

## Sufi Concept: Allah<sup>-azwj</sup> Says I<sup>-azwj</sup> -will Make you Like Myself<sup>-azwj</sup>

[https://youtu.be/Lx9zcWsm\\_BQ](https://youtu.be/Lx9zcWsm_BQ)

**Please watch the above video link – near the end of the above clip, speaker is referring to the following Hadith:**

يؤيد هذا ما ورد في الحديث القدسي عن الرب العلي أنه يقول: **عبدني أطعني أجعلك مثلي** أنا حي لا أموت، أجعلك حيًا لا تموت، أنا غني لا أفقر أجعلك غنيًا لا تفتقر، أنا مهما أشأ يكن أجعلك مهما تشأ يكن.

And it is reported by what is stated in the Holy Hadith about the Most High Lord<sup>-azwj</sup> that He<sup>-azwj</sup> says: “My<sup>-azwj</sup> servant, obey Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Make you ‘مثلي’ like Me<sup>-azwj</sup>. I<sup>-azwj</sup> am the Living, I<sup>-azwj</sup> shall not be dying, I<sup>-azwj</sup> will Make you living, not do be dying. I<sup>-azwj</sup> am Rich, I<sup>-azwj</sup> will not be poor, I<sup>-azwj</sup> shall Make you rich not to be impoverished. I<sup>-azwj</sup> Do whatever I<sup>-azwj</sup> so Desire, happens. I<sup>-azwj</sup> shall Make you such whatever you so desire, will happen!”<sup>1</sup>

**Note: The above Hadith has no narrators, and is clearly referring to the Sufi beliefs – which have been condemned by the Masomeen<sup>-asws</sup> (see for example: [Sufis and Sufi Beliefs \(hubeali.com\)](#) )<sup>2</sup> -It suffices to only consider two points from the above cited Hadith:**

**(1) No one can be similar to Allah<sup>-azwj</sup> as Allah<sup>-azwj</sup> is ‘مثلي’ Similar only to Himself**

azwj;

**(2) All Selves will die as Allah<sup>-azwj</sup> has Repeated said in the Holy Quran.**

**Ahadith related to both points are given in Appendices I and II.**

<sup>1</sup> الجواهر السننية في الأحاديث القدسية (كليات حديث قدسي)، ص: 709

<sup>2</sup> Sufis have man-made rituals and beliefs that are claimed to be in the love of Allah<sup>-azwj</sup> –The examples of earlier Sufis include Hassan Basri and Sufyan Al-Sowry who guided people to mystical rituals rather than the conventional practices of Rasool–Allah<sup>-saww</sup> which encouraged the learning of the Quran and Ahadith.

## (1) Appendix I: Nothing can Resemble Allah<sup>-azwj</sup> - only Allah<sup>-azwj</sup> has Resemblance to Himslef<sup>-azwj</sup>

وروي عنه أيضا - عليه السلام - أنه قال: اتقوا أن تمثلوا بالرب الذي لا مثل له أو تشبهوه من خلقه، أو تلقوا عليه الاوهام، أو تعملوا فيه الفكر، وتضربوا له الامثال، أو تنعتوه بنعوت المخلوقين فإن لمن فعل ذلك نارا.

And it is reported from him<sup>-asws</sup> as well that he<sup>-asws</sup> said: 'I<sup>-asws</sup> am saying, if you make a resemblance with the Lord<sup>-azwj</sup> Who, there is no example for Him<sup>-azwj</sup>, or resemble Him<sup>-azwj</sup> from His<sup>-azwj</sup> creatures, or cast the imaginations upon Him<sup>-azwj</sup>, or utilise the thoughts regarding Him<sup>-azwj</sup>, and strike the examples for Him<sup>-azwj</sup>, or label Him<sup>-azwj</sup> with labels of the creatures, for the one who does that, is Fire (of Hell)'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مُحَمَّدُ إِنَّ النَّاسَ لَا يَزَالُ يَهْمُ الْمَنْطِقُ حَتَّى يَتَكَلَّمُوا فِي اللَّهِ فَإِذَا سَمِعْتُمْ ذَلِكَ فَمُؤَلُّوْا لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, form Muhammad Bin Muslim who said,

'Abu Abdullah<sup>-asws</sup> said, 'O Muhammad! Do not cease speaking with the people until they (start) speaking regarding Allah<sup>-azwj</sup>. So, when you hear that, so (you better) be saying, "There is no god except Allah<sup>-azwj</sup>, the One Who, there is nothing like Him<sup>-azwj</sup>".<sup>4</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ الْهُمْدَانِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ أَذْنَى الْمَعْرِفَةِ فَقَالَ الْإِقْرَارُ بِأَنَّهُ لَا إِلَهَ غَيْرُهُ وَلَا شِبْهَ لَهُ وَلَا نَظِيرَ وَأَنَّهُ قَدِيمٌ مُنْبَتٌ مُوْجُودٌ غَيْرُ فَقِيدٍ وَأَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ.

Muhammad Bin Al Hassan, from Abdullah Bin Al Hassan Al Alary, and Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany, altogether from Al Fatah Bin Yazeed,

(It has been narrated) from Abu Al-Hassan<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the lowest of the recognition. So he<sup>-asws</sup> said: "The acknowledgement that there is no god apart from Him<sup>-azwj</sup>,

<sup>3</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 13 H 25

<sup>4</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>-azwj</sup>) CH 8 H 3

and there is neither a resemblance for Him<sup>-azwj</sup> nor a counterpart, and that He<sup>-azwj</sup> is Eternal, Affirmed, Existing without being absent, and that there is nothing like Him<sup>-azwj</sup>'.<sup>5</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ طَاهِرِ بْنِ حَاتِمٍ فِي حَالِ اسْتِقَامَتِهِ أَنَّهُ كَتَبَ إِلَى الرَّجُلِ مَا الَّذِي لَا يُجْتَرَأُ فِي مَعْرِفَةِ الْخَالِقِ بِدُونِهِ فَكَتَبَ إِلَيْهِ لَمْ يَزَلْ عَالِمًا وَ سَامِعًا وَ بَصِيرًا وَ هُوَ الْفَعَالُ لِمَا يُرِيدُ وَ سُئِلَ أَبُو جَعْفَرٍ ( عليه السلام ) عَنْ الَّذِي لَا يُجْتَرَأُ بِدُونِ ذَلِكَ مِنْ مَعْرِفَةِ الْخَالِقِ فَقَالَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَا يُشَبِّهُهُ شَيْءٌ لَمْ يَزَلْ عَالِمًا سَمِعًا بَصِيرًا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Tahir Bin Hatim during a state of normality,

'He wrote to the man<sup>-asws</sup> (Imam Reza<sup>-asws</sup>), 'What is that without which the recognition of the Creator would be deficient?' So he<sup>-asws</sup> wrote to him: '(It is that) He<sup>-azwj</sup> does not cease to be Knowing, and Hearing, and Seeing, and He<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires to. And Abu Ja'far<sup>-asws</sup> was asked about that without which the recognition of the Creator would be deficient, so he<sup>-asws</sup> said: '(It is that) There is nothing like Him<sup>-azwj</sup> nor does anything resemble Him<sup>-azwj</sup>. He does not Cease to be Knowing, Hearing, Seeing'".<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ إِنَّ أَمَرَ اللَّهِ كُلَّهُ عَجِيبٌ إِلَّا أَنَّهُ قَدْ اخْتَجَّ عَلَيْكُمْ بِمَا قَدْ عَرَفْتُمْ مِنْ نَفْسِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali Bin Yusuf Bin Baqqah, from Sayf Bin Ameyra, from Ibrahim Bin Umar who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The matter of Allah<sup>-azwj</sup>, all of it is strange, except that He<sup>-azwj</sup> has Argued upon you with what He<sup>-azwj</sup> has Introduced to you all from Himself<sup>-azwj</sup>'.<sup>7</sup>

ابن الوليد، عن الصفار، عن البرقي، عن بعض أصحابنا، عن علي بن عتبة رفعه قال: سئل أمير المؤمنين عليه السلام بم عرفتك ربك، فقال: بما عرفني نفسه.

Ibn Al Waleed, from Al Saffar, from Al Barqy, from one of our companions, from Ali Bin Aqaba, raising it, said,

'Amir Al-Momineen<sup>-asws</sup> was asked, 'By what do you<sup>-asws</sup> recognise your<sup>-asws</sup> Lord<sup>-azwj</sup>?' So, he<sup>-asws</sup> said: 'With what He<sup>-azwj</sup> Introduced Himself<sup>-azwj</sup> with to me<sup>-asws</sup>'.

<sup>5</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>-azwj</sup>) CH 4 H 1

<sup>6</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>-azwj</sup>) CH 4 H 2

<sup>7</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>-azwj</sup>) CH 4 H 3

قيل :وكيف عرفك نفسه ؟ فقال: لا تشبهه صورة، ولا يحس بالحواس، ولا يقاس بالناس، قريب في بعده، بعيد في قرب، فوق كل شيء ولا يقال شيء فوقه، أمام كل شيء ولا يقال له، أمام، داخل في الأشياء لا كشئ في شيء داخل، وخارج من الأشياء لا كشئ من شيء خارج، سبحانه من هو هكذا ولا هكذا غيره، ولكل شيء مبدأ.

It was said, 'And how did He<sup>-azwj</sup> Introduce Himself<sup>-azwj</sup> to you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Not to resemble Him<sup>-azwj</sup> as an image, nor feel with the senses, nor compare with the people, near in His<sup>-azwj</sup> Remoteness, and remote in His<sup>-azwj</sup> Nearness, above all things, nor can a thing be said to be above Him<sup>-azwj</sup>, in front of all things, nor can it be said to Him<sup>-azwj</sup>, 'Front', inside the things not like a thing entered inside a thing, and outside from the things, not like a thing from a thing outside. Glorious is the One<sup>-azwj</sup> Who is like this, and no one else is like this, but things are originated".<sup>8</sup>

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<sup>8</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 10 H 8

## (2) Appendix II: All Selves will taste the Death

### VERSE 3:185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

***Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185]***

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «ليس من مؤمن إلا و له قتلة و موتة، إنه من قتل نشر حتى يموت، و من مات نشر حتى يقتل».

Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Munkhal-Bin Jameel, from Jabir Bin Yazeed,

'Abu Ja'far<sup>-asws</sup> has said: 'There is none from a *Momin* except that there would be for him a killing (martyrdom) and a (natural) death. The one who gets killed (martyred) would be Resurrected until he dies (a natural death) and the one who dies (a natural) would be resurrected until he is killed (martyred)' (An Extract).<sup>9</sup>

فضالة عن أبي المغرا قال: حدثني يعقوب الأحمر قال: دخلت على أبي عبد الله عليه السلام أعزیه بإسماعيل فترحم عليه ثم قال: إن الله عزى نبيه (صلى الله عليه وسلم بنفسه فقال: (انك ميت وانهم ميتون) وقال: (كل نفس ذائقة الموت)

Fazalat Bin Ayoub, from Abu Al Magra'a who said, 'Yaqoub Al Ahmad narrated to me saying,

'I went over to Abu Abdullah<sup>-asws</sup> to condole him<sup>-asws</sup> for (the death of) Ismail. So he<sup>-asws</sup> invoked Mercy upon him, then said: 'Allah<sup>-azwj</sup> Consoled His<sup>-azwj</sup> Prophet<sup>-saww</sup> Himself<sup>-azwj</sup>, so He<sup>-azwj</sup> Said: [39:30] *You shall pass away and they shall be dying*. And He<sup>-azwj</sup> Said: [3:185] *Every self shall taste the death*.

ثم انشاء يحدث فقال: انه يموت أهل الأرض حتى لا يبقى أحد ثم يموت أهل السماء حتى لا يبقى أحد الا ملك الموت وحمله العرش وجبرئيل وميكائيل

(Extract) مختصر بصائر الدرجات: 17<sup>9</sup>

Then he<sup>-asws</sup> built on the discussion and he<sup>-asws</sup> said: ‘The inhabitants of the earth would be dying until there would not remain a single one. Then the inhabitants of the sky would be dying until there does not remain a single one, except for the Angel of death and the bearers of the Throne, and Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>.

ثم يجيء ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي - وهو أعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش وجبرئيل وميكائيل فيقال: قل لجبرئيل وميكائيل: فليموتا فيقول الملائكة عند ذلك: يا رب رسولك وأمينك فيقول: اني قد قضيت على كل نفس فيها الروح ان تموت

Then the Angel of death would come until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic. So He<sup>-azwj</sup> would Say to him: “Who remains?” – and He<sup>-azwj</sup> would be more Knowing. He would be saying: ‘O Lord<sup>-azwj</sup>! There does not remain except for the Angel of death, and the bearers of the Throne, and Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>. He<sup>-azwj</sup> would Say: “Say to Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>, and let them both die!’ So the two Angels would be saying during that: ‘O Lord<sup>-azwj</sup>! We<sup>-as</sup> are both Your<sup>-azwj</sup> Messengers and Your<sup>-azwj</sup> trusted ones’. He<sup>-azwj</sup> would be Saying: “I<sup>-azwj</sup> Have Judged upon every self in which is the spirit that it would be dying!”

ثم يجيء ملك الموت حتى يقف بين يدي الله عز وجل فيقال له: من بقي؟ - وهو أعلم - فيقول: يا رب لم يبق الا ملك الموت وحملة العرش فيقال له: قل لحملة العرش: فليموتوا

Then the Angel of death would be coming until he pauses in front of Allah<sup>-azwj</sup> Mighty and Majestic. So He<sup>-azwj</sup> would be Saying to him: “Who remains?” – and He<sup>-azwj</sup> would be more Knowing. He would say, ‘O Lord<sup>-azwj</sup>! There does not remain except for the Angel of death and the bearers of the Throne’. He<sup>-azwj</sup> would Say to him: “Say to the bearers of the Throne and they them be dying!”

ثم يجيء ملك الموت لا يرفع طرفه فيقال له: من بقي؟ فيقول: يا رب لم يبق غير ملك الموت فيقول له: مت يا ملك الموت فيموت ثم يأخذ الأرض بشماله والسموات بيمينه فيهنهن هذا مرات ثم يقول: أين الذين كانوا يدعون معي شركاء؟ أين الذين كانوا يجعلون معي الها آخر؟

Then the Angel of death would come not raising his eyes. So He<sup>-azwj</sup> would be Saying to him: “Who remains?” He would say, ‘O Lord<sup>-azwj</sup>! There does not remain apart from the Angel of death’. He<sup>-azwj</sup> would say to him: “Die, O Angel of death!” So he would be dying. Then He<sup>-azwj</sup> would Seize the earth by His<sup>-azwj</sup> one Hand, and the skies by His<sup>-azwj</sup> other Hand, and He<sup>-azwj</sup> would Jolt it with one jolt, then He<sup>-azwj</sup> would be Saying: “Where are those who were being called upon Along with Me<sup>-azwj</sup> as associates? Where are those who were made to be as other gods along with Me<sup>-azwj</sup>?”<sup>10</sup>

<sup>10</sup> Kitab Al Zohad – Ch 14 H 216

## **VERSE 21:35**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ {35}

***Every self shall taste the death, and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]***

الطبرسي: روي عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (عليه السلام) مرض، فعاده إخوانه، فقالوا كيف تجدك، يا أمير المؤمنين؟ فقال: بشر. فقالوا: ما هذا كلام مثلك.

Al Tabarsy –

It has been reported from Abu Abdullah<sup>-asws</sup> that: ‘Amir-Al-Momineen<sup>-asws</sup> was ill, so his<sup>-asws</sup> brothers visited him<sup>-asws</sup>. They said, ‘How do you<sup>-asws</sup> find yourself<sup>asws</sup> to be, O Amir-Al-Momineen<sup>-asws</sup>?’ So he<sup>-asws</sup> said: ‘A mortal’. They said, ‘This is not a talk like you<sup>-asws</sup> (normally talk like)’.

فقال: إن الله تعالى يقول: وَ نَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً فالخير: الصحة و الغنى، و الشر: المرض و الفقر».

So he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is Saying: ***and We Try you with the evil and the good as a Fitna [21:35]***. So the good is the good health and the (financial) self-sufficiency; and the evil is the illness and the poverty’.<sup>11</sup>

## **VERSE 29:57**

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ {57}

***Every soul shall taste the death, then to Us, you will be returning [29:57]***

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ يقول: «لا تطيعوا أهل الفسق من الملوك، فإن خفتموهم أن يفتنوكم عن دينكم، فإن أرضي واسعة،

(Ali Bin Ibrahim) said, ‘And in a report of Abu Al-Jaroud,

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***O My servants, those who believe! Surely My earth is vast [29:56]***, He<sup>-azwj</sup> is Saying ‘Do not obey the mischievous people from the kings.

مجمع البيان 7: 74 <sup>11</sup>

So if you fear them that they would be tempting you away from your Religion, then My<sup>-azwj</sup> earth is vast'.

و هو يقول: فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فقال: أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا».

And He<sup>-azwj</sup> is Saying: **'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' [4:97]**.<sup>12</sup>

عنه: عن أحمد بن محمد بن عيسى، و محمد بن الحسين بن أبي الخطاب، و عبد الله بن محمد ابن عيسى، عن الحسن بن محبوب، عن علي بن رثاب، عن زرارة، قال: كرهت أن سأل أبا جعفر (عليه السلام) عن الرجعة، فاحتلت مسألة لطيفة لأبلغ بها حاجتي منها، فقلت: أخبرني عمن قتل، مات؟ قال: «لا، الموت موت، و القتل قتل».

From him, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al Husayn Bin Abu Al Khattab, and Abdullah Bin Muhammad Ibn Isa, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Zurara who said,

'I disliked to ask Abu Ja'far<sup>-asws</sup> about the Return (Raja'at), so I occupied myself asking subtle questions in order to reach by it, my need from these. So I said, 'Inform me about the one who is killed, dies?' He<sup>-asws</sup> said: 'No. The death is death, and the killing is killing'.

قلت: ما أحد يقتل إلا و قد مات؟ قال: «قد فرق بين الموت و القتل في القرآن، فقال: أَلَا إِنَّ مَاتَ أَوْ قُتِلَ و قال: وَ لَيْسَ مُمْتًا أَوْ قُتِلْتُمْ لَوْلَى اللَّهِ تُخْشَرُونَ

I said, '(But) there is no one who is killed and he has died?' He<sup>-asws</sup> said: 'He<sup>-azwj</sup> has Differentiated between the death and the killing in the Quran, so He<sup>-azwj</sup> Said: **so if he dies or is killed [3:144]**; and Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**.

فليس كما قلت- يا زرارة- فالموت موت و القتل قتل، و قد قال الله عز و جل: إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ وَعْدًا عَلَيْهِ حَقًّا.

So, it is not as what you say, O Zurara! The death is death and the killing is killing, and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **Allah has Bought from the Momineen their own selves and their wealth for this, that for them would be the Paradise; they are fighting in Allah's Way, so they are killing and are being killed; a Promise upon Him, a Right [9:111]**'.

قال: قلت: إن الله عز و جل يقول: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ أ فرأيت من قتل لم يذوق الموت؟ فقال: «ليس من قتل بالسيف كمن مات على فراشه، إن من قتل لا بد أن يرجع إلى الدنيا حتى يذوق الموت».

(Extract) - تفسير القمي 2: 151 12



He (the narrator) said, 'I said, 'Allah<sup>-azwj</sup> Mighty and Majestic is Saying: ***Every self shall taste the death [3:185]***. So is it your<sup>-asws</sup> view that the one who is killed has not tasted the death?' He<sup>-asws</sup> said: 'The one killed by the sword isn't like the one who dies upon his bed. The one who is killed, it is inevitable that he returns to the world until he tastes the death'.<sup>13</sup>

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<sup>13</sup> مختصر بصائر الدرجات: 19.