

'The Covenant - *'Al-Mithaq'*'

Table of Contents

The Covenant - 'Al-Mithaq'	3
Summary:.....	3
What was the 'الميثاق' (Al-Mithaq) Covenant	4
Introduction:	5
The Writing of the Covenant:.....	8
Covenant of Master-ship (Wilayah).....	9
How did they answer and they were particles.....	9
Momineen (Believers) who are Steadfast and those who are not:.....	10
The (Covenant) of Observing of the Patience?.....	12
The Testing for the Covenant:.....	13
The Covenant of the Holy Quran:.....	16
The preservation of the Covenant in the Black Stone:	16
The Reinstatement of the Covenant for <i>Wilayah</i> (Imams after Prophet):.....	17
Appendix I: Al-Mashiya (Will of Allah ^{azwj})	21
Appendix II Additional Verses and Ahadith on Covenant:.....	22
The Ones who adhered to the Covenant and those who didn't:	23
Covenant from Prophets ^{as} :	31
Appendix III: Sufferings of a Momin in the World:.....	33

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

The Covenant - ‘Al-Mithaq’

Summary:

Allah^{azwj} took ‘*الْمِيثَاقُ*’ (*Al-Mithaq*) Covenant from the souls, prior to their coming to the world while in the ‘*صُلْبٍ*’ (forehead) of Prophet Adam^{as} - when people were like tiny particles in the forehead of Prophet Adam^{as}. Upon coming to the world, people forgot about the Covenant. Allah^{azwj} Reminded them about the Covenant through His^{azwj} Prophets^{as} and Messengers^{as} as well as through the Divine Manuscripts, but most of people not only rejected it but turned against it. As a result many Messengers were killed and Divine scripts were altered. This continued until the time of the last Prophet Muhammad^{sawww}. As the Islam spread, so Allah^{azwj} Asked Prophet Muhammad^{sawww} to announce it again (5:67)¹, so Prophet^{sawww} reminded Muslims about the Covenant at the end of the last pilgrimage at the place called ‘Ghadeer-e-Khum’.

Many new converts, However, decided to accept a part of it but revolted against it’s important condition - related to the successorship of the Prophet^{sawww} - the ‘*Wilayah* of Ali^{asws}’ (master-ship of Ali^{asws} after Prophet^{sawww}). The justification came from the distortion of the meanings of ‘Mola’ (master) from the words² of the Prophet^{sawww} at *Ghadeer-e-Khum* and later through shuffling of the Verses of the Holy Quran – as the subsequent Verse (which is now Verse no. 3 in chapter 5) was placed together with an earlier Verse dealing with the meat of permissible/forbidden animals while the Verse before it, which Commands the Prophet^{sawww} to Announce the ‘Master-Ship’ (now 5:67) was placed 65 Verses afterward. The Holy Verses were Revealed in the following order:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {5:67}

¹ Quran, Chapter 5, Verse 67

² Man kun to Mola ho fa Haza Ali-un-Mola

O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]

....الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا..... {5:3}

Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you.

For detailed interpretation of these Verses, see Tafseer-e-HubeAli:

<https://www.hubeali.com/tafseerhubeali/>

What was the ‘الميثاق’ (Al-Mithaq) Covenant

فقال الصادق (عليه السلام): «كان الميثاق مأخوذاً عليهم الله بالربوبية، و لرسوله بالنبوة، و لأمر المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة الهادون أئمتكم؟ فقالوا: بلى، شهدنا. فقال الله تعالى: أن تقولوا يوم القيامة- أي لئلا تقولوا يوم القيامة- إنا كنا عن هذا غافلين.

Al-Sadiq^{asws} said: ‘The Covenant was Taken from them in regard to the Lordship of Allah^{azwj}, and the Prophet-hood of His^{azwj} Rasool^{saww}, and with the Imamate of Amir-Al-Momineen^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) and the Imams^{asws}, so He^{azwj} Said: “Am I^{azwj} not your Lord^{azwj}, and Muhammad^{saww} your Prophet^{saww}, and Ali^{asws} your Imam^{asws}, and the Imams^{asws} of Guidance your Imams^{asws}?” So they said, ‘Yes, we do bear witness’. So Allah^{azwj} the High Said: “If you say on the Day of Judgement” – i.e., perhaps you would be saying on the Day of Judgement – “We were unaware of this!’

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه و آله) على الأنبياء بالإيمان به، و على أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ عِنِّي رَسُولَ اللَّهِ (صلى الله عليه و آله) لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ عِنِّي أمير المؤمنين (عليه السلام)، تخبروا أممكم بخبره، و خبر وليه من الأئمة (عليهم السلام)».

Then, after that, He^{azwj} Took the Covenant of Rasool-Allah^{saww} upon the Prophets^{as} with the Eman in him^{saww}, and upon a stipulation that they^{as} would help him^{saww} and Amir Al-Momineen^{asws}, so He^{azwj} Said: ‘**And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you – meaning Rasool-Allah^{saww}, you must believe in him, and you must help him” [3:81] – meaning Amir Al-Momineen^{asws}, (i.e.,) you^{as} will be informing your^{as} respective communities of his^{saww} news and the news of his^{saww} successor^{asws} from the Imams^{asws}’ (an extract).³**

³ تفسير القمي 1: 246

As per the stipulations (conditions) of the Covenant, some righteousness souls adhered to it in its totality and remained believers while a majority did not and opposed it strongly and therefore became from the astray ones. Some, however, who remained between these two fractions, remained indecisive as being overtaken by the doubts. They will be Judged as per the ‘Al-Mashiya’ (Desire/Decision) of Allah^{azwj} (see a Hadith on ‘Mashiya’ in Appendix I)

Introduction:

Some Ahadith explaining the holy Verses of the Quran are presented here to further understand the concept of Covenant – *Al-Mithaq*.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيْمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلَامُ) وَ هُمْ ذُرٌّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic ***He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]***. So he^{asws} said: ‘Allah^{azwj} Recognised their *Eman* by our^{asws} Wilayah and their disbelief in it on the day He^{azwj} Took the Covenant upon them in ‘صُلْبِ’ the forehead of Adam^{as}, and they were particles’.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ عَزَّ وَجَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صَبَّغَ الْمُؤْمِنِينَ بِالْوَلَايَةِ فِي الْمِيثَاقِ .

Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic ***A Dyeing of Allah; and who is better than Allah in dyeing [2:138]?*** He^{asws} said: ‘The Momineen were dyed by the Wilayah during the (Taking of the) Covenant’.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِهِ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ عَزَّ وَجَلَّ إِيْمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ هُمْ ذُرٌّ فِي صُلْبِ آدَمَ

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

‘I asked Abu Abdullah^{asws} about His^{azwj} Words **so from you is a Kafir and from you is a Momin, [64:2]**. So he^{asws} said: ‘Allah^{azwj} Mighty and Majestic Recognised their *Eman* by their Wilayah for us^{asws} and their disbelief with it on the day He^{azwj} Took ‘الميثاق’ the Covenant upon them, and they were particles in the ‘*Sulb*’ (forehead) of Adam^{asr}’.

وَسَأَلْتُهُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ فَقَالَ أَمَا وَاللَّهِ مَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ وَمَا هَلَكَ مَنْ هَلَكَ حَتَّىٰ يَأْتِيَ قَائِمًا (عليه السلام) إِلَّا فِي تَرْكِ وَلَايَتِنَا وَ جُحُودِ حَقِّنَا وَ مَا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ الدُّنْيَا حَتَّىٰ أَلَزَمَ رِقَابَ هَذِهِ الْأُمَّةِ حَقِّنَا وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ .

And I asked him^{asws} about the Words of the Mighty and Majestic **And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]**. So he^{asws} said: ‘By Allah^{azwj}! The ones before you were not destroyed and the ones who are destroyed until the rising of Al-Qaim^{asws} (the 12th Imam^{asws}) will not be destroyed except with regards to neglecting our^{asws} Wilayah, and denying our^{asws} rights; and Rasool-Allah^{saww} did not exit from the world until he^{saww} necessitated the necks of this community to our^{asws} rights. **And Allah Guides the one He so Desires to the Straight Path’ [2:213].⁶**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ أَوْفُوا بِعَهْدِي قَالَ يُولَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَوْفِ بِعَهْدِكُمْ أَوْفِ لَكُمْ بِالْحَقَّةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Majestic and Mighty **[2:40] and be faithful to (your) Covenant with Me**. He^{asws} said: ‘By the Wilayah of Amir Al-Momineen^{asws} **I will Fulfil (My) Covenant with you**. I^{azwj} shall Fulfil for you with the Paradise’.⁷

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شَيْعَتِنَا بِالْوَلَايَةِ لَنَا وَ هُمْ ذُرِّيَّةٌ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الدَّرِّ بِالْإِقْرَارِ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ (صلى الله عليه وآله) بِالنَّبَوَّةِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bukeyr Bin Ayn who said,

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 74

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 89

‘Abu Ja’far^{asws} was saying: ‘Allah^{azwj} Took the Covenant of our^{asws} Shias with the Wilayah for us^{asws}, and they were particles on the day the Covenant was Taken upon the particles with the acknowledgment to Him^{azwj} with the Lordship, and to Muhammad^{saww} with the Prophet-hood.

وَ عَرَضَ اللَّهُ جَلَّ وَ عَزَّ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) أُمَّتَهُ فِي الطِّينِ وَ هُمْ أَظْلَلُ وَ خَلَقَهُمْ مِنَ الطِّينَةِ الَّتِي خُلِقَ مِنْهَا آدَمُ وَ خَلَقَ اللَّهُ أَرْوَاحَ شِيعَتِنَا قَبْلَ أَبْدَانِهِم بِأَلْفِي عَامٍ وَ عَرَضَهُمْ عَلَيْهِ وَ عَرَفَهُمْ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ عَرَفَهُمْ عَلِيًّا وَ نَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ .

And Allah^{azwj} Majestic and Mighty Presented to Muhammad^{saww}, his^{saww} community in the clay, and they were shadows. And He^{azwj} Created them from the lay from which Adam^{as} was created, and Allah^{azwj} Created the spirits of our^{asws} Shias before their bodies, by two thousand years, and presented them unto him^{saww}. And He^{azwj} Introduced them to Rasool-Allah^{saww}, and Introduced them to Ali^{asws}. And we^{asws} recognise them in the tone of their speech’.⁸

بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَا مَعْنَى السَّلَامِ عَلَى رَسُولِ اللَّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ نَبِيَّهُ وَ وَصِيَّهُ وَ ابْنَتَهُ وَ ابْنَيْهِ وَ جَمِيعَ الْأَئِمَّةِ وَ خَلَقَ شِيعَتَهُمْ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ أَنْ يَصْبِرُوا وَ يُصَابِرُوا وَ يُرَابِطُوا وَ أَنْ يَتَّقُوا اللَّهَ

Some of our companions, raising it, from Muhammad Bin Sinan, from Dawood Bin Kaseer Al Raqqy who said,

‘I said to Abu Abdullah^{asws}, ‘What is the Meaning of the greetings upon Rasool-Allah^{saww}?’ So he^{asws} said: ‘Allah^{azwj} Blessed and High, when He^{azwj} Created His^{azwj} Prophet^{saww} and his^{saww} successor^{asws} and his^{saww} daughter, and his^{saww} two (grand) sons^{asws}, and the entirety of the Imams^{asws}, and Created their^{asws} Shias, Took ‘الميثاق’ the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah^{azwj}.

وَ وَعَدَهُمْ أَنْ يُسَلَّمَ لَهُمُ الْأَرْضَ الْمُبَارَكَةَ وَ الْحَرَمَ الْأَمِينَ وَ أَنْ يُنَزَّلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ وَ يُظَهَرَ لَهُمُ السَّقْفَ الْمَرْفُوعَ وَ يُرِيحَهُمْ مِنْ عَدُوِّهِمْ وَ الْأَرْضَ الَّتِي يُبَدِّلُهَا اللَّهُ مِنَ السَّلَامِ وَ يُسَلِّمُ مَا فِيهَا لَهُمْ لَا شَيْءَ فِيهَا

And He^{azwj} Promised them that He^{azwj} would Submit the Blessed earth to them, and the ‘الحرم’ Just Al-Harrum, and that He^{azwj} would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He^{azwj} would Manifest the Raised Ceiling to them, and Given them rest/respice from their enemies, and the earth Which Allah^{azwj} would Change for them from the peace and safety for whatever it therein for them there being no blemish in it’.

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 9

قَالَ لَا خُصُومَةَ فِيهَا لِعَدُوِّهِمْ وَ أَنْ يَكُونَ لَهُمْ فِيهَا مَا يُحِبُّونَ وَ أَخَذَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى جَمِيعِ الْأَئِمَّةِ وَ شِيعَتِهِمُ الْمِيثَاقَ بِذَلِكَ وَ إِنَّمَا السَّلَامُ عَلَيْهِ تَذَكُّرُهُ نَفْسِ الْمِيثَاقِ وَ تَجْدِيدُ لَهُ عَلَى اللَّهِ لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلًّا وَ عَزًّا وَ يُعَجِّلَ السَّلَامَ لَكُمْ بِجَمِيعِ مَا فِيهِ .

He^{asws} said: ‘There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah^{saww} took ‘الميثاق’ the Covenant upon the entirety of the Imams^{asws} and their^{asws} Shias with that. And rather, the greetings upon him^{saww} is a reminder to the self of the Covenant and the renewal of it upon Allah^{azwj}, perhaps He^{azwj} the Majestic and Mighty might Hasten the peace for you all with the entirety of whatever is in it’.⁹

Some additional Ahadith and Holy Verses are presented in Appendix II.

The Writing of the Covenant:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رَبَائِ بْنِ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّحِمِ اسْتَقَرَّتْ فِيهَا أَرْبَعِينَ يَوْمًا وَ تَكُونُ عَاقِبَةً أَرْبَعِينَ يَوْمًا وَ تَكُونُ مُضَعَّةً أَرْبَعِينَ يَوْمًا ثُمَّ يَبْعَثُ اللَّهُ مَلَكَينِ خَلَاقِينَ فَيَقَالُ لهُمَا اخْلُقَا كَمَا يُرِيدُ اللَّهُ ذَكَرًا أَوْ أُنْثَى صَوْرَاهُ وَ اكْتُبَا أَجَلَهُ وَ رِزْقَهُ وَ مَنِيَّتَهُ وَ شَقِيئًا أَوْ سَعِيدًا وَ اكْتُبَا لِلَّهِ الْمِيثَاقَ الَّذِي أَخَذَهُ عَلَيْهِ فِي الدَّرِّ بَيْنَ عَيْنَيْهِ فَإِذَا دَنَا خُرُوجُهُ مِنْ بَطْنِ أُمِّهِ بَعَثَ اللَّهُ إِلَيْهِ مَلَكَاً يُقَالُ لَهُ زَاجِرٌ فَيَرْجُرُهُ فَيُفْرِعُ فَرَعًا فَيَنْسَى الْمِيثَاقَ وَ يَقَعُ إِلَى الْأَرْضِ يَبْكِي مِنْ رَجْرَةِ الْمَلِكِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Zurara Bin Ayn who said,

‘I heard Abu Ja’far^{asws} saying: ‘When the seed falls into the womb, it vibrates in it for forty days, it settles in it for forty days, and becomes a cloth for forty days, and becomes a lump for forty days. Then Allah^{azwj} Sends two creating Angels, so He^{azwj} Says to both of them to create whatever Allah^{azwj} Intends, male or female. So they caricature it, and write down its term, and its sustenance, and its death, and whether it is to be miserable or fortunate, and they both write the Covenant for Allah^{azwj} which He^{azwj} had Taken from it in the (realm of the) particles, to be between its eyes. So when it is near for its exit from the belly of its mother, Allah^{azwj} Sends an Angel called Zajira (Rebucker) to it. So he rebukes it with a rebuke,

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 39

so it panics and forgets the Covenant, and falls to the ground crying from the rebuking of the Angel’.¹⁰

Covenant of Master-ship (Wilayah)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ أَوْ عَمْرٍو رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا صُدُورٌ مُنِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ أَوْ أَخْلَاقٌ حَسَنَةٌ إِنَّ اللَّهَ أَخَذَ مِنْ شِيعَتِنَا الْمِيثَاقَ كَمَا أَخَذَ عَلَى بَنِي آدَمَ أَلَسْتُ بِرَبِّكُمْ فَمَنْ وَفَى لَنَا وَفَى اللَّهُ لَهُ بِالْجَنَّةِ وَمَنْ أَبْغَضَنَا وَ لَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فَنَفِي النَّارِ خَالِدًا مُخَلَّدًا .

Ali Bin Ibrahim, from his father, from Al Barqy, from Ibn Sinan, or someone else,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘Our^{asws} Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals.

Allah^{azwj} Took ‘المِيثَاقُ’ the Covenant from our^{asws} Shias just as He^{azwj} Took upon the Children of Adam^{as} [7:172] **Am I not your Lord?** So the one who was loyal to us^{asws}, Allah^{azwj} would be Loyal to him with the Paradise, and the one who hates us^{asws} and does not fulfil our^{asws} rights to us^{asws}, so in the Fire he will abide eternally’.¹¹

How did they answer and they were particles

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَيْفَ أَجَابُوا وَ هُمْ ذُرٌّ قَالَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلْتَهُمْ أَجَابُوهُ يَعْنِي فِي الْمِيثَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘How did they answer and they were particles?’ He^{asws} said: ‘It (the ability) was Made to be in them what, when they were asked, they could answer with, meaning regarding ‘المِيثَاقُ’ the Covenant’.¹²

¹⁰ Al Kafi – V 6 – The Book of Aqeeqa Ch 6 H 7

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 5 H 1

Momineen (Believers) who are Steadfast and those who are not:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ نَصْرِ بْنِ أَبِي الْحَكَمِ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُؤْمِنُ مُؤْمِنَانِ فَمُؤْمِنٌ صَدَقَ بَعْدَهُ اللَّهُ وَ وَفَى بِشَرْطِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يَشْفَعُ وَ لَا 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 one who would intercede and would (be in no need) to be interceded for.

وَ مُؤْمِنٌ كَخَامَةِ الزَّرْعِ تَعْوَجُ أحياناً وَ تَقُومُ أحياناً فَذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يُشْفَعُ لَهُ وَ لَا يُشْفَعُ.

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 one who would be hit by the horrors of the world and the horrors of the Hereafter, and that is from the one who would be interceded for and he would not be interceding (for anyone else).¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ خَالِدِ الْعَمِّيِّ عَنْ خَضِرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ مُؤْمِنَانِ مُؤْمِنٌ وَفَى لِلَّهِ بِشَرْطِهِ الَّتِي شَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أَوْلَيْكَ رَفِيقاً وَ ذَلِكَ مَنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ ذَلِكَ مِمَّنْ لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abdullah, from Khalid Al Amma, from Khazir Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The *Momin* are (two types of) *Momins*. A *Momin* who is loyal to Allah^{azwj} with His^{azwj} Stipulation which He^{azwj} Stipulated upon him. So that one would be with **[4:69] the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they!** And that would be the one who would (be able to) intercede and (would not need to be (interceded for), and that one is from the one who would neither be hit by the horrors of the world nor the horrors of the Hereafter.

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 1

وَأَمُّ الْمُؤْمِنِينَ زَلَّتْ بِهِ قَدَمٌ فَذَلِكَ كَخَامَةِ الرَّيْحِ كَيْفَمَا كَفَأَتْهُ الرِّيحُ انْكَفَأَ وَ ذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَالْآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ .

And there is a *Momin* whose feet waver with him, so that one is like the stalk of the plants. He moves whichever way the wind moves him, and that one is from the ones who would be hit by the horrors of the world and the Hereafter, and he would be interceded for, and he is upon good (*Wilayah*)'.¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْثَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَامَ رَجُلٌ بِالْبَصْرَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْإِخْوَانِ فَقَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ الثَّقَةِ وَ إِخْوَانُ الْمُكَاشَرَةِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man from Al-Basra stood up to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! Inform us about the brethren'. So he^{asws} said: 'The brethren are of two types – The trustworthy brethren and the friendly brethren.

فَأَمَّا إِخْوَانُ الثَّقَةِ فَهُمْ الْكَفُّ وَ الْجَنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَحْيِكَ عَلَى حَدِّ الثَّقَةِ فَابْذُلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافٍ مَنْ صَافَاهُ وَ عَادٍ مَنْ عَادَاهُ وَ أَكْثَمُ سِرِّهِ وَ عَيْبِهِ وَ أَظْهَرُ مِنْهُ الْحَسَنَ وَ أَعْلَمُ أَيُّهَا السَّائِلُ أَنََّّهُمْ أَقَلُّ مِنَ الْكَبْرِيتِ الْأَحْمَرِ

So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness from him. And know, O you people! They are scarcer than the red Ruby (in nature).

وَ أَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ لَدَّتَكَ مِنْهُمْ فَلَا تَقْطَعْ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْذُلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ .

And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do not cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue'.¹⁵

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 2

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 104 H 3

The (Covenant) of Observing of the Patience?

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 تُصَدِّقَ مَقَالَتَهُ وَ لَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَ مَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا لِأَنَّ كُلَّ مُؤْمِنٍ مُلْحَمٌ .

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

Abu Abdullah^{asws} has said: ‘Allah^{azwj} Took a ‘ميثاق’ Covenant upon the *Momin* (to observe patience) when his words are not accepted as true and he does 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 (to control his worldly desires)’.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَاءٍ أَنْزِعَ أَيْسَرُهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ بِقَوْلِهِ يَحْسُدُهُ أَوْ مُنَافِقٌ يَقْفُو أُنْتَرَهُ 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, from

Abu Abdullah^{asws} has 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?’¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام)

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Malik Bin Atiyya,

(It has been narrated) from Abu Hamza, from Abu Ja’far^{asws} having said...:

وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتْ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُوا حِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ .

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 1

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 2

And when they (people) break the Covenant, Allah^{azwj} would Cause their enemies to overcome upon them; and when they (people) sever the relationships, the wealth would be Made to be in the hands of the most evil of them; and when they (people) do not enjoin with the good and do not forbid from the evil and do not follow the chosen ones^{asws} from the People^{asws} of my^{saww} Household, Allah^{azwj} would Cause the most evil of them to overcome upon them, so their best ones would be supplicating and it would not be Answered for them” (an extract).¹⁸

The Testing for the Covenant:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَخْرَجَ ذُرِّيَّةَ آدَمَ (عَلَيْهِ السَّلَام) مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ وَبِالنَّبُوءَةِ لِكُلِّ نَبِيٍّ فَكَانَ أَوَّلَ مَنْ أَخَذَ لَهُ عَلَيْهِمُ الْمِيثَاقَ بِنُبُوءَتِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} Mighty and Majestic. When He^{azwj} Extracted the offspring of Adam^{as} from his^{as} forehead in order to Take ‘الميثاق’ the Covenant with the Lordship for Himself^{azwj}, and with the Prophet-hood for every Prophet^{as}, so the first one He^{azwj} Took the Covenant for Himself^{azwj} upon him with his^{saww} Prophet-hood was Muhammad^{saww} Bin Abdullah^{asws}.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ لِآدَمَ انظُرْ مَاذَا تَرَى قَالَ فَانظَرَ آدَمَ (عَلَيْهِ السَّلَام) إِلَى ذُرِّيَّتِهِ وَهُمْ ذَرَّرَ قَدْ مَلَأُوا السَّمَاءَ قَالَ آدَمُ (عَلَيْهِ السَّلَام) يَا رَبِّ مَا أَكْثَرَ ذُرِّيَّتِي وَالْأَمْرُ مَا خَلَقْتَهُمْ فَمَا تُرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ قَالَ اللَّهُ عَزَّ وَجَلَّ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً وَ يُؤْمِنُونَ بِرُسُلِي وَ يَتَّبِعُونَهُمْ

Then Allah^{azwj} Mighty and Majestic Said to Adam^{as}: “Look! What do you^{as} see?” He^{asws} said: ‘So Adam^{as} looked at his^{as} children, and they were particles which had filled up the sky. Adam^{as} said: ‘O Lord^{azwj}! How abundant are my^{as} children and for what matter have You^{azwj} Created them? So what do You^{azwj} Want from them by Taking the Covenant upon them?’ Allah^{azwj} Mighty and Majestic Said: “For them to be worshipping Me^{azwj} not associating anything with Me^{azwj}, and believing in My^{azwj} Rasools^{as} and following them^{as}”.

قَالَ آدَمُ (عَلَيْهِ السَّلَام) يَا رَبِّ فَمَا لِي أَرَى بَعْضَ الدَّرِّ اعْظَمَ مِنْ بَعْضٍ وَ بَعْضُهُمْ لَهُ نُورٌ كَثِيرٌ وَ بَعْضُهُمْ لَهُ نُورٌ قَلِيلٌ وَ بَعْضُهُمْ لَيْسَ لَهُ نُورٌ فَقَالَ اللَّهُ عَزَّ وَجَلَّ كَذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي كُلِّ خَالَاتِهِمْ

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 162 H 2

Adam^{as} said: ‘O Lord^{azwj}! So what is the matter I^{as} see some of the particles to be greater than the others, and some of them have a lot of light for them, and some of them are of little light, and some of them have no light for them?’ So Allah^{azwj} Mighty and Majestic Said: “Like that is how I^{azwj} Created them in order to Try them in all their states”.

قَالَ آدَمُ (عَلَيْهِ السَّلَام) يَا رَبِّ فَتَأَذُّنُ لِي فِي الْكَلَامِ فَأَتَكَلَّمُ قَالَ اللَّهُ عَزَّ وَجَلَّ تَكَلَّمْ فَإِنَّ رُوحَكَ مِنْ رُوحِي وَطَبِيعَتَكَ [مِنْ] خِلَافٍ كَيْفُونِي قَالَ آدَمُ يَا رَبِّ فَلَوْ كُنْتُ خَلَقْتَهُمْ عَلَى مِثَالِ وَاحِدٍ وَ قَدْرٍ وَاحِدٍ وَ طَبِيعَةٍ وَاحِدَةٍ وَ جِلَّةٍ وَاحِدَةٍ وَ أَلْوَانٍ وَاحِدَةٍ وَ أَعْمَارٍ وَاحِدَةٍ وَ أَرْزَاقٍ سَوَاءٍ لَمْ يَبْغِ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ بَيْنَهُمْ تَحَاسُدٌ وَ لَا تَبَاغُضٌ وَ لَا اخْتِلَافٌ فِي شَيْءٍ مِنَ الْأَشْيَاءِ

Adam^{as} said: ‘O Lord^{azwj}! So, could You^{azwj} Permit me^{as} regarding the speech, so I^{as} can speak (to them)?’ Allah^{azwj} Mighty and Majestic Said: “Speak, for your^{as} spirit is from My^{azwj} Spirit, but your^{azwj} nature is different from My^{azwj} Being”. Adam^{as} said: ‘O Lord^{azwj}! If only You^{azwj} had Created them upon one likeness, and of one measurement, and of one clay, and of one constitution, and of one colour, and of one age, and with the equal sustenance, some of them would not rebel against the others, and there would neither happen to be between them any envy, or hatred, or differing with regards to anything from the things’.

قَالَ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ بِرُوحِي نَطَقْتَ وَ بِضَعْفِ طَبِيعَتِكَ تَكَلَّمْتَ مَا لَا عِلْمَ لَكَ بِهِ وَ أَنَا الْخَالِقُ الْعَالِمُ بِعِلْمِي خَالَفْتَ بَيْنَ خَلْقِهِمْ وَ بَمِشِيئِي بَمَضِي فِيهِمْ أَمْرِي وَ إِلَى تَدْبِيرِي وَ تَقْدِيرِي صَائِرُونَ لَا تَبْدِيلَ لِخَلْقِي

Allah^{azwj} Mighty and Majestic Said: “O Adam^{as}! By My^{azwj} Spirit you^{as} speak, and by the weakness is in your^{as} nature you^{as} made the effort on what there is no knowledge for you^{as} in it, and I^{azwj} am the Creator, the Knowledgeable. With My^{azwj} Knowledge I^{azwj} Caused the difference in their Creation, and by My^{azwj} Desire do I^{azwj} Ordain My^{azwj} Command among them, and to My^{azwj} Management and My^{azwj} Ordainment are they coming into being, there being no alteration in My^{azwj} Creation.

إِنَّمَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ لِيَعْبُدُونِ وَ خَلَقْتُ الْجَنَّةَ لِمَنْ أَطَاعَنِي وَ عِبَادِي مِنْهُمْ وَ اتَّبَعَ رُسُلِي وَ لَا أَبَالِي وَ خَلَقْتُ النَّارَ لِمَنْ كَفَرَ بِي وَ عَصَانِي وَ لَمْ يَتَّبِعْ رُسُلِي وَ لَا أَبَالِي

But rather, I^{azwj} Created the Jinn and the human beings for them to be worshipping Me^{azwj}, and I^{azwj} Created the Paradise for the one who obeys Me^{azwj} and worships Me^{azwj} from them, and follows My^{azwj} Rasools^{as}, and I^{azwj} do not Retract; and I^{azwj} Created the Fire for the one who disbelieve in Me^{azwj}, and disobeys Me^{azwj}, and does not follow My^{azwj} Rasools^{as}, and I^{azwj} do not Retract.

وَ خَلَقْتُكَ وَ خَلَقْتُ دُرِّيَّتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَ إِلَيْهِمْ وَ إِنَّمَا خَلَقْتُكَ وَ خَلَقْتُهُمْ لِأَبْلُوكَ وَ أَبْلُوهُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فِي دَارِ الدُّنْيَا فِي حَيَاتِكُمْ وَ قَبْلَ مَمَاتِكُمْ فَلِذَلِكَ خَلَقْتُ الدُّنْيَا وَ الْآخِرَةَ وَ الْحَيَاةَ وَ الْمَوْتَ وَ الطَّاعَةَ وَ الْمَعْصِيَةَ وَ الْجَنَّةَ وَ النَّارَ

And I^{azwj} Created you^{as} and your^{as} offspring from without a need of Mine to you^{as} and to them, and rather I^{azwj} Created you^{as} and Created them in order to Test you^{as} and Test them, which ones of you is best of deeds in the house of the world during your lifetime and before your deaths. Thus, for that I^{azwj} Created the world and the Hereafter, and the life and the death, and the obedience and the disobedience, and the Paradise and the Fire.

وَ كَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَ تَدْبِيرِي وَ بَعْلَمِي النَّافِذِ فِيهِمْ خَالَفْتُ بَيْنَ صُورِهِمْ وَ أَحْسَامِهِمْ وَ أَلْوَانِهِمْ وَ أَعْمَارِهِمْ وَ أَرْزَاقِهِمْ وَ طَاعَتِهِمْ وَ مَعْصِيَتِهِمْ فَحَعَلْتُ مِنْهُمْ الشَّقِيَّ وَ السَّعِيدَ وَ الْبَصِيرَ وَ الْأَعْمَى وَ الْقَصِيرَ وَ الطَّوِيلَ وَ الْجَمِيلَ وَ الدَّمِيمَ وَ الْعَالِمَ وَ الْجَاهِلَ وَ الْعَيَّ وَ الْفَقِيرَ وَ الْمُطِيعَ وَ الْعَاصِيَ وَ الصَّحِيحَ وَ السَّقِيمَ وَ مَنْ بِهِ الزَّمَانَةُ وَ مَنْ لَا عَاهَةَ بِهِ

And like that, I^{azwj} Intended in My^{azwj} Ordainment and My^{azwj} Management, and with My^{azwj} Knowledge, the Implementation among them of the difference between their chests (consciences), and their bodies, and their colours, and their ages, and their sustenance, and their obedience, and their disobedience. So I^{azwj} Made from them, the miserable, and the fortunate, and the seeing and the blind, and the short and the long, and the beautiful and the ugly, and the knowledgeable and the ignorant, and the rich and the poor, and the obedient and the disobedient, and the healthy and the sick, and the one with disabilities and the one with no handicap with him.

فَيَنْظُرُ الصَّحِيحُ إِلَى الَّذِي بِهِ الْعَاهَةُ فَيَحْمَدُنِي عَلَى عَافِيَتِهِ وَ يَنْظُرُ الَّذِي بِهِ الْعَاهَةُ إِلَى الصَّحِيحِ فَيَدْعُونِي وَ يَسْأَلُنِي أَنْ أُعَافِيَهُ وَ يَصْرِفُ عَلَى بَلَائِي فَأُثْبِتُهُ حَزِيلَ عَطَائِي وَ يَنْظُرُ الْعَيَّ إِلَى الْفَقِيرِ فَيَحْمَدُنِي وَ يَشْكُرُنِي وَ يَنْظُرُ الْفَقِيرَ إِلَى الْعَيِّ فَيَدْعُونِي وَ يَسْأَلُنِي وَ يَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ

So the healthy would look at the one with the disability and he would Praise Me^{azwj}; and the one with the disability would look at the healthy and he would supplicate to Me^{azwj} and ask Me^{azwj} for his good health and be patient upon My^{azwj} Affliction, so I^{azwj} would Grant him a lot of My^{azwj} Grants. And the rich would look at the poor and he would Praise Me^{azwj} and thank Me^{azwj}, and the poor would look at the rich and would supplicate to me and ask Me^{azwj}. And the Believer would look at the disbeliever and he would Praise Me^{azwj} upon what I^{azwj} Guided him.

فَلِذَلِكَ خَلَقْتُهُمْ لِأَبْلُوهُمْ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ فِيمَا أُعَافِيهِمْ وَ فِيمَا أَنْتَلِيهِمْ وَ فِيمَا أُعْطِيهِمْ وَ فِيمَا أَمْنَعُهُمْ وَ أَنَا اللَّهُ الْمَلِكُ الْقَادِرُ وَ لِي أَنْ أَمْضِيَ جَمِيعَ مَا قَدَّرْتُ عَلَى مَا دَبَّرْتُ وَ لِي أَنْ أَعْيِّرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَ أَقْدَمَ مِنْ ذَلِكَ مَا أَخَّرْتُ وَ أُؤَخَّرَ مِنْ ذَلِكَ مَا قَدَّمْتُ وَ أَنَا اللَّهُ الْفَعَّالُ لِمَا أُرِيدُ لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ أَنَا أَسْأَلُ خَلْقِي عَمَّا هُمْ فَاعِلُونَ .

Thus, it is for that I^{azwj} Created them in order to Test them during the ease and adversity, and regarding what I^{azwj} Grant them good health and regarding what I^{azwj} Test them, and regarding what I^{azwj} Give them and regarding what I^{azwj} Prevent them from; and I^{azwj} am Allah^{azwj}, the King, the Powerful, and for Me^{azwj} is that I^{azwj} Implement the entirety of what I^{azwj} Ordain, and for Me^{azwj} is that I^{azwj} Change from that whatever I^{azwj} so Desire to whatever

I^{azwj} so Desire, and I^{azwj} Bring forward from that whatever I^{azwj} had Delayed, and Delay what I^{azwj} had Brought forward, and I^{azwj} am Allah^{azwj}. I^{azwj} Do whatever I^{azwj} Want. I^{azwj} will not be questioned about what I^{azwj} Do, and I^{azwj} will be Questioning My^{azwj} creatures about what they are doing”¹⁹.

The Covenant of the Holy Quran:

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ وَ أَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً .

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Quran is a Covenant of Allah^{azwj} to His^{azwj} creatures. Thus, it is befitting for the Muslim person that he looks into his covenant, and that he recites from it, during every day, fifty Verses’²⁰.

The preservation of the Covenant in the Black Stone:

حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَخَذَ مَوَائِقَ الْعِبَادِ أَمَرَ الْحَجَرَ فَالْتَقَمَهَا وَ لَذَلِكَ يُقَالُ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ .

Ali Bin Ibrahim Bin Hashim narrated to me, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Allah^{azwj} Blessed and High Took the Covenant of the servants, Commanded the (Black) Stone, so it devoured it, and due to that it is said (during Hajj), ‘My entrustment, I have fulfilled it, and my Covenant I promise to you (The Black Stone) so that you would testify for me with the loyalty’²¹.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) لَمْ جُعِلَ اسْتِئْلَامُ الْحَجَرِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَيْثُ أَخَذَ مِيثَاقَ بَنِي آدَمَ دَعَا الْحَجَرَ مِنَ الْجَنَّةِ فَأَمَرَهُ فَالْتَقَمَ الْمِيثَاقَ فَهُوَ يَشْهَدُ لِمَنْ وَافَاهُ بِالْمُؤَافَاةِ .

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 3 H 2

²⁰ Al Kafi V 2 – The Book Of Merits of the Quran CH 5 H 1

²¹ Al Kafi – V 4 – The Book of Hajj Ch 1 H 1

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

‘I said to Abu Abdullah^{asws}, ‘Why was kissing the (Black) Stone made to be?’ So he^{asws} said: ‘When Allah^{azwj} Mighty and Majestic Took the Covenant of the Children of Adam^{as}, Called the (Black) Stone from the Paradise, so He^{azwj} Commanded it and it devoured the Covenant. Thus, it would testify for the ones who were loyal to it with the loyalty (to the Wilayah)’.²²

The Reinstatement of the Covenant for *Wilayah* (Imams after Prophet):

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, when you said: ‘We have heard and we obey’, and fear Allah, surely Allah knows what is in the chests [5:7]

الطبرسي، عن أبي الجارود، عن أبي جعفر (عليه السلام): «أن المراد بالميثاق ما بين لهم في حجة الوداع من تحريم المحرمات، و كيفية الطهارة، و فرض الولاية».

Al Tabarsy, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Meaning of the Covenant is what was between them during the Farewell Hajj from the Prohibition of the Prohibited (matters), and the mannerisms of the cleanliness, and the Obligation of the Wilayah’.²³

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ اللَّعَنَةُ وَلَهُمْ سُوءُ الدَّارِ {25}

And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25]

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه و آله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم،

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Al Fazeyl,

²² Al Kafi – V 4 – The Book of Hajj Ch 1 H 2

²³ مجمع البيان 3: 260

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Surely the kinship of the Progeny^{asws} of Muhammad^{saww} is attached with the Throne. It is saying: “Our Allah^{azwj}! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship.

و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الدر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْفُضُونَ الْمِيثَاقَ الْآيَةَ،

And this Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww} and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-ul- Momineen^{asws} and the Imams^{asws} after him^{asws}. And these are His^{azwj} Words: **[13:20] Those who fulfil the Promise with Allah and do not break the Covenant – the Verse.**

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ يَعْنِي فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، و هو الذي أخذ الله عليهم في الدر، و أخذ عليهم رسول الله (صلى الله عليه و آله) بغدير خم ثم قال: أُولَئِكَ هُمُ اللَّعْنَةُ وَ هُمْ سُوءُ الدَّارِ «.

Then He^{azwj} Mentioned their^{asws} enemies: **And those who are breaking the Pact of Allah from after its Covenanting [13:25]** – Meaning (breaking) with regards to Amir-Al-Momineen^{asws}, and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah^{saww} took it against them at Ghadeer Khumm: **They, for them is the Curse and for them would be the evil abode [13:25]**.²⁴

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

‘Abu Ja’far^{asws} the Second narrated to me saying: ‘I^{asws} heard my^{asws} father^{asws} saying, ‘I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws} saying; ‘Amro Bin Ubeyd came up to Abu Abdullah^{asws}. So when he had greeted, and was seated, he recited this Verse: **Those who are shunning the major sins and the immoralities [53:32]**, then held back. So Abu Abdullah^{asws} said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic’.

فقال: نعم- يا عمرو- و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ هُمُ اللَّعْنَةُ وَ هُمْ سُوءُ الدَّارِ.

²⁴ تفسير القمي 1: 363

So he^{asws} said: ‘Yes – O Amro – And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{azwj} Mighty and Majestic is Saying: **They, for them is the Curse and for them would be the evil abode [13:25]**’.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge’.²⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ غَدَافِرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) يَا بُنَيَّ انْظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ وَ لَا تُحَادِثْهُمْ وَ لَا تُرَافِقْهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتِي مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكُذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقَرِّبُ لَكَ الْبَعِيدَ وَ يُبَاعِدُ لَكَ الْقَرِيبَ

A number of our companions, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafar, from one of his companions, from Muhammad Bin Muslim, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} said to me: ‘O my^{asws} son^{asws}! Watch out for five, so neither accompany them, nor discuss with them, nor befriend them in a road’. So I^{asws} said: ‘O father^{asws}! Who are they?’ He^{asws} said: ‘Beware of accompanying the liar, for he is at the status of the mirage. He brings near to you^{asws} the remote, and distances to you^{asws} the near one.

وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَائِعُكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَحِيلِ فَإِنَّهُ يَخْدُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ

And beware of accompanying the immoral, for he would sell you^{asws} for a meal or less than that. And beware of accompanying the stingy, for he would abandon you regarding his wealth in a dire (critical) a need faced by you from him. And beware of accompanying the stupid, for he would intend to benefit you but he would (actually) harm you.

وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرِجْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ

And beware of accompanying the severer of his relationships, for I^{asws} find him to be an Accursed one in the Book of Allah^{azwj} Mighty and Majestic in three places – Allah^{azwj} Mighty and Majestic Says: **So perhaps you were to assume rule, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]**.

²⁵ Al Kafi – H 2454 (Extract)

وَقَالَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And He^{azwj} Said: **And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25].**

وَقَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ .

And He^{azwj} Said in (Surah) Al-Baqarah: **Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27]**.²⁶

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7

Appendix I: Al-Mashiya (Will of Allah^{azwj})

يُونُسُ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَام) بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلَّهِ فِيهِمُ الْمَشِيئَةُ .

Yunus, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said that Ali^{asws} is a door from the doors of the Paradise. So the one who enters his^{asws} door would be a *Momin*, but the one who exits from his^{asws} door would be a Unbeliever (*Kafir*), and the one who does not enter into it and does not exit from it would be in the category whose (fate would depend on) Allah^{azwj} 's 'المَشِيئَةُ' Will (Desire/Decision) regarding them'.²⁷

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 21

Appendix II Additional Verses and Ahadith on Covenant:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَضُكُمْ وَأَخَذْتُمْ عَلَيَّ دَلِيلًا ۚ قَالُوا أَقْرَضْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {3:81}

And when Allah Took a ‘ميثاق’ Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. He said: “Do you affirm and accept My Pact upon that?” They said: ‘We do accept’. He said: “Then bear witness, and I (too) am of the Bearers of Witness with you [3:81]

تَفْسِيرُ النُّعْمَانِيِّ، فِيمَا رَوَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الرَّدُّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَوْمَ نُحْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بآيَاتِنَا فَهُمْ يُوزَعُونَ- أَيَّ إِلَى الدُّنْيَا

Tafseer Al Numany –

‘Among what it reported from Amir-ul-Momineen^{asws} having said: ‘And as for the rebuttal against the one who denies the *Raj`a* are the Words of Allah^{azwj} Mighty and Majestic: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]**, i.e., to the world.

فَأَمَّا مَعْنَى حَشْرِ الْأَجْرَةِ فَقَوْلُهُ عَزَّ وَ جَلَّ وَ حَشَرْنَاهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا- وَ قَوْلُهُ سُبْحَانَهُ وَ حَرَامٌ عَلَى قَرِيْبَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ فِي الرَّجْعَةِ

As for the meaning of the Gathering of the Hereafter, these are the Words of the Mighty and Majestic: **and We will Gather them, so We will not Leave anyone of them [18:47]**, and the Words of the Glorious: **And it is Prohibited upon a town which We Destroyed that they will not be returning [21:95]** – during the *Raj`a*²⁸.

فَأَمَّا فِي الْقِيَامَةِ فَهُمْ يَرْجِعُونَ وَ مِثْلُ قَوْلِهِ تَعَالَى وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ تَنْصُرُنَّهُ- وَ هَذَا لَا يَكُونُ إِلَّا فِي الرَّجْعَةِ

As for the *Qiyamah*, they will be returning. And the like of the Words of the Exalted: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. [3:81]** – and this cannot happen except during the *Raj`a*.

²⁸ More Ahadith are presented on *Raj`a* in a separate article at www.hubeali.com

وَ مِثْلُهُ مَا خَاطَبَ اللَّهُ بِهِ الْأَيُّمَّةَ وَ وَعَدَهُمْ مِنَ النَّصْرِ وَ الْإِنْتِقَامِ مِنْ أَعْدَائِهِمْ فَقَالَ سُبْحَانَهُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ إِلَى قَوْلِهِ لَا يُشْرِكُونَ بِي شَيْئاً وَ هَذَا إِنَّمَا يَكُونُ إِذَا رَجَعُوا إِلَى الدُّنْيَا

And the like of what Allah^{azwj} Addressed the Imams^{asws} with and Promised them^{asws} of the help and the revenge from their^{asws} enemies, so the Glorious Said: **Allah Promises those of you who believe and do righteous deeds** - up to His^{azwj} Words: **and do not associate anything with Me! [24:55]** – and this rather can (only) happen when they^{asws} return to the world.

وَ مِثْلُ قَوْلِهِ تَعَالَى وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ-

And the like of the Words of the Exalted: **And We Intend to Confer (Award) upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5].**

وَ قَوْلِهِ سُبْحَانَهُ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ أَيَّ رَجْعَةِ الدُّنْيَا

And the Words of the Glorious: **Surely, the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]** – i.e., (Raj`a) return to the world.

وَ مِثْلُهُ قَوْلُهُ أَمْ لَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ-

And like His^{azwj} Words: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243].**

وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَرَدَّهُمُ اللَّهُ تَعَالَى بَعْدَ الْمَوْتِ إِلَى الدُّنْيَا وَ شَرِبُوا وَ نَكَحُوا وَ مِثْلُهُ خَبْرُ الْعَزِيرِ.

And the Words of the Mighty and Majestic: **And Musa chose seventy men of his community for Our Appointment. [7:155].** Allah^{azwj} the Exalted Returned them to the world after the death, and they drank and married; and the like it from the News of the Mighty”.²⁹

The Ones who adhered to the Covenant and those who didn't:

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ {20}

Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]

²⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 149

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {21}

And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه و آله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم،

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Al Fazeyl,

‘Abu Al-Hassan^{asws} having said: ‘Surely the kinship of the Progeny^{asws} of Muhammad^{saww} is attached with the Throne. It is saying: “Our Allah^{azwj}! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship.

و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الدر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ الْمِيثَاقَ الْآيَةَ،

And this Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww} and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-Al-Momineen^{asws} and the Imams^{asws} after him^{asws}. And these are His^{azwj} Words: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]** – the Verse.

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ يَعْنِي فِي أمير المؤمنين (عليه السلام)، و هو الذي أخذ الله عليهم في الدر، و أخذ عليهم رسول الله (صلى الله عليه و آله) بغدير خم ثم قال: أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ «.

Then He^{azwj} Mentioned their^{asws} enemies: **And those who are breaking the Pact of Allah from after its Covenanting [13:25]** – Meaning with regards to Amir-Al-Momineen^{asws}, and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah^{saww} took it against them at Ghadeer Khumm, **They, for them is the Curse and for them would be the evil abode [13:25]**.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتِكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

³⁰ تفسير القمي 1: 363

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: ‘Your relatives’.³¹

القاسم عن عبد الصمد بن بشير عن معاوية قال: قال لي أبو عبد الله عليه السلام: ان صلة الرحم تهون الحساب يوم القيامة ثم قرأ: يصلون ما أمر الله به ان يوصل ويخشون ربهم ويخافون سوء الحساب

Al Qasim, from Abdul Samad Bin Bashir, from Muawiya who said,

‘Abu Abdullah^{asws} said to me: ‘The maintaining of the relationships would ease the Reckoning on the Day of Judgment’. Then he^{asws} recited: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**’.³²

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَاقْطَعْ مَنْ قَطَعَنِي وَهِيَ رَحِمُ آلِ مُحَمَّدٍ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَرَحِمُ كُلِّ ذِي رَحِمٍ .

Al Husayn Bin Muhammad, from Moallah Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The kinship (of the Progeny^{asws} of Muhammad^{saww}) would attach itself with the Throne saying, ‘O Allah^{azwj}! Maintain with the one who maintained me and Cut off the one who cut me off, and it is the relationship with the Progeny^{asws} of Muhammad^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]** – and the relative is every one with the relationship’.³³

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام) قال: «و مما فرض الله عز و جل أيضا في المال من غير الزكاة، قوله عز و جل: الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mahran,

‘Abu Abdullah^{asws} having said: ‘And from what Allah^{azwj} Mighty and Majestic has Obligated as well in the wealth from other than the Zakat, are the Words of the Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**’.³⁴

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 27

³² Kitab Al Zohad – Ch 5 H 99

³³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 7

³⁴ الكافي 3: 498 / 8.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَهَيْشَامِ بْنِ الْحَكَمِ وَدُرُوسَةَ بْنِ أَبِي مَنْصُورٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ نَزَلَتْ فِي رَجْمِ آلِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامِ وَ قَدْ تَكُونُ فِي قَرَابَتِكَ ثُمَّ قَالَ فَلَا تَكُونَنَّ مِمَّنْ يَقُولُ لِلشَّيْءِ إِنَّهُ فِي شَيْءٍ وَاحِدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Al Hakam, and Dorost Bin Abu Mansour, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{asws}: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21].** He^{asws} said: ‘It was Revealed regarding the kinship of the Progeny^{asws} of Muhammad^{sawww}, and has come to be regarding your relatives’. Then he^{asws} said: ‘Therefore, do not become from the ones who are saying for the thing, that it is regarding the one thing (i.e. only for your relatives)’.³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ حَمَّادِ بْنِ عُثْمَانَ قَالَ دَخَلَ رَجُلٌ عَلَيَّ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَشَكَا إِلَيْهِ رَجُلًا مِنْ أَصْحَابِهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ الْمَشْكُورُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا لِفُلَانٍ يَشْكُوكَ فَقَالَ لَهُ يَشْكُونِي أَنِّي اسْتَفْضَيْتُ مِنْهُ حَقِّي

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman who said,

‘A man came over to Abu Abdullah^{asws}, so he complained about a man from his^{asws} companions. It was not long before the one complained against, came over. So Abu Abdullah^{asws} said to him: ‘What is the matter so and so is complaining against you?’ So he said to him^{asws}, ‘He is complained about me that I collected my right from him’.

قَالَ فَحَلَسَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مُغْضَبًا ثُمَّ قَالَ كَأَنَّكَ إِذَا اسْتَفْضَيْتَ حَقَّكَ لَمْ تُسْئِرْ أَرَأَيْتَ مَا حَكَى اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ يَخَافُونَ سُوءَ الْحِسَابِ أَتَرَى أَنَّهُمْ خَافُوا اللَّهَ أَنْ يَجُورَ عَلَيْهِمْ لَا وَاللَّهِ مَا خَافُوا إِلَّا الْإِسْتِفْضَاءَ فَسَمَّاهُ اللَّهُ عَزَّ وَجَلَّ سُوءَ الْحِسَابِ فَمَنْ اسْتَفْضَى بِهِ فَقَدْ أَسَاءَ .

He (the narrator) said, ‘So Abu Abdullah^{asws} sat up in anger, then said: ‘It is as if when you collected your right, you did not offend! Do you not see what Allah^{azwj} Mighty and Majestic is Relating in His^{azwj} Book: **and are fearing the evil Reckoning [13:21].** Do you not see they are fearing the evil Reckoning? Do you not see their fearing Allah^{azwj} would be Inequitable (Unfair) upon them? No, by Allah^{azwj}! They are not fearing except for the collection (of the debts), so Allah^{azwj} has Named it as the evil Reckoning. So the one who collects by it so he has offended’.³⁶

عن الحسن بن موسى قال: روى أصحابنا أنه سئل أبو عبد الله (عليه السلام) عن قول تعالى: وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ. قال: «هو صلة الامام في كل سنة بما قل أو أكثر» ثم قال أبو عبد الله (عليه السلام): «و ما أريد بذلك إلا تركيتكم».

From Al Hassan Bin Musa who said,

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 28

³⁶ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 1

‘It has been reported from our companions who asked Abu Abdullah^{asws} about the Words of the Exalted: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: ‘It is the maintenance of good relations with the Imam^{asws} during every year with little or more’. Then Abu Abdullah^{asws} said: ‘And nothing is meant by that except for cleansing you all’.³⁷

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) في قوله: وَ يَخَافُونَ سُوءَ الْحِسَابِ قَالَ: «تَحْسَبُ عَلَيْهِمُ السَّيِّئَاتِ، وَ لَا تَحْسَبُ لَهُمُ الْحَسَنَاتِ».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **and are fearing the evil Reckoning [13:21]**. He^{asws} said: ‘Their evil would be Counted against them, and their good deeds would not be Counted for them’.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجُمَالِ قَالَ وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ كَلَامٌ حَتَّى وَقَعَتِ الصُّوْضَاءُ بَيْنَهُمْ وَ اجْتَمَعَ النَّاسُ فَأَفْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَ عَدُوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ هُوَ يَقُولُ يَا حَارِيَّةُ قُولِي لِأَبِي مُحَمَّدٍ يَخْرُجْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

‘There occurred (heated) words between Abu Abdullah^{asws} and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning I went regarding the need, and there was Abu Abdullah^{asws} at the door of Abdullah Bin Al-Hassan, and he^{asws} was saying: ‘O maid! Tell Abu Muhammad to come out’.

قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ فَقَالَ إِنِّي تَلَوْتُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْبَارِحَةَ فَأَقْلَعْتَنِي قَالَ وَ مَا هِيَ

He (the narrator) said, ‘So he came out as said, ‘O Abu Abdullah^{asws}, what made you^{asws} come so early?’ So he^{asws} said: ‘I^{asws} recited a Verse from the Book of Allah^{azwj} Mighty and Majestic yesterday so it worried me^{asws}’. He said, ‘And what is it?’

قَالَ قَوْلُ اللَّهِ جَلَّ وَ عَزَّ ذِكْرُهُ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ فَقَالَ صَدَقْتَ لَكَائِي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ جَلَّ وَ عَزَّ قَطُّ فَاعْتَنَقَا وَ بَكَيَا .

He^{asws} said ‘The Words of Allah^{azwj}, Majestic and Mighty is His^{azwj} Mention: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**’. So he said, ‘You^{asws} speak

³⁷ تفسير العياشي 2: 209 / 34.

³⁸ تفسير العياشي 2: 210 / 39.

the truth. It is as if I never read this Verse from the Book of Allah^{azwj} Majestic and Mighty at all’. So they both hugged and wept’.³⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ أَحْمَرَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ جَمِيعاً عَنْ سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَتْ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) حِينَ حَضَرَتْهُ الْوَفَاةُ فَأُغْمِي عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَاراً وَ أَعْطُوا فُلَاناً كَذَا وَ كَذَا وَ فُلَاناً كَذَا وَ كَذَا

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad and Ali Bn Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed altogether,

(It has been narrated) from Salima, a slave girl of Abu Abdullah^{asws} who said, ‘I was in the presence of Abu Abdullah^{asws} when death presented itself to him^{asws}. So he^{asws} fell unconscious, then woke up, said: ‘Give seventy Dinars to Al-Hassan son of Ali^{asws} Bin Al-Husayn^{asws}, and he was Al-Aftas, and give so and so such and such, and to so and so such and such’.

فَقُلْتُ أَعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالشَّفَرَةِ فَقَالَ وَيْحَكَ أَمَا تَقْرَأِينَ الْقُرْآنَ قُلْتُ بَلَى قَالَ أَمَا سَمِعْتِ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

I said, ‘You^{asws} want to give a man who attacked you^{asws} with a blade?’ So he^{asws} said: ‘Woe be unto you! Have you not read the Quran?’ I said, ‘Yes’. He^{asws} said: ‘Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**’.

قَالَ ابْنُ مَحْبُوبٍ فِي حَدِيثِهِ حَمَلَ عَلَيْكَ بِالشَّفَرَةِ يُرِيدُ أَنْ يَقْتُلَكَ فَقَالَ أ تُرِيدِينَ عَلَيَّ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَ طَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَائِقٌ وَ لَا قَاطِعٌ رَحِمَ .

Ibn Mahboub said in his Hadeeth – ‘One who attacked you with a blade intending to kill you^{asws}?’ So he^{asws} said: ‘Are you wanting that I^{asws} should happen to be from the ones about whom Allah^{azwj} Blessed and Exalted Said: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**? Yes, O Salima! Allah^{azwj} Created the Paradise and its perfume, and aromatised its aroma, and its aroma can be found (smelt) from a travel distance of two thousand years, and it would not be smelt by one disobedient to his parents (Aaq), and one who has cut-off relationships’.⁴⁰

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 23

⁴⁰ Al Kafi – V 7 The Book of Bequests Ch 35 H 10

عن عمر بن مريم، قال سألت أبا عبد الله (عليه السلام) عن قول الله: الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ. قال: «من ذلك، صلة الرحم، و غاية تأويلها صلتك إيانا».

From Umar Bin Maryam who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: ‘From that is the maintenance with relationships, and the peak of its interpretation is your maintaining it with us^{asws}’,⁴¹

ابن شهر آشوب: عن محمد بن الفضيل، عن موسى بن جعفر (عليهما السلام) في قوله تعالى: وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ، قال: «هي رحم آل محمد (عليهم السلام)».

Ibn Shehr Ashub, from Muhammad Bin Al Fazeyl,

‘From Musa^{asws} Bin Ja’far^{asws} regarding the Words of the Exalted: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{asws} said: ‘It is the kinship of the Progeny^{asws} of Muhammad^{saww}’,⁴²

ثُمَّ قَالَ عَلِيٌّ ع: أَوْ تَدْرِي مَا هَذِهِ الرَّحْمُ - الَّتِي مَنْ وَصَلَهَا وَصَلَهُ الرَّحْمَنُ، وَ مَنْ قَطَعَهَا قَطَعَهُ الرَّحْمَنُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ: حَتَّى يَهْدَا كُلَّ قَوْمٍ عَلَى أَنْ يُكْرِمُوا أَقْرَبَاءَهُمْ وَ يَصِلُوا أَرْحَامَهُمْ.

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

فَقَالَ هُمْ: أَيْ يَحْتُمُّهُمْ عَلَى أَنْ يَصِلُوا أَرْحَامَهُمُ الْكَافِرِينَ، وَ أَنْ يُعْظَمُوا مِنْ حَقَرَهُ اللَّهُ، وَ أُوجِبَ احْتِقَارُهُ مِنَ الْكَافِرِينَ قَالُوا: لَا، وَ لَكِنَّهُ حَتُّهُمْ عَلَى صِلَةِ أَرْحَامِهِمُ الْمُؤْمِنِينَ. قَالَ: فَقَالَ: أُوجِبَ حُقُوقَ أَرْحَامِهِمْ، لِاتِّصَالِهِمْ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ. قَالَ: فَهُمْ إِذَنْ إِنَّمَا يَفْضُونَ فِيهِمْ حُقُوقَ الْأَبَاءِ وَ الْأُمَّهَاتِ.

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

⁴¹. تفسير العياشي 2: 30 / 208.

⁴². المناقب 2: 168.

قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ ص. قَالَ: فَأَبَاؤُهُمْ وَأُمَّهَاتُهُمْ - إِنَّمَا عَدَّوْهُمْ فِي الدُّنْيَا - وَوَقَّوْهُمْ مَكَارِبَهَا، وَ هِيَ نِعْمَةٌ زَائِلَةٌ، وَ مَكْرُوهٌ يَنْقُضِي، وَ رَسُولُ رَبِّهِمْ سَأَفَهُمْ إِلَى نِعْمَةٍ دَائِمَةٍ لَا تَنْقُضِي، وَ وَقَاهُمْ مَكْرُوهًا مُؤَبَّدًا لَا يَبِيدُ، فَأَيُّ النَّعْمَتَيْنِ أَعْظَمُ قُلْتُ: نِعْمَةُ رَسُولِ اللَّهِ ص أَعْظَمُ وَ أَجَلُّ وَ أَكْبَرُ.

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

قَالَ: فَكَيْفَ يَجُوزُ أَنْ يَحْتَّ عَلَى قَضَاءِ حَقِّ - مَنْ صَعَّرَ [اللَّهُ] حَقَّهُ، وَ لَا يَحْتَّ عَلَى قَضَاءِ حَقِّ مَنْ كَبَّرَ [اللَّهُ] حَقَّهُ قُلْتُ: لَا يَجُوزُ ذَلِكَ. قَالَ: فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَعْظَمُ مِنْ حَقِّ الْوَالِدَيْنِ، وَ حَقُّ رَجَمِهِ أَيْضًا أَعْظَمُ مِنْ حَقِّ رَجَمِهِمَا، فَرَحِمَ رَسُولُ اللَّهِ ص أَوْلَى بِالصَّلَاةِ، وَ أَعْظَمُ فِي الْقَطِيعَةِ.

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

فَالْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ قَطَعَهَا، وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَمْ يُعْظَمْ حُرْمَتَهَا. أَوْ مَا عَلِمْتَ أَنَّ حُرْمَةَ رَجَمِ رَسُولِ اللَّهِ ص حُرْمَةٌ رَسُولِ اللَّهِ، وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ حُرْمَةُ اللَّهِ تَعَالَى، وَ أَنَّ اللَّهَ أَعْظَمُ حَقًّا مِنْ كُلِّ مُنْعَمٍ سِوَاهُ، وَ أَنَّ كُلَّ مُنْعَمٍ سِوَاهُ إِنَّمَا أَنْعَمَ حَيْثُ قَبِضَهُ لِذَلِكَ رَبُّهُ، وَ وَقَّعَهُ لَهُ.

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

أَوْ مَا عَلِمْتَ مَا قَالَ اللَّهُ تَعَالَى لِمُوسَى بْنِ عِمْرَانَ قُلْتُ: بِأَيِّ أُنْتِ وَ أُمِّي مَا الَّذِي قَالَ لَهُ قَالَ ع: قَالَ اللَّهُ تَعَالَى: يَا مُوسَى أ تَدْرِي مَا بَلَغَتْ بِرَحْمَتِي إِيَّاكَ فَقَالَ مُوسَى: أَنْتَ أَرْحَمُ بِي مِنْ أَبِي وَ أُمِّي.

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

قَالَ اللَّهُ تَعَالَى: يَا مُوسَى وَ إِنَّمَا رَحْمَتُكَ أُمَّكَ لِعِضْلِ رَحْمَتِي، فَأَنَا الَّذِي رَفَعْتُهَا عَلَيْكَ، وَ طَيَّبْتُ قَلْبَهَا لِشُرُوكِ طَيِّبٍ وَ سَنَبَهَا لِتَرْبِيتِكَ، وَ لَوْ لَمْ أَفْعَلْ ذَلِكَ بَهَا لَكَانَتْ هِيَ وَ سَائِرُ النَّسَاءِ سِوَاهُ.

Allah^{azwj} the High Said: ‘O Musa^{as}! But rather, the mercy of your mother to you^{as} was a Grace of My^{azwj} Mercy, and it was I^{azwj} Who inclined her towards you^{as}, and Refined her heart to avoid her rest for your upbringing, and if I^{azwj} had not Done that with her, then she would have been to you like any other woman’.⁴³

Covenant from Prophets^{as}:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا {7}

And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant [33:7]

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن ابن سنان، قال: قال أبو عبد الله (عليه السلام): «أول من سبق إلى الميثاق رسول الله (صلى الله عليه وآله)، وذلك أنه كان أقرب الخلق إلى الله تبارك وتعالى، وكان بالمكان الذي قال له جبرئيل لما أسري به إلى السماء: تقدم- يا محمد- فقد وطئت موطئا لم يطأه ملك مقرب، ولا نبي مرسل، ولولا أن روحه ونفسه كانت من ذلك المكان لما قدر أن يبلغه، فكان من الله عز وجل كما قال الله تعالى: قَابَ قَوْسَيْنِ أَوْ أَدْنَى، أي بل أدنى، فلما خرج الأمر، وقع من الله إلى أوليائه (عليهم السلام)».

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Sinan who said,

‘Abu Abdullah^{asws} said: ‘The first one who preceded to the Covenant was Rasool-Allah^{saww}, and that he^{saww} was the closest of the creatures to Allah^{azwj} Blessed and High, and the station at which Jibraeel^{as} said to him^{saww}, when he^{as} ascended with him^{saww} to the sky: ‘Go ahead – O Muhammad^{saww} – for you^{saww} have entered into a foothold where no Angel of Proximity has treaded upon, nor a ‘Mursil’ Prophet^{as}, and that his^{saww} spirit and his^{saww} self were from that station in accordance to where he^{saww} reached. So he^{saww} was from Allah^{azwj} Mighty and Majestic like what Allah^{azwj} the High Said **So he was the measure of two bows or even closer [53:9]**, yes, but he^{saww} was even closer. So when the Command came out, it occurred to His^{azwj} Guardians^{asws}.

فقال الصادق (عليه السلام): «كان الميثاق مأخوذا عليهم الله بالربوبية، و لرسوله بالنبوة، و لأمير المؤمنين و الأئمة بالإمامة، فقال: أ لست بربكم، و محمد نبيكم، و علي إمامكم، و الأئمة المهادون أئمتكم؟ فقالوا: بلى، شهدنا. فقال الله تعالى: أن تقولوا يوم القيامة- أي لئلا تقولوا يوم القيامة- إنا كنا عن هذا غافلين.

Al-Sadiq^{asws} said: ‘The Covenant was Taken from them in regard to the Lordship of Allah^{azwj}, and the Prophet-hood of His^{azwj} Rasool^{saww}, and with the Imamate of Amir-Al-Momineen^{asws} and the Imams^{asws}, so He^{azwj} Said: “Am I^{azwj} not your Lord^{azwj}, and Muhammad^{saww} your Prophet^{saww}, and Ali^{asws} your Imam^{asws}, and the Imams^{asws} of Guidance your Imams^{asws}?” So

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 12

they said, ‘Yes, we do bear witness’. So Allah^{azwj} the High Said: “If you say on the Day of Judgement” – i.e., perhaps you would be saying on the Day of Judgement – “We were unaware of this!”

فأول ما أخذ الله عز وجل الميثاق على الأنبياء له بالربوبية، وهو قوله: وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ، فذكر جملة الأنبياء، ثم أبرز عز وجل أفضلهم بالأسامي، فقال: وَمِنْكَ يَا مُحَمَّد، فقدم رسول الله (صلى الله عليه وآله) لأنه أفضلهم ومن نوح وإبراهيم وموسى وعيسى ابن مريم فهؤلاء الخمسة أفضل الأنبياء، ورسول الله (صلى الله عليه وآله) أفضلهم،

So the first of what Allah^{azwj} Mighty and Majestic Took the Covenant upon the Prophets^{as} was for His^{azwj} Lordship, and these are His^{azwj} Words: **And when We Took from the Prophets, their Covenants [33:7]**, so He^{azwj} Mentioned the totality of all the Prophets^{as}. Then the Mighty and Majestic the best of them, so He^{azwj} Said: **and from you, O Muhammad^{sawww}**. Thus, Rasool-Allah^{sawww} preceded because he^{sawww} was the best of them, **and from Noah and Ibrahim and Musa and Isa son of Maryam**. So these five are the superior Prophets^{as}, and Rasool-Allah^{sawww} is the most superior of them^{as}.

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه وآله) على الأنبياء بالإيمان به، وعلى أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ يَعْنِي رَسُولَ اللَّهِ (صلى الله عليه وآله) لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ يَعْنِي أمير المؤمنين (عليه السلام)، تخبروا أممكم بخبره، وخبر وليه من الأئمة (عليهم السلام)». «

Then, after that, Rasool-Allah^{sawww} took a Covenant upon the Prophets^{as} by the belief in him^{sawww}, and upon that they would be helping Amir-Al-Momineen^{asws}, so He^{azwj} Said **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him – Meaning Rasool-Allah^{sawww}, you must believe in him and you must help him” [3:81] – Meaning his^{sawww} successor^{asws} Amir-Al-Momineen^{asws}, so inform your communities of his^{asws} news, and the news of his^{asws} successors^{asws} from the Imams^{asws}’.**

ثم أخذ بعد ذلك ميثاق رسول الله (صلى الله عليه وآله) على الأنبياء بالإيمان به، وعلى أن ينصروا أمير المؤمنين (عليه السلام)، فقال: وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ يَعْنِي رَسُولَ اللَّهِ (صلى الله عليه وآله) لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ يَعْنِي أمير المؤمنين (عليه السلام)، تخبروا أممكم بخبره، وخبر وليه من الأئمة (عليهم السلام)». «

Then, after that, He^{azwj} Took the Covenant of Rasool-Allah^{sawww} upon the Prophets^{as} with the Eman in him^{sawww}, and upon a stipulation that they^{as} would help him^{sawww} and Amir Al Momineen^{asws}, so He^{azwj} Said: **‘And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you – meaning Rasool-Allah^{sawww}, you must believe in him, and you must help him” [3:81] – meaning Amir Al Momineen^{asws}, (i.e.) you^{as} will be informing your^{as} respective communities of his^{sawww} news and the news of his^{sawww} successor^{asws} from the Imams^{asws}’.**⁴⁴

⁴⁴ تفسير القمي 1: 246

Appendix III: Sufferings of a Momin in the World:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا أَفَلَّتِ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَ لَرَبَّمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ إِذَا بَعْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ حَازَ 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 أَنْسًا لَا يَسْتَوَحِشُ 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, 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’.⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ أَرْبَعٌ لَا يَخْلُو مِنْهُنَّ الْمُؤْمِنُ أَوْ وَاحِدَةً مِنْهُنَّ مُؤْمِنٌ يَحْسُدُهُ وَ هُوَ أَشَدُّهُنَّ عَلَيْهِ وَ مُنَافِقٌ يَقْفُو أَمْرَهُ 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 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’.⁴⁶

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

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

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 3

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 4

(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).⁴⁷

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

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 صَبِّحْ مُنْتَبِئًا 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 the *Momin*?⁴⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْحَذَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) 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?’.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ مُكْتَمَرٌ .

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: ‘The *Momin* is unappreciated’.

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

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 5

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 6

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 7

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’.⁵⁰

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

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, 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’.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلَّى عَلَى جِيرَانِهِ مِنَ الشَّيَاطِينِ عِدَدَ رِبْعَةٍ وَ مُضَرَ كَانُوا مُشْتَغِلِينَ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Amro Bin Shimr, 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’.⁵²

سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا كَانَ وَ لَا يَكُونُ وَ لَيْسَ بِكَائِنٍ مُؤْمِنٍ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ وَ لَوْ أَنَّ مُؤْمِنًا فِي حَزْرِيَّةٍ مِنْ حَزْرَائِرِ الْبَحْرِ لَا بُتَعَتْ 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’.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا كَانَ فِيهَا مَضَى وَ لَا فِيهَا بَقِيَ وَ لَا فِيهَا أَنْتُمْ فِيهِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub, from Is’haq Bin Ammar,

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 8

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 9

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 10

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'It has not been in the past, nor in what remains (of the future), nor in (the time) what you are in, any *Momin* except that there is a neighbour for him troubling him'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَا كَانَ وَ لَا يَكُونُ إِلَّا أَنْ تَقُومَ السَّاعَةُ مُؤْمِنٌ إِلَّا وَ لَهُ حَاظٌ 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'.⁵⁵

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 12

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 105 H 13