

A 'Mo'min Never Commits Suicide

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Introduction:

In this short article, some Ahadith of *Masomeen*^{asws} are presented to establish that a believer (a *Momin* – who believes in 12 Divine Imams^{asws} and through their^{asws} Ahadith he acts and takes all decisions in his life) would have extremely difficult living conditions but would stay content and thankful (for all the bounties he has, in particular, the Wilayah of *Masomeen*^{asws}). Under these harsh living conditions, which a *Momin* regularly faces, a *non-Momin* (an unbeliever) considers killing himself or will have a death wish! As per the Ahadith of *Masomeen*^{asws} (Infallible Divine Guides^{asws}) a *Momin* would leave for the better world (face death) from all kinds of reasons terminating his life but would never kill himself.

First, we find that there are two types of believers (*Momineen*), the firm believers and the infirm ones. However, as per Ahadith, the conditions pertinent to a 'Momin' would also apply to all types of Muslims (including a Munafiq – a hypocrite). Additional Ahadith related to the above topic are presented in the following sections:

Momineen are of two types

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ نَصِيرِ أَبِي الْحَكَمِ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ: الْمُؤْمِنُ مُؤْمِنَانِ: فَمُؤْمِنٌ صَدَقَ بَعْدَهُ اللَّهُ وَوَفَّى بِشَرَطِهِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَلَا أَهْوَالُ الْآخِرَةِ وَذَلِكَ مِمَّنْ يَشْفَعُ وَلَا يُشْفَعُ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nusayr Abu Al Hakam Al Khash'amy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Momineen* are of two (types of) *Momineen*. So there is a *Momin* who ratified with the Covenant of Allah^{azwj} and loyal with His^{azwj} Stipulation (Condition), and that is in the Words of Allah^{azwj} Mighty and Majestic **[33:23] From the Believers are men who ratified what Covenant Allah Made with them**. So that is the one who would not be hit by the horrors of the world and the Hereafter, and that is from the ones who would intercede but would (be in no need) to be interceded for.

وَمُؤْمِنٌ كَخَامَةِ الزَّرْعِ تَعْوُجُ أَحْيَانًا وَتَقُومُ أَحْيَانًا فَذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَأَهْوَالُ الْآخِرَةِ وَذَلِكَ مِمَّنْ يُشْفَعُ لَهُ وَلَا يَشْفَعُ .

And there is a *Momin* like the stalk (trunk) of the plants, sometimes he is crooked (bent towards sins) and sometimes he is straight. So that is from the ones who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the ones who would be interceded for and he would not be interceding (for anyone else)¹.

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1

The Divine Rules for Momineen are also Applicable to the Hypocrites:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ كَانَ الطَّيَّارُ يَقُولُ لِي إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ وَ إِنَّمَا أُمِرَتِ الْمَلَائِكَةُ بِالسُّجُودِ لِأَدَمَ (عليه السلام) فَقَالَ إِبْلِيسُ لَا أَسْجُدُ فَمَا لِإِبْلِيسَ يَعْصِي حِينَ لَمْ يَسْجُدْ وَ لَيْسَ هُوَ مِنَ الْمَلَائِكَةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

'Al-Tayyar was saying to me, 'Iblees^{la} is not from the Angels, and rather (it was) the Angels who had been Commanded with the Prostration to Adam^{as}. Therefore, Iblees^{la} said, 'I^{la} will not prostrate'. Thus Iblees^{la} did not disobey where he^{la} did not prostrate as he^{la} was not from the Angels'.

قَالَ فَدَخَلْتُ أَنَا وَ هُوَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَأَحْسَنَ وَ اللَّهُ فِي الْمَسْأَلَةِ فَقَالَ جُعِلْتُ فِدَاكَ أَرَأَيْتَ مَا نَدَبَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَدْخَلْ فِي ذَلِكَ الْمُنَافِقُونَ مَعَهُمْ قَالَ نَعَمْ وَ الضَّلَالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ وَ كَانَ إِبْلِيسُ مِمَّنْ أَقَرَّ بِالَدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ .

He (the narrator) said, 'So he and I went over to Abu Abdullah^{asws}, and by Allah^{azwj}, he was good regarding the question, so he said, 'May I be sacrificed for you^{asws}! What is your^{asws} view of Allah^{azwj} Mighty and Majestic's Call to the *Momineen*, what He^{azwj} Called out to, from His^{azwj} Words: "O you who believe!". Are the hypocrites included along with them?' He^{asws} said: 'Yes, and the straying ones, and everyone who acknowledged with the call apparently, and Iblees^{la} was from the ones who acknowledged with the Call apparently, along with them'.²

Allah^{azwj} Wishes hardship for a Momin for his betterment:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا تُصَدَّقَ مَقَالَتُهُ وَ لَا يَنْتَصِفَ مِنْ عُدُوِّهِ وَ مَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا لِأَنَّ كُلَّ مُؤْمِنٍ مُلْجَمٌ .

Muhammad Bin Yahya, from Ahmad Bin Isa, from Ali Bin Al numan, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Took a Covenant upon the *Momin* (to have patience) when his words are not accepted as true and he cannot not avenge his enemies. A *Momin* will not have any satisfaction without subjecting his soul to disgrace (before his own conscience) every *Momin* is harnessed (subjected to hardships to control his worldly desires)'.³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ يَقُولُهُ يَحْسُدُهُ أَوْ مُنَافِقٌ يَقْفُو أَثَرَهُ أَوْ شَيْطَانٌ يُغْوِيهِ أَوْ كَافِرٌ يَرَى جِهَادَهُ فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا .

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Hamza Al Sumaly,

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 177 H 1

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Took a Covenant with the *Momin* to exercise patience in the face of four kinds of misfortunes, the least (serious) of these is the envying of another *Momin* against him who has the same belief or a hypocrite who follows him (to harm him), or a Satan^{la} tempting him, or a disbeliever showing his struggle (against him). So what would remain of the *Momin* after this (very little – just to survive)?'⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَقَلَّتْ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَ لَرُبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِمَّا بَعْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ جَارٌ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا عَلَى قُلَّةٍ جَبَلٍ لَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ شَيْطَانًا يُؤْذِيهِ وَ يَجْعَلُ اللَّهُ لَهُ مِنْ إِيْمَانِهِ أَنْسَاءً لَا يَسْتَوْجِبُ مَعَهُ إِلَى أَحَدٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'No *Momin* would escape from one of the three, and perhaps all three would be gathered upon him – either the hatred of the one who happens to be with him in the house, closing the door upon him, bothering him; or a neighbour who would bother him; or the one in his way to his needs, would trouble him. And if a *Momin* were to be at the top of a mountain (to seek peace), Allah^{azwj} Mighty and Majestic would Send a Satan^{la} to him who would harm him, and Allah^{azwj} would Make his *Emān* to be a comfort for him, he would not yearn for anyone with it'.⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَرْبَعٌ لَا يَخْلُو مِنْهُنَّ الْمُؤْمِنُ أَوْ وَاحِدَةٍ مِنْهُنَّ مُؤْمِنٌ يَحْسُدُهُ وَ هُوَ أَشَدُّهُنَّ عَلَيْهِ وَ مُنَافِقٌ يَقْفُو أَثَرَهُ أَوْ عَدُوٌّ يُجَاهِدُهُ أَوْ شَيْطَانٌ يُغْوِيهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan who said,

'I heard Abu Abdullah^{asws} saying: 'Four (matters), the Believer would not be devoid of, or (at least) one of these – a *Momin* who would envy him, and it is the most difficult of these upon him; and a hypocrite removing his traces, or an enemy fighting against him, or a Satan^{la} tempting him'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ وَلِيَّهُ فِي الدُّنْيَا غَرَضًا لِعَدُوِّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Sent His^{azwj} friend into the world to endure His^{azwj} enemy's (opposition).'⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَشَكَأَ إِلَيْهِ رَجُلٌ الْحَاجَةَ فَقَالَ لَهُ اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرْجًا

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 4

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 5

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I was in the presence of Abu Abdullah^{asws}, and a man complained to him^{asws} of his needs. So he^{asws} said to him: 'Be patient, from Allah^{azwj} would soon Make a relief to be for you'.

قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ أَخْبِرْنِي عَنْ سِجْنِ الْكُوفَةِ كَيْفَ هُوَ فَقَالَ أَصْلَحَكَ اللَّهُ ضَيْقُ مُنَيْنٍ وَ أَهْلُهُ بِأَسْوَأِ حَالٍ قَالَ فَإِنَّمَا أَنْتَ فِي السِّجْنِ فَتُرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ أَمَا عَلِمْتَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ .

He (the narrator) said, 'Then he^{asws} remained silent for a while, then turned towards the man and he^{asws} said: 'Inform me about the prison of Al-Kufa, how is it?' So he said, 'May Allah^{azwj} Keep you^{asws} well! Narrow, smelly, and its inhabitants are in an evil state'. He^{asws} said: 'So rather, you are in the prison, and you are wanting that you happen to be capacious in it? Do you not know that the world is a prison for a *Momin*?'.⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الدُّنْيَا سِجْنُ الْمُؤْمِنِ فَأَيُّ سِجْنٍ جَاءَ مِنْهُ خَيْرٌ .

From him, from Muhammad Bin Ali, from Ibrahim Al Haza'a, from Muhammad Bin Sagheer, from his grandfather Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'The world is a prison for the *Momin*, so which prison is it that any good came from it?'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْمُؤْمِنُ مُكْفَرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Dawood Bin Abu Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A *Momin* is unappreciated'.

وَفِي رِوَايَةٍ أُخْرَى وَ ذَلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللَّهِ فَلَا يُنْشَرُ فِي النَّاسِ وَ الْكَافِرُ مَشْكُورٌ .

And in another report, '(He^{asws} said): 'And that is because his good deeds ascend to Allah^{azwj}, therefore he is not publicised among the people, and the disbeliever is appreciated'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ قَدْ وَكَّلَ اللَّهُ بِهِ أَرْبَعَةَ شَيْطَانٍ يُغْوِيهِ يُرِيدُ أَنْ يُضِلَّهُ وَ كَافِرًا يَغْتَالُهُ وَ مُؤْمِنًا يَحْسُدُهُ وَ هُوَ أَشَدُّهُمْ عَلَيْهِ وَ مُنَافِقًا يَتَّبِعُ عَثَرَاتِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a *Momin* except that Allah^{azwj} has Allocated four Satans^{la} with him, tempting him,

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 6

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 7

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 8

intending to stray him; and a disbeliever fighting him, and a *Momin* envying him – and it is the most difficult upon him, and a hypocrite pursuing his tracks'.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْنَاهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلَّى عَلَى جِيرَانِهِ مِنَ الشَّيَاطِينِ عَدَدَ رِبْعَةٍ وَ مُضَرَ كَانُوا مُشْتَغِلِينَ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shmr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'When the *Momin* dies, the Satans^{la} of the number of the (tribes of) Rabi'e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him'.¹²

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا كَانَ وَ لَا يَكُونُ وَ لَيْسَ بِكَائِنٍ مُؤْمِنٍ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ لَا تَبْتَغَتْ اللَّهُ لَهُ مَنْ يُؤْذِيهِ .

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither has there ever been, nor will there ever be, and there is no *Momin* existing except that there is a neighbour for him harming him; and if a *Momin* were to be in an island from the islands of the sea, Allah^{azwj} would Send someone (there) who would trouble him'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْنَاهُ يَقُولُ مَا كَانَ وَ لَا يَكُونُ إِلَى أَنْ تَقُومَ السَّاعَةُ مُؤْمِنٍ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There has never happened to be, nor will there happen to be up to the Establishment of the Hour any *Momin*, except that there would be a neighbour for him troubling him'.¹⁴

The Trial of a Momin is according to the status of his Eman:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ ذَكَرَ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْبَلَاءَ وَ مَا يَخْصُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمُؤْمِنَ فَقَالَ سَأَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَشَدُّ النَّاسِ بَلَاءً فِي الدُّنْيَا فَقَالَ النَّبِيُّونَ ثُمَّ الْأَمْتَلُ فَلِلْأَمْتَلِ وَ يُبْنَلَى الْمُؤْمِنُ بَعْدُ عَلَى قَدْرِ إِيْمَانِهِ وَ حُسْنِ أَعْمَالِهِ فَمَنْ صَحَّ إِيْمَانُهُ وَ حُسْنُ عَمَلُهُ أَشَدَّ بَلَاءُهُ وَ مَنْ سَخَفَ إِيْمَانُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاءُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'The afflictions were mentioned in the presence of Abu Abdullah^{asws} and what Allah^{azwj} Mighty and Majestic has Particularised a *Momin* with. So he^{asws} said:

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 9

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 11

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 13

'Rasool-Allah^{saww} was asked, 'Who is the most severely afflicted of the people in the world?' So he^{saww} said: 'The Prophets^{as}, then the next most - then thereafter those similar to the previous group and so forth';

A *Momin* is afflicted in accordance to his *Emān* and the excellence of his deeds. So the one whose *Emān* is correct and his deeds are excellent, the more severe would be his afflictions, and the one whose *Emān* is light and his deeds are weak, would be with few afflictions'.¹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ وَ عِنْدَهُ سَدِيرٌ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ إِنَّا وَ إِيَّاكُمْ يَا سَدِيرُ لَنُصْبِحُ بِهِ وَ نُمْسِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Ubeyd, from Al Husayn Bin Alwan,

(It has been narrated) from Abu Abdullah^{asws} having said, and in his^{asws} presence was Sadeyr: 'Allah^{azwj}, when He^{azwj} Loves a servant Immerses him in the afflictions with an immersion, and I^{asws} and you all, O Sadeyr, are with it, in the morning and evening'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا أَنْتَلَاهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The great Recompense is with the great afflictions, and Allah^{azwj} does not Love a people except that He^{azwj} Afflicts them'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ الْوَلِيدِ بْنِ عَلَاءٍ عَنْ حَمَّادٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ عَبْدًا غَتَّهُ بِالْبَلَاءِ غَتًّا وَ نَجَّاهُ بِالْبَلَاءِ نَجًّا فَإِذَا دَعَا قَالَ لَتُنِيكَ عَبْدِي لَنْ عَجَلْتُ لَكَ مَا سَأَلْتَ إِنِّي عَلَى ذَلِكَ لَقَادِرٌ وَ لَنْ أَدَّخَرْتُ لَكَ فَمَا أَدَّخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Waleed Bin Ala'a, from Hammad, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and High, when Allah^{azwj} Loves a servant, He^{azwj} Immerses him in afflictions with an immersion, and Bleeds him by the afflictions with a bleeding. So when he supplicates to Him^{azwj}, He^{azwj} Says: "Here I^{azwj} am, My^{azwj} servant! I^{azwj} can Hasten to you what you are asking for, I^{azwj} am Able upon that, and I^{azwj} can Set it aside for you (for the Hereafter), but whatever I^{azwj} Set aside for you, so it is better for you'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللَّهِ فَمَا يَنَالُهَا إِلَّا بِأُحْدَى خَصْلَتَيْنِ إِمَّا بِذَهَابِ مَالِهِ أَوْ بِبَلَاءٍ فِي جَسَدِهِ .

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 2

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 6

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 3

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 7

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There happens be a status for the servant in the Presence of Allah^{azwj}, but it cannot be attained except with one of the two qualities – either by the departure of his wealth or by affliction in his body'.¹⁹

A Momin will never commit suicide:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلَّى عَلَى جِيرَانِهِ مِنَ الشَّيَاطِينِ عِدَّةَ رِبْعَةٍ وَ مُضَرَ كَانُوا مُشْتَغِلِينَ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shmr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'When the *Momin* dies, the Satans^{la} of the number of the (tribes of) Rabi'e and Muzar are freed to be upon his neighbours, who used to be pre-occupied with him'.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ الْمُغَيْرَةَ يَقُولُ إِنَّ الْمُؤْمِنَ لَا يُبْتَلَى بِالْجَذَامِ وَلَا بِالْبَرَصِ وَلَا بِكَدٍّ وَلَا بِكَدٍّ فَقَالَ إِنَّ كَانَ لَغَافِلًا عَنْ صَاحِبِ يَاسِينَ إِنَّهُ كَانَ مُكْنَعًا ثُمَّ رَدَّ أَصَابِعَهُ فَقَالَ كَأَنِّي أَنْظُرُ إِلَى تَكْنِيْعِهِ أَنَاهُمْ فَأَنْذَرَهُمْ ثُمَّ عَادَ إِلَيْهِمْ مِنَ الْعِدِّ فَقَتَلُوهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

'I said to Abu Ja'far^{asws}, 'Al-Mugheira is saying that the *Momin* does not get afflicted by neither the leprosy nor by the vitiligo, nor by such and such'. So he^{asws} said: 'It is as if he is oblivious from 'Sahib Yaseen' (36:20). He was of a paralytic hand', then he^{asws} retracted his^{asws} fingers, and he^{asws} said: 'It is as if I^{asws} am looking at his^{asws} paralysis. He went over to them and warned them. Then he repeated to them the next day, so they killed him'.

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَيِّتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

Then he^{asws} said: 'The *Momin* could be afflicted with every affliction and he could be dying with every death except that he would not kill himself'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَيِّتَةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ .

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 23

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 12

'Abu Ja'far^{asws} said: 'The Believer would be Tried with every trial and he would be dying with every (type of) death except that he would not kill himself'.²²

قال الأشعث بن قيس الكندي: فهلا فعلت كما فعل ابن عفان؟ فقال علي عليه السلام: يا عرف النار، أو كما فعل ابن عفان رأيتوني فعلت؟ أنا عائد بالله من شر ما تقول، يا بن قيس، والله إن الذي فعل ابن عفان لمخزاة لمن لا دين له ولا الحق في يده، فكيف أفعل ذلك وأنا على بينة من ربي وحجته في يدي والحق معي؟ والله إن امرء مكن عدوه من نفسه حتى يجز لحمه ويفري جلده ويهشم عظمه ويسفك دمه وهو يقدر على أن يمنعه لعظيم وزره وضعيف ما ضمت عليه جوانح صدره. فكن أنت ذلك يا بن قيس فأما أنا فدون - والله - أن أعطي بيدي ضرب بالمشرفي تطير له فراش الهام وتطيح منه الكف والمعصم ويفعل الله بعد ما يشاء.

Al-Ash'as Bin Qays Al-Kindi said, 'Why did you^{asws} not do what Ibn Affan did?' Ali^{asws} said: 'O one who is known to the Fire, do you see me doing what Ibn Affan did? I^{asws} seek Refuge in Allah^{azwj} from the evil of what you are saying, O Ibn Qays. By Allah^{azwj}, that which Ibn Affan did, does not even befit the one who has no religion to him, nor truth in his hands.

So, how can I^{asws} do that and I^{asws} am on the clear evidence from my^{asws} Lord^{azwj}, and Proofs in my^{asws} hand, and the truth is with me^{asws}? By Allah^{azwj}, the man who strengthens his enemy over himself until he cuts his flesh, and rips his skin, and breaks his bones, and spills his blood whilst he had the ability to prevent it, has a great sin upon him, and weak are the wings of his chest. So you are like that, O Ibn Qays. As for myself^{asws}, by Allah^{azwj}, if I^{asws} come with my^{asws} hands and strike them by my^{asws} honourable (sword), the important seats will be overthrown and from it hands and wrists will be cut off, and Allah^{azwj} will Do what He^{azwj} so Desires to.

ويلك يا بن قيس، المؤمن يموت بكل مودة غير أنه لا يقتل نفسه، فمن قدر على حقن دمه ثم خلا بينه وبين قاتله فهو قاتل نفسه.

Woe be unto you, O Ibn Qays, a believer dies of every (kind of) death apart from that he does not kill himself (suicide). Therefore, the one who has the ability of saving his own blood, then leaves opportunity between himself and his killer, so he has killed himself.

ويلك يا بن قيس، إن هذه الأمة تفترق على ثلاث وسبعين فرقة، فرقة واحدة منها في الجنة واثنان وسبعون في النار. وشرها وأبغضها إلى الله وأبعدها منه السامرة الذين يقولون: (لا قتال)، وكذبوا. قد أمر الله عز وجل بقتال هؤلاء الباغين في كتابه وسنة نبيه وكذلك المارقة.

Woe be unto you, O ibn Qays. This community will divide into seventy-three (73) sects. One sect from it will be in the Paradise, and seventy-two (72) will be in the Fire. And the worst ones of it, and the most abhorrent ones of it to Allah^{azwj}, and the most distant ones from it are the ones who are saying, 'Do not fight them', and they are liars. Allah^{azwj} Mighty and Majestic has Ordered for the killing of these rebels, in His^{azwj} Book, and the Sunnah of His^{azwj} Prophet^{saww}, and similar is the case for the renegades.²³

و- قَالَ الصَّادِقُ ع مَنْ قَتَلَ نَفْسَهُ مُتَعَمِّدًا فَهُوَ فِي نَارٍ جَهَنَّمَ خَالِدًا فِيهَا.

²² Al Kafi V 3 – The Book Of Funerals CH 1 H 8

²³ الحديث الثاني عشر [1] , كتاب سليم بن قيس الهلالي، ج2، ص: 661

And Imam Al-Sadiq^{asws} said, 'Whoever intentionally kills himself will dwell in the Hellfire forever²⁴'.

'Aql' of a Momin is never overcome by Iblis^{la}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ النَّوَّائِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِيتُهُ بِكُلِّ مَيِّتَةٍ وَ لَا يَنْتَلِيهِ بِذَهَابِ عَقْلِهِ أَمَا تَرَى أَيُّوبَ كَيْفَ سَلَّطَ إِبْلِيسُ عَلَى مَالِهِ وَ عَلَى وَلَدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْ عَلَى عَقْلِهِ تَرِكَ لَهُ لِيُوَحِّدَ اللَّهَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Usman Al Nawwa'a, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Afflicts a *Momin* with every affliction, and Causes him to died with every (kind of) death, but He^{azwj} does not Afflict him with the departure of his 'Aql' (intellect- a quality through with the *Hujjat*^{asws} of Allah^{azwj} is recognised²⁵). But, do you not see (Prophet) Ayoub^{as} - how Iblees^{la} overcame upon his^{as} wealth, and upon his^{as} children, and upon his^{as} wife (making her ill), and upon everything from him^{saww} but could not overcome upon his^{as} 'Aql' (intellect). It was left for him^{as} in order for him^{as} to (understand) the Oneness of Allah^{azwj} with it' (to remain on the Divine Religion).²⁶

يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عِلَامَةُ قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى اغْتَرَلَ أَهْلُ الدُّنْيَا وَ الرَّغَائِبِ فِيهَا وَ رَغِبَ فِيمَا عِنْدَ رَبِّهِ وَ كَانَ اللَّهُ أَنْسَهُ فِي الْوَحْشَةِ وَ صَاحِبَهُ فِي الْوَحْدَةِ وَ غِنَاهُ فِي الْعَيْلَةِ وَ مُعِزَّهُ فِي غَيْرِ عَشِيرَةٍ

O Hisham! The ability to overcome (your desires) when alone shows the strength of one's *Aql*. The *Aql* is the (quality) through which the Commandments of Allah^{azwj} are understood and will surely (enable him to) withdraw from the people of the worldly pleasures. He (due to *Aql*) will also be inclined towards that which Allah^{azwj} has Promised and will regard Allah^{azwj} as refuge in his solitude (loneliness), the companion in loneliness, the fortune in poverty and the supporter instead of the clan. (an extract, see ref. 21).

The Temporary Eman:

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن بعض أصحابنا، عن أبي الحسن (عليه السلام)، قال: «إن الله خلق النبيين على النبوة، فلا يكونون إلا أنبياء، و خلق المؤمنين على الإيمان فلا يكونون إلا مؤمنين، و أعار قوما إيماناً فإن شاء تممه لهم، و إن شاء سلبهم إياه-

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin Maraar, from Yunus, from one of our companions,

²⁴ H. 4953, من لا يحضره الفقيه، ج3، ص: 571

²⁵ تحف العقول، النص، ص: 385, See for example,

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 22

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Allah^{azwj} Created the Prophets^{as} upon the Prophet-hood, so they did not become (anything else) except for Prophets^{as}; and (Allah^{azwj}) Created the believers upon the 'Eman' (belief), so they did not become (anything else) except for believers; and Lent (temporary) Eman to a people, so if He^{azwj} so Desires to, He^{azwj} would Complete it for them, and if He^{azwj} so Desires to, would Confiscate it from them'.

قال - و فيهم جرت فمستقر و مستودع. و قال لي: «إن فلانا كان مستودعا فلما كذب علينا سلبه الله إيمانه.

The Imam^{asws} said: 'And regarding them flows **[6:98] then there is a (permanent) resting-place and a (temporary) depository**'. And he^{asws} said to me: 'When so and so (Al-Zubeyr) who was **a (temporary) depository**, he lied against us^{asws}, Allah^{azwj} Confiscated his Eman (belief)'.²⁷

العياشي، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: قلت: وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قَالَ: «ما يقول أهل بلدك الذي أنت فيه؟». قال: قلت: يقولون: مستقر في الرحم، و مستودع في الصلب.

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, who said, 'I said, '(What about) **[6:98] And He it is Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository?** He^{asws} said: 'What are the people of your city saying with regards to it?' I said, 'They are saying, 'The resting place is the womb, and the depository is regarding the confiscation'.

فقال: «كذبوا، المستقر: ما استقر الإيمان في قلبه فلا ينزع منه أبداً، و المستودع: الذي يستودع الإيمان زماناً ثم يسلبه، و قد كان الزبير منهم».

So he^{asws} said: 'They are lying! The resting place – is where the 'Eman' rests in his Qalb (heart), so it is not removed from it, ever; and the depository – that which the Eman is deposited in it for a time (temporary), then it is Confiscated. And Al-Zubeyr was from them'.²⁸

وَ قَالَ ع: مَا زَالَ الزُّبَيْرُ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ ابْنَهُ الْمَشْهُومُ عَبْدَ اللَّهِ

(Amir-ul-Momineen^{asws} said): Zubeyr used to be considered among us^{asws} the Ahl Al-Bayt^{asws}, until his ill-fated son, Abd Allah was born.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ وَ اسْتَوْدَعَ بَعْضَهُمُ الْإِيمَانَ فَإِنْ يَشَأْ أَنْ يُسَلِّمَهُ لَهُمْ أَتَمَّهُ وَ إِنْ يَشَأْ أَنْ يُسَلِّمَهُمْ إِلَيْهِ سَلَبَهُمْ وَ كَانَ فُلَانٌ مِنْهُمْ مُعَارًا.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa who from Al-Hassan ibn Mahbub, who from Hussain ibn Nuaym Al-Sahhaf, who says:

²⁷ الكافي 2: 306 / 4.

²⁸ تفسير العياشي 1: 371 / 69.

²⁹ نهج البلاغة (للصبحي صالح)، ص: 555 saying no. 453

I heard either of the two Imams^{asws}, saying, 'Allah^{azwj} has Created a creature for Eman and there is no alteration in it. He^{azwj} has Created a creature for disbelief and there is no alteration in it. He^{azwj} has Created a creature in between. He^{azwj} has deposited Eman in certain individuals among them. If He^{azwj} Wills to complete it for them He^{azwj} Does so for them, but if He^{azwj} Wishes to remove it from them He^{azwj} Does so and so and so had the temporary (Eman) among them'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ كَلَيْبِ بْنِ مُعَاوِيَةَ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ يُصْبِحُ مُؤْمِنًا وَ يُمَسِّي كَافِرًا وَ يُصْبِحُ كَافِرًا وَ يُمَسِّي مُؤْمِنًا وَ قَوْمٌ يُعَارُونَ الْإِيمَانَ ثُمَّ يُسَلَبُونَهُ وَ يُسَمَّوْنَ الْمُعَارِينَ ثُمَّ قَالَ فَلَانٌ مِنْهُمْ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Al-Hussaa'in ibn Said, from Fdalah ibn Ayyub, and Al-Qasim ibn Mohammed Al-Jawhari, who from Kilyab ibn Muawiyah Al-Asadi, who says:

(Imam) Abu Abd Allah^{asws} has said: A servant of (Allah^{azwj}) may live in the morning as a believer (with Eman) and in the evening as an unbeliever (without Eman). One may live in the morning as an unbeliever and in the evening as a believer. A people (who are given a) borrowed Eman then it is removed from them and they are called the people with 'temporary' (Eman). Then Imam^{asws} said: So and so is from them.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخَيْرِيِّ وَ غَيْرِهِ عَنْ عِيسَى شَلْقَانَ قَالَ: كُنْتُ قَاعِدًا فَمَرَّ أَبُو الْحَسَنِ مُوسَى ع وَ مَعَهُ بَهْمَةٌ قَالَ قُلْتُ يَا غَلَامُ مَا تَرَى مَا يَصْنَعُ أَبُوكَ يَا مُرْنَا بِالشَّيْءِ ثُمَّ يَنْهَانَا عَنْهُ أَمَرْنَا أَنْ نَتَوَلَّى أَبَا الْخَطَّابِ ثُمَّ أَمَرْنَا أَنْ نَلْعَنَهُ وَ نَتَبَرَّأَ مِنْهُ فَقَالَ أَبُو الْحَسَنِ ع وَ هُوَ غَلَامٌ إِنَّ اللَّهَ خَلَقَ خَلْقًا لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا لِلْكَفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقًا بَيْنَ ذَلِكَ أَعَارَهُ الْإِيمَانَ يُسَمَّوْنَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَ كَانَ أَبُو الْخَطَّابِ مِنْ أَعْيَرِ الْإِيمَانِ قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ مَا قُلْتُ لِأَبِي الْحَسَنِ ع وَ مَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ نَبْعَةٌ تُبَوِّزُ.

Ali Ibn Ibrahim has narrated from his father, who from ibn Abu Umayr, from Hafs ibn Al-Bakhtari and others from Isa Shalqan, who says:

Once I was sitting when Abu Al-Hassan Musa^{asws} passed by and with him was a goat. I (the narrator) asked him^{asws}, 'O young man^{asws}, do you know what your^{asws} father^{asws} does? He^{asws} commands us to do something and then he^{asws} prohibits us to do the same thing. He^{asws} commanded us to be friends with Abu Al-Khattab and then he^{asws} commanded us to condemn and disown him'.

Abu Al-Hassan^{asws} said, and he was only a young boy, 'Allah^{azwj} has Created a creature for Eman, which does not leave (him). Allah^{azwj} has Created a creature for disbelief which does not leave (him). Allah^{azwj} has Created a creature in between and has deposited Eman in them and they are called people with temporary Eman. When Allah^{azwj} Wills He^{azwj} Removes Eman from them and Abu Al-Khattab was the one in whom Eman was deposited temporarily'.

I (the narrator) then went in the presence of Abu Abd Allah^{asws} and informed him^{asws} of what I had said to Abu Al-Hassan^{asws} and what Abu Al-Hassan^{asws} had said to me. Abu Abd Allah^{asws} then said: He^{asws} is one of the fountains from Prophet-hood.³²

³⁰ 1. H. الكافي (ط - الإسلامية)، ج2، ص: 418.

³¹ 2. H. الكافي (ط - الإسلامية)، ج2، ص: 418.

³² 3. H. الكافي (ط - الإسلامية)، ج2، ص: 418.

Prayer for the Protection of Eman:

عَنْهُ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ لِي أَكْثَرُ مِنْ أَنْ تَقُولَ - اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ³³ وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَّا الْمُعَارِينَ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِي مَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مُقَصِّرُونَ.

It has been narrated from Ibn Mahbub from al Fadl ibn Yunus who has said:

Imam Abu Al-Hassan^{asws} (7th Imam^{asws}) one said to me, '**Recite very frequently:**

اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

O Lord^{azwj}, do not Place me among those whose Eman (belief) is temporary and do not take me out of shortcomings'

I (the narrator) asked, 'I know who the people of temporary belief are, but what are the meanings of the 'Do not take me out of shortcomings'?

The Imam^{asws} replied: In every good deed you may perform, just for the sake of Allah^{azwj}, you should feel within yourself as falling far short; all people in their deeds between them and Allah^{azwj}, the Most Majestic, the Most Holy, fall far short from (delivering) perfect (deeds).³⁴

Protection from Undignified Death:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ التُّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدَقَةُ تَدْفَعُ مِيتَةَ السَّوْءِ.

Ali Bin Ibrahim Bin Hashim, from his father, from Al Husayn Bin Yazeed Al Nowfaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The charity prevents an undignified death'.³⁵

Offering the Sālat on the one who commits Suicide:

There is a great deal of disagreement among the Muslims whether salat over the one who commits suicide to be recited or not. However, as per Ahadith, salat on everyone who has died, should be recited, whether that person was a hypocrite, adulterer, or has committed suicide. See the Ahadith below:

وَقَالَ رَسُولُ اللَّهِ ص صَلُّوا عَلَى الْمَرْجُومِ مِنْ أُمَّتِي وَ عَلَى الْقَاتِلِ نَفْسَهُ مِنْ أُمَّتِي وَ لَا تَدْعُوا أَحَدًا مِنْ أُمَّتِي بِإِلَّا صَلَاةٍ.

³³ (2) أي لا تجعلني من الذين يكون إيمانهم عندهم معاراً.

³⁴ H7, الكافي (ط - الإسلامية)، ج2، ص: 579.

³⁵ H. 1, الكافي (ط - الإسلامية)، ج4، ص: 2.

And Rasool Allah^{saww} said: Offer sālāt (over dead-body) of the one from my nation who has been 'rajām' (who was stoned to death due to adultery) and that who has killed himself (suicide) from my^{saww} nation, and do not leave anyone from my^{saww} nation without offering sālāt.³⁶

وَسَأَلَ هِشَامُ بْنُ سَالِمٍ - أَبَا عَبْدِ اللَّهِ ع - عَنْ شَارِبِ الْخَمْرِ وَ الزَّانِي وَ السَّارِقِ يُصَلِّي عَلَيْهِمْ إِذَا مَاتُوا فَقَالَ نَعَمْ.

Hasham Ibn Salam asked from Imam Abu Abd Allah: Shall we offer salat on the dead body of a thief, an adulterer, and a wine drinker? Imam^{asws} replied: Yes.³⁷

Salat over the dead-body of a Hypocrite/Enemy of Allah^{azwj}:

In the context of the present article, if one commits suicide, and it is not known if that person was a 'Momin or not' or had an intention to take his life or someone played a part in getting him killed, so if one is unclear about the situation (of the dead person), so he can recite the following prayers while offering the 'Salat-e-Janaza' depending upon his knowledge regarding the position of the dead in the Presence of Allah^{azwj} (as a believer or a disbeliever).

عَلَيْهِ بِنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ وَ بَيِّضْ وَجْهَهُ وَ أَكْثِرْ تَبِعَهُ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should be saying, 'I testify that there is no god except for Allah^{azwj}, and I testify that Muhammad^{saww} is Rasool-Allah^{azwj}. O Allah^{azwj}! Send Blessings upon Muhammad^{saww}, Your^{azwj} servant and Your^{azwj} Rasool^{saww}. O Allah^{azwj} Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Accept his intercession, and Whiten his^{saww} face and Multiply his^{saww} followers.

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ تُبِّ عَلَى اللَّهِ اغْفِرْ لِلَّذِينَ تَابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذَابَ الْجَحِيمِ فَإِنْ كَانَ مُؤْمِنًا دَخَلَ فِيهَا وَ إِنْ كَانَ لَيْسَ بِمُؤْمِنٍ خَرَجَ مِنْهَا .

O Allah^{azwj}! Forgive me, and be Merciful to me, and Turn towards me. O Allah^{azwj}! **[40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire**. So if he was a believer, he would be included in it, but if was not a believer, he would be out from it'.³⁸

سَهْلٌ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَاتَ رَجُلٌ مِنَ الْمُتَنَافِقِينَ فَخَرَجَ الْحُسَيْنُ (عليه السلام) يَمْشِي فَلَقِيَ مَوْلَى لَهُ فَقَالَ لَهُ إِلَى أَيْنَ تَذْهَبُ فَقَالَ أَفْرُ مِنْ جَنَازَةِ هَذَا الْمُتَنَافِقِ أَنْ أُصَلِّيَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ (عليه السلام) فَمُ إِلَى جَنْبِي فَمَا سَمِعْتَنِي أَقُولُ فَقُلْ مِثْلَهُ

³⁶ H. 480, من لا يحضره الفقيه، ج 1، ص: 166

³⁷ H. 481, من لا يحضره الفقيه، ج 1، ص: 166

³⁸ Al Kafi V 3 – The Book Of Funerals CH 56 H 5

Sahl, from Ibn Abu Najran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man from the hypocrites died, so Al-Husayn^{asws} went out walking, and he^{asws} came across a slave of his. So he^{asws} said to him: 'Where are you going to?' So he said, 'I am fleeing from the funeral of this hypocrite that I would have to pray *Salat* upon him'. So Al-Husayn^{asws} said to him: 'Stand by my^{asws} side, and whatever you hear from me^{asws}, so say the like of it'.

قَالَ فَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَبِلَادِكَ اللَّهُمَّ أَصْلِهِ حَرَّ نَارِكَ اللَّهُمَّ أَذْفُهُ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ (صلى الله عليه وآله) .

He^{asws} said: 'So he^{asws} raised his^{asws} hands and said: 'O Allah^{azwj}! Withhold Your^{azwj} servant among Your^{azwj} servants and Your^{azwj} city. O Allah^{azwj}! Cause the heat of Your^{azwj} Fire to arrive to him. O Allah^{azwj}! Make him taste the intensity of Your^{azwj} Punishment, for he used to befriend Your^{azwj} enemies, and was inimical to Your^{azwj} friends, and used to hate the People^{asws} of the Household of Your^{azwj} Prophet^{saww}.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَلَّيْتَ عَلَى عَدُوِّ اللَّهِ فَقُلِ اللَّهُمَّ إِنَّ فَلَانًا لَا نَعْلَمُ مِنْهُ إِلَّا أَنَّهُ عَدُوٌّ لَكَ وَ لِرَسُولِكَ اللَّهُمَّ فَاحْشُ قَبْرَهُ نَارًا وَ احْشُ جَوْفَهُ نَارًا وَ عَجِّلْ بِهِ إِلَى النَّارِ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ اللَّهُمَّ ضَيِّقْ عَلَيْهِ قَبْرَهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you (have to) pray *Salat* upon an enemy of Allah^{azwj}, so say, 'O Allah^{azwj}! So and so, we do not know from him except that he is an enemy of Yours^{azwj} and of Your^{azwj} Rasool^{saww}. Therefore, Pack his grave with fire, and Fill his inside with fire, and Hasten with him to the Fire, for he used to befriend Your^{azwj} enemies and was inimical to Your^{azwj} friends, and used to hate the People^{asws} of the Household of Your^{azwj} Prophet^{saww}. O Allah^{azwj}! Straiten his grave upon him'.

فَإِذَا رُفِعَ فَقُلِ اللَّهُمَّ لَا تَرْفَعْهُ وَ لَا تُزَكِّهِ .

So when he (the deceased) is raised, say, 'O Allah^{azwj}! Neither Raise him (his levels), nor Purify him (by Forgiving his sins)'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِنْ كَانَ جَاحِدًا لِلْحَقِّ فَقُلِ اللَّهُمَّ أَمْلَأْ جَوْفَهُ نَارًا وَ قَبْرَهُ نَارًا وَ سَلِّطْ عَلَيْهِ الْحَيَّاتِ وَ الْعَقَّارِبَ وَ ذَلِكَ قَالَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) لِأَمْرَأَةٍ سَوَاءٍ مِنْ بَنِي أُمَيَّةَ صَلَّى عَلَيْهَا أَبِي وَ قَالَ هَذِهِ الْمَقَالَةُ وَ اجْعَلِ الشَّيْطَانَ لَهَا قَرِينًا

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'If he (deceased) was one who fought against the Truth, so say, 'O Allah^{azwj}! Fill his inside with fire, and his grave with fire, and Make the snakes and the scorpions to arrive to him', and that is what Abu Ja'far^{asws} said for an evil woman of the Clan of Umayya.

³⁹ Al Kafi V 3 – The Book Of Funerals CH 57 H 3

⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 57 H 4

My^{asws} father^{asws} prayed *Salat* over her and said these words: 'And Make the devils as her companions'.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَقُلْتُ لَهُ لِأَيِّ شَيْءٍ يَجْعَلُ الْحَيَاتِ وَالْعَقَارِبَ فِي قَبْرِهَا فَقَالَ إِنَّ الْحَيَاتِ يَعْضُضْنَهَا وَالْعَقَارِبَ يَلْسَعْنَهَا وَالشَّيَاطِينَ تُقَارِنُهَا فِي قَبْرِهَا قُلْتُ تَجِدُ أَلَمْ ذَلِكَ قَالَ نَعَمْ شَدِيدًا .

Muhammad Bin Muslim said, 'So I said to him^{asws}, 'For which thing were the snakes and the scorpions to be in her grave?' So he^{asws} said: 'The snakes would bite her and the scorpions would sting her and the devils would accompany her in her grave'. I said, 'Would she find the pain of that?' He^{asws} said: 'Yes, intense'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ تَقُولُ اللَّهُمَّ أَخْزِ عَبْدَكَ فِي عَبْدِكَ وَبِلَايِكَ اللَّهُمَّ أَصْلِهِ نَارَكَ وَادْفُكْ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ يُعَادِي أَوْلِيَاءَكَ وَ يُوَالِي أَعْدَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ (صلى الله عليه وآله) .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'You should be saying, 'O Allah^{azwj}! Humiliate Your^{azwj} servant among Your^{azwj} servants and Your^{azwj} city. O Allah^{azwj}! Make Your^{azwj} fire to arrive to him and Make him taste the intensity of Your^{azwj} Punishment, for he used to be inimical to Your^{azwj} friends and used to befriend Your^{azwj} enemies, and used to hate the People^{asws} of the Household of Your^{azwj} Prophet^{saww}.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَوْ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَاتَتْ امْرَأَةٌ مِنْ بَنِي أُمَيَّةَ فَحَضَرْتُهَا فَلَمَّا صَلُّوا عَلَيْهَا وَ رَفَعُوهَا وَ صَارَتْ عَلَى أَيْدِي الرِّجَالِ قَالَ اللَّهُمَّ ضَعْفُهَا وَ لَا تَرْفَعْهَا وَ لَا تُزَكِّهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws}, or from the one who mentioned it, from Abu Abdullah^{asws} having said: 'A woman from the Clan of Umayya died, so I attended her (funeral). So when *Salat* had been prayed over her, and she was raised, and came to be in the hands of the men (for the burial), he^{asws} said: 'O Allah^{azwj}! Place her down and do not Raise her, and do not Purify her'.

قَالَ وَ كَانَتْ عَدُوَّةَ اللَّهِ قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ لَنَا .

He (the narrator) said, 'And she was an enemy of Allah^{azwj}, and I do not know it except that he^{asws} said: 'And (an enemy of) ours^{asws}'.⁴³

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 57 H 5

⁴² Al Kafi V 3 – The Book Of Funerals CH 57 H 6

⁴³ Al Kafi V 3 – The Book Of Funerals CH 57 H 7

The Rewards and the Punishments:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَلْ لِأَحَدٍ عَلَى مَا عَمِلَ ثَوَابٌ عَلَى اللَّهِ مُوجِبٌ إِلَّا الْمُؤْمِنِينَ قَالَ لَا

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus from Yaqub ibn Shuayb, who says:

Once I asked Abu Abd Allah^{asws}: Does anyone, other than the believers (Momineen) have any reward with Allah^{azwj} for his good deeds? The Imam^{asws} said: No, there is no one as such.⁴⁴

Reduction in the Punishment of a *Non-Momin*:

قُلْتُ وَ هُوَ مَيِّتٌ هَلْ يَدْخُلُ ذَلِكَ عَلَيْهِ قَالَ نَعَمْ حَتَّى يَكُونَ مَسْخُوطاً عَلَيْهِ فَيَغْفَرُ لَهُ أَوْ يَكُونَ مُضْطِيقاً عَلَيْهِ فَيُوسِعَ عَلَيْهِ قُلْتُ فَيَعْلَمُ هُوَ فِي مَكَانِهِ أَنَّ عَمَلَهُ ذَلِكَ لِحَقِّهِ قَالَ نَعَمْ قُلْتُ وَ إِنْ كَانَ نَاصِباً يَنْفَعُهُ ذَلِكَ قَالَ نَعَمْ يُخَفِّفُ عَنْهُ .

I said, 'And he is deceased, would that enter upon him?' He^{asws} said: 'Yes, to the extent that if he happens to be under Wrath, so it would be Forgiven for him, or if there happens to be a constriction upon him, so it would be Expanded upon him'. I said, 'So he, in his place, would know that, that deed was performed for his right?' He^{asws} said: 'Yes'. I said, 'And even if he was a *Nasibi* (Hostile one), that would benefit him?' He^{asws} said: 'Yes. It (Punishment) would be Lightened from him'.⁴⁵

⁴⁴ H1. الكافي ج : 2 ص : 464

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 72 H 4

Appendix:

The Poverty is attached to the Momin:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) الْفَقْرُ أَرِيذٌ لِلْمُؤْمِنِ مِنَ الْعِذَارِ عَلَى خَدِّ الْفَرَسِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The poverty is more of an adornment for the *Momin* that the harness is upon the cheek of the horse'.⁴⁶

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ وَ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ لِمُصَاصٍ شَيْعَتَنَا فِي دَوْلَةِ الْبَاطِلِ إِلَّا الْفُوتُ شَرَّفُوا إِنْ شِئْتُمْ أَوْ غَرَّبُوا لَنْ تُرْزَقُوا إِلَّا الْفُوتُ .

From him, from Nuh Bin Shuayb and Abu Is'haq Al Khaffaf, from A man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing for our^{asws} sincere Shia in the government of the falsehood except for the bare necessities. They can go east if they so like to, or west, they will never be Graced except with the bare necessities'.⁴⁷

Illness for a Momin:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبِي يَحْيَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ شَكَّوتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) مَا أَلْقَى مِنَ الْأَوْجَاعِ وَ كَانَ مُسْقِماً فَقَالَ لِي يَا عَبْدَ اللَّهِ لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ لَتَمَنَّى أَنَّهُ فُرِضَ بِالْمَقَارِضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibrahim Bin Muhammad Al Ashary, from Abu Yahya Al Hannat, from Abdullah Bin Abu Yafour who said,

'I complained to Abu Abdullah^{asws} of what I face from the pains, and I was sick. So he^{asws} said to me: 'O Abdullah! If the *Momin* was to know what is for him from the Recompense in the difficulties, he would desire to be cut (into pieces) with the scissors'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ فِي الْجَنَّةِ مَنْزِلَةً لَا يَبْلُغُهَا عَبْدٌ إِلَّا بِالْإِبْتِلَاءِ فِي جَسَدِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fuzayl Bin Usman,

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 22

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 107 H 7

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 15

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Paradise there is a station which no servant can reach except by having been afflicted in his body'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يُعَاقَى فِي الدُّنْيَا فَلَا يُصِيبُهُ شَيْءٌ مِنَ الْمَصَائِبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Nuaym Al Sahhaf, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} do not like it for a (Momin) person that he be healthy in the world but is not hit by anything from the difficulties'.⁵⁰

The Condition of a Momin and the hypocrite:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ تُكْفِنُهَا الرِّيحُ كَذَا وَكَذَا وَكَذَلِكَ الْمُؤْمِنُ تُكْفِنُهُ الْأَوْجَاعُ وَ الْأَمْرَاضُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَبَةِ الْمُسْتَقِيمَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قَصْفًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'An example of the *Momin* is like an example of the sprouting plant, the wind sways it such and such; and similar to that is the *Momin*, The aches and the illnesses bend him; and an example of the hypocrite is like an example of the straight iron mallet which nothing can affect until the death comes to him, so it breaks it with a breakage'.⁵¹

The Narration of Prophet Ayoub:

وَأَيُّوبُ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {83} فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِذًّا لِلْعَابِدِينَ {84}

[21:83] And Ayoub, when he called out to his Lord: Harm has touched me, and You are the most Merciful of the merciful ones [21:84] Therefore We Responded to him and Took off what harm he had, and We Gave him his family and the like of them with them: a Mercy from Us and a Reminder to the worshippers

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 14

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 19

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 106 H 25

يَحْيَى بْنُ عَمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ قُلْتُ وَلَدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِأَجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **[21:84] Therefore We Responded to him and Took off what harm he had, and We Gave him his family and the like of them with them.** I said, 'His (Prophet Ayoub^{as}) children, how was he^{as} given the like of them, with them?' He^{asws} said: 'He^{azwj} Revived for him^{as} from his^{as} children who had died before that of natural causes, and the like (number) of those who had died in those days'.⁵²

في الكافي عدة من أصحابنا عن سهل بن زياد عن محمد بن سنان عن عثمان النواء عن أبي عبد الله عليه السلام قال: إن الله عزوجل يبتلي المؤمن بكل بلية، ويميته بكل ميتة ولا يبتليه بذهاب عقله أما ترى أيوب عليه السلام كيف سلط ابليس على ماله وعلى أهله، وكل شيء منه، ولم يسلط على عقله، ترك له يوحد الله عزوجل به.

In Al Kafi – A Number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from usman Al Nawa'a who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Afflicts the Believer with every affliction, and Causes him to die by every (type of) death, but does not Afflict him with the loss of his intellect. Have you not seen Ayoub^{as}, how Iblees^{la} overcame upon his^{as} wealth and upon his^{as} family, and everything from it, but did not overcome upon his^{as} intellect, leaving it for him^{as} to profess the Oneness of Allah^{azwj} Mighty and Majestic, by it'.⁵³

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ {40} وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ {41} ارْكُضْ بِرِجْلِكَ هَذَا غُغْسَلٌ بَارِدٌ وَشَرَابٌ {42} وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ {43} وَخَذْ بِمِصْكٍ ضِئْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ {44}

[38:40] And most surely he had a nearness to Us and an excellent resort [38:41] And remember Our servant Ayoub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment [38:42] Urge with your foot; here is a cool washing-place and a drink [38:43] And We Gifted to him his family and the like of them with them, as a Mercy from Us, and as a Reminder to those possessed of understanding. [38:44] And take in your hand a green branch and beat her with It and do not break your oath; surely We Found him to be patient; most excellent the servant! Surely he was frequently returning (to Allah)

يَحْيَى بْنُ عَمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ قُلْتُ وَلَدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحْيَا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِأَجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **“[21:84] and We gave him his household (that he had lost) and the like thereof along with them”.** I said, 'His (Prophet Ayub^{as}) children, how was he^{as} given the like of them,

⁵² Al Kafi – H 14802

⁵³ Tafseer Noor Al Saqalayn – Ch 21 H 130

with them?' He^{asws} said: 'He^{azwj} Revived for him^{as} from his^{as} children who had died before that of natural causes, and the like (number) of those who had died on that day'.⁵⁴

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن أبي عمير، عن أبي أيوب، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إنما كانت بلية أيوب التي ابتلي بها في الدنيا لنعمة أنعم الله بها عليه فأدى شكرها، و كان إبليس في ذلك الزمان لا يحجب دون العرش، فلما صعد عمل أيوب بأداء شكر النعمة حسده إبليس، فقال: يا رب إن أيوب لم يؤد شكر هذه النعمة إلا بما أعطيته من الدنيا، فلو حلت بينه وبين دنياه ما أدى إليك شكر نعمة، فسلطني على دنياه حتى تعلم أنه لا يؤدي شكر نعمة.

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Biin Abu Abdullah^{asws} from his father, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'Abu Abdullah^{asws} having said: 'But rather, the affliction of Ayoub which he^{as} was afflicted with in the world was for the Bounties which Allah^{azwj} had Favoured him^{as} with, so he^{as} left its appreciation. And Iblees^{la} during that era was not veiled, underneath the Throne. So when the deeds of Ayoub^{as} ascended due to his^{as} appreciation for it, Iblees^{la} envied him^{as}, so he^{la} said, 'O Lord^{azwj}! Ayoub^{as} does not leave appreciating for these Bounties except for You^{azwj} having Favoured him^{as} with what You^{azwj} have Given to him^{as} in the world. If You^{azwj} were to dissolve between him^{as} and his^{as} world, he^{as} would not show appreciation for the Bounties. So let me^{la} overcome his^{as} world until You^{azwj} Know that he^{as} does not show appreciation for Your^{azwj} Bounties'.

فقال: قد سلطتك على دنياه. فلم يدع له دنياه، و لا ولدا إلا أهلكه، كل ذلك و هو يحمد الله عز و جل، ثم رجع إليه، فقال: يا رب إن أيوب يعلم أنك سترد عليه دنياه، التي أخذتها منه، فسلطني على بدنه حتى تعلم أنه لا يؤدي شكر نعمة. قال الله عز و جل: قد سلطتك على بدنه ما عدا عينيه، و قلبه، و لسانه، و سمعه».

So He^{azwj} Said: "You^{la} can overcome upon his^{as} world". So he^{la} did not leave for him^{as} his^{as} world, nor children except that he^{la} destroyed it. All that (was taking place) and he^{as} was Praising Allah^{azwj} Mighty and Majestic. Then he^{la} returned to Him^{azwj}, so he^{la} said, 'O Lord^{azwj}! Surely, Ayoub^{as} knows that You^{azwj} will be Returning to him^{as} his^{as} world which I^{la} have taken away from him^{as}, so let me^{la} overcome his^{as} body until You^{azwj} Know that he^{as} would not leave appreciation for the Bounties'. Allah^{azwj} Mighty and Majestic Said: "You^{la} can overcome over his^{as} body, except for his^{as} eyes, and his^{as} heart, and his^{as} tongues, and his^{as} hearing".⁵⁵

وعنه، بهذا الإسناد: عن الحسن بن علي الوشاء، عن فضل الأشعري، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «ابتلي أيوب (عليه السلام) سبع سنين بلا ذنب».

And from him, by this chain, from Al-Hassan Bin Ali Al-Washa, from FazAl-Al-Ash'ary, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'Ayoub^{as} was afflicted for seven years, without having sinned'.⁵⁶

⁵⁴ الكافي 8: 354 / 252

⁵⁵ علل الشرائع: 1 / 75

⁵⁶ علل الشرائع: 3 / 75

وعنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمار، عن أبيه، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: إن أيوب (عليه السلام) ابتلي من غير ذنب، وإن الأنبياء لا يذنبون لأنهم معصومون مطهرون، لا يذنبون، ولا يزيغون، ولا يرتكبون ذنبا صغيرا ولا كبيرا».

And from him, from Ahmad Bin Al-Hassan Al-Qataan, from Al-Hassan Bin Ali Al-Sakry, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father,

Ja'far^{asws} Bin Muhammad^{asws} from his^{asws} father^{asws} having said: 'Ayoub^{as} was afflicted without him^{as} having sinned, and that the Prophets^{as} do not commit sins because they^{as} are Infallible, Purified, do not commit sins, and do not deviate, and do not ride upon the sins, be it small or big'.

و قال (عليه السلام): «إن أيوب (عليه السلام) مع جميع ما ابتلي به لم تنتن له رائحة، ولا قبحت له صورة، ولا خرجت منه مدة «2» من دم، ولا قيح، ولا استقره أحد رآه، ولا استوحش منه أحد شاهده، ولا تدود شيء من جسده، وهكذا يصنع الله عز وجل بجميع من يبتليه من أنبيائه وأوليائه المكرمين عليه.

And he^{asws} said: 'Ayoub^{as} with all that he^{as} was afflicted with, there was no foul odour coming out from his^{as} body, and not deformity in his^{as} face, and no puss or blood came out from him^{as}, nor anything dirty which was seen by anybody, nor was anyone repulsed by what he saw, nor any worms came out from his^{as} body, and this is how Allah^{azwj} Mighty and Majestic Deals with all that He^{azwj} Afflicts with from His^{azwj} Prophets^{as}, and His^{azwj} Guardians^{as} in Proximity to Him^{azwj}.

و إنما اجتنبه الناس لفقره و ضعفه في ظاهر أمره، لجهلهم بما له عند ربه تعالى من التأييد و الفرج، و قد قال النبي (صلى الله عليه و آله): أعظم الناس بلاء الأنبياء، ثم الأمثل فالأمثل، و إنما ابتلاه الله عز وجل بالبلاء العظيم الذي يهون معه على جميع الناس، لئلا يدعوا له الربوبية.

But rather, the people kept away from him^{as} due to his^{as} poverty, and the apparent weakness in his^{as} affairs, due to their ignorance of what is for him^{as} in the Presence of his^{as} Lord^{azwj} the High, from the Support and Relief. And the Prophet^{saww} had said: 'The greatest of the afflictions which befell were upon the Prophets^{as} rather than on the people. But rather, Allah^{azwj} Mighty and Majestic Tries with the afflictions in accordance with how lofty the status of a person is with Him^{azwj} from all the people, so that they would leave the Lordship only for Him^{azwj} 57

الشيخ في (التهذيب): بإسناده عن الحسن بن محبوب، عن حنان بن سدير: أن عباد المكي قال: قال لي سفيان الثوري: أرى لك من أبي عبد الله (عليه السلام) منزلة، فاسأله عن رجل زنى و هو مريض، فإن أقيم عليه الحد خافوا أن يموت، ما تقول فيه؟ قال: فسألته، فقال لي: «هذه المسألة من تلقاء نفسك، أو أمرك إنسان أن تسأل عنها؟» قال: قلت: إن سفيان الثوري أمرني أن أسألك عنها.

Al-Sheykh in Al-Tehzeeb, by his chain, from Al-Hassan Bin Mahboub, from Hanan Bin sudeyr, from Abaad Al-Makky, from Sufyan Al-Sowry who said,

'I have seen a status for you with Abu Abdullah^{asws}, so I asked him^{asws} about a man who committed adultery and he was sick, so should the Limit (of the Law) be applied upon him, fearing that he might die. What do you^{asws} say regarding it?' I asked him^{asws} so he^{asws} said to me: 'This is the question from yourself, or someone told you

to ask about it?' I said, 'Sufyan Al-Sowry ordered me that I should ask you^{asws} about it'.

قال: فقال: «إن رسول الله (صلى الله عليه وآله) أتى برجل كبير قد استسقى بطنه، و بدت عروق فخذه، و قد زنى بامرأة مريضة، فأمر رسول الله (صلى الله عليه وآله) فأُتي بعرجون فيه مائة شمر أخ، فضربه ضربة واحدة، و ضربها ضربة واحدة، و خلى سبيلهما، و ذلك قوله تعالى: وَ خُذْ بِنَبِيكَ ضِعْفًا فَأَضْرِبْ بِهِ وَ لَا تَحْنُثْ».

So he^{asws} said: 'A big man was brought to Rasool-Allah^{saww} who had yellow water in his belly, and veins had appeared upon his thighs, and he had committed adultery with a sick woman. So Rasool-Allah^{saww} commanded that they should bring a date palm stalk which had a hundred leaves in it, and hit him with one strike, and hit her with one strike, and release the two of them, and these are the Words of the High [38:44] **And take in your hand a green branch and beat her with it and do not break your oath**'.⁵⁸

الصدق (قدس سره) في الامالي بإسناده إلى النبي صلى الله عليه وآله قال: إذا كان يوم القيامة زين عرش رب العالمين بكل زينة، ثم يؤتى بمنبرين من نور طولهما مائة ميل، فيوضع أحدهما عن يمين العرش والآخر عن يسار العرش، ثم يؤتى بالحسن والحسين عليهما السلام، فيقوم الحسن على أحدهما والحسين على الآخر، يزين الرب تبارك وتعالى عرشه كما يزين المرأة قرطاهما.

Al-Sadouq in Al-Amaali, by his chain going up to

The Prophet^{saww} having said: 'When it will be the Day of Judgement, the Throne of the Lord^{azwj} of the Worlds would be Adorned with every adoration. Then two Pulpits of Light would be brought, the lengths of which would be of one hundred miles. So they would place one of these on the right of the Throne, and the other one on the left of the Throne. Then would come forward, Al-Hassan^{asws} and Al-Husayn^{asws}. So, Al-Hassan^{asws} would stand upon one of these, and Al-Husayn^{asws} upon the other one. The Lord^{azwj} Blessed and High would Adorn His^{azwj} Throne, like the woman adorns her ear-rings'.

فقال أمير المؤمنين (عليه السلام): أ تدري ما قصة أيوب، و سبب تغير نعمة الله عليه؟ قال: الله أعلم، و أنت يا أمير المؤمنين. قال: «لما كان عند الانبعاث للمنطق شك أيوب في ملكي و بكى، فقال: هذا خطب جليل، و أمر جسيم. قال الله عز و جل: يا أيوب، أ تشك في صورة أقمته أنا، إني قد ابتليت آدم بالبلاء، فوهبته له و صفحت عنه بالتسليم له بامرة المؤمنين، و أنت تقول: خطب جليل و أمر جسيم! فو عزتي و جلالي لأذيقنك من عذابي، أو تتوب إلي بالطاعة لأمر المؤمنين. ثم أدركته السعادة بي» يعني أنه تاب إلى الله، و أذعن بالطاعة لأمر المؤمنين.

Amir-ul-Momineen^{asws} said: 'Do you^{ar} know what the story of Ayoub^{as} is, and the reason for the Changing of the Bounties of Allah^{azwj} on him^{as}? He^{ar} said, 'Allah^{azwj} Knows, and you^{asws} do, O Amir-ul-Momineen^{asws}'. He^{asws} said: 'When he^{as} was in the logic Ayoub^{as} doubted regarding my^{asws} kingdom and wept, so he^{as} said: 'This is a grave and serious matter'. Allah^{azwj} Mighty and Majestic Said: "O Ayoub^{as}! You^{as} are doubting with regards to a face which I^{azwj} have Established? I^{azwj} Tried Adam^{as} with the affliction, so I^{azwj} Granted it for him^{as} and Forgave him^{as} due to his^{as} submission for him^{asws} as Amir-ul-Momineen^{asws}, and you^{as} are saying, 'This is a grave and a serious matter? So, by My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} shall Make you^{as} Taste My^{azwj} Punishment until you^{as} repent to Me^{azwj} by being obedience to Amir-ul-

⁵⁸ التهذيب 10: 32 / 108.

Momineen^{asws}!” Then he^{as} realised the happiness by me^{asws}. Meaning he^{as} repented to Allah^{azwj}, and succumbed to the obedience to Amir-ul-Momineen^{asws}.⁵⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ افْتَنَّتْ فِي حُسْنِهَا فَقُولُ يَا رَبِّ حَسَنْتَ خَلَقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عَلَيْهَا السَّلَام) فَيَقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَنَّاها فَلَمْ يُفْتَنَّ

Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah^{asws} saying: ‘On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, ‘O Lord^{azwj}! You^{azwj} Created me beautiful until I did what I did. So they will come with Maryam^{as} and say to her, ‘Are you more beautiful or her^{as}? She^{as} had beauty in her^{as} but did not do Fitna (mischief)’.

وَيُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ افْتَنَّ فِي حُسْنِهِ فَقُولُ يَا رَبِّ حَسَنْتَ خَلَقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عَلَيْهِ السَّلَام) فَيَقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَنَّاها فَلَمْ يُفْتَنَّ

And they would come with the handsome man who had done Fitna (mischief) due to his beauty. So he will say, ‘O Lord^{azwj}! You^{azwj} Created me with beauty until I did with the women what I did. So they will bring Yusuf^{as} and say, ‘Are you more handsome or he^{as} is? He^{as} had beauty but did not do Fitna (mischief)’.

وَيُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَاءِهِ فَقُولُ يَا رَبِّ شَدَدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتَنَنْتُ فَيُؤْتَى بِأَيُّوبَ (عَلَيْهِ السَّلَام) فَيَقَالُ أَمْ أَبْلَيْتَكَ أَشَدَّ أَوْ بَلِيَّتُهُ هَذَا فَقَدْ ابْتَلَيْتَ فَلَمْ يُفْتَنَّ

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. So he will say, ‘O Lord^{azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)’. So they would come with Ayyub^{as}. So they would say, ‘Were your afflictions more severe or his^{as} afflictions? He^{as} was in afflictions but did not do Fitna (mischief)’.⁶⁰

5- حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمَازِيُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مَخْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِنَّ قُدَّامَ قِيَامِ الْقَائِمِ عَلَامَاتٌ بَلَوَى مِنَ اللَّهِ تَعَالَى لِعِبَادِهِ الْمُؤْمِنِينَ قُلْتُ وَ مَا هِيَ قَالَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ - وَ لَتَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ قَالَ لَتَبْلُوَنَّكُمْ يَعْزِي الْمُؤْمِنِينَ بِشَيْءٍ مِنَ الْخَوْفِ مِنْ مَلُوكِ بَنِي فَلَانٍ فِي آخِرِ سُلْطَانِهِمْ - وَ الْجُوعِ بَعْلَاءِ أَسْعَارِهِمْ وَ نَقْصٍ مِنَ الْأَمْوَالِ فَسَادِ التَّحَارَاتِ وَ قِلَّةِ الْفَضْلِ فِيهَا - وَ الْأَنْفُسِ قَالَ مَوْتُ ذَرِيعٍ - وَ الثَّمَرَاتِ قِلَّةٌ رِيعٍ مَا يُرِغُ وَ قِلَّةٌ بَرَكَاتِ الثَّمَارِ - وَ بَشِّرِ الصَّابِرِينَ عِنْدَ ذَلِكَ يَخْرُجُ الْقَائِمُ ع ثُمَّ قَالَ لِي يَا مُحَمَّدُ هَذَا تَأْوِيلُهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ.

(5) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from al-Hasan bin Mahboob from Ali bin Ri'ab that Muhammad bin Muslim had said:

“Abu Abd Allah^{asws} had said: “Before the rising of ‘Al-Qa'im^{asws}, (12th Imam^{asws}) there will be some signs, with which Allah^{azwj} Tries His^{azwj} faithful people (**Momineen**).”

⁵⁹ Taweel Al Ayaat Al Zaahira – CH 38 H 5

⁶⁰ Al Kafi – H 14739

I asked: "What are they?"

He (the Imam^{asws}) said: **"These are the Words of Allah^{azwj}, "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient."(2:155)**

When Allah^{azwj} Says (We will try you) He^{azwj} means the 'Momineen' (the believers), when He^{azwj} Says (with somewhat of fear), He^{azwj} Refers to the fright that is caused at the end of the rule of the family of so-and-so, (hunger) is because of expensive prices, (loss of property) is corruption of trade and littleness of profits, (lives) is quick deaths, (fruits) is little production of plants and little blessing of fruits and (give good news to the patient) when Al-Qa'im^{asws} appears."

Then he^{asws} said to me: "O Muhammad, this is the interpretation of the verse. Allah^{azwj} Says, **"But none knows its interpretation except Allah and those who are firmly rooted in knowledge (3:7).**"⁶¹

حَدَّثَنَا أَبُو سُلَيْمَانَ أَحْمَدُ بْنُ هَوْذَةَ الْبَاهِلِيُّ قَالَ حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ إِسْحَاقَ النَّهَوَنْدِيُّ سَنَةَ ثَلَاثٍ وَ سَبْعِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَمَّادٍ الْأَنْصَارِيُّ سَنَةَ تِسْعٍ وَ عَشْرِينَ وَ مِائَتَيْنِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ دَخَلَ عَلَيْهِ بَعْضُ أَصْحَابِهِ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ إِنِّي وَاللَّهِ أَجْبُكَ وَ أَحِبُّ مَنْ يُجْبُكَ يَا سَيِّدِي مَا أَكْثَرَ شِيعَتَكُمْ فَقَالَ لَهُ اذْكُرْهُمْ فَقَالَ كَثِيرٌ فَقَالَ تُخَصِّصُهُمْ فَقَالَ هُمْ أَكْثَرُ مِنْ ذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا لَوْ كُمَلِت الْعِدَّةَ الْمُؤَصَّوْفَةَ ثَلَاثِمِائَةً وَ بَضْعَةَ عَشَرَ كَانَ الَّذِي تُرِيدُونَ وَ لَكِنْ شِيعَتُنَا مَنْ لَا يَغْدُو صَوْتُهُ سَمْعَهُ وَ لَا سَخَنَؤُهُ بَدَنَهُ وَ لَا يَمْدَحُ بِنَا مُغْلِبًا وَ لَا يُخَاصِمُ بِنَا قَالِيًا وَ لَا يُجَالِسُ لَنَا غَائِبًا وَ لَا يُحَدِّثُ لَنَا نَائِلًا وَ لَا يُحِبُّ لَنَا مُبْغِضًا وَ لَا يُبْغِضُ لَنَا مُحِبًّا فَقُلْتُ فَكَيْفَ أَصْنَعُ بِهَذِهِ الشَّيْءِ الْمُخْتَلِفَةِ الَّذِينَ يَقُولُونَ إِنَّهُمْ يَتَشَبِعُونَ فَقَالَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّمَحِيصُ وَ فِيهِمُ التَّبْدِيلُ يَأْتِي عَلَيْهِمْ سُنُونَ تُغْنِيهِمْ وَ سَيَفُتُّ قَتْلُهُمْ وَ اخْتِلَافُ يُبَدِّلُهُمْ إِنَّمَا شِيعَتُنَا مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْغُرَابِ وَ لَا يَسْأَلُ النَّاسَ بِكَفِّهِ وَ إِنْ مَاتَ جُوعًا قُلْتُ جُعِلَتْ فِدَاكَ فَأَتَيْنِ أَطْلُبُ هَؤُلَاءِ الْمُؤَصَّوْفِينَ بِهَذِهِ الصِّفَةِ فَقَالَ اطْلُبْهُمْ فِي أَطْرَافِ الْأَرْضِ أُولَئِكَ الْحَقِيقُ عَيْشُهُمُ الْمُتَنَفِّلَةُ دَائِرُهُمُ الَّذِينَ إِنْ شَهِدُوا لَمْ يُعْرِفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقِدُوا وَ إِنْ مَرَضُوا لَمْ يُعَادُوا- وَ إِنْ خَطَبُوا لَمْ يَزُوجُوا وَ إِنْ مَاتُوا لَمْ يُشْهَدُوا أُولَئِكَ الَّذِينَ فِي أَمْوَالِهِمْ يَتَوَاسَوْنَ وَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ وَ لَا تَخْتَلِفُ أَهْوَاؤُهُمْ وَ إِنْ اخْتَلَفَتْ بِهِمُ الْبُلْدَانُ.

Abu Sulayman Ahmad bin Hawthah al-Bahili narrated from Abu Iss'haq Ibraheem bin Isshaq an-Nahawandi from Abdullah bin Hammad al-Ansari, who has narrated:

One of our companions visited Abu Abd Allah (Al-Sadiq^{asws}) and said to him^{asws}: "May I die for you^{asws}! By Allah^{azwj}, I love you^{asws} and love whoever loves you^{asws}. O my master^{asws}, how many your^{asws} Shia are!" Abu Abd Allah^{asws} said: "Would you please mention them?" The man said: "They are too many." He^{asws} said: "Could you count them?" The man said: "They are much more than to be counted." Abu Abd Allah^{asws} said: "If the number becomes three hundred and a little more then what you want will happen.

Our^{asws} Shia are those, whose voice does not pass beyond their ears, nor does their zeal (passion) go beyond their body, nor do they praise us^{asws} openly, nor quarrel with anyone because of us^{asws}, nor sit with anyone criticizing us^{asws}, nor talk with anyone abusing us^{asws}, nor love whoever hates us^{asws} and do not hate whoever loves us^{asws}."

⁶¹ الغيبة للنعماني، النص، ص: 250

The man said: "Then how do we deal with these different groups, who pretend that they are Shia?" He (the Imam^{asws}) said: "They will be tried, purified and distinguished. Years come that will perish them, a sword that will kill them and disagreement that will scatter them. Our^{asws} real Shia are those, who do not growl like a dog, do not covet like a crow and do not ask people for alms even if they die of hunger."

The man said: "May I die for you^{asws}! Where can I find such a kind of people?"

He (the Imam^{asws}) said: "You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from place to another, who if are seen, will not be noticed, if absent, will not be missed, if become ill, will not be visited, if propose to a woman, will not be married and if die, their funerals will not be attended. It is they, who divide their monies among them, who visit each other in their graves and who never disagree even if their countries are different."⁶²

حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا حُمَيْدُ بْنُ زِيَادٍ الْكُوفِيُّ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ سَمَاعَةَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْمِصْبَعِيُّ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَمٍ الْأَسَدِيِّ عَنْ أَبِيهِ مَهْزَمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ بَيْنَهُ إِلَّا أَنَّهُ زَادَ فِيهِ وَ إِنْ رَأَوْا مُؤْمِنًا أَكْرَمُوهُ وَ إِنْ رَأَوْا مُنَافِقًا هَجَرُوهُ وَ عِنْدَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ ثُمَّ تَمَّامُ الْحَدِيثِ.

The same was narrated by Muhammad bin Hammam from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Ali bin Mansoor from Ibraheem bin Muhzim al-Asadi from his father, who says:

(The same was narrated) Abu Abdullah Al-Sadiq^{asws} but with an addition:

"If they see a believer, they will honour him but if they see a hypocrite, they will leave him aside. They do not worry when about to die and they visit each other in their graves."⁶³

The Enemies of a Believer:

وَ فِي عُيُونِ الْأَخْبَارِ وَ فِي الْعِلَالِ عَنْ أَحْمَدَ بْنِ زِيَادٍ بْنِ جَعْفَرٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثِ رُؤْيٍ عَنِ الصَّادِقِ ع قَالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ ذُرَارِيَّ قَتْلَةَ الْحُسَيْنِ ع بِفَعَالٍ أَبَائِهَا فَقَالَ ع هُوَ كَذَلِكَ فَقُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَ لَكِنْ ذُرَارِيَّ قَتْلَةَ الْحُسَيْنِ ع يَرْضَوْنَ بِفَعَالٍ أَبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئًا كَانَ كَمَنْ أَتَاهُ وَ لَوْ أَنَّ رَجُلًا قَتَلَ بِالْمَشْرِقِ فَرَضِيَّ بِقَتْلِهِ رَجُلًا بِالْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَقْتُلُهُمُ الْقَائِمُ ع إِذَا خَرَجَ لِرِضَاهُمْ بِفَعَالٍ أَبَائِهِمْ الْحَدِيثُ

It is written in Uyun al-Akhbar with reference to Ahmed Ibn Ziad ibn Jafar al-Hamdani, who from Ali ibn Ibrahim ibn Hashim who from his father who from Abd al-Islam ibn Salay al-Hadawi, who has said the following:

⁶² H. 4. الغيبة للنعماني، النص، ص: 203.

⁶³ H. 5. الغيبة للنعماني، النص، ص: 203.

I asked from Abi al-Hassan^{asws} Ali^{asws} ibn Musa^{asws} Al-Reza^{asws}: What do you say about the tradition of your forefather Imam Jafar-e-Sadiq^{asws}: 'When our al-Qaim^{ajfj} will appear, he^{ajfj} will kill the descendants of the killers of Imam Hussain^{asws}'.

Imam^{asws} replied: Yes, this hadith is true. I said but Allah^{azwj} Says: '**And no bearer of burden shall bear the burden of another**' (6:164), what are the meanings of this Verse? Imam^{asws} replied: All Divine Commandments are true. Since the descendants of the killers of Imam Hussain^{asws} are pleased with and are proud of the evil deeds of their forefathers, so the one who agrees with someone is similar to the one who performs it (at first place). Imam^{asws} said: 'If one is killed in the East and a person in the West agrees with the killer, he has a share in the killing of that person (by agreeing to the killing). This is the reason why Imam^{ajfj} will kill all those who would agree with the deeds of their forefathers.⁶⁴

و فِي الْعِلَلِ وَ التَّوْحِيدِ وَ عُيُونِ الْأَخْبَارِ بِهَذَا الْإِسْنَادِ عَنِ الرِّضَا ع قَالَ قُلْتُ لَهُ لِأَيِّ عِلَّةٍ أَعْرَقَ اللَّهُ عَزَّ وَ جَلَّ الدُّنْيَا كُلَّهَا فِي زَمَنِ نُوحٍ ع وَ فِيهِمُ الْأَطْفَالُ وَ مَنْ لَا ذَنْبَ لَهُ فَقَالَ مَا كَانَ فِيهِمُ الْأَطْفَالُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْقَمَ أَصْلَابَ قَوْمِ نُوحٍ وَ أَرْحَمَ نِسَاءَهُمْ أَرْبَعِينَ عَامًا فَانْقَطَعَ نَسْلُهُمْ فَغَرَقُوا وَ لَا طِفْلَ فِيهِمْ مَا كَانَ اللَّهُ لِيُهْلِكَ بِعَذَابِهِ مَنْ لَا ذَنْبَ لَهُ وَ أَمَّا الْبَاقُونَ مِنْ قَوْمِ نُوحٍ ع فَأَعْرَقُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ نُوحٍ ع وَ سَائِرُهُمْ أَعْرَقُوا بِرِضَاهُمْ بِتَكْذِيبِ الْمُكْذِبِينَ وَ مَنْ غَابَ عَنْ أَمْرِ قَرَضِي بِهِ كَانَ كَمَنْ شَاهَدَهُ وَ أَتَاهُ

It is narrated from the same chain of narrator's that Imam Ali Reza^{asws} was asked: Why did Allah^{azwj} drowned so many people during the time of Prophet Nuh^{as} whereas there must have been innocent children among them? Imam^{asws} replied: Whereas the children are concerned, there was not a single child at that time because for the last 40 years Allah^{azwj} has Made both men and women of that time infertile. Their growth rate was therefore terminated at that time. As for the case of the grown-ups, they consisted of either the deniers (of the Truth) or were in agreement of the deniers.

Indeed the one who is in agreement with the acts of the someone is accounted and is considered to be part of it, therefore all of them were among the sinners, and otherwise Allah^{azwj} does not Punish the innocent ones.⁶⁵

وَ فِي الْخِصَالِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ عَلِيِّ ع قَالَ الْعَامِلُ بِالظُّلْمِ وَ الرَّاضِي بِهِ وَ الْمُعِينُ عَلَيْهِ شُرَكَاءُ ثَلَاثَةٌ

Talha ibn Zaid narrates from Imam Jafar^{asws} who from his infallible forefathers^{asws}:

Amir-ul-Momineen^{asws} said: The cruel, his supporter and that who agrees with him, all three have a share in the unjust act.⁶⁶

وَ عَنْ مُحَمَّدِ بْنِ الْأَرْقَطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي تَنْزِلُ الْكُوفَةَ فَقُلْتُ نَعَمْ فَقَالَ تَرَوْنَ قَتْلَةَ الْحُسَيْنِ ع بَيْنَ أَظْهُرِكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَانْتِ إِذَا لَا تَرَى الْقَاتِلَ إِلَّا مَنْ قَتَلَ أَوْ مَنْ وَلِيَ الْقَتْلَ أَلَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَيُّ رَسُولٍ قَتَلَ الَّذِينَ كَانَ مُحَمَّدٌ ص بَيْنَ أَظْهُرِهِمْ وَ لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ عَيْسَى رَسُولٌ وَ إِنَّمَا رَضُوا قَتْلَ أَوْلِيكَ فَسُمُوا قَاتِلِينَ

I heard it from Mohammed ibn al-Araqat who narrates the following:

⁶⁴ Wasail ul Shia, H. 21180, 139 : ص 16 وسائل الشيعة ج : 16

⁶⁵ Ibid, H. 21181

⁶⁶ Ibid, H. 21182 140 : ص 16 وسائل الشيعة ج : 16

Abu Abd Allah^{asws} asked me: Do you live in Kufa? I replied: Yes, I do. Imam^{asws} asked: Do you see around you the killer of (Imam) Hussain^{asws}?

I replied: May I be sacrificed for your cause; none of them is alive today. (Imam^{asws} asked) Do you only consider those killers who have directly killed (Imam Hussain^{asws})? Have you not heard Allah^{azwj} Says (3:183): **Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** Then who did those people kill? The ones, who were present during the time of Prophet Mohammed^{saww} but there was no Prophet between the Prophet Isa^{as} and Prophet Mohammed^{saww}. Since, the people of that time were in the conformity of the earlier ones that is why they are referred to as the killers (in the Verse 3:183).⁶⁷

How a Believer is Protected in the World?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ يَطْفُيْنٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِهِ

Ali ibn Ibrahim has narrated from his rather from ibn abu 'Umayr from certain persons or our people from Ali ibn Yaqtin who has said the following:

'Abu al-Hassan^{asws} once said to me, Allah^{azwj} has friends with the Sultan through whom He protects His friends'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مَهْرَانَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ جَبَّارٍ إِلَّا وَ مَعَهُ مُؤْمِنٌ يَدْفَعُ اللَّهُ بِهِ عَنِ الْمُؤْمِنِينَ وَ هُوَ أَقْلُهُمْ حَظًّا فِي الْآخِرَةِ يَعْنِي أَقْلَ الْمُؤْمِنِينَ حَظًّا لِصُحْبَةِ الْجَبَّارِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hussein from his father from 'Uthman ibn 'Isa from Mehran ibn Muhammad ibn abu Nasr who has said the following:

'I once heard Abu Abd Allah^{asws} saying: 'With every tyrant there is a believing person with whom Allah^{azwj} Defends the believing people, and he (such believing person) receives the least of rewards in the next life because of his association with the tyrant'.⁶⁹

⁶⁷ Wasail ul Shia, H. 21190 142 : ص 16 وسائل الشيعة ج : 16

⁶⁸ Al-Kafi, vol. 5, H. 8483, Ch. 30, h, 7

⁶⁹ Al-Kafi, vol. 5, H. 8481, Ch. 30, h, 5