَ شَيْئًا هَرَبَ مِنْهُ.

²⁵² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 a

²⁵³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 b

He^{-asws} said: ‘They are lying! They aren’t friends of ours^{-asws}! They are a people the wishful thinking is swaying with them. One who hopes for something, works for it, and the one who fears from something, flees from it’.²⁵⁴

– وَ قَدْ رَوَى أَنَّ إِبْرَاهِيمَ ع كَانَ يُسْمَعُ نَأْوُهُ عَلَى حَدِّ مِيلٍ حَتَّى مَدَّحَهُ اللَّهُ تَعَالَى بِقَوْلِهِ إِنَّ إِبْرَاهِيمَ لَخَلِيمٌ أَوْاهُ مُنِيبٌ وَ كَانَ فِي صَلَاتِهِ يُسْمَعُ لَهُ أَرْزِيرٌ كَأَرْزِيرِ الْمَرْجَلِ²⁵⁵ وَ كَذَلِكَ كَانَ يُسْمَعُ مِنْ صَدْرِ سَيِّدِنَا رَسُولِ اللَّهِ ص مِثْلُ ذَلِكَ.

And it is reported that Ibrahim^{-saww}, his^{-as} whining could be heard upon a limit of a mile until Allah^{-azwj} the Exalted Praised him^{-as} with His^{-azwj} Words: **Surely Ibrahim was forbearing, tender-hearted, penitent [11:75]**, and in his^{-as} Salat a whirring was heard being for him^{-as} like the whirring of the cauldron (on the boil), and like that was heard from the chest of our Master^{-saww} Rasool-Allah^{-saww}, similar to that’.

– وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَحَدٌ فِي الْوُضُوءِ يَتَغَيَّرُ وَجْهُهُ مِنْ خِيفَةِ اللَّهِ تَعَالَى وَ كَانَتْ فَاطِمَةُ ع تَنْهَجُ فِي الصَّلَاةِ مِنْ خِيفَةِ اللَّهِ تَعَالَى

And it was so, whenever Amir Al-Momineen^{-asws} took to performing the Wud’u, his^{-asws} face would change out of fearing Allah^{-azwj} the Exalted, and (Syeda) Fatima^{-asws} would breathe convulsively during the Salat from fearing Allah^{-azwj} the Exalted.

وَ كَانَ الْحَسَنُ إِذَا فَرَعَ مِنْ وُضُوئِهِ يَتَغَيَّرُ لَوْنُهُ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ حَقٌّ عَلَى مَنْ أَرَادَ أَنْ يَدْخُلَ عَلَى ذِي الْعَرْشِ أَنْ يَتَغَيَّرَ لَوْنُهُ وَ يُرَوَى مِثْلَ هَذَا عَنْ زَيْنِ الْعَابِدِينَ ع.

And it was so that whenever Al-Hassan^{-asws} was free from performing his^{-asws} Wud’u, his^{-asws} colour would change. It was said to him^{-asws} regarding that. He^{-asws} said: ‘There is a right upon the one who wants to enter to meet the One^{-azwj} with the Throne’. And it is reported like this from Zayn Al-Abideen’.²⁵⁶

– وَ رَوَى الْمُفَضَّلُ بْنُ عُمَرَ عَنِ الصَّادِقِ ع قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَانَ أَعْبَدَ النَّاسِ فِي زَمَانِهِ وَ أَرْهَدَهُمْ وَ أَفْضَلَهُمْ وَ كَانَ إِذَا حَجَّ حَجَّ مَاشِيًا وَ رَمَى مَاشِيًا وَ رُبَّمَا مَشَى حَافِيًا

And it is reported by Al Mufazzal Bin Umar,

‘From Al-Sadiq^{-asws} having said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}: ‘Al-Hassan^{-asws} Bin Ali^{-asws} was the most worshipping of the people during his^{-asws} era, and their most ascetic, and their most superior; and it was so that whenever he^{-asws} performed Hajj, went to Hajj walking, and sometimes walking bare-footed.

وَ كَانَ إِذَا ذَكَرَ الْمَوْتَ بَكَى وَ إِذَا ذَكَرَ الْبُعْثَ وَ النَّشُورَ بَكَى وَ إِذَا ذَكَرَ الْمَمَرَّ عَلَى الصِّرَاطِ بَكَى وَ إِذَا ذَكَرَ الْعُرْضَ عَلَى اللَّهِ تَعَالَى ذِكْرُهُ شَهَقَ شَهَقَةً يُعْشَى عَلَيْهِ مِنْهَا

And it was so that whenever he^{-asws} mentioned the death, he^{-asws} would cry, and when he^{-asws} mentioned the Resurrection and the Publicising of the deeds, he^{-asws} would cry, and when he

²⁵⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 c

²⁵⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 d

²⁵⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 e

mentioned the passing upon the Bridge, he^{-asws} would cry, and when he^{-asws} mentioned the presentation to Allah^{-azwj}, Exalted is His^{-azwj} Mention, he^{-asws} would gasp with such a gasp, there would be fainting upon him^{-asws} from it.

وَكَانَ إِذَا قَامَ فِي صَلَاتِهِ تَرْتَعِدُ فَرَائِصُهُ بَيْنَ يَدَيْ رَبِّهِ عَزَّ وَجَلَّ وَكَانَ إِذَا ذَكَرَ الْجَنَّةَ وَ النَّارَ اضْطَرَبَ اضْطَرَابَ السَّلِيمِ وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّدَ بِاللَّهِ مِنَ النَّارِ.

And it was so that whenever he^{-asws} stood in his^{-asws} Salat, his^{-asws} limbs would tremble in front of his^{-asws} Lord^{-azwj} Mighty and Majestic, and it was so that whenever he^{-asws} mentioned the Paradise and the Fire, he^{-asws} be restless with restlessness of the stung, and he^{-asws} would ask Allah^{-azwj} for the Paradise and seek Refuge with Allah^{-azwj} from the Fire”.²⁵⁷

- وَ قَالَتْ عَائِشَةُ كَانَ رَسُولُ اللَّهِ ص يُحَدِّثُنَا وَ مُحَدِّثُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ فَكَأَنَّهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ.

And Ayesha said, ‘Rasool-Allah^{-saww} would discuss with us and we would discuss with him^{-saww}, but whenever the Salat presented, it is as if he^{-saww} did not even know us and we did not know him^{-saww}’.²⁵⁸

73- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَرَفَ اللَّهَ خَافَهُ وَ مَنْ خَافَ اللَّهَ حَتَّى الْخَوْفُ مِنَ اللَّهِ عَلَى الْعَمَلِ بِطَاعَتِهِ وَ الْأَخْذِ بِتَأْدِيبِهِ

The book of Zayd Al Narsy,

‘From Abu Abdullah^{-asws} having said: ‘One who recognises Allah^{-azwj} would fear Him^{-azwj}, and one who fears Allah^{-azwj}, the fearing from Allah^{-azwj} would urge him upon working with the obedience and the taking with His^{-azwj} Education.

فَبَشِّرِ الْمُطِيعِينَ الْمُتَأَدِّبِينَ بِأَدَبِ اللَّهِ وَ الْأَخْذِينَ عَنِ اللَّهِ أَنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ يُنْجِيَهُ مِنْ مَضَلَّاتِ الْفِتَنِ وَ مَا رَأَيْتُ شَيْئاً هُوَ أَضَرُّ لِدِينِ الْمُسْلِمِ مِنَ الشُّخ.

Give glad tidings to the obedient one, the one educating with the Education of Allah^{-azwj} and the one taking from Allah^{-azwj}. It is a right upon Allah^{-azwj} that He^{-azwj} Saves him from the deceptions of the Fitna, and I^{-asws} have not seen anything more harmful to the religion of a Muslim than the stinginess”.²⁵⁹

74- مَشْكَاهُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَعَثَ عِيسَى ابْنُ مَرْيَمَ رَجُلَيْنِ مِنْ أَصْحَابِهِ فِي حَاجَةٍ فَرَجَعَ أَحَدُهُمَا مِثْلَ الشَّنِّ الْبَالِي وَ الْأُخْرُ شَحْمًا وَ سَمِينًا

(The book) ‘Mishakat Al Anwaar’ –

‘From Abu Abdullah^{-asws} having said: ‘Isa Ibn Maryam^{-as} sent two men from his^{-as} companions regarding a need. One of them return like the dried insect and the other one as meaty and fat.

²⁵⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 f

²⁵⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 72 g

²⁵⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 73

فَقَالَ لِلَّذِي مِثْلُ الشَّيْءِ مَا بَلَغَ مِنْكَ مَا أَرَى قَالَ الْخُوفُ مِنَ اللَّهِ وَ قَالَ لِلْآخَرِ السَّمِينِ مَا بَلَغَ بِكَ مَا أَرَى فَقَالَ حُسْنُ الطَّرِيقِ بِاللَّهِ.

He^{-as} said to the one like the insect, 'What reached from you what I^{-as} see?' He said, 'The fear from Allah^{-azwj}'. And he^{-as} said to the other, the fat one: 'What reached with you what I^{-as} see?' He said, 'Having good thoughts with Allah^{-azwj}'.²⁶⁰

75- نَوَادِرُ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَابِدٌ مِنْ بَنِي إِسْرَائِيلَ فَطَرَقَتْهُ امْرَأَةٌ بِاللَّيْلِ فَقَالَتْ لَهُ أَصْبَغِي فَقَالَ امْرَأَةٌ مَعَ رَجُلٍ لَا يَسْتَقِيمُ قَالَتْ إِنِّي أَخَافُ أَنْ يَأْكُلَنِي السَّبُعُ فَتَأْتِمُ فَمَخْرَجَ وَ أَدْخَلَهَا

(The book) 'Nawadir' of Ali Bin Asbat, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws} having said: 'There was a worshipper from the children of Israel. A woman knocked his door at night. She said to him, 'Host me'. He said, 'A woman with a man is not straight (right)'. She said, 'I fear that the lion might devour me, so you would have sinned'. He came out and let her enter'.

قَالَ وَ الْقِنْدِيلِ بِيَدِهِ فَذَهَبَ بِصَعْدِهِ بِهِ فَقَالَتْ لَهُ أَدْخِلْتَنِي مِنَ النُّورِ إِلَى الظُّلْمَةِ

He^{-asws} said: 'And the lamp was in his hand. He went on to climb with it. She said to him, 'Let me enter from the light into the darkness (the darkness into the light)''.

قَالَ فَرَدَّ الْقِنْدِيلَ فَمَا لَبِثَ أَنْ جَاءَتْهُ الشَّهْوَةُ فَلَمَّا حَشِيَ عَلَى نَفْسِهِ قَرَّبَ خِنْصِرَهُ إِلَى النَّارِ فَلَمَّ يَزُلْ كُلَّمَا جَاءَتْهُ الشَّهْوَةُ أَدْخَلَ إِصْبَعَهُ النَّارَ حَتَّى أُحْرِقَ خَمْسَ أَصَابِعَ فَلَمَّا أَصْبَحَ قَالَ الْخُرْجِي فَبُيِّنْتَ الصَّبِيغَةَ كُنْتُ لِي.

He^{-asws} said: 'He returned the lamp. It was not long before the lustful desire came to him. When he feared upon himself, he brought his little finger near to the fire. He did not cease to insert his finger into the fire every time the lustful desire came to him until all of his five fingers were burnt. When it was morning, he said, 'Get out! You have been an evil guest for me!''²⁶¹

²⁶⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 74

²⁶¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 59 H 75