

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI^{asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{azwj} the Beneficent, the Merciful

قوله عز وجل وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

The Words of the Mighty and Majestic: **‘And when We Took your Covenant and We Raised above you the (Mount) Toor: “Grab what We have Given you with strength and listen!” They said: ‘We hear and we disobey’. And they imbibed the calf into their hearts due to their Kufr. Say: Evil is what your Eman is instructing you unless you (become from) Momineen. [2:93]**

290 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ اذْكُرُوا إِذْ فَعَلْنَا ذَلِكَ بِأَسْلَافِكُمْ- لَمَّا أَبَوْا قَبُولَ مَا جَاءَهُمْ بِهِ مُوسَى ع مِنْ دِينِ اللَّهِ وَ أَحْكَامِهِ، وَ مِنَ الْأَمْرِ بِتَفْضِيلِ مُحَمَّدٍ وَ عَلِيٍّ ص وَ خُلَفَائِهِمَا عَلَى سَائِرِ الْخَلْقِ

S 290 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: “And recall, when We^{azwj} Did that with your ancestors due to what they refused, the acceptance of what Musa^{as} came with, from the Religion of Allah^{azwj} and its Ordinances, and from the Command of preferring Muhammad^{saww} and Ali^{asws}, and their^{asws} Caliphs over the rest of the creatures.

خُذُوا مَا آتَيْنَاكُمْ فَلْنَا لَهُمْ: خُذُوا مَا آتَيْنَاكُمْ مِنْ هَذِهِ الْفَرَائِضِ بِقُوَّةٍ فَذْ جَعَلْنَاهَا لَكُمْ، مَكْنَاكُمْ بِهَا، وَ اَرْحَنَا عَلَيْكُمْ فِي تَرْكِيهَا فَيْكُمْ وَ اسْمَعُوا مَا يُقَالُ لَكُمْ وَ [مَا] تُؤْمَرُونَ بِهِ.

We Said to them: **‘Grab what We have Given you** – from these Obligations, **with strength**. We^{azwj} had Made these to be for you all, to become strong by it, and We^{azwj} Dispelled your ailments (which were) prevalent among you, **and listen!** – to what is being said to you, and what you are being instructed with.

قَالُوا سَمِعْنَا قَوْلَكَ وَ عَصَيْنَا أَمْرَكَ، أَيِ إِنَّهُمْ عَصَوْا بَعْدَ، وَ أَضْمَرُوا فِي الْحَالِ أَيْضاً الْعَصِيَانَ وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ أَمَرُوا بِشُرْبِ الْعِجْلِ- الَّذِي كَانَ قَدْ ذُرِنَتْ سَحَالَتُهُ فِي الْمَاءِ- الَّذِي أَمَرُوا بِشُرْبِهِ لِيُبَيِّنَ مَنْ عَبَدَهُ مِمَّنْ لَمْ يَعْبُدْهُ بِكُفْرِهِمْ لِأَجْلِ كُفْرِهِمْ أَمَرُوا بِذَلِكَ.

They said: ‘We hear - your^{as} words, **and we disobey**’ – your^{as} order. i.e., they would be disobeying afterwards, and they are harbouring the disobedience in the present as well, **And they imbibed the calf into their hearts** – they were instructed with drinking the calf (melted calf) the fragments of which had been scattered in the water which they had been instructed to drink it, in order to clarify the one who worshipped it from the one who did not worship it **due to their Kufr** – it was due to their **Kufr** they had been instructed with that.

قُلْ يَا مُحَمَّدُ: بِنَسَمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ بِمُوسَى كُفْرُكُمْ بِمُحَمَّدٍ وَعَلِيٍّ وَ أَوْلِيَاءِ اللَّهِ مِنْ أَهْلِهِمَا إِنْ كُنْتُمْ مُؤْمِنِينَ بِتَوْرَةِ مُوسَى، وَ لَكِنْ مَعَاذَ اللَّهِ لَا يَأْمُرُكُمْ إِيْمَانُكُمْ بِالتَّوْرَةِ الْكُفْرَ بِمُحَمَّدٍ وَعَلِيٍّ ع.

Say: - O Muhammad^{saww}, '**Evil is what your Eman is instructing you with Musa^{as}**, your disbelief in Muhammad^{as} and Ali^{asws} and the Guardians^{asws} of Allah^{azwj} from their^{asws} family **if you are Momineen** – in the Torah of Musa^{as}. But, Allah^{azwj} Forbid, your **Eman** is not instructing you with the Torah, for the **Kufr** with Muhammad^{saww} and Ali^{asws}.

291 قَالَ الْإِمَامُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى ذَكَرَ بَنِي إِسْرَائِيلَ فِي عَصْرِ مُحَمَّدٍ ص أَحْوَالَ آبَائِهِمُ الَّذِينَ كَانُوا فِي أَيَّامِ مُوسَى ع كَيْفَ أَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمِيثَاقَ لِمُحَمَّدٍ وَعَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ الْمُتَنَجِّبِينَ لِلْخَلَاقَةِ عَلَى الْخَلَائِقِ- وَ لِأَصْحَابِهِمَا وَ شَيْعَتَيْهِمَا وَ سَائِرِ أُمَّةٍ مُحَمَّدٍ ص

S 291 - The Imam (Hassan Al-Askari^{asws}) said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} the Exalted Mentioned the Children of Israel during the era of Muhammad^{saww}, the conditions of your forefathers which were during the days of Musa^{as}, how the pact and the Covenant was Taken upon them for Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}, the goodly, the Chosen for the Caliphate upon the creatures, and for their^{asws} companions, and their^{asws} Shias, and the rest of the community of Muhammad^{saww}.

فَقَالَ: وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْتُمْ وَ إِذْ أَخَذْنَا مِيثَاقَ آبَائِكُمْ وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ الْجَبَلَ- لَمَّا أَبَوْا قَبُولَ مَا أُرِيدَ مِنْهُمْ وَ الْإِعْتِرَافَ بِهِ خُذُوا مَا آتَيْنَاكُمْ أُعْطَيْنَاكُمْ بِقُوَّةٍ [بِعُنِي] بِالْقُوَّةِ الَّتِي أُعْطِينَاكُمْ تَصْلُحُ [لَكُمْ] لِذَلِكَ وَ اسْمَعُوا أَيُّ أُطِيعُوا فِيهِ.

So He^{azwj} Said: **And when We Took your Covenant** – Recall when We^{azwj} Took the Covenant of your forefathers, **and We Raised above you the (Mount) Toor** – the mountain, due to their refusal of accepting what was required from them and the acknowledgement regarding it, **“Grab what We have Given you** – Granted you, **with strength** – meaning, with the strength which We^{azwj} Granted you – suitable for you all with that, **and listen!** – i.e., be obedient with regards to it.

قَالُوا سَمِعْنَا بِأَدَانِنَا وَ عَصَيْنَا بِقُلُوبِنَا. فَأَمَّا فِي الظَّاهِرِ فَأَعْطَوْا كُلَّهُمُ الطَّاعَةَ دَاخِرِينَ صَاغِرِينَ،

They said: ‘We hear – with our ears, **and we disobey’** – with our hearts. So, as for in the apparent, they were obeying, all of them, humiliated, belittled.

ثُمَّ قَالَ: وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلِ بِكُفْرِهِمْ عُرِضُوا لِشَرْبِ الْعَجَلِ الَّذِي عَبَدُوهُ- حَتَّى وَصَلَ مَا شَرِبُوهُ مِنْ ذَلِكَ إِلَى قُلُوبِهِمْ.

Then He^{azwj} Said: **And they imbibed the calf into their hearts due to their Kufr** – they presented themselves for drinking (the love of) the calf which they had worshipped it, until what they were drinking from that arrived into their hearts’.

وَ قَالَ: إِنَّ بَنِي إِسْرَائِيلَ لَمَّا رَجَعَ إِلَيْهِمْ مُوسَى وَ قَدْ عَبَدُوا الْعَجَلَ- تَلَقَّوهُ بِالرُّجُوعِ عَنْ ذَلِكَ، فَقَالَ لَهُمْ مُوسَى: مَنْ الَّذِي عَبَدَهُ مِنْكُمْ حَتَّى أَنْفَذَ فِيهِ حُكْمَ اللَّهِ خَافُوا مِنْ حُكْمِ اللَّهِ الَّذِي يُنْفِذُهُ فِيهِمْ، فَجَحَدُوا أَنْ يَكُونُوا عَبَدُوهُ، وَ جَعَلَ كُلُّ وَاحِدٍ مِنْهُمْ يَقُولُ: أَنَا لَمْ أَعْبُدْهُ وَ إِنَّمَا عَبَدَهُ غَيْرِي- وَ وَشَى بَعْضُهُمْ بِبَعْضٍ.

And he^{asws} said: 'The Children of Israel, when Musa^{as} returned to them – and they had already worshipped the calf – they met him^{as} with the retracting from that. So Musa^{as} said to them: 'Who is the one who worshipped it from you until a Judgment of Allah^{azwj} was Implemented with regards to it?' They feared from the Judgment of

Allah^{azwj} which had been Implemented regarding them, so they rejected that they happened to have worshipped it, and each one of them went on to say, 'I did not worship it. But rather, others worshipped it'. And they maligned (slandered) each other.

- فَكَذَلِكَ مَا حَكَى اللَّهُ عَزَّ وَ جَلَّ عَنْ مُوسَى مِنْ قَوْلِهِ لِلْسَامِرِيِّ: وَ انظُرْ إِلَى إِلَهِكَ الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا- لَنْحَرَقَنَّهُ ثُمَّ لَنْنَسِفَنَّهُ فِي الْبَحْرِ نَسْفًا فَأَمَرَهُ اللَّهُ، فَبَرَدَهُ بِالْمَبَارِدِ، وَ أَخَذَ سُحَالَتَهُ فَذَرَأَهَا فِي الْبَحْرِ الْعَذْبِ،

So that is what Allah^{azwj} Mighty and Majestic Related about Musa^{as}, from his^{as} words to Al-Samiri: **And look at your god which you had remained devoted to. We shall incinerate it, then we will scatter it in the river with a scattering. [20:97].** So Allah^{azwj} Commanded him^{as}, and he^{as} sawed it with the saw, and took its fragments and scattered it into the fresh river.

ثُمَّ قَالَ لَهُمْ: اشْرَبُوا مِنْهُ. فَشَرَبُوا، فَكُلُّ مَنْ كَانَ عَبْدَهُ اسْوَدَّتْ شَفَتَاهُ وَ أَنْفُهُ (مِمَّنْ كَانَ أبيضَ اللَّوْنِ وَ مَنْ كَانَ مِنْهُمْ أَسْوَدَ اللَّوْنِ) انبَيضَتْ شَفَتَاهُ وَ أَنْفُهُ، فَعِنْدَ ذَلِكَ أَنْفَذَ فِيهِمْ حُكْمَ اللَّهِ.

Then he^{as} said to them: 'Drink from it!' So each one who had worshipped it, his lips and his nose blackened from the ones who was of the white complexion, and from the one from them who was of dark complexion, his lips and his nose whitened. Thus, during that, the Judgment of Allah^{azwj} was Implemented.

ثُمَّ قَالَ اللَّهُ تَعَالَى لِلْمُؤْجِدِينَ مِنْ بَنِي إِسْرَائِيلَ فِي عَصْرِ مُحَمَّدٍ ص عَلَى لِسَانِهِ: قُلْ يَا مُحَمَّدُ لَهُؤْلَاءِ الْمَكْدِبِينَ بِكَ- بَعْدَ سَمَاعِهِمْ مَا أَخَذَ عَلَى أَوْلِيهِمْ لَكَ وَ لِأَخِيكَ عَلِيٍّ وَ لِأَلِكَمَا وَ لِشِيعَتِكَمَا:

Then Allah^{azwj} the Exalted Said to the existing ones from the Children of Israel in the era of Muhammad^{saww} and upon his^{saww} tongue: **Say: - O Muhammad^{saww}, to these Jews, the beliers in you^{saww} after hearing what was Taken upon their former ones for you^{asws} and for your^{saww} brother Ali^{asws} and for your^{asws} Progeny^{asws}, and for your^{asws} Shias.**

بِنَسْمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ أَنْ تَكْفُرُوا [بِمُحَمَّدٍ ص] وَ تَسْتَخِفُّوا بِحَقِّ عَلِيٍّ وَ آلِهِ وَ شِيعَتِهِ إِنْ كُنْتُمْ مُؤْمِنِينَ كَمَا تَزْعُمُونَ بِمُوسَى ع وَ التَّوْرَةِ.

Evil is what your Eman is instructing you – that you should be disbelieving in Muhammad^{saww} and be taking it lightly with the right of Ali^{asws} and his^{asws} Progeny^{asws} and his^{asws} Shias, **if you are Momineen. [2:93]** – just as you are pretending with Musa^{asws} and the Torah'.

قَالَ ع: وَ ذَلِكَ أَنَّ مُوسَى ع [كَانَ] وَعَدَ بَنِي إِسْرَائِيلَ أَنَّهُ يَأْتِيهِمْ مِنْ عِنْدِ اللَّهِ بِكِتَابٍ يَشْتَمِلُ عَلَى أَمْرِهِ وَ نَوَاهِيهِ- وَ حُدُودِهِ وَ فَرَائِضِهِ- بَعْدَ أَنْ يُنَجِّيَهُمُ اللَّهُ تَعَالَى مِنْ فِرْعَوْنَ وَ قَوْمِهِ،

He^{asws} said: 'And that is, that Musa^{as} has promised the Children of Israel that he^{as} would be coming to them from the Presence of Allah^{azwj} with a Book, inclusive of His^{azwj} Commands, and His^{azwj} Prohibitions, and His^{azwj} Legal Penalties, and His^{azwj} Obligations, after Allah^{azwj} has Rescued them from Pharaoh^{la} and his^{la} people.

فَلَمَّا نَجَّاهُمْ اللَّهُ وَ صَارُوا بِرُؤْبِ الشَّامِ، جَاءَهُمْ بِالْكِتَابِ مِنْ عِنْدِ اللَّهِ كَمَا وَعَدَهُمْ وَ كَانَ فِيهِ: «إِنِّي لَا أُنْقَبِلُ عَمَلًا مِمَّنْ لَمْ يُعْظَمَ مُحَمَّدًا وَ عَلِيًّا وَ آلَهُمَا الطَّيِّبِينَ وَ لَمْ يُكْرَمَ أَصْحَابُهُمَا وَ شِيعَتُهُمَا- وَ مُحِبِّيهِمَا حَقَّ تَكْرِيمِهِمْ،

So when Allah^{azwj} had Rescued them, and they came to be near Syria, he^{as} came to them with the Book from the Presence of Allah^{azwj}, just as he^{as} had promised them; and there was in it: "I^{azwj} do not Accept a deed from the one who does not revere Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and does not honour their^{asws} companions and their^{asws} Shias and those who love them^{asws} with the right of their^{asws} prestige.

يَا عِبَادِي أَلَا فَاتَشْهَدُوا بَأَنِّ مُحَمَّدًا خَيْرُ خَلِيقَتِي، وَأَفْضَلُ بَرِيَّتِي، وَأَنَّ عَلِيًّا أَخُوهُ وَصَفِيَّهُ وَوَارِثُ عِلْمِهِ، وَخَلِيفَتُهُ فِي أُمَّتِهِ وَخَيْرٌ مَن يَخْلُفُهُ بَعْدَهُ، وَأَنَّ آلَ مُحَمَّدٍ أَفْضَلُ آلِ النَّبِيِّينَ، وَأَصْحَابُ مُحَمَّدٍ صَ أَفْضَلُ أَصْحَابِ الْمُرْسَلِينَ، وَأُمَّةُ مُحَمَّدٍ صَ خَيْرُ الْأُمَّةِ أَجْمَعِينَ».

O My^{azwj} servants! Indeed! So, testify that Muhammad^{saww} is the best of My^{azwj} creation, and the most superior of My^{azwj} Created beings, and that Ali^{asws} is his^{saww} brother, and his^{saww} elite and the inheritor of his^{saww} knowledge, his^{saww} Caliph among his^{saww} community, and the best of the one to replace him^{saww} after him^{saww}, and that the Progeny^{asws} of Muhammad^{saww} is the most superior of the progenies of the (rest of the) Prophets^{as}, and the companions of Muhammad^{saww} are the most superior of the companions of the Mursils^{as}, and the community of Muhammad^{saww} is the most superior of the communities in their entirety".

فَقَالَ بَنُو إِسْرَائِيلَ: لَا نَقْبَلُ هَذَا يَا مُوسَى، هَذَا عَظِيمٌ تَقْبَلُ عَلَيْنَا، بَلْ نَقْبَلُ مِنْ هَذِهِ الشَّرَائِعِ مَا يَخِفُّ عَلَيْنَا، وَإِذَا قَبَلْنَاهَا قُلْنَا: إِنَّ نَبِيَّنَا أَفْضَلُ نَبِيٍّ، وَآلَهُ أَفْضَلُ آلٍ وَصَحَابَتُهُ أَفْضَلُ صَحَابَةٍ، وَنَحْنُ أُمَّتُهُ أَفْضَلُ مِنْ أُمَّةِ مُحَمَّدٍ، وَ لَسْنَا نَعْرِفُ لِقَوْمٍ بِالْفَضْلِ لَا نَرَاهُمْ وَلَا نَعْرِفُهُمْ.

So, the Children of Israel said, 'We do not accept this, O Musa^{as}. This is too much, too heavy upon us. But we accept from this the Laws what are light upon us. And when we accept it, we say, 'Our Prophet^{as} is the most superior of the Prophets^{as}, and his^{as} Progeny is the most superior of the progenies, and his^{as} companions are the most superior of the companions, and we, his^{as} community, are the most superior than the community of Muhammad^{saww}, and we can't acknowledge superiority for a people we have neither seen them nor recognise them'.

[رفع الطور فوق رؤوس بني إسرائيل:]

Rising of the (mount) Toor above the heads of the Children of Israel.

فَأَمَرَ اللَّهُ تَعَالَى جِبْرَائِيلَ، فَفَطَعَ بِجَنَاحٍ مِنْ أَجْنَحَتِهِ- مِنْ جَبَلٍ مِنْ جِبَالِ فَلَسْطِينَ عَلَى قَدْرِ مَعْسَكِرِ مُوسَى عَ وَكَانَ طُولُهُ فِي عَرْضِهِ فَرْسَخًا فِي فَرْسَخٍ.

So Allah^{azwj} the Exalted Commanded Jibraeel^{as}, so he cut out from a mountain from the mountains of Palestine by a wing from his wings, upon a measurement of the encampment of Musa^{as}; and it length by its width was one *Farsakh* by one *Farsakh* (10 km by 10 km).

ثُمَّ جَاءَ بِهِ فَوْقَهُ عَلَى رُءُوسِهِمْ، وَقَالَ: إِمَّا أَنْ تَقْبَلُوا مَا أَنَاكُمْ بِهِ مُوسَى عَ، وَإِمَّا وَضَعْتُ عَلَيْكُمُ الْجَبَلَ فَطَحَطَحْتُكُمْ تَحْتَهُ.

Then he^{as} came with it above their heads and said: 'Either you accept what Musa^{as} came to you with, or I^{as} will drop the mountain upon you, so you will be crushed under it.

فَلَحَقَهُمْ مِنَ الْجَزَعِ وَالْهَلَعِ مَا يَلْحَقُ أَمْثَالَهُمْ مِمَّنْ قُوْبِلَ هَذِهِ الْمَقَابِلَةَ، فَقَالُوا: يَا مُوسَى كَيْفَ نَصْنَعُ قَالَ مُوسَى: اسْجُدُوا لِلَّهِ عَلَى جِبَاهِكُمْ، ثُمَّ عَقَرُوا خُدُودَكُمْ الْيُمْنَى ثُمَّ الْيُسْرَى فِي التُّرَابِ، وَ قُولُوا: «يَا رَبَّنَا سَمِعْنَا وَأَطَعْنَا وَ قَبَلْنَا وَ اعْتَرَفْنَا وَ سَلَّمْنَا وَ رَضِينَا».

So they were hit from the panic and the terror what hit their likes from the ones who faced this in their faces, and they said, 'O Musa^{saww!} How should we do it?' Musa^{as} said: 'Do Sajdah to Allah^{azwj} upon your foreheads, then rub your right cheek, then the left cheek in the soil, and be saying, 'O our Lord^{azwj!} We hear, and we obey, and we accept, and we acknowledge, and we submit, and we agree'.

قَالَ: فَفَعَلُوا هَذَا الَّذِي قَالَ لَهُمْ مُوسَى قَوْلًا وَ فِعْلًا، عَبَّرَ أَنَّ كَثِيرًا مِنْهُمْ خَالَفَ قَلْبُهُ ظَاهِرَ أَفْعَالِهِ- وَ قَالَ بِقَلْبِهِ «سَمِعْنَا وَ عَصَيْنَا» مُخَالِفًا لِمَا قَالَهُ بِلِسَانِهِ، وَ عَقَرُوا خُدُودَهُمْ الْيُمْنَى [بِالتُّرَابِ] وَ لَيْسَ فَصْدُهُمْ التَّنَدُّلُ لِلَّهِ عَزَّ وَ جَلَّ، وَ النَّدَمَ عَلَى مَا كَانَ مِنْهُمْ مِنَ الْخِلَافِ وَ لَكِنَّهُمْ فَعَلُوا ذَلِكَ يَنْظُرُونَ هَلْ يَقَعُ عَلَيْهِمُ الْجَبَلُ أَمْ لَا، ثُمَّ عَقَرُوا خُدُودَهُمُ الْيُسْرَى يَنْظُرُونَ كَذَلِكَ، وَ لَمْ يَفْعَلُوا ذَلِكَ كَمَا أُمِرُوا.

He^{asws} said: 'So they did this, which Musa^{as} had told them to, by word and deed, apart from that most of them opposed by their hearts the apparent of their deeds, and said in their hearts, **'We hear and we disobey'**, in opposition to what they said by their tongues, and they rubbed their right cheeks in the soil, and their aim wasn't the humbleness to Allah^{azwj} Mighty and Majestic and the regret upon what had happened from them from the opposition, but they did that awaiting to see whether the mountain would fall upon them or not. Then they rubbed their left cheeks like that, and they did not do that just as they had been ordered to.

فَقَالَ جِبْرَائِيلُ لِمُوسَى ع: أَمَا إِنَّ أَكْثَرَهُمْ لِلَّهِ تَعَالَى عَاصُونَ، وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُرِيَلِ عَنْهُمْ هَذَا الْجَبَلِ- عِنْدَ ظَاهِرِ اعْتَرَاْفِهِمْ فِي الدُّنْيَا، فَإِنَّ اللَّهَ تَعَالَى إِنَّمَا يُطَالِبُهُمْ فِي الدُّنْيَا بِظَوَاهِرِهِمْ لِحَقْنِ دِمَائِهِمْ، وَ إِبْقَاءِ الدِّمَةِ لَهُمْ، وَ إِنَّمَا أَمَرُهُمْ إِلَى اللَّهِ فِي الْآخِرَةِ بِعَذَابِهِمْ- عَلَى عُقُودِهِمْ وَ ضَمَائِرِهِمْ.

So Jibraeel^{as} said to Musa^{as}: 'As for most of them, they are disobedient to Allah^{azwj} the Exalted, but Allah^{azwj} Mighty and Majestic Commanded me^{as} that I^{as} remove this mountain from them in the presence of their apparent acknowledgment in the world. But, Allah^{azwj} the Exalted, rather, would be Seeking them in the world by their appearances of their to save their blood, and the condemnation would remain for them. And rather, their matter is to Allah^{azwj} in the Hereafter. He^{azwj} would be Punishing them upon their beliefs and their consciences'.

فَنظَرَ الْقَوْمُ إِلَى الْجَبَلِ وَ قَدْ صَارَ قِطْعَتَيْنِ: قِطْعَةً مِنْهُ صَارَتْ لَوْلُؤَةً بِيضَاءَ- فَجَعَلَتْ تَصْعَدُ وَ تَرْقَى حَتَّى خَرَقَتْ السَّمَاوَاتِ، وَ هُمْ يَنْظُرُونَ إِلَيْهَا إِلَى أَنْ صَارَتْ إِلَى حَيْثُ لَا تَلْحَقُهَا أَبْصَارُهُمْ، وَ قِطْعَةً صَارَتْ نَارًا وَ وَقَعَتْ عَلَى الْأَرْضِ بِحَضْرَتِهِمْ، فَخَرَقَتْهَا وَ دَخَلَتْهَا وَ غَابَتْ عَنْ عْيُونِهِمْ.

So the people looked at the mountain and it had become two pieces – a piece from it became pearly white, and it went rising until it reached the skies, and they were looking on at it, until it came to be where their visions could not reach and a piece became a fireball and fell upon the ground in their presence. So it pierced it and entered into it and disappeared from their eyes.

فَقَالُوا: مَا هَذَانِ الْمُفْتَرِقَانِ مِنَ الْجَبَلِ فَرِقٌ صَعِدَ لَوْلَا وَ فَرِقٌ أَنْحَطَّ نَاراً قَالَ لَهُمْ مُوسَى: أَمَا الْقِطْعَةُ الَّتِي صَعِدَتْ فِي الْهَوَاءِ- فَإِنَّهَا وَصَلَتْ إِلَى السَّمَاءِ وَ خَرَقَتْهَا إِلَى أَنْ لَحِقَتْ بِالْجَنَّةِ. فَأَضْعَفَتْ أَضْعَافاً كَثِيرَةً لَا يَعْلَمُ عَدَدَهَا إِلَّا اللَّهُ، وَ أَمَرَ اللَّهُ أَنْ تُبْنَى مِنْهَا لِلْمُؤْمِنِينَ بِمَا فِي هَذَا الْكِتَابِ فُصُورٌ- وَ دُورٌ وَ مَنَازِلٌ وَ مَسَاكِينٌ مُشْتَمِلَةٌ عَلَى أَنْوَاعِ النِّعَمِ- الَّتِي وَعَدَ بِهَا الْمُتَّقِينَ مِنْ عِبَادِهِ، مِنَ الْأَشْجَارِ وَ الْبَسَاتِينِ وَ الثَّمَرِ، وَ الْحُورِ الْجَسَانِ، وَ الْمُخَلِّدِينَ مِنَ الْوَلَدَانِ كَاللَّالِي الْمُنْتَوِرَةِ- وَ سَائِرِ نَعِيمِ الْجَنَّةِ وَ خَيْرَاتِهَا.

So they said, 'Where these two separate pieces of the mountain – a piece ascends as pearls and a piece descends as fire?' Musa^{as} said to them 'As for the piece which ascended into the air – it arrived to the sky and pierced into it and joined up with the Paradise. It increase with a manifold multiplication, no one knows its number except Allah^{azwj}. And Allah^{azwj} Commanded that there should be built for the Momineen from it, with what is in the Book – castles, and houses, and places, and dwellings, containing a variety of Bounties – which He^{azwj} has Promised with to the pious ones from His^{azwj} servants – from the trees, and the orchards, and the fruits, and the beautiful Houries, and the eternal ones from the (service) boys like scattered pearls – and the rest of the Bounties of the Paradise and its goodness.

وَ أَمَا الْقِطْعَةُ الَّتِي أَنْحَطَّتْ إِلَى الْأَرْضِ فَخَرَقَتْهَا- ثُمَّ الَّتِي تَلِيهَا إِلَى أَنْ لَحِقَتْ بِجَهَنَّمَ فَأَضْعَفَتْ أَضْعَافاً كَثِيرَةً، وَ أَمَرَ اللَّهُ تَعَالَى أَنْ تُبْنَى مِنْهَا لِلْكَافِرِينَ بِمَا فِي هَذَا الْكِتَابِ، فُصُورٌ وَ دُورٌ وَ مَسَاكِينٌ- وَ مَنَازِلٌ مُشْتَمِلَةٌ عَلَى أَنْوَاعِ الْعَذَابِ- الَّتِي وَعَدَهَا لِلْكَافِرِينَ مِنْ عِبَادِهِ مِنْ بَحَارِ نِيرَانِهَا، وَ حِيَاضِ غَسَلِينِهَا وَ غَسَاقِهَا، وَ أَوْدِيَةِ فَيْحِهَا وَ دِمَائِهَا وَ صَدِيدِهَا، وَ زَبَانِيَّتِهَا بِمَرَزِبَاتِهَا، وَ أَشْجَارِ زُقُومِهَا، وَ ضَرَبِعِهَا- وَ حَيَاتِهَا [وَ عَقَارِبِهَا] وَ أَفَاعِيهَا، وَ قَيْوِدِهَا وَ أَغْلَالِهَا وَ سَلَسِلِهَا وَ أَنْكَالِهَا وَ سَائِرِ أَنْوَاعِ الْبَلَايَا وَ الْعَذَابِ الْمُعَدِّ فِيهَا.

And He^{azwj} has Prepared for the *Kafirs* from His^{azwj} servants – from the oceans of fires, and the ponds of its lavas, and its discharges, and valleys of its vomits, and its bloods, and its pus, and its *Zabaniyya* (Angels of Hell) with their weapons, and trees of its *Zaqoom* (bitter fruits), and its thorny bushes, and its serpents, and its scorpions, and is snakes, and its handcuffs, and its shackles, and its chains and its fetters, and the rest of the types of the afflictions and the Punishments prepared therein.

ثُمَّ قَالَ مُحَمَّدٌ رَسُولُ اللَّهِ ص لِبَنِي إِسْرَائِيلَ: أَلَا تَخَافُونَ عِقَابَ رَبِّكُمْ- فِي جَدِّكُمْ لِهَذِهِ الْفَضَائِلِ- الَّتِي اخْتَصَّ بِهَا مُحَمَّدًا وَ عَلِيًّا وَ آلَهُمَا الطَّيِّبِينَ.

Then Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} said to the Children of Israel: 'Are you not fearing the Punishments of your Lord^{azwj} – during your rejection of these merits – which Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws} has been particularised with?'

[في أن للرسول ص من المعجزات ما كان للأنبياء ع:]

Re: For the Rasool^{saww}, from the miracles were what was for the (other) Prophets^{as}.

292 فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع: يَا أَمِيرَ الْمُؤْمِنِينَ فَهَذِهِ آيَةُ مُوسَى فِي رَفْعِهِ الْجَبَلِ- فَوْقَ رُءُوسِ الْمُؤْمِنِينَ عَنْ قَبُولِ مَا أَمَرُوا بِهِ، فَهَلْ كَانَ لِمُحَمَّدٍ آيَةٌ مِثْلَهَا

S 292 – It was said to Amir Al-Momineen^{asws}, ‘O Amir Al-Momineen^{asws}! So this is a Sign of Musa^{as} in raising of the mountain above the heads of the abstainers from accepting what he^{as} had ordered with, was there for Muhammad^{saww}, a Sign similar to it?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: إِي وَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا، مَا مِنْ آيَةٍ كَانَتْ لِأَحَدٍ مِنَ الْأَنْبِيَاءِ- مِنْ لَدُنْ آدَمَ إِلَى أَنْ أَنْتَهَى إِلَى مُحَمَّدٍ ص إِلَّا وَ قَدْ كَانَ لِمُحَمَّدٍ مِثْلَهَا وَ أَفْضَلُ مِنْهَا، وَ لَقَدْ كَانَ لِرَسُولِ اللَّهِ ص نَظِيرٌ هَذِهِ الْآيَةِ- إِلَى آيَاتٍ أُخَرَ ظَهَرَتْ لَهُ.

So Amir Al-Momineen^{asws} said: ‘Yes, by the One^{azwj} Who Sent him^{saww} with the Truth as a Prophet^{as}. There is none from a Sign for anyone from the Prophets^{as} – from the time of Adam^{as} ending up to Muhammad^{saww}, except and there had been similar to it for Muhammad^{saww}, and one superior than it, and there has been for Rasool-Allah^{saww} a matching one of this Sign to the other Signs Manifested for him^{saww}.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَظْهَرَ بِمَكَّةَ دَعْوَتَهُ، وَ أَبَانَ- عَنِ اللَّهِ عَزَّ وَ جَلَّ مِرَادَهُ- رَمَنَّهُ الْعَرَبُ عَنْ قِسِيٍّ عَدَاوَتِهَا- بِضُرُوبِ إِمْكَانِهِمْ وَ لَقَدْ فَصَدَّنْهُ يَوْمًا- وَ إِنِّي كُنْتُ أَوَّلَ النَّاسِ إِسْلَامًا، بُعِثْتُ يَوْمَ الْإِثْنَيْنِ، وَ صَلَّيْتُ مَعَهُ يَوْمَ الثَّلَاثَاءِ، وَ بَقِيْتُ مَعَهُ أَصْلَى سَبْعِ سِنِينَ حَتَّى دَخَلَ نَفْرٌ فِي الْإِسْلَامِ وَ أَيْدَى اللَّهُ تَعَالَى دِينَهُ مِنْ بَعْدِ-

And that , Rasool-Allah^{saww}, when his^{saww} call appeared at Makkah and his^{saww} purpose was clear – on behalf of Allah^{azwj} Mighty and Majestic – the hardened Arabs cast their enmity to it – by striking their plots, and they had aimed for him^{saww} one day, and I^{asws} was the first of the people of Islam. He^{saww} was Sent on the day of Monday, and I^{saww} prayed Salat with him^{saww} on the day of Wednesday, and I^{asws} remained with him^{saww}, praying Salat for seven years, until there entered a number (of people) into (the fold of) Al-Islam, and Allah^{azwj} the Exalted Aided His^{azwj} Religion from afterwards.

فَجَاءَهُ قَوْمٌ مِنَ الْمُشْرِكِينَ فَقَالُوا لَهُ: يَا مُحَمَّدُ تَزْعُمُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ، ثُمَّ إِنَّكَ لَا تَرْضَى بِذَلِكَ- حَتَّى تَزْعُمَ أَنَّكَ سَيِّدُهُمْ وَ أَفْضَلُهُمْ،

So a group of the polytheists came over, and they said to him^{saww}, ‘O Muhammad^{saww}! You^{saww} are alleging that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds. Then, you^{saww} are not happy with that, until you are (now) claiming that you^{saww} are their^{as} chief and the most superior of them^{as}.

وَ لَئِنْ كُنْتَ نَبِيًّا فَأَتَيْنَا بِآيَةٍ كَمَا تَذْكُرُهُ عَنِ الْأَنْبِيَاءِ قَبْلَكَ: مِثَالِ نُوحٍ الَّذِي جَاءَ بِالْغَرَقِ، وَ نَجَا فِي سَفِينَتِهِ مَعَ الْمُؤْمِنِينَ.

And, if you were a Prophet^{saww}, then come to us with a Sign just like what you^{saww} are mentioning to be about the Prophets^{as} before you^{saww} – for example Noah^{as}, who came with the drowning, and rescued the Momineen in his^{as} ship.

وَ إِبْرَاهِيمَ الَّذِي ذَكَرْتِ- أَنَّ النَّارَ جُعِلَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا. وَ مُوسَى الَّذِي رَعِمَتْ أَنَّ الْجَبَلَ رُفِعَ فَوْقَ رُءُوسِ أَصْحَابِهِ- حَتَّى انْقَادُوا لَمَّا دَعَاهُمْ إِلَيْهِ صَاغِرِينَ دَاخِرِينَ. وَ عِيسَى الَّذِي كَانَ يُنْبِئُهُمْ بِمَا يَأْكُلُونَ- وَ [مَا] يَدَّخِرُونَ فِي بُيُوتِهِمْ.

And (a Sign like that of) Ibrahim^{as} whom you^{saww} mentioned – that the fire was Made to be a coolness and a safety upon him^{as}. And (a Sign like that of) Musa^{as} whom you^{saww} claimed that the mountain was raised above the heads of his^{as} companions – until they were led to what he^{saww} was calling them to, submissively disgraced. And (a Sign like that of) Isa^{as} who was had informed them with what they had eaten and what they were hoarding in their houses’.

وَ صَارَ هَؤُلَاءِ الْمُشْرِكُونَ فِرْقًا أَرْبَعَةً: هَذِهِ تَقُولُ: أَظْهَرْنَا آيَةَ نُوحٍ ع. وَ هَذِهِ تَقُولُ: أَظْهَرْنَا آيَةَ مُوسَى ع. وَ هَذِهِ تَقُولُ: أَظْهَرْنَا آيَةَ إِبْرَاهِيمَ ع. وَ هَذِهِ تَقُولُ: أَظْهَرْنَا آيَةَ عِيسَى ع.

And these polytheists had become (divided into) four sections – this one was saying, ‘Display to us a Sign of Noah^{as}’. And this one was saying, ‘Display to us a Sign of Musa^{as}’. And this one was saying, ‘Display to us a Sign of Ibrahim^{as}’. And this one was saying ‘Displaying to us a Sign of Isa^{as}’.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ، أَتَيْتُكُمْ بِآيَةٍ مُبَيِّنَةٍ: هَذَا الْقُرْآنَ الَّذِي تَعَجُّزُونَ أَنْتُمْ وَالْأُمَمَ وَالْعَرَبَ عَنِ مُعَارَضَتِهِ، وَ هُوَ بَلَّغْتُمْ فَهُوَ حُجَّةٌ بَيِّنَةٌ عَلَيْكُمْ وَ مَا بَعْدَ ذَلِكَ فَلَيْسَ لِي الْإِقْتِرَاحُ عَلَى رَبِّي، فَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ إِلَى الْمُؤْمِنِينَ بِحُجَّةٍ صَدِيقَةٍ، وَ آيَةٍ حَقَّةٍ، وَ لَيْسَ عَلَيْهِ أَنْ يَقْتَرِحَ بَعْدَ قِيَامِ الْحُجَّةِ عَلَى رَبِّهِ مَا يَقْتَرِحُهُ عَلَيْهِ الْمُقْتَرِحُونَ- الَّذِينَ لَا يَعْلَمُونَ هَلِ الصَّلَاحُ أَوْ الْفَسَادُ فِيمَا يَقْتَرِحُونَ

So Rasool-Allah^{saww} said: ‘**But rather, I am only a plain warner [67:26].** I^{saww} have (already) given you a clear Sign – This Quran which is frustrating you and the communities, and the rest of the Arabs, from objecting to it, and it is in your language. Thus, it is a clear proof over you, and whatever is after that, so it isn’t for me^{saww} that I^{saww} suggest to my^{saww} Lord^{azwj}, for there is **Nothing (incumbent) upon the Rasool but the clear delivery (of the Message) [5:99]** to the accepters with a proof of his^{saww} truthfulness, and a Sign of his^{saww} rightfulness. And it isn’t upon him^{saww} that he^{saww} makes suggestions to his^{saww} Lord^{azwj}, after the establishment of the proof, what the proposers are suggesting to him^{saww} – those who are not knowing whether there is betterment or the spoiling, in what they are suggesting’.

فَجَاءَهُ جِبْرَائِيلُ ع فَقَالَ: يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ، وَ يَقُولُ: إِنِّي سَأَظْهَرُ لَهُمْ هَذِهِ الْآيَاتِ، وَ إِنَّهُمْ يَكْفُرُونَ بِهَا إِلَّا مَنْ أَعَصَمَهُ مِنْهُمْ، وَ لَكِنِّي أُرِيهِمْ زِيَادَةَ فِي الْإِعْدَارِ وَ الْإِيضَاحِ لِحُجَّتِكَ.

So Jibraeel^{as} came to him^{saww} and he^{as} said: ‘O Muhammad^{saww}! The Exalted, the Lofty Conveys the Greetings to you^{saww}, and is Saying: ‘I^{azwj} shall Manifest these Signs to them, and they would be disbelieving in these except the ones from them I^{azwj} shall Protect. But, I^{azwj} shall Show them more regarding (their) excuses and the clarification of your^{saww} proofs.’

فَقُلْ لَهُؤُلَاءِ الْمُقْتَرِحِينَ لِآيَةِ نُوحٍ: امْضُوا إِلَى جَبَلِ أَبِي قُبَيْسٍ، فَإِذَا بَلَّغْتُمْ سَفْحَهُ فَسْتَرُونَ آيَةَ نُوحٍ، فَإِذَا عَشِيْتُمْ الْهَلَاكُ فَاعْتَصِمُوا بِهِذَا- وَ بَطْفَلَيْنِ يَكُونَانِ بَيْنَ يَدَيْهِ.

Say to these proposers of the Sign of Noah^{as}: ‘Go to the mountain Abu Qubays, and when you get to the base of the mountain, you will be seeing the Sign of Noah^{as}. So when the destruction overwhelms you, they seek protection by this one (Ali^{asws} and the two children (Al-Hassan^{asws} and Al-Husayn^{asws}) who happen to be in front of him^{asws}’.

وَ قُلْ لِلْفَرِيقِ [الثَّانِي] الْمُقْتَرِحِينَ لِآيَةِ إِبْرَاهِيمَ ع: امْضُوا إِلَى حَيْثُ تُرِيدُونَ مِنْ ظَاهِرِ مَكَّةَ، فَسْتَرُونَ آيَةَ إِبْرَاهِيمَ فِي النَّارِ، فَإِذَا عَشِيْتُمْ الْبَلَاءَ فَسْتَرُونَ فِي الْهَوَاءِ امْرَأَةً قَدْ أُرْسِلَتْ طَرْفَ خَمَارِهَا فَتَعَلَّقُوا بِهَا- لِتُنَجِّيَكُمْ مِنَ الْهَلَاكَةِ، وَ تَرُدَّ عَنْكُمْ النَّارَ.

And say to the (second) group suggesting the Sign of Ibrahim^{as}: ‘Go to wherever you so want to from the back part of Makkah, and you shall be seeing a Sign of Ibrahim^{as} regarding the Fire. But when the affliction overwhelms you, they you would be seeing a (holy) lady in the air having one end of her scarf hanging out, so attach with it in order to be rescued from the destruction and the fire to be repelled from you all’.

وَقُلْ لِلْفَرِيقِ الثَّالِثِ: وَ أَنْتُمْ الْمُقْتَرِحِينَ لِآيَةِ مُوسَى، امضُوا إِلَى ظِلِّ الْكَعْبَةِ، فَسْتَرَوْنَ آيَةَ مُوسَى ع، وَ سَيُنَجِّبِكُمْ هُنَاكَ عَمِّي حَمْرَةً.

And say to the third group: 'And you are suggesting the Sign of Musa^{as}. Go to the shade of the Kabah, and you shall be seeing the Sign of Musa^{as}, and you would be rescued over there by my^{saww} uncle^{asws} Hamza^{asws}'.

وَقُلْ لِلْفَرِيقِ الرَّابِعِ وَ رَئِيسُهُمْ أَبُو جَهْلٍ: وَ أَنْتَ يَا أَبَا جَهْلٍ فَانْتَبِثْ عِنْدِي- لِيَتَّصِلَ بِكَ أَخْبَارُ هَؤُلَاءِ الْفَرَقِ الثَّلَاثَةِ، فَإِنَّ الْآيَةَ الَّتِي اقْتَرَحْتَهَا أَنْتَ تَكُونُ بِحَضْرَتِي.

And say to the fourth (group), and their chief Abu Jahl^{la}: 'And you, O Abu Jahl^{la}, stay with me^{saww} – for the arrival of the news of these three groups, for the Signs which they are suggesting, you should happen to be in my^{saww} presence”’.

فَقَالَ أَبُو جَهْلٍ لِلْفَرَقِ الثَّلَاثَةِ: فُومُوا فَتَفَرُّوا لِيَتَّبِعَنَّكُمْ بَاطِلٌ قَوْلِ مُحَمَّدٍ.

So Abu Jahl^{la} said to the three groups, 'Arise, in order for it to be clarified for you all, the falsity of the words of Muhammad^{saww}'.

[ما كان مثل آية نوح ع:]

What was similar to the Sign of Noah^{as}.

فَدَهَبَتِ الْفَرَقَةُ الْأُولَى إِلَى حَضْرَةِ جَبَلِ أَبِي قُبَيْسٍ، فَلَمَّا صَارُوا [فِي الْأَرْضِ] إِلَى جَانِبِ الْجَبَلِ- نَبَعَ الْمَاءُ مِنْ تَحْتِهِمْ، وَ نَزَلَ مِنَ السَّمَاءِ الْمَاءُ مِنْ فَوْقِهِمْ- مِنْ غَيْرِ غَمَامَةٍ وَ لَا سَحَابٍ، وَ كَثُرَ حَتَّى بَلَغَ أَفْوَاهَهُمْ

So the first group went to a side of (mount) Abu Qubays, and when they came to be in the ground to the side of the mountain – the water spurted out from beneath them, and the water (rain) descended from the sky from above them – from without there being dark clouds or white clouds, and increased until it reached to their mouths.

فَالجَمَهَا، وَ أَلجَاهُمْ إِلَى صُعُودِ الْجَبَلِ إِذْ لَمْ يَجِدُوا مَلجَأً سِوَاهُ، فَجَعَلُوا يَصْعَدُونَ الْجَبَلِ وَ الْمَاءُ يعلو مِنْ تَحْتِهِمْ- إِلَى أَنْ بَلَغُوا ذِرْوَتَهُ وَ ارْتَفَعَ الْمَاءُ- حَتَّى أَلجَمَهُمْ وَ هُمْ عَلَى قَلَّةِ الْجَبَلِ، وَ أَيَقِنُوا بِالْعَرَقِ إِذْ لَمْ يَكُنْ لَهُمْ مَفْرٌ.

So, it compelled them to climbing the mountain when they could not find an escape besides it. So they went on climbing the mountain,, and the water kept following from under them – until they reached its peak, and the water kept rising – until it reached their mouths, and they were at the peak of the mountain, and were convinced of the drowning when there did not happen to be a fleeing for them.

فَرَأُوا عَلِيًّا ع وَ أَقْفًا عَلَى مَتْنِ الْمَاءِ فَوْقَ قَلَّةِ الْجَبَلِ، وَ عَنِ يَمِينِهِ طِفْلٌ وَ عَنِ يَسَارِهِ طِفْلٌ، فَنَادَاهُمْ عَلِيٌّ ع: خُدُوا بِيَدِي أَنْجِيكُمْ [أَنْجِيكُمْ]، أَوْ بِيَدِ مَنْ شِئْتُمْ مِنْ هَذَيْنِ الطِّفْلَيْنِ. فَلَمْ يَجِدُوا بُدْأً مِنْ ذَلِكَ فَبَعْضُهُمْ أَخَذَ بِيَدِ عَلِيٍّ ع، وَ بَعْضُهُمْ أَخَذَ بِيَدِ أَحَدِ الطِّفْلَيْنِ، وَ بَعْضُهُمْ أَخَذَ بِيَدِ الطِّفْلِ الْآخَرَ، وَ جَعَلُوا يَنْزِلُونَ بِهِمْ مِنَ الْجَبَلِ- وَ الْمَاءُ يَنْزِلُ وَ يَنْحَطُّ مِنْ بَيْنِ أَيْدِيهِمْ- حَتَّى أَوْصَلُوهُمْ إِلَى الْفَرَارِ، وَ الْمَاءُ يَدْخُلُ بَعْضُهُ فِي الْأَرْضِ، وَ يَرْتَفِعُ بَعْضُهُ إِلَى السَّمَاءِ حَتَّى عَادُوا كَهَيْئَتِهِمْ إِلَى قَرَارِ الْأَرْضِ.

Then they saw Ali^{asws} paused over the surface of the water, above the peak of the mountain, and on his^{asws} right was a child, and on his^{asws} left was a child. So Ali^{asws}

called out to them: 'Grab my^{asws} hand, I^{asws} shall rescue you, or the hand of the one whom you so desire to from these two children^{asws}. They could not find an escape from that, so some of them grabbed the hand of Ali^{asws}, and some of them grabbed the hand of one of the two children^{asws}, and some of them grabbed the hand of the other child^{asws}, and they went on descending with them^{asws} from the mountain – and the water kept descending and receding from in front of them – until they^{asws} made them arrive to the base, and the water, some of it entered into the ground, and some of it arose to the sky until they returned to be on the plain ground.

فَجَاءَ عَلِيٌّ ع [بِهِمْ] إِلَى رَسُولِ اللَّهِ ص وَ هُمْ يَبْكُونَ وَ يَقُولُونَ: نَشْهَدُ أَنَّكَ سَيِّدُ الْمُرْسَلِينَ، وَ خَيْرُ الْخَلْقِ أَجْمَعِينَ، رَأَيْنَا مِثْلَ طُوفَانِ نُوحٍ وَ خَلَصْنَا هَذَا وَ طِفْلَانِ كَانَا مَعَهُ لَسْنَا نَرَاهُمَا الْآنَ.

So Ali^{asws} came with them to Rasool-Allah^{saww}, and they were crying and saying, 'We testify that you^{saww} are (indeed) the chief of the Mursils^{as}, and the best of the creatures in their entirety. We saw the likes of the flood of Noah^{as}, and we were finished off from it by this one^{asws} and the two children^{asws} who were with him^{asws}. We cannot see them^{asws} now'.

فَقَالَ رَسُولُ اللَّهِ ص: أَمَا إِنَّهُمَا سَيَكُونَانِ- هُمَا الْحَسَنُ وَ الْحُسَيْنُ سَيُولَدَانِ لِأَخِي هَذَا، وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا،

So Rasool-Allah^{saww} said: 'As for these two (children), so they would be happening to be (in the future) – they are Al-Hassan^{asws} and Al-Husayn^{asws}. They^{asws} would be Blessed unto this brother^{asws} of mine^{saww}, and they^{asws} are the chiefs of the inhabitants of the Paradise, and their^{asws} father^{asws} is better than them^{asws}.

اغْلَمُوا أَنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ، وَ قَدْ غَرِقَ فِيهَا خَلْقٌ كَثِيرٌ، وَ أَنَّ سَفِينَةَ نَجَاتِهَا أَلٌ مُحَمَّدٍ: عَلِيٌّ هَذَا وَ وَلَدَاهُ اللَّذَانِ رَأَيْتُمُوهُمَا سَيَكُونَانِ- وَ سَائِرُ أَفْضَلِ أَهْلِ قَوْمِ رَكِبَ هَذِهِ السَّفِينَةَ نَجَا، وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

Know, that the world is a deep ocean, and a lot of people have drowned in it, and that the ship of its salvation are the Progeny^{asws} of Muhammad^{saww} – Ali^{asws}, this one, and his^{asws} two sons^{asws}, those whom you saw, will be happening to be – and the rest of the meritorious one of my^{saww} family. So the one who sails this ship would (attain) salvation, and the one who is left behind from it, would drown'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: [وَ كَذَلِكَ الْأَجْرَةُ جَنَّتُهَا وَ نَارُهَا كَالْبَحْرِ- وَ هُوَ لِأَنَّ سَفُنَ أُمَّتِي- يَغْبِرُونَ بِمُحِبِّيهِمْ وَ أَوْلِيَانِهِمْ إِلَى الْجَنَّةِ.

The Rasool-Allah^{saww} said: 'And similar to that is the Hereafter. Its Garden and its Fire are like the ocean – and they^{asws} are the ships of my^{saww} community – they would be departing, due to having their^{asws} love and their^{asws} friends' love, to the Paradise'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَسَمِعْتُمْ هَذَا يَا أَبَا جَهْلٍ قَالَ: بَلَى حَتَّى أَنْظُرَ [إِلَى] الْفُرْقَةِ الثَّانِيَةِ وَ الثَّلَاثَةِ.

Then Rasool-Allah^{saww} said: 'Did you hear this, O Abu Jahl^{la}? He said, 'But until I look at the second and the third group'.

[ما كان مثل آية إبراهيم ع:]

What was similar to the Sign of Ibrahim^{as}.

وَجَاءَتِ الْفَرَقَةُ الثَّانِيَةَ يَبْكُونَ وَ يَقُولُونَ: نَشْهَدُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ، وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ، مَضِينَا إِلَى صَحْرَاءَ مَلْسَاءَ، وَ نَحْنُ نَتَذَكَّرُ بَيْنَنَا قَوْلَكَ، فَنَظَرْنَا إِلَى السَّمَاءِ قَدْ تَشَقَّقَتْ بِجَمْرِ النَّيِّرَانِ تَنَتَّأَتْ عَنْهَا، وَ رَأَيْنَا الْأَرْضَ قَدْ تَصَدَّعَتْ وَ لَهَبُ النَّيِّرَانِ يَخْرُجُ مِنْهَا،

And the second group came over crying and saying, 'We testify that you^{saww} are (indeed) a Rasool^{saww} of the Lord^{azwj} of the worlds, and chief of the creatures in their entirety. We went to a smooth desert and we were mentioning your^{saww} words. Then we looked at the sky to have cleft asunder by streaks of fires streaming out from it, and we saw the ground to have cracked and flames of fires coming out from it.

فَمَا زَالَتْ كَذَلِكَ حَتَّى طَبَّقَتِ الْأَرْضُ وَ مَلَأَتْهَا، وَ مَسْنَا مِنْ شِدَّةِ حَرِّهَا- حَتَّى سَمِعْنَا لِجُلُودِنَا نَشِيشاً مِنْ شِدَّةِ حَرِّهَا، وَ أَيْقَنَّا بِالْأَشْيَاءِ وَ الْإِحْتِرَاقِ [وَ عَجِبْنَا بِتَأَخُّرِ رُؤْيِينَا] بِتِلْكَ النَّيِّرَانِ.

It did not cease to be like that until the ground formed layers and were filled with it, and we were touched from the intensity of its heat – to the extent that we heard sound of our melting skins from the intensity of its heat, and we were convinced of the melting (out our skins) and the incineration, and we wondered at the obstruction of our visions by those fires.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ رُفِعَ لَنَا فِي الْهَوَاءِ شَخْصٌ امْرَأَةٌ- قَدْ أَرَحَتْ خِمَارَهَا، فَتَدَلَّى طَرْفُهُ إِلَيْنَا- بِحَيْثُ تَنَالَهُ أَيْدِينَا، وَ إِذَا مُنَادٍ مِنَ السَّمَاءِ يُنَادِينَا: إِنْ أَرَدْتُمْ النَّجَاةَ فَتَمَسَّكُوا بِبَعْضِ أَهْدَابِ هَذَا الْخِمَارِ.

So while we were like that when a person of a woman was raised for us in the air – her veil to have dangles, and its end floating towards us – with there our hands could grab it. And there was a call from the sky calling us: 'If you want the liberation, then attach yourselves with part of the fringes of this veil!'

فَتَعَلَّقَ كُلُّ وَاحِدٍ مِنَّا بِهُدْبَةٍ مِنْ أَهْدَابِ ذَلِكَ الْخِمَارِ، فَرَفَعْتُنَا فِي الْهَوَاءِ وَ نَحْنُ نَشْفُقُ جَمْرَ النَّيِّرَانِ وَ لَهَبَهَا- لَا يَمَسُّنَا شَرُّهَا وَ لَا يُؤْدِينَا جَمْرُهَا وَ لَا تَنْفَلُ عَلَى الْهُدْبَةِ الَّتِي تَعَلَّقْنَا بِهَا، وَ لَا تَنْقَطِعُ الْأَهْدَابُ فِي أَيْدِينَا عَلَى دِقَّتِهَا.

So each one of us attached himself with a fringe from the fringes of that veil, and it raised us in the air, and we pierced through the streaks of the fires and its flames – it's evil did not touch us nor did its heat, nor were we too heavy upon the fringe which we had attached with, nor did the fringes (of the veil) tear off in our hands upon its fabric.

فَمَا زَالَتْ كَذَلِكَ حَتَّى جَازَتْ بِنَا تِلْكَ النَّيِّرَانِ، ثُمَّ وُضِعَ كُلُّ وَاحِدٍ مِنَّا فِي صَحْنِ دَارِهِ سَالِماً مُعَافَى، ثُمَّ خَرَجْنَا فَالْتَقَيْنَا، فَجِئْنَاكَ- عَالِمِينَ بِأَنَّكَ لَا مَحِيصَ عَنْ دِينِكَ، وَ لَا مَعْدَلَ عَنَّا، وَ أَنْتَ أَفْضَلُ مَنْ لَجِيَ إِلَيْهِ، وَ اعْتَمَدَ بَعْدَ اللَّهِ عَلَيْهِ، صَادِقٌ فِي أَقْوَالِكَ حَكِيمٌ فِي أَعْمَالِكَ.

It did not cease to be like that until it crossed over those fires with us. Then it placed each one of us in the courtyard of this house safely, with well-being. Then we came out and met up (with each other), so we came over to you^{saww} – knowing that there is no avoidance from your^{saww} Religion, nor is there a replacement from you^{saww}, and you^{saww} are the most superior of the ones to resort to, and the one to be most relied upon after Allah^{azwj}. You^{saww} are truthful in your^{saww} word, wise in your deeds'.

فَقَالَ رَسُولُ اللَّهِ ص لِأَبِي جَهْلٍ: هَذِهِ الْفُرْقَةُ الثَّانِيَةُ قَدْ أَرَاهُمْ اللَّهُ آيَاتِهِ.

So Rasool-Allah^{saww} said to Abu Jah^{la}: 'This is the second group. Allah^{azwj} has Showed them His^{azwj} Signs'.

قَالَ أَبُو جَهْلٍ: حَتَّى أَنْظُرَ الْفُرْقَةَ الثَّالِثَةَ وَ أَسْمَعَ مَقَالَاتِهَا.

Abu Jah^{la} said, 'Until I look at the third group and hear their speech'.

قَالَ رَسُولُ اللَّهِ ص لِهَذِهِ الْفُرْقَةِ الثَّانِيَةِ لَمَّا آمَنُوا: يَا عِبَادَ اللَّهِ إِنَّ اللَّهَ أَعَاتَكُمْ بِتِلْكَ الْمَرْأَةِ- أ تَدْرُونَ مَنْ هِيَ قَالُوا: لَا. قَالَ: تِلْكَ تَكُونُ ابْنَتِي فَاطِمَةَ، وَ هِيَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

Rasool-Allah^{saww} said to this second group, when they had believed: 'O servants of Allah^{azwj}! Allah^{azwj} Helped you by that (pious) Lady^{asws}. Do you know who she is?' They said, 'No'. He^{saww} said: 'That happened to be my^{saww} daughter^{asws} (Syeda) Fatima^{asws}, and she^{asws} is the chief Tess of the women of the worlds'.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ- نَادَى مُنَادِي رَبَّنَا مِنْ تَحْتِ عَرْشِهِ: يَا مَعْشَرَ الْخَلَائِقِ- غُضُّوا أَبْصَارَكُمْ لِتَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ عَلَى الصِّرَاطِ.

Allah^{azwj} the Exalted, when He^{azwj} Resurrects the creatures, from the former ones and the latter ones – a caller of our Lord^{azwj} would call out from beneath His^{azwj} Throne: 'O group of creatures! Close your eyes so that Fatima^{asws}, daughter^{asws} of Muhammad^{saww}, chief of the women of the world crosses over the Bridge!'

فَيُغْضِئُ الْخَلَائِقُ كُلَّهُمْ أَبْصَارَهُمْ، فَتَجُوزُ فَاطِمَةُ عَلَى الصِّرَاطِ [لَا يَبْقَى أَحَدٌ فِي الْقِيَامَةِ إِلَّا غَضَّ بَصَرَهُ عَنْهَا- إِلَّا مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الطَّاهِرُونَ مِنْ أَوْلَادِهِمْ فَإِنَّهُمْ مَحَارِمُهَا فَإِذَا دَخَلَتِ الْجَنَّةَ بَقِيَ مِرْطَاهَا مَمْدُوداً عَلَى الصِّرَاطِ، طَرَفٌ مِنْهُ بِيَدِهَا وَ هِيَ فِي الْجَنَّةِ، وَ طَرَفٌ فِي عَرَصَاتِ الْقِيَامَةِ.

So the creatures, all of them would close their eyes, and (Syed) Fatima^{asws} would cross upon the Bridge. There would not remain anyone in the (plains) of the (Day of) Judgment except he would have shut his eyes from her^{asws} – except for Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the clean ones^{asws} from their^{asws} children, for they^{asws} are her^{asws} sanctimonious ones. So when she^{asws} does enter the Paradise, there would remain her^{asws} strands of clothing extended upon the Bridge, an end from it being in her^{asws} hand, and she^{asws} would be in the Paradise, and an end (of it) in the plains of the (Day of) Judgment.

فَيُنَادِي مُنَادِي رَبَّنَا: يَا أَيُّهَا الْمُحِبُّونَ لِفَاطِمَةَ تَعَلَّقُوا بِأَهْدَابِ مِرْطِ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ. فَلَا يَبْقَى مُحِبٌّ لِفَاطِمَةَ إِلَّا تَعَلَّقَ بِهَيْدَبَةٍ مِنْ أَهْدَابِ مِرْطَاهَا، حَتَّى يَتَعَلَّقَ بِهَا أَكْثَرُ مِنْ أَلْفِ فِئَامٍ- وَ أَلْفِ فِئَامٍ [وَ أَلْفِ فِئَامٍ].

Then a caller of our Lord^{azwj} would call out: 'O you the devotees of (Syeda) Fatima^{asws}! Attach yourselves with the fringes of a strand (of a cloth) of Fatima^{asws}, chief Tess of the women of the worlds!' So there would not remain a single devotee of Fatima^{asws} except he would attach himself with a fringe from the fringes of her cloth, to the extent that there would be attaching with it more than a thousand *Fa'ims*, and a thousand *Fa'ims*, and a thousand *Fa'ims*'.

قَالُوا: وَ كَمْ فِئَامٌ وَاحِدٌ يَا رَسُولَ اللَّهِ قَالَ: أَلْفٌ أَلْفٍ مِنَ النَّاسِ..

They said: 'And how many constitute one *Fa'im*, O Rasool-Allah^{saww}?' He^{saww} said 'A million from the people'.

[ما كان مثل آية موسى ع:]

What was similar to a Sign of Musa^{as}.

قَالَ: ثُمَّ جَاءَتِ الْفُرْقَةُ الثَّلَاثَةُ بَاكِينَ يَقُولُونَ: نَشْهَدُ يَا مُحَمَّدُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ- وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ، وَ أَنَّ عَلِيًّا أَفْضَلَ الْوَصِيِّينَ، وَ أَنَّ أَلَكَ أَفْضَلَ آلِ النَّبِيِّينَ، وَ صَحَابَتِكَ خَيْرُ صَحَابَةِ الْمُرْسَلِينَ، وَ أَنَّ أُمَّتَكَ خَيْرُ الْأُمَّمِ أَجْمَعِينَ، رَأَيْنَا مِنْ آيَاتِكَ مَا لَا مَحِيصَ لَنَا عَنْهَا، وَ مِنْ مُعْجَزَاتِكَ مَا لَا مَذْهَبَ لَنَا سِوَاهَا.

He^{asws} said: 'Then came the third group crying and saying, 'We testify, O Muhammad^{saww}, that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and chief of the creatures in their entirety, and that Ali^{asws} is the most superior of the successors^{as}, and that your^{saww} Progeny^{asws} are the most superior of the progenies of the Prophets^{as}, and your^{saww} companions are the best of the companions of the Mursils^{as}, and that your^{saww} community is the best of the communities in their entirety. We saw from your^{saww} Signs what there is no avoidance for us from it, and from your^{saww} miracles what there is not doctrine for us besides it'.

قَالَ رَسُولُ اللَّهِ ص: وَ مَا الَّذِي رَأَيْتُمْ قَالُوا: كُنَّا فُعُودًا فِي ظِلِّ الْكَعْبَةِ نَنْدَاكُرُ أَمْرَكَ، وَ نَسْتَهْزِئُ بِخَبْرِكَ، وَ أَنَّكَ ذَكَرْتَ أَنَّ لَكَ مِثْلَ آيَةِ مُوسَى، فَبَيْنَا نَحْنُ كَذَلِكَ إِذَا ارْتَفَعَتِ الْكَعْبَةُ عَنْ مَوْضِعِهَا- وَ صَارَتْ فَوْقَ رُءُوسِنَا فَرَكَدْنَا فِي مَوَاضِعِنَا- وَ لَمْ نَقْدِرْ أَنْ نُرَيْمَهَا.

Rasool-Allah^{saww} said: 'And what is that which you saw?' They said, 'We were seated in the shade of the Kabah mentioning your^{saww} matter, and we were mocking your^{saww} news, and you^{saww} had mentioned that for you^{saww} is a Sign similar to (that of) Musa^{as}. So while we were like that, when the Kabah rose from its place, and came to be above our heads. So we became still in our places and were not able to distance ourselves from it.

فَجَاءَ عَمَّكَ حَمْرَةٌ فَتَنَاولَ بَرْجَ رُمَحِهِ- هَكَذَا تَحْتَهَا، فَتَنَاولَهَا وَ احْتَبَسَهَا- عَلَى عِظْمِهَا- فَوْقَنَا فِي الْهَوَاءِ.

Then your^{saww} uncle Hamza^{as} came over and he^{as} grabbed the bottom-end of his^{as} spear like this, underneath it, and he^{as} withheld it upon its bottom, above us, in the air.

ثُمَّ قَالَ لَنَا: اخْرُجُوا. فَخَرَجْنَا مِنْ تَحْتِهَا، فَقَالَ: ابْعُدُوا. فَبَعَدْنَا عَنْهَا، ثُمَّ أَخْرَجَ سِنَانَ الرُّمَحِ مِنْ تَحْتِهَا، فَنَزَلَتْ إِلَى مَوْضِعِهَا وَ اسْتَقَرَّتْ، فَجِئْنَا لِذَلِكَ مُسْلِمِينَ.

Then he^{as} said to us, 'Get out!' So we got out from under it. Then he^{as} said, 'Go far from it!' So we went far from it. Then he^{as} extracted the spear-head from under it, and it descended (back) to its place and settled. So we came over becoming Muslims, due to that'.

فَقَالَ رَسُولُ اللَّهِ ص لِأَبِي جَهْلٍ: هَذِهِ الْفُرْقَةُ الثَّلَاثَةُ قَدْ جَاءَتْكَ- وَ أَخْبَرْتُكَ بِمَا شَاهَدْتُ. فَقَالَ أَبُو جَهْلٍ: لَا أَدْرِي أَوْ صَدَقَ هَؤُلَاءِ أَمْ كَذَبُوا، أَمْ حَقُّ لَهُمْ، أَمْ حِيلَ إِلَيْهِمْ فَإِنْ رَأَيْتُ أَنَا مَا أَفْتَرِحُهُ عَلَيْكَ- مِنْ نَحْوِ آيَاتِ عِيسَى ابْنِ مَرْيَمَ فَقَدْ لَزِمَنِي الْإِيمَانُ بِكَ وَ إِلَّا فَلَيْسَ يَلْزَمُنِي تَصْدِيقُ هَؤُلَاءِ.

So Rasool-Allah^{saww} said to Abu Jahl^{la}: 'This is the third group which has come to you, and informed you with what it witnessed. So Abu Jahl^{la} said, 'I don't know whether they are speaking the truth or they are lying, or whether it was a reality for them or it appeared so to them. But, if I was to see what I am suggesting to you^{saww}, from an approximation of a Sign of Isa^{as} Ibn Maryam^{as}, then it would necessitate me to believe in you^{saww}, or else it doesn't necessitate upon me to ratify them'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا جَهْلٍ فَإِنْ كَانَ لَا يَلْزَمُكَ تَصْدِيقُ هَؤُلَاءِ - عَلَى كَثْرَتِهِمْ وَ شِدَّةِ تَحْصِيلِهِمْ، فَكَيْفَ تُصَدِّقُ بِمَآثِرِ آبَائِكَ وَ أجدَادِكَ، وَ مَسَاوِيِ أَسْلَافِ أَعْدَائِكَ وَ كَيْفَ تُصَدِّقُ عَنِ الصَّيْنِ وَ الْعِرَاقِ وَ الشَّامِ إِذَا حَدَّثَتْ عَنْهَا هَلِ الْمُخْبِرُونَ عَنْهَا إِلَّا دُونَ هَؤُلَاءِ الْمُخْبِرِينَ لَكَ - عَنْ هَذِهِ الْآيَاتِ مَعَ سَائِرِ مَنْ شَاهَدَهَا مِنْهُمْ - مِنَ الْجَمْعِ الْكَثِيفِ الَّذِينَ لَا يَجْتَمِعُونَ عَلَى بَاطِلٍ يَتَخَرَّصُونَهُ إِلَّا كَانَ بَيْرَانِهِمْ مَنْ يُكْذِبُهُمْ وَ يُخَيِّرُ بِيضِدِ أَخْبَارِهِمْ

So Rasool-Allah^{saww} said: 'O Abu Jahl^{la}! If it was such that it is not necessitated for you to ratify them, despite their numbers and the intensity of their ordeals, then how did you ratify the heroic deeds of your fathers and your grandfathers, and the cons of the ancestors of your enemies? And how do you ratify about China, and Al-Iraq, and Syria, when you are narrated about it? Are the informants about these except less (reliable) than these ones informing you – about these Signs, along with the rest of the ones who witnessed these from them – from the large gatherings not forming a consensus upon a falsehood forging it, except they would have been confronted by the ones who would have belied them, and would have informed with the opposite of their information?

أَلَا وَ كُلُّ فِرْقَةٍ مِنْ هَؤُلَاءِ مَحْجُوجُونَ بِمَا شَاهَدُوا، وَ أَنْتَ يَا أَبَا جَهْلٍ مَحْجُوجٌ بِمَا سَمِعْتَ مِنْ شَاهِدٍ.

Indeed! And every group from them was overwhelmed with proofs with what they witnessed, and you, O Abu Jahl^{la}, are overwhelmed with what you heard from the ones who witnessed'.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى الْفِرْقَةِ الثَّلَاثَةِ - فَقَالَ لَهُمْ: هَذَا حَمَزَةٌ عَمَّ رَسُولُ اللَّهِ ص، بَلَغَهُ اللَّهُ تَعَالَى الْمَنَازِلَ الرَّفِيعَةَ وَ الدَّرَجَاتِ الْعَالِيَةَ، وَ أَكْرَمَهُ بِالْفَضَائِلِ - لِشِدَّةِ حُبِّهِ لِمُحَمَّدٍ وَ عَلِيٍّ بِنِ أَبِي طَالِبٍ، أَمَا إِنَّ حَمَزَةَ (عَمَّ مُحَمَّدٍ) لَيُنْحِي جَهَنَّمَ [يَوْمَ الْقِيَامَةِ] عَنْ مُحِبِّيهِ - كَمَا نَحَى عَنْكُمْ الْيَوْمَ الْكَعْبَةَ أَنْ تَقَعَ عَلَيْكُمْ.

Then Rasool-Allah^{saww} turned facing towards the third group, and said to them: 'This is Hamza^{asws}, uncle^{asws} of Rasool-Allah^{saww}! Allah^{azwj} the Exalted has Caused him^{as} to reach the lofty levels and the high ranks, and Honoured him^{as} with the merits – due to the intensity of his^{as} love for Muhammad^{saww} and Ali^{asws} Bin Abu Talib^{asws}. But Hamza^{asws}, uncle^{asws} of Muhammad^{saww} would be withholding Hell on the Day of Judgment from those that love him^{asws} – just as he^{asws} withheld the Kabah from you all today, from falling upon you'.

قَالُوا: وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ص: إِنَّهُ لَيُرَى يَوْمَ الْقِيَامَةِ إِلَى جَانِبِ الصَّرَاطِ جَمٌّ كَثِيرٌ مِنَ النَّاسِ - لَا يَعْرِفُ عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى، هُمْ كَانُوا مُحِبِّي حَمَزَةَ، وَ كَثِيرٌ مِنْهُمْ أَصْحَابُ الذُّنُوبِ وَ الْإِثْمِ، فَتَحْوَلُ حَيْطَانُ [النَّارِ] بَيْنَهُمْ وَ بَيْنَ سُلُوكِ الصَّرَاطِ - وَ الْعُبُورِ إِلَى الْجَنَّةِ فَيَقُولُونَ: يَا حَمَزَةُ قَدْ تَرَى مَا نَحْنُ فِيهِ -

They said, 'And how would that be, O Rasool-Allah^{saww}!' Rasool-Allah^{saww} said: 'He^{asws}, on the Day of Judgment, would see the crowds of multitudes of people – none recognising their number except for Allah^{azwj} the Exalted – they would be those that love Hamza^{asws}; and most of them would be committers of sins and misdeeds. So the walls of the Fire would be transformed between them and the path of the

Bridge – the crossing to the Paradise, and they would be saying, ‘O Hamza^{asws}! You^{asws} can see what (predicament) we are in’.

فَيَقُولُ حَمْزَةُ لِرَسُولِ اللَّهِ وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع: قَدْ تَرَيَانِ أَوْلِيَاءِي كَيْفَ يَسْتَعِينُونَ بِي! فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ لِعَلِيِّ وَ لِيِ اللَّهِ: يَا عَلِيُّ أَعِنَ عَمَّكَ عَلَى إِغَاثَةِ أَوْلِيَاءِهِ وَ اسْتِنْفَازِهِمْ مِنَ النَّارِ.

So Hamza^{asws} would be saying to Rasool-Allah^{saww} and to Ali^{asws} Bin Abu Talib^{asws}, ‘You^{saww} have both seen my^{asws} friends how they are seeking help with me^{asws}! So Muhammad^{saww}, Rasool^{saww} of Allah^{saww} would be saying to Ali^{asws}, Guardian^{asws} of Allah^{azwj}: ‘O Ali^{asws}! Assist your^{asws} uncle^{asws} upon the cries of help of his^{asws} friends and save them from the Fire’.

فَيَأْتِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالرُّمْحِ الَّذِي كَانَ يَقَاتِلُ بِهِ حَمْزَةَ أَعْدَاءَ اللَّهِ تَعَالَى فِي الدُّنْيَا، فَيَنَاوِلُهُ إِيَّاهُ وَ يَقُولُ: يَا عَمَّ رَسُولِ اللَّهِ وَ عَمَّ أَخِي رَسُولِ اللَّهِ ذِي الْجَحِيمِ عَنْ أَوْلِيَائِكَ- بِرُمْحِكَ هَذَا (الَّذِي كُنْتَ) تَذُودُ بِهِ- عَنْ أَوْلِيَاءِ اللَّهِ فِي الدُّنْيَا أَعْدَاءَ اللَّهِ.

So Ali^{asws} Bin Abu Talib^{asws} would come with the spear which Hamza^{asws} used to fight the enemies of Allah^{azwj} the Exalted with in the world, and he^{asws} would give it to him^{asws} and would be saying: ‘O uncle of Rasool-Allah^{saww}, and uncle of the brother^{asws} of Rasool-Allah^{saww}! Block the Blazing Fires from your^{asws} friends – by this spear of yours^{asws} which you^{asws} used to defend with – the friends of Allah^{azwj} in the world, against the enemies of Allah^{azwj}’.

فَيَنَاوِلُ حَمْزَةَ الرُّمْحَ بِيَدِهِ، فَيَضَعُ زُجَّهَ فِي جِبْطَانِ النَّارِ الْحَائِلَةِ بَيْنَ أَوْلِيَائِهِ- وَ بَيْنَ الْعُبُورِ إِلَى الْجَنَّةِ عَلَى الصِّرَاطِ، وَ يَدْفَعُهَا [دَفْعَةً] فَيَنْحِيهَا مَسِيرَةَ خَمْسِمِائَةِ عَامٍ، ثُمَّ يَقُولُ لِأَوْلِيَائِهِ [وَ] الْمُحِبِّينَ الَّذِي كَانُوا لَهُ فِي الدُّنْيَا: اعْبُرُوا. فَيَعْبُرُونَ عَلَى الصِّرَاطِ آمِنِينَ سَالِمِينَ، قَدْ انْزَاحَتْ عَنْهُمْ النَّيْرَانُ وَ بَعُدَتْ عَنْهُمْ الْأَهْوَالُ، وَ يَرُدُّونَ الْجَنَّةَ غَانِمِينَ ظَافِرِينَ.

Then Hamza^{asws} would take the spear in his^{asws} hand, and he^{asws} would place its end in the walls of the Fire forming a barrier between his^{asws} friends and their crossing to the Paradise upon the Bridge, and he^{asws} would repel it to a distance - a travel distance of five hundred years. Then he^{asws} would be saying to his^{asws} friends, and those that used to love him^{asws} in the world, ‘Cross over!’ So they would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to the Paradise, victorious, successful’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَبِي جَهْلٍ: يَا أَبَا جَهْلٍ هَذِهِ الْوَرْقَةُ الثَّلَاثَةُ قَدْ شَاهَدَتْ آيَاتِ اللَّهِ- وَ مُعْجَزَاتِ رَسُولِ اللَّهِ وَ بَقِيَ الَّذِي لَكَ، فَأَيُّ آيَةٍ تُرِيدُ

Then Rasool-Allah^{saww} said to Abu Jahl^{la}: ‘O Abu Jahl^{la}! This is the third group which witnessed the Signs of Allah^{azwj} and miracles of Rasool-Allah^{saww}, and there (still) remain that which is for you. So which Sign do you want?’

قَالَ أَبُو جَهْلٍ: آيَةَ عَيْسَى ابْنِ مَرْيَمَ كَمَا زَعَمْتَ أَنَّهُ كَانَ يُخْبِرُهُمْ بِمَا يَأْكُلُونَ- وَ مَا يَدَّخِرُونَ فِي بُيُوتِهِمْ، فَأَخْبَرَنِي بِمَا أَكَلْتُ الْيَوْمَ، وَ مَا ادَّخَرْتُهُ فِي بَيْتِي، وَ زِدْنِي عَلَى ذَلِكَ- بِأَنْ تُحَدِّثَنِي بِمَا صَنَعْتُهُ بَعْدَ أَكْلِي لِمَا أَكَلْتُ، كَمَا زَعَمْتَ أَنَّ اللَّهَ زَادَكَ فِي الْمَرْتَبَةِ فَوْقَ عَيْسَى.

Abu Jahl^{la} said, ‘Sign of Isa^{as} Ibn Maryam^{as}, just as you^{saww} claimed that he^{as} used to inform them with what they had eaten and what they were hoarding in their houses. So inform me with what I ate today, and what is hoarded in my house, and increase

for me upon that – by narrating to me with what I did after my meal what I ate, since you^{saww} allege that Allah^{azwj} Increased you^{saww} in the rank above Isa^{as}.

[مَا كَانَ مِثْلَ آيَةِ عِيسَى ع:]

What was a Sign similar to (that of) Isa^{as}.

فَقَالَ رَسُولُ اللَّهِ ص: أَمَا مَا أَكَلْتُمْ وَمَا ادَّخَرْتُمْ فَأَخْبِرُوا بِهِ، وَأَخْبِرُوا بِمَا فَعَلْتُمْ فِي خِلَالِ أَكْلِكُمْ، وَمَا فَعَلْتُمْ بَعْدَ أَكْلِكُمْ، وَ هَذَا يَوْمٌ يَفْضَحُكُمُ اللَّهُ عَزَّ وَجَلَّ فِيهِ بِأَقْتِرَاجِكُمْ فَإِنْ آمَنْتُمْ بِاللَّهِ لَمْ تُصْرِكْ هَذِهِ الْفَضِيحَةَ، وَإِنْ أَصْرَرْتُمْ عَلَى كُفْرِكُمْ أُضِيفَتْ لَكُمْ إِلَى فَضِيحَةِ الدُّنْيَا وَخَزَائِمِهَا - خَزْيُ الْأَحْرَةِ الَّذِي لَا يَبِيدُ وَلَا يَنْفَدُ وَلَا يَنْتَاهِي.

Rasool-Allah^{saww} said: ‘As for what you ate and what you hoarded with, so I^{saww} shall inform you with it, and I^{saww} shall (also) inform you with that you did regarding the left-over(s) of your meal, and what you did after your meal. And this is a day in which Allah^{azwj} Mighty and Majestic will Unmask you due to your suggestion. But, if you believe in Allah^{azwj}, this unmasking will not harm you, and if you persist upon your *Kufr*, there would be an addition for you to your unmasking in the world and its disgrace, with the disgrace of the Hereafter which will neither get eradicated, nor interrupted, nor move aside (ever)’.

قَالَ: وَمَا هُوَ قَالَ رَسُولُ اللَّهِ فَعَدَّتْ يَا أَبَا جَهْلٍ تَتَنَاوَلُ مِنْ دَجَاجَةٍ مُسَمَّنَةٍ أَسْمَطْتَهَا فَلَمَّا وَضَعْتَ يَدَكَ عَلَيْهَا - اسْتَأْذَنَ عَلَيْكَ أَخُوكَ أَبُو الْبَخْتَرِيِّ بْنِ هِشَامٍ، فَأَشْفَقْتَ عَلَيْهِ أَنْ يَأْكَلَ مِنْهَا وَبَخَلْتَ، فَوَضَعْتَهَا تَحْتَ ذَيْلِكَ، وَارْحَيْتَ عَلَيْهَا ذَلِكَ حَتَّى أَنْصَرَفَ عَنْكَ.

He said, ‘And what is it?’ Rasool-Allah^{saww} said: ‘You sat down, O Abu Jahl^{la}, to partake from a grilled chicken, but when you placed your hand upon it – your brother Abu Al-Bakhtary Bin Hisham sought permission to see you. So you were afraid upon it in case he eats from it, and you were stingy, and you placed it under your back cloth and loosened your cloth upon it until he left from you’.

فَقَالَ أَبُو جَهْلٍ: كَذَبْتَ يَا مُحَمَّدُ، مَا مِنْ هَذَا قَلِيلٍ وَلَا كَثِيرٍ، وَلَا أَكَلْتُ مِنْ دَجَاجَةٍ وَلَا ادَّخَرْتُ مِنْهَا شَيْئًا، فَمَا الَّذِي فَعَلْتُمْ بَعْدَ أَكْلِي الَّذِي زَعَمْتُمْ

So Abu Jahl^{la} said, ‘You^{saww} lie, O Muhammad^{saww}! There is neither little from this nor more, nor did I eat from a chicken, nor did I hoard anything from it. So what was that which I did after my meal which you are alleging?’

قَالَ رَسُولُ اللَّهِ ص: كَانَ عِنْدَكَ ثَلَاثُمِائَةِ دِينَارٍ لَكَ، وَعَشْرَةُ آلَافِ دِينَارٍ وَدَائِعِ النَّاسِ عِنْدَكَ: الْمِائَةُ، وَالْمِائَتَانِ وَالْخَمْسُمِائَةُ، وَالسَّبْعُمِائَةُ، وَالْأَلْفُ، وَنَحْوَ ذَلِكَ إِلَى تَمَامِ عَشْرَةِ آلَافٍ، مَالٌ كُلُّ وَاحِدٍ فِي صُرَّةٍ، وَكُنْتَ قَدْ عَزَمْتَ عَلَى أَنْ تَخْتَانَهُمْ وَ قَدْ كُنْتَ جَدَدْتَهُمْ وَ مَنَعْتَهُمْ،

Rasool-Allah^{saww} said: ‘There were three hundred Dinars of yours with you, and ten thousand Dinars as entrustments of the people with you – the hundred, and the two hundred, and the five hundred, and the seven hundred, and the thousand, and approximate to that, up to the complete ten thousand, wealth of each one being in a (different) bag; and you had determined upon that you would be embezzling them (of that), and you had denied them and prevented them.’

وَالْيَوْمَ لَمَّا أَكَلْتَ مِنْ هَذِهِ الدَّجَاجَةِ أَكَلْتَ زَوْرَهَا وَادَّخَرْتَ الْبَاقِي، وَ دَفَنْتَ هَذَا الْمَالَ أَجْمَع- مَسْرُوراً فَرِحاً بِاخْتِيَانِكَ عِبَادَ اللَّهِ، وَاتِّقاً بِأَنَّهُ قَدْ حَصَلَ لَكَ، وَ تَدْبِيرُ اللَّهِ فِي ذَلِكَ خِلَافُ تَدْبِيرِكَ.

And today, when you ate from this chicken, you ate its upper part and hoarded the rest, and you buried this wealth in its entirety – joyful, happy with your embezzling the servants of Allah^{azwj}, confident that it has been achieved for you, and (but) the Plan of Allah^{azwj} regarding that is different to your plan’.

فَقَالَ أَبُو جَهْلٍ: وَ هَذَا أَيْضاً يَا مُحَمَّدٌ، فَمَا أَصَبْتُ مِنْهُ قَلِيلاً وَ لَا كَثِيراً، مَا دَفَنْتُ شَيْئاً، وَ لَقَدْ سُرِقَتْ تِلْكَ الْعَشْرَةُ أَلْفِ دِينَارٍ- الْوَدَاعُ الَّتِي كَانَتْ عِنْدِي.

So Abu Jahl^{la} said, ‘And this as well, O Muhammad^{saww}, you^{saww} did not get it correct, neither a little from it nor more. I did not bury anything, and it has been stolen, that ten thousand Dinars deposit monies which were with me’.

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا جَهْلٍ مَا هَذَا مِنْ تَلْفَائِي فَتُكذِّبُنِي، وَ إِنَّمَا هَذَا جِبْرَيْلُ الرُّوحِ الْأَمِينُ يُخْبِرُنِي بِهِ عَنْ رَبِّ الْعَالَمِينَ، وَ عَلَيْهِ تَصْحِيحُ شَهَادَتِهِ وَ تَحْقِيقُ مَقَالَتِهِ.

Rasool-Allah^{saww} said: ‘O Abu Jahl^{la}! This is not from my^{saww} own impulse so you can belie me^{saww}, and rather, this here is Jibraeel^{as}, the Trustworthy Spirit. He^{as} is informing me^{saww} with it on behalf of the Lord^{azwj} of the worlds, and upon him^{as} is the correctness of his^{as} testimony and the truthfulness of his^{as} speech’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: هَلُمَّ يَا جِبْرَيْلُ بِالدَّجَاجَةِ الَّتِي أَكَلَّ مِنْهَا. فَإِذَا الدَّجَاجَةُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ.

Then, Rasool-Allah^{saww} said: ‘Come, O Jibraeel^{as}, with the chicken which has been eaten from’. And the chicken was in front of Rasool-Allah^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص: أ تَعْرِفُهَا يَا أَبَا جَهْلٍ فَقَالَ أَبُو جَهْلٍ: مَا أَعْرِفُهَا وَ مَا أُخْبِرْتُ عَنْ شَيْءٍ، وَ مِثْلُ هَذِهِ الدَّجَاجَةِ الْمَأْكُولِ بَعْضُهَا فِي الدُّنْيَا كَثِيرٌ.

So Rasool-Allah^{saww} said: ‘Do you recognise it, O Abu Jahl^{la}?’ Abu Jahl^{la} said, ‘I do not recognise it and you^{saww} are not informing about anything, and the likes of this part-eaten chicken are a lot in this world’.

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا الدَّجَاجَةُ- إِنَّ أَبَا جَهْلٍ قَدْ كَذَّبَ مُحَمَّدًا عَلَى جِبْرَيْلِ، وَ كَذَّبَ جِبْرَيْلَ عَلَى رَبِّ الْعَالَمِينَ، فَاشْهَدِي لِمُحَمَّدٍ بِالتَّصْدِيقِ، وَ عَلَى أَبِي جَهْلٍ بِالتَّكْذِيبِ،

So Rasool-Allah^{saww} said: ‘O you chicken! Abu Jahl^{la} has belied Muhammad^{saww} upon Jibraeel^{as}, and belied Jibraeel^{as} upon the Lord^{azwj} of the worlds, therefore testify for Muhammad^{saww} with the verification, and against Abu Jahl^{la} with the lying!’

فَنَطَقَتْ وَ قَالَتْ: أَشْهَدُ يَا مُحَمَّدُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ، وَ أَنَّ أَبَا جَهْلٍ هَذَا عَدُوُّ اللَّهِ الْمُعَانِدُ- الْجَاحِدُ لِلْحَقِّ الَّذِي يَعْلَمُهُ، أَكَلَّ مِنِّي هَذَا الْجَانِبِ، وَ ادَّخَرَ الْبَاقِي وَ قَدْ أُخْبِرْتُهُ بِذَلِكَ، وَ أَحْضَرْتَنِيهِ فَكَذَّبَ بِهِ،

So it spoke and said, ‘I testify, O Muhammad^{saww}, that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and chief of the creatures in their entirety, and that this Abu Jahl^{la} is an obstinate enemy of Allah^{azwj} – the one who rejects the truth but he knows it (that he is lying). He ate from me, this side, and hoarded the rest, and you^{saww} have informed him with that and presented me to him, but he belied it.

فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللَّاعِنِينَ- فَإِنَّهُ مَعَ كُفْرِهِ بَخِيلٌ، اسْتَأْذَنَ عَلَيْهِ أَخُوهُ فَوَضَعَنِي تَحْتَ ذَيْلِهِ- إِشْفَاقًا مِنْ أَنْ يُصِيبَ مِنِّي أَخُوهُ، فَأَنْتَ يَا رَسُولَ اللَّهِ أَصْدَقُ الصَّادِقِينَ- مِنَ الْخَلْقِ أَجْمَعِينَ، وَ أَبُو جَهْلٍ الْكَذَّابُ الْمُفْتَرِي اللَّعِينُ.

Therefore, upon him is the Curse of Allah^{azwj}, and the Curse of the cursing ones – for he, along with his *Kufr*, is stingy. His brother sought permission to see him, so he placed me under his back clothes – fearing that his brother might attain from me. So you^{saww}, O Rasool-Allah^{saww}, are the most truthful of the truthful ones, from the creatures in their entirety, and Abu Jahl^{la} is the liar, the forger, the accursed’.

فَقَالَ رَسُولُ اللَّهِ ص: [أَمَا] كَفَاكَ مَا شَاهَدْتَ! آمِنٌ لِتَكُونَ آمِنًا مِنْ عَذَابِ اللَّهِ عَزَّ وَ جَلَّ. قَالَ أَبُو جَهْلٍ: إِنِّي لَأَظُنُّ أَنَّ هَذَا تَخْيِيلٌ وَ إِيهَامٌ.

So Rasool-Allah^{saww} said: ‘Does it not suffice you what you witnessed!? Believe, in order to be secure from the Punishment of Allah^{azwj} Mighty and Majestic’. Abu Jahl^{la} said, ‘I^{la} think that this is an imagination and a delusion’.

فَقَالَ رَسُولُ اللَّهِ ص: فَهَلْ تَفْرُقُ بَيْنَ مُشَاهَدَتِكَ لِهَذَا- وَ سَمَاعِكَ لِكَلَامِهَا، وَ بَيْنَ مُشَاهَدَتِكَ لِنَفْسِكَ- وَ لِسَائِرِ قُرَيْشٍ وَ الْعَرَبِ وَ سَمَاعِكَ لِكَلَامِهِمْ قَالَ أَبُو جَهْلٍ: لَا.

So Rasool-Allah^{saww} said: ‘So is there any difference between your witnessing this, and you’re hearing its speech, and between your own witnessing and of the rest of the Quraysh and the Arabs, and you’re hearing to their speech?’ Abu Jahl^{la} said, ‘No’.

قَالَ رَسُولُ اللَّهِ ص فَمَا: يُدْرِيكَ- أَنْ جَمِيعَ مَا نُشَاهِدُ وَ نُحْسُ بِحَوَاسِنِكَ تَخْيِيلٌ قَالَ أَبُو جَهْلٍ: مَا هُوَ تَخْيِيلٌ.

Rasool-Allah^{saww} said: ‘So what makes you realise that the entirety of what you witnessed and felt with your faculties is imaginary?’ Abu Jahl^{la} said: ‘It is not imaginary’.

قَالَ رَسُولُ اللَّهِ ص: وَ لَا هَذَا تَخْيِيلٌ، وَ إِلَّا فَكَيْفَ نُصَحِّحُ- أَنْتَ تَرَى فِي الْعَالَمِ شَيْئًا أَوْثَقَ مِنْهُ

Rasool-Allah^{saww} said: ‘Neither is this imaginary, or else, so how would you rectify your seeing anything in the world as being more reliable than it?’

[قَالَ:] ثُمَّ وَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى الْمَوْضِعِ- الْمَأْكُولِ مِنَ الدَّجَاجَةِ، فَمَسَحَ يَدَهُ عَلَيْهَا، فَعَادَ اللَّحْمُ عَلَيْهِ أَوْفَرَ مَا كَانَ.

He^{asws} said: ‘Then Rasool-Allah^{saww} placed his^{saww} hand upon the place – the eaten part from the chicken, and he^{saww} wiped his^{saww} hand over it, and the flesh returned upon it, better than what is used to be.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا أَبَا جَهْلٍ أَرَأَيْتَ هَذِهِ الْآيَةَ قَالَ: يَا مُحَمَّدُ [قَدْ] تَوَهَّمْتُ شَيْئًا، وَ لَا أَوْفَنُهُ.

Then Rasool-Allah^{saww} said: ‘O Abu Jahl^{la}! What is your view of this Sign?’ He said, ‘O Muhammad^{saww}! I imagined something, and (but) I am not convinced of it’.

قَالَ رَسُولُ اللَّهِ ص: يَا جَبْرَيْئِيلُ فَأْتِنَا بِالْأَمْوَالِ الَّتِي دَفَنَّا هَذَا الْمُعَانِدُ لِلْحَقِّ- لَعَلَّهُ يُؤْمِنُ. فَإِذَا هُوَ بِالصَّرْرِ بَيْنَ يَدَيْهِ كُلِّهَا [فِي كُلِّ صُرَّةٍ] مَا كَانَ رَسُولُ اللَّهِ ص قَالَهُ- إِلَى تَمَامِ عَشْرَةِ آلَافِ دِينَارٍ وَ ثَلَاثِمِائَةِ دِينَارٍ

Rasool-Allah^{saww} said: 'O Jibraeel^{as}! Come to us^{saww} with that wealth which has been buried by this obstinate one to the truth – perhaps he might believe'. And there was in bags in front of Rasool-Allah^{saww}, all of it, in every bag, whatever Rasool-Allah^{saww} had said – up to the complete ten thousand Dinars (of the people) and three hundred Dinars (of his own).

فَأَخَذَ رَسُولُ اللَّهِ صَ وَ أَبُو جَهْلٍ يَنْظُرُ إِلَيْهِ - صُرَّةٌ مِنْهَا - فَقَالَ: ائْتُونِي بِفُلَانٍ بِنِ فُلَانٍ. فَأَتِيَ بِهِ وَ هُوَ صَاحِبُهَا - فَقَالَ: صَ هَاكُمَا يَا فُلَانُ [هَذَا] مَا قَدِ اخْتَانَكَ فِيهِ أَبُو جَهْلٍ.

So Rasool-Allah^{saww} took a bag from it, and Abu Jahl^{la} was looking at it, and he^{saww} said: 'Come to me^{saww} with so and so, son of so and so!' So they came with him, and he was its owner. He^{saww} said: 'Here it is, O so and so. This is what Abu Jahl^{la} had defrauded you with'.

فَرَدَّ عَلَيْهِ مَالَهُ، وَ دَعَا بِآخَرَ، ثُمَّ بِآخَرَ حَتَّى رَدَّ الْعَشْرَةَ أَلْفَ كُلِّهَا عَلَى أَرْبَابِهَا، وَ فَضِحَ عِنْدَهُمْ أَبُو جَهْلٍ، وَ بَقِيَتِ الثَّلَاثِمِائَةُ دِينَارٍ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَ.

Thus, he^{saww} returned his wealth, and called for another one, then with another one, until he^{saww} returned the ten thousand, all of it, back to its lords (owners), and Abu Jahl^{la} was unmasked in their presence, and there remained three hundred Dinars in front of Rasool-Allah^{saww} (belonging to Abu Jahl^{la}).

فَقَالَ رَسُولُ اللَّهِ: الْآنَ آمِنٌ لِنَأْخُذَ الثَّلَاثِمِائَةَ دِينَارًا، وَ يُبَارِكُ اللَّهُ لَكَ فِيهَا حَتَّى تَصِيرَ أَيْسَرَ فُرَيْشٍ. فَقَالَ: لَا أُوْمِنُ، وَ لَكِنِ أَخَذَهَا وَ هِيَ مَالِي، فَلَمَّا ذَهَبَ لِيَأْخُذَهَا صَاحَ النَّبِيُّ صَ بِالْذَّجَاجَةِ: دُونَكَ أَبَا جَهْلٍ، فَكُفِيَهِ عَنِ الدَّنَانِيرِ، وَ خَذِيهِ.

So Rasool-Allah^{saww} said: 'Now, believe, in order to take the three hundred Dinars, and Allah^{azwj} would Bless for you in it until you would become the most affluent of the Quraysh'. But he said, 'I will not believe, but I will take it as it is my wealth'. So when he went to take it, the Prophet^{saww} shouted at the chicken: 'Attack Abu Jahl^{la} and stop him from the Dinars, and seize him!'

فَوَثَبَتِ الدَّجَاجَةُ عَلَى أَبِي جَهْلٍ، فَنَاولَتْهُ وَ رَفَعَتْهُ فِي الْهَوَاءِ، وَ طَارَتْ بِهِ إِلَى سَطْحٍ لِبَيْتِهِ فَوَضَعَتْهُ عَلَيْهِ، وَ دَفَعَ رَسُولُ اللَّهِ صَ تِلْكَ الدَّنَانِيرَ - إِلَى بَعْضِ فُقَرَاءِ الْمُؤْمِنِينَ

So the chicken leapt upon Abu Jahl^{la}, and grabbed him with its sharp claws and lifted him in the air and dropped him up in the air and hovered to the roof of his house, and placed him upon it. And Rasool-Allah^{saww} handed over those Dinars to some of the poor Momineen.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ صَ إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ: مَعَاشِرَ أَصْحَابِ مُحَمَّدٍ هَذِهِ آيَةٌ أَظْهَرَهَا رَبُّنَا عَزَّ وَ جَلَّ لِأَبِي جَهْلٍ، فَعَانَدَ، وَ هَذَا الطَّيْرُ الَّذِي حَيِّي يَصِيرُ مِنْ طُيُورِ الْجَنَّةِ الطَّيَّارَةِ عَلَيْكُمْ فِيهَا، فَإِنَّ فِيهَا طُيُورًا كَالْبَخَاتِي عَلَيْهَا مِنْ [جَمِيعِ] أَنْوَاعِ الْمَوَاشِي تَطِيرُ بَيْنَ سَمَاءِ الْجَنَّةِ وَ أَرْضِهَا،

Then Rasool-Allah^{saww} looked at his^{saww} companions and said to them 'Group of companions of Muhammad^{saww}! This is a Sign which our Lord^{azwj} Mighty and Majestic Manifested to Abu Jahl^{la}. But, he was obstinate. And this bird (chicken) which is (now) alive, would become from the birds of the Paradise, the ones flying above you therein. Therein are birds like the 'Bukhaty' (Persian camel of contrasting colours). Upon these would be varieties of the colours, flying between the sky of the Paradise and its land.

فَإِذَا تَمَنَّى مُؤْمِنٌ مُحِبٌّ لِلنَّبِيِّ وَ إِلَهِهِ الْأَكْلَ [مِنْ شَيْءٍ] مِنْهَا، وَقَعَ ذَلِكَ بَعَيْنِهِ بَيْنَ يَدَيْهِ، فَتَنَاطَرَ رِيشُهُ وَ انْشَمَطَ وَ انْشَوَى وَ انْطَبَخَ، فَأَكَلَ مِنْ جَانِبٍ مِنْهُ [قَدِيداً وَ مِنْ جَانِبٍ مِنْهُ] مَشْوِياً بِأَلَا نَارٍ

So whenever a Momin, one who loves the Prophet^{saww} and his^{saww} Progeny^{asws}, wishes to eat anything from it, that exactly would fall in front of him, and its feathers would fall off and be bare, and would be grilled and cooked – from one side of it would be dried pieces, and from one side it would be grilled, without a fire.

فَإِذَا فَضَى شَهْوَنَهُ وَ نَهَمَّتْهُ- وَ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، عَادَتْ كَمَا كَانَتْ، فَطَارَتْ فِي الْهَوَاءِ، وَ فَخَرَتْ عَلَى سَائِرِ طُيُورِ الْجَنَّةِ، تَقُولُ: «مَنْ مِثْلِي وَ قَدْ أَكَلَ مِنِّي وَلِيُّ اللَّهِ عَنِ أَمْرِ اللَّهِ.

So when his desire and his hunger are fulfilled, and he says, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the world’, it would be returned to be what it was. So it would fly in the air, and it would pride itself over the rest of the birds of the Paradise, saying, ‘Who is like me, and a friend of Allah^{azwj} has eaten from me, by the Command of Allah^{azwj}?’

[مدح زيد بن حارثة و ابنه:]

Praise of Zayd Bin Haris and his son.

293 قَالَ رَسُولُ اللَّهِ ص «مَعَاشِرَ النَّاسِ أَحِبُّوا مَوَالِينَا مَعَ حُبِّكُمْ لِأَلِنَا هَذَا زَيْدُ بْنُ حَارِثَةَ وَ ابْنُهُ أُسَامَةُ مِنْ خَوَاصِّ مَوَالِينَا فَأَحِبُّوهُمَا، فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لِيَنْفَعَكُمْ حُبُّهُمَا».

S 293 – Rasool-Allah^{saww} said: ‘Group of people! Be loving to our^{asws} friends along with your love for our^{asws} Progeny^{asws}. This Zayd Bin Haris and his son Asama are from the special ones of our^{asws} friends, therefore love them both, for, by the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}, having their love would benefit you’.

قَالُوا: وَ كَيْفَ يَنْفَعُنَا حُبُّهُمَا قَالَ: إِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ عَلِيًّا ع بِخَلْقٍ عَظِيمٍ مِنْ مُحِبِّيهِمَا أَكْثَرَ مِنْ رِبِيعَةَ وَ مُضَرَ بَعْدَ كُلِّ وَاحِدٍ مِنْهُمَا، فَيَقُولَانِ: يَا أَخَا رَسُولِ اللَّهِ- هُوَ لَأَءِ أَحِبُّونَا بِحُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ بِحُبِّكَ.

They said, ‘And how would having their love benefit us?’ He^{saww} said: ‘They would both be coming to Ali^{asws} on the Day of Judgment with a great number of people from those who love them, more than (the people of tribes of) Rabi’a and Muzar, by a number of each one of them, and they would be saying, ‘O brother^{asws} of Rasool-Allah^{saww}! They loved us due to their love for Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} and due to your^{asws} love’.

فَيَكْتُبُ لَهُمْ عَلِيُّ ع جَوَازاً عَلَى الصَّرَاطِ، فَيَعْبُرُونَ عَلَيْهِ وَ يَرُدُّونَ الْجَنَّةَ سَالِمِينَ.

So Ali^{asws} would write out a permit for them to cross over the Bridge, and they would be crossing over it and be arriving at the Paradise safely. And that is because no one can enter the Paradise, from the rest of the community of Muhammad^{saww}, except by a permit from Ali^{asws}.

وَذَلِكَ أَنَّ أَحَدًا لَا يَدْخُلُ الْجَنَّةَ مِنْ سَائِرِ أُمَّةٍ مُحَمَّدٍ ص إِلَّا بِجَوَازٍ مِنْ عَلِيٍّ ع فَإِنْ أَرَدْتُمْ الْجَوَازَ عَلَى الصِّرَاطِ سَالِمِينَ، وَ دُخُولَ الْجَنَانِ غَانِمِينَ، فَأَجْبُوا بَعْدَ حُبِّ مُحَمَّدٍ وَ آلِهِ مَوَالِيَهُ،

Thus, if you want the permit to cross upon the Bridge safely, and enter into the Paradise as successful ones, then be loving, after having the love of Muhammad^{saww} and his^{saww} Progeny^{asws}, his^{asws} love.

ثُمَّ إِنْ أَرَدْتُمْ أَنْ يُعْظَمَ مُحَمَّدٌ [وَ عَلِيٌّ] عِنْدَ اللَّهِ تَعَالَى مَنَازِلَكُمْ فَأَجْبُوا شِيعَةَ مُحَمَّدٍ وَ عَلِيٍّ، وَ جِدُّوا فِي قَضَاءِ حَوَائِجِ إِخْوَانِكُمُ الْمُؤْمِنِينَ، فَإِنَّ اللَّهَ تَعَالَى إِذَا أَنْخَلَكَمُ الْجَنَّةَ مَعَاشِرَ شِيعَتِنَا وَ مُحَبِّبِنَا نَادَى مُنَادِيَهُ فِي تِلْكَ الْجَنَانِ: قَدْ دَخَلْتُمْ يَا عِبَادِي الْجَنَّةَ بِرَحْمَتِي، فَتَقَاسَمُوهَا عَلَى قَدْرِ حُبِّكُمْ لِشِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ ع، وَ قَضَائِكُمْ لِحُقُوقِ إِخْوَانِكُمُ الْمُؤْمِنِينَ.

Then, if you want that Muhammad^{saww} and Ali^{asws} to magnify your status in the Presence of Allah^{azwj}, then be loving to the Shias of Muhammad^{saww} and Ali^{asws}, and strive in the fulfilment of the needs of your brethren, the Momineen, for Allah^{azwj} the Exalted, Enters you all into the Paradise, group of our^{asws} Shias and those that love us^{asws}, a caller would call you in those Gardens: "You have entered into the Paradise, O My^{azwj} servants, by My^{azwj} Mercy, and it would be apportioned upon a measurement of your love for the Shias of Muhammad^{saww} and Ali^{asws} and your fulfilment of the needs of your brethren, the Momineen!"

فَإِيَّهِمْ كَانَ لِلشَّيْخَةِ أَشَدَّ حُبًّا، وَ لِحُقُوقِ إِخْوَانِهِ الْمُؤْمِنِينَ أَحْسَنَ قَضَاءً- كَانَتْ دَرَجَاتُهُ فِي الْجَنَانِ أَعْلَى حَتَّى إِنْ فِيهِمْ مَنْ يَكُونُ أَرْفَعَ مِنَ الْآخِرِ- بِمَسِيرَةِ مِائَةِ أَلْفِ سَنَةٍ تَرَابِيعَ قُصُورٍ وَ جَنَّاتٍ.

So whichever of them who was of more intense love for the Shias, and more excellent in fulfilling the rights of his brethren, the Momineen, his levels in the Gardens would be higher, to the extent that among them would happen to be higher than the other – by a travel distance of one hundred thousand years, in the magnificence of the castles and gardens'.

قوله عز و جل قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ وَ لَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ وَ لَتَجِدَنَّاهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَ مِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَ مَا هُوَ بِمُرْحَزٍ جِهٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَ اللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

The Words of the Mighty and Majestic: **Say: 'If the house of the Hereafter with Allah was for you especially from besides the (other) people, then wish for death if you are truthful' [2:94]**

And they will never be wishing for it, ever, due to what account of what their hands have sent forward; and Allah is a Knower of the unjust [2:95]

And you will find them as greediest of the people upon the life and (even) more than those who are associating; (each) one of them hopes if he could live for a thousand years, and it would not remove him from the Punishment (even) if he does live; and Allah Sees what they are doing [2:96]

294 قَالَ الْإِمَامُ ع: قَالَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِنَّ اللَّهَ تَعَالَى لَمَّا وَبَّخَ [هُوَ لَاءِ] الْيَهُودَ عَلَى لِسَانِ رَسُولِهِ مُحَمَّدٍ ص وَ قَطَعَ مَعَاذِيرَهُمْ، وَ أَقَامَ عَلَيْهِمُ الْحُجَجَ الْوَاضِحَةَ- بِأَنَّ مُحَمَّدًا ص سَيِّدُ النَّبِيِّينَ وَ خَيْرُ الْخَلَائِقِ أَجْمَعِينَ، وَ أَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ، وَ خَيْرٌ مَنْ يَخْلُفُهُ بَعْدَهُ فِي الْمُسْلِمِينَ، وَ أَنَّ الطَّبِيبِينَ مِنْ آلِهِ هُمُ الْقَوَامُ بَيْنِ اللَّهِ- وَ الْأَيْمَةَ لِعِبَادِ اللَّهِ عَزَّ وَ جَلَّ، وَ انْقَطَعَتْ مَعَاذِيرُهُمْ- وَ هُمْ لَا يُمَكِّنُهُمْ إِيْرَادُ حُجَّةٍ وَ لَا شُبُهَةٍ،

S 294 - The Imam (Hassan Al-Askari^{asws}) said: ‘Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: ‘Allah^{azwj} the Exalted, when He^{azwj} Rebuked those Jews upon the tongue of His^{azwj} Rasool^{saww} Muhammad^{saww}, and Cut-off their excuses, and Established the clear proofs upon them that Muhammad^{saww} is the Chief of the Prophets^{as} and the best of the creatures altogether, and that Ali^{asws} is the Chief of the successors^{as} and the best one to replace him^{saww} after him^{saww} among the Muslims, and that the goodly ones from his^{saww} Progeny^{asws}, they are the custodians of the Religion of Allah^{azwj} and the Imams^{asws} for the servants of Allah^{azwj} Mighty and Majestic, and they were not able to bring an argument nor a compromise.

فَجَاءُوا إِلَىٰ أَنْ كَابَرُوا، فَقَالُوا: لَا نَدْرِي مَا تَقُولُ، وَ لَكِنَّا نَقُولُ إِنَّ الْجَنَّةَ خَالِصَةٌ لَنَا- مِنْ دُونِكَ يَا مُحَمَّدٌ وَ دُونَ عَلِيٍّ وَ دُونَ أَهْلِ دِينِكَ وَ أُمَّتِكَ وَ إِنَّا بِكُمْ مُبْتَلُونَ [وَ] مُمْتَحَنُونَ، وَ نَحْنُ أَوْلِيَاءُ اللَّهِ الْمُخْلِصُونَ وَ عِبَادُهُ الْخَيْرُونَ، وَ مُسْتَجَابٌ دُعَاؤُنَا، غَيْرُ مَرْدُودٍ عَلَيْنَا بِشَيْءٍ مِنْ سُؤَالِنَا رَبَّنَا.

So they came until they were arrogant, and they said, ‘We don’t know what you^{saww} are saying, but, we are saying that the Paradise is especially for us besides you^{saww}, O Muhammad^{saww}, and besides Ali^{asws}, and besides the people of your^{saww} Religion and your^{saww} community, and we are being Tried and Examined, and we are the sincere friends of Allah^{azwj} and His^{azwj} best worshippers, and our supplications get Answered without being returned upon us with anything from our asking our Lord^{azwj}’.

فَلَمَّا قَالُوا ذَلِكَ قَالَ اللَّهُ تَعَالَىٰ لِنَبِيِّهِ ص: قُلْ يَا مُحَمَّدٌ لِهَؤُلَاءِ الْيَهُودِ: إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ الْجَنَّةُ وَ نَعِيمُهَا خَالِصَةً مِنْ دُونَ النَّاسِ مُحَمَّدٍ وَ عَلِيٍّ وَ الْأَئِمَّةِ، وَ سَائِرِ الْأَصْحَابِ وَ مُؤْمِنِي الْأُمَّةِ، وَ أَنْتُمْ بِمُحَمَّدٍ وَ ذُرِّيَّتِهِ مُمْتَحَنُونَ، وَ أَنْ دُعَاؤَكُمْ مُسْتَجَابٌ غَيْرُ مَرْدُودٍ فَتَمَتُّوا الْمَوْتَ لِلْكَاذِبِينَ مِنْكُمْ وَ مِنْ مُخَالِفِيكُمْ،

So, when they said that, Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: “**Say**: - O Muhammad^{saww}, to these Jews, **Say**: ***‘If the house of the Hereafter with Allah was for you – the Paradise and its Bounties, especially from besides the (other) people – Muhammad^{saww}, and Ali^{asws} and the Imams^{asws}, and the rest of the companions and the Momineen of the community, and you are being Examined by Muhammad^{saww} and his^{saww} offspring, and that your supplication get Answered without being rejected, then wish for death – to be for the beliers from you and from your adversaries.***

فَإِنَّ مُحَمَّدًا وَ عَلِيًّا وَ ذَوَيْهِمَا يَقُولُونَ: «إِنَّهُمْ هُمْ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ مِنْ دُونَ النَّاسِ- الَّذِينَ يُخَالِفُونَهُمْ فِي دِينِهِمْ، وَ هُمْ الْمَجَابُ دُعَاؤُهُمْ» فَإِنْ كُنْتُمْ مَعَانِيزَ الْيَهُودِ كَمَا تَدْعُونَ، فَتَمَتُّوا الْمَوْتَ لِلْكَاذِبِينَ مِنْكُمْ وَ مِنْ مُخَالِفِيكُمْ. إِنْ كُنْتُمْ صَادِقِينَ بِأَنْتُمْ أَنْتُمْ الْمُحَقُّونَ، الْمَجَابُ دُعَاؤَكُمْ عَلَىٰ مُخَالِفِيكُمْ،

For Muhammad^{saww} and Ali^{asws} and those with them^{asws} are saying, they are the friends of Allah^{azwj} Mighty and Majestic from besides the people, those who are opposing them in their^{asws} Religion, and they get Answered in their supplication. So if you, O group of Jews, were just as you are claiming, **then wish for death – to the beliers from you and from your adversaries, if you are truthful’ [2:94]** that you are the rightful ones, your supplications get Answered upon your adversaries’.

فَقُولُوا: «اللَّهُمَّ أُمَّتِ الْكَاذِبِ مِنَّا وَ مِنْ مُخَالِفِينَا» لَيْسَتْ رِيحٌ مِنْهُ الصَّادِقُونَ، وَ لَنْزِدَادَ حُجَّتُكُمْ وَضُوحًا بَعْدَ أَنْ قَدْ صَحَّتْ وَ وَجِبَتْ.

Therefore, you should be saying, 'O Allah^{azwj}! Cause to die, the liars from us and from our adversaries', in order for the truthful ones can get rest from it, and in order to increase your proofs clearly after it has been proven true and Answered.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص بَعْدَ مَا عَرَضَ هَذَا عَلَيْهِمْ: لَا يَقُولُهَا أَحَدٌ مِنْكُمْ إِلَّا غُصَّ بِرِيقِهِ فَمَاتَ مَكَانَهُ. وَكَانَتْ الْيَهُودُ عُلَمَاءَ بَأْتَهُمْ هُمُ الْكَاذِبُونَ، وَ أَنَّ مُحَمَّدًا ص وَ عَلِيًّا ع وَ مُصَدِّقَيْهِمَا هُمُ الصَّادِقُونَ، فَلَمْ يَجْسُرُوا أَنْ يَدْعُوا بِذَلِكَ- لِعِلْمِهِمْ بِأَنَّهُمْ إِنْ دَعَوْا فَهُمْ الْمَيِّتُونَ.

Then Rasool-Allah^{saww} said to them after having presented this upon them: 'Not one of you would be saying it except his saliva would get stuck in his throat, and he would die in his place'. And it was so that the Jews knew full well that they are the liars, and that Muhammad^{saww} and Ali^{asws} would be ratified that they are the truthful. So they were not daring to be supplicating with that, due to their knowledge that if they were to supplicate, they would be the ones dying.

فَقَالَ اللَّهُ تَعَالَى: وَ لَنْ يَنْمَتُوهُ أَبَدًا بِمَا قَدَّمْتَ أَيْدِيهِمْ يَعْزِي الْيَهُودَ لَنْ يَنْمَتُوا الْمَوْتَ بِمَا قَدَّمْتَ أَيْدِيهِمْ- مِنْ كُفْرِهِمْ بِاللَّهِ، وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ نَبِيِّهِ وَ صَفِيِّهِ، وَ بَعَلِيٍّ أَخِي نَبِيِّهِ وَ وَصِيِّهِ وَ بِالطَّاهِرِينَ مِنَ الْأَيْمَةِ الْمُنْتَجِبِينَ.

So Allah^{azwj} the Exalted Said **And they will never be wishing for it ,ever, due to what account of what their hands have sent forward** – meaning the Jews will never be wishing for the death due to what their hands have sent forward, from their *Kufr* with Allah^{azwj}, and with Muhammad^{saww} as Rasool^{saww} of Allah^{azwj} and His^{azwj} Prophet^{saww} and His^{azwj} Elite, and with Ali^{asws} as brother of His^{saww} Prophet^{saww} and his^{saww} successor^{asws}, and with the Pure ones from the Imams^{asws}, the Chosen ones.

قَالَ اللَّهُ تَعَالَى: وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ الْيَهُودَ إِنَّهُمْ لَا يَجْسُرُونَ أَنْ يَنْمَتُوا الْمَوْتَ لِلْكَاذِبِ، لِعِلْمِهِمْ بِأَنَّهُمْ هُمُ الْكَاذِبُونَ، وَ لَذَلِكَ أَمْرُكَ أَنْ تَبْهَرَهُمْ بِحُجَّتِكَ وَ تَأْمُرَهُمْ أَنْ يَدْعُوا عَلَى الْكَاذِبِ، لِيَمْتَنِعُوا مِنَ الدُّعَاءِ، وَ يَتَّبِعِينَ لِلضُّعْفَاءِ أَنَّهُمْ هُمُ الْكَاذِبُونَ.

Allah^{azwj} the Exalted Said: **and Allah is a Knower of the unjust [2:95]** – The Jews, they are not daring to be wishing for the death to the liars, due to their knowledge that they (themselves) are the liars, and due to that I^{saww} Commanded you^{saww} that you^{saww} dazzle them with your^{saww} arguments and instruct them that they should be supplicating upon the liars, so that they would be refraining from the supplication and it would clarify for the weak ones that they are the liars.

ثُمَّ قَالَ: يَا مُحَمَّدُ وَ لَتَحَدِّثَنَّهُمْ يَعْزِي تَجِدَ هَوْلًا الْيَهُودَ أَحْرَصَ النَّاسَ عَلَى حَيَاةٍ وَ ذَلِكَ لِئَاسِهِمْ مِنْ نَعِيمِ الْآخِرَةِ- لِأَنَّهُمَا كَيْفَ فِي كُفْرِهِمْ- الَّذِي يَعْلَمُونَ أَنَّهُ لَا حَظَّ لَهُمْ مَعَهُ- فِي شَيْءٍ مِنْ خَيْرَاتِ الْجَنَّةِ.

Then He^{azwj} Said: "O Muhammad^{saww}! **And you will find them** – meaning find these Jews, **as greediest of the people upon the life** – and that would despair them from the Bounties of the Hereafter – due to their being engrossed in their *Kufr* – which they are knowing that it would be a deprivation for them regarding something from the goodness of the Paradise.

وَ مِنَ الَّذِينَ أَشْرَكُوا قَالَ [تَعَالَى]: هُوَ لَاءِ الْيَهُودَ أَحْرَصَ النَّاسَ عَلَى حَيَاةٍ وَ أَحْرَصُ مِنَ الَّذِينَ أَشْرَكُوا عَلَى حَيَاةٍ- يَعْزِي الْمَجُوسَ لِأَنَّهُمْ لَا يَرَوْنَ النِّعِيمَ إِلَّا فِي الدُّنْيَا، وَ لَا يَأْمَلُونَ خَيْرًا فِي الْآخِرَةِ، فَلِذَلِكَ هُمْ أَشَدُّ النَّاسِ حِرْصًا عَلَى حَيَاةٍ.

And (even) more than those who are associating – The Exalted Said – These Jews are **greediest of the people upon the life**, and (even) greedier **than those who are associating** (committing Shirk), upon the life – meaning the Magians,

because they are not seeing the Bounties except in the world, and they are not doing good works regarding the Hereafter. Thus, due to that, they are more intensely greedier of the people upon the life.

ثُمَّ وَصَفَ الْيَهُودَ فَقَالَ: يَوَدُّ يَتَمَنَّى أَحَدُهُمْ- لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَ مَا هُوَ التَّعْمِيرُ أَلْفَ سَنَةٍ بِمُرْخَرَجِهِ بِمُبَاعِدِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ [تَعْمِيرُهُ] وَ إِنَّمَا قَالَ: وَ مَا هُوَ بِمُرْخَرَجِهِ [مِنَ الْعَذَابِ] أَنْ يُعَمَّرَ وَ لَمْ يَقُلْ وَ مَا هُوَ بِمُرْخَرَجِهِ فَقَطُّ

Then He^{azwj} Described the (characteristics of the) Jews, so He^{azwj} Said: **(each) one of them hopes – wishes - if he could live for a thousand years – then it would not (happen)! – (the death is) removed from him - the Punishment (will befall) if he does live (thousand years) – his age – and rather He^{azwj} Said: and it would not remove him from the Punishment (even) if he does live**, but He^{azwj} did not Say **and it would not remove him**, only.

لَأَنَّهُ لَوْ قَالَ وَ مَا هُوَ بِمُرْخَرَجِهِ [مِنَ الْعَذَابِ] وَ اللَّهُ بَصِيرٌ- لَكَانَ يَحْتَمِلُ أَنْ يَكُونَ وَ مَا هُوَ يَعْنِي وَدَّ وَ تَمَنَّى بِمُرْخَرَجِهِ فَلَمَّا أَرَادَ: وَ مَا تَعْمِيرُهُ، قَالَ: وَ مَا هُوَ بِمُرْخَرَجِهِ ... أَنْ يُعَمَّرَ.

Because if He^{azwj} had said (the way they – the Jews are saying) **and it would not remove him from the Punishment - and Allah Sees**, it does happen, **and it would not (as they claim)**, meaning his hope and his wish, **remove him (from Punishment)**. So when He^{azwj} Intended (Punishment for their *Kufr*): ‘And what his age would be, He^{azwj} Said: **and it would not remove him from the Punishment (even) if he does live** (a longer life in the world).

ثُمَّ قَالَ: وَ اللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ فَعَلَى حَسَبِهِ يُجَازِيهِمْ وَ يَعْدِلُ عَلَيْهِمْ وَ لَا يَظْلِمُهُمْ.»

Then He^{azwj} Said: **and Allah Sees what they are doing [2:96]** – So upon His^{azwj} Reckoning, He^{azwj} would Recompense them and be Just upon them and not be unjust to them”.

295 قَالَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع لَمَّا كَاغَتِ الْيَهُودُ عَنْ هَذَا التَّمَنَّى، وَ قَطَعَ اللَّهُ مَعَاذِيرَهَا، قَالَتْ طَائِفَةٌ مِنْهُمْ- وَ هُمْ بِحَضْرَةِ رَسُولِ اللَّهِ ص وَ قَدْ كَاغُوا، وَ عَجَزُوا:- يَا مُحَمَّدُ فَأَنْتَ وَ الْمُؤْمِنُونَ الْمُخْلِصُونَ لَكَ مُجَابٌ دَعَاؤِكُمْ، وَ عَلِيٌّ أَحْوَكٌ وَ وَصِيكَ أَفْضَلُهُمْ وَ سَيِّدُهُمْ! قَالَ رَسُولُ اللَّهِ ص: بَلَى.

S 295 – Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: ‘So when the Jews got scared from this wish, and Allah^{azwj} Cut-off their excuses, a group from them said, and they were in the presence of Rasool-Allah^{saww}, and they had been frightened, and they were frustrated, ‘O Muhammad^{saww}! So you^{saww}, the sincere Momineen of yours^{saww}, your supplications are Answered, and your^{saww} brother Ali^{asws} is your^{saww} successor, and is their chief!’ Rasool-Allah^{saww} said: ‘Yes’.

قَالُوا: يَا مُحَمَّدُ فَإِنْ كَانَ هَذَا كَمَا زَعَمْتَ، فَقُلْ لِعَلِّي ع يَدْعُو اللَّهَ لِابْنِ رَبِّبِنَا هَذَا، فَقَدْ كَانَ مِنَ الشَّبَابِ جَمِيلًا نَبِيلًا وَسِيمًا قَسِيمًا، لِحَقِّهِ بَرَصٌ وَ جَدَامٌ وَ قَدْ صَارَ جَمِيًّا لَا يَقْرَبُ، وَ مَهْجُورًا لَا يُعَاشِرُ، يَتَدَاوُلُ الْخُبْزَ عَلَى أَسِنَّةِ الرَّمَاحِ.

They said, ‘So if this was such as you^{saww} are claiming, then tell Ali^{asws} to supplicate to Allah^{azwj} for this son of our leader, for he used to be from the handsome youths, noble, special, physically fit. He has been afflicted by vitiligo and leprosy, and has become of restricted access (people) not going near him, and he is abandoned, not co-habiting (with his family). He is given bread at the tip of the spear’.

فَقَالَ رَسُولُ اللَّهِ ص: ائْتُونِي بِهِ. فَأْتِيَ بِهِ، وَ نَظَرَ رَسُولُ اللَّهِ ص وَ أَصْحَابُهُ [مِنْهُ] إِلَى مَنْظَرٍ فَظِيعٍ، سَمِجٍ، قَبِيحٍ، كَرِيهِ، فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا حَسَنِ ادْعُ اللَّهَ لَهُ بِالْعَافِيَةِ، فَإِنَّ اللَّهَ تَعَالَى يُجِيبُكَ فِيهِ.

So Rasool-Allah^{saww} said: 'Come to me^{saww} with him'. So they came with him, and Rasool-Allah^{saww} and his^{saww} companions looked at the terrible scene, lumpish, ugly, abhorrent (person). Rasool-Allah^{saww} said: 'O Abu Hassan^{asws}! Supplicate to Allah^{azwj} for him with the well-being, for Allah^{azwj} the Exalted would Answer you^{asws} regarding it'.

فَدَعَا لَهُ، فَلَمَّا كَانَ بَعْدَ فَرَاغِهِ مِنْ دُعَائِهِ- إِذِ الْفَتَى قَدْ زَالَ عَنْهُ كُلُّ مَكْرُوهٍ، وَ عَادَ إِلَى أَفْضَلِ مَا كَانَ عَلَيْهِ مِنَ النَّبْلِ وَ الْجَمَالِ- وَ الْوَسَامَةِ وَ الْحُسْنِ فِي الْمَنْظَرِ.

So he^{asws} supplicated for him. When he^{asws} was free from his^{asws} supplicated, the youth was such that every single abhorrence had been removed from him, and he returned to being better than what he had been upon from the nobility and the beauty, and the fitness, and the excellence in the appearance.

فَقَالَ رَسُولُ اللَّهِ ص لِالْفَتَى: [يَا فَتَى] آمِنَ بِالَّذِي أَعَاتَكَ مِنْ بَلَائِكَ. قَالَ الْفَتَى: قَدْ آمَنْتُ- وَ حَسُنَ إِيمَانُهُ-

So Rasool-Allah^{saww} said to the youth: 'O youth! Believe in the One^{azwj} Who Helped you from your afflictions'. The youth said, 'I have believed' – and excellent was his *Eman*.

فَقَالَ أَبُوهُ: يَا مُحَمَّدُ ظَلَمْتَنِي وَ ذَهَبْتَ مِنِّي بِأَبْنِي، لَيْتَهُ كَانَ أَجْدَمَ وَ أَبْرَصَ كَمَا كَانَ- وَ لَمْ يَدْخُلْ فِي دِينِكَ، فَإِنَّ ذَلِكَ كَانَ أَحَبَّ إِلَيَّ. قَالَ رَسُولُ اللَّهِ ص: لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ خَلَصَهُ مِنْ هَذِهِ الْأَقَةِ، وَ أَوْجَبَ لَهُ نَعِيمَ الْجَنَّةِ.

His father said, 'O Muhammad^{saww}! You^{saww} have been unjust to me and my son has gone away from me. Alas! If only he was with leprosy and vitiligo just as he used to be, and had not entered into your^{saww} Religion, for that would be more beloved to me'. Rasool-Allah^{saww} said: 'But Allah^{azwj} Mighty and Majestic has Finished him off from these afflictions, and has Obligated for him the Bounties of the Paradise'.

قَالَ أَبُوهُ: يَا مُحَمَّدُ مَا كَانَ هَذَا لَكَ وَ لَا لِصَاحِبِكَ، إِنَّمَا جَاءَ وَقْتُ عَافِيَتِهِ فَعُوفِيَ وَ إِنْ كَانَ صَاحِبُكَ هَذَا- يَعْني عَلِيًّا ع مُجَابًا فِي الْخَيْرِ- فَهُوَ أَيْضًا مُجَابٌ فِي الشَّرِّ فَقُلْ لَهُ يَدْعُو عَلِيَّ بِالْجَدَامِ وَ الْبَرَصِ، فَإِنِّي أَعْلَمُ أَنَّهُ لَا يُصِيبُنِي، لِيَنْتَبِينَ لَهُوَلَاءِ الضُّعَفَاءِ- الَّذِينَ قَدْ اعْتَرَوْا بِكَ- أَنْ زَوَالَهُ عَنِ ابْنِي لَمْ يَكُنْ بِدُعَائِهِ.

His father said, 'O Muhammad^{saww}! This was not for you^{saww} nor for your^{saww} companion (Ali^{asws}), but the time for his well-being had come, so he became healthy. And if it was such that this companion of yours^{saww}, – meaning Ali^{asws} – 'was Answered in his^{asws} supplication regarding the good, so he^{asws} would as well be Answered regarding the evil. Therefore, tell him^{asws} to supplicate against me with the leprosy and vitiligo, for I know that it would not be hitting me, in order to it to be clarified to these weak ones – those who have acknowledged with you^{saww} - that its removal from my son did not happen due to his^{asws} supplication'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا يَهُودِي اتَّقِ اللَّهَ، وَ تَهَنَّأْ بِعَافِيَةِ اللَّهِ إِلَيْكَ، وَ لَا تَتَعَرَّضْ لِلْبَلَاءِ وَ لِمَا لَا تُطِيفُهُ، وَ قَابِلِ النِّعْمَةَ بِالشُّكْرِ، فَإِنَّ مَنْ كَفَرَهَا سَلَبَهَا، وَ مَنْ شَكَرَهَا امْتَرَى مَرِيدَهَا.

So Rasool-Allah^{saww} said: 'Fear Allah^{azwj}, O Jew, and congratulations with the health (granted by) Allah^{azwj} to you, and do not expose yourself to the affliction and to what

you will not be able to endure, and accept the bounty (of health) with the gratefulness, for the one who does *Kufr* with it, it would be confiscated, and the one who is grateful for it, would be increased in it’.

فَقَالَ الْيَهُودِيُّ: مِنْ شُكْرِ نِعَمِ اللَّهِ- تَكْذِيبُ عَدُوِّ اللَّهِ الْمُفْتَرِي عَلَيْهِ، وَ إِنَّمَا أُرِيدُ بِهَذَا أَنْ أَعْرِفَ وَلَدِي أَنَّهُ لَيْسَ مِمَّا قُلْتِ [لَهُ] وَ أَدْعَيْتَهُ قَلِيلٌ وَ لَا كَثِيرٌ، وَ أَنَّ الَّذِي أَصَابَهُ مِنْ خَيْرٍ لَمْ يَكُنْ بِدُعَاءِ عَلِيٍّ صَاحِبِكَ.

The Jew said, ‘From the thankfulness for the Bounty of Allah^{azwj}, is the belying of an enemy of Allah^{azwj}, and the forger upon Him^{azwj}. And rather, I intended by this, that my son should recognise that it isn’t from what is said to him and his claim, neither little nor more, and that which hit him from goodness, did not happen by a supplication of Ali^{asws}, your^{saww} companion’.

فَنَبَسَمَ رَسُولُ اللَّهِ ص وَ قَالَ: يَا يَهُودِيُّ هَبْكَ قُلْتِ إِنَّ عَافِيَةَ ابْنِكَ لَمْ تَكُنْ بِدُعَاءِ عَلِيٍّ ع، وَ إِنَّمَا صَادَفَتْ دُعَاؤُهُ وَ قَتَّ مَجِيءَ عَافِيَتِهِ، أَرَأَيْتَ لَوْ دَعَا عَلَيْكَ عَلِيٌّ ع بِهَذَا الْبَلَاءِ- الَّذِي أَفْتَرَحْتَهُ فَأَصَابَكَ، أ تَقُولُ إِنَّ مَا أَصَابَنِي لَمْ يَكُنْ بِدُعَائِهِ، وَ لَكِنْ لِأَنَّهُ صَادَفَتْ دُعَاؤُهُ وَ قَتَّ [مَجِيءَ] بِلَانِي

So Rasool-Allah^{saww} smiled and said, ‘O Jew! Given, that you said that the health of your son did not happen by a supplication of Ali^{asws}, and rather his^{asws} supplication was a coincidence, and the time of his well-being had come, what would be your view, if Ali^{asws} was to supplicate against you with this affliction – which you are suggesting, and it does hit you? Would you be saying, ‘Whatever hit me did not happen due to his^{asws} supplication, but his^{asws} supplication was just a coincidence, and the time for my affliction had come?’

فَقَالَ: لَا أَقُولُ هَذَا، لِأَنَّ هَذَا احْتِجَاجٌ مِنِّي عَلَى عَدُوِّ اللَّهِ فِي دِينِ اللَّهِ، وَ احْتِجَاجٌ مِنْهُ عَلَيَّ، وَ اللَّهُ أَحْكَمُ مِنْ أَنْ يُجِيبَ إِلَى مِثْلِ هَذَا، فَيَكُونَ قَدْ قَتَّنَ عِبَادَهُ، وَ دَعَاهُمْ إِلَى تَصْدِيقِ الْكَاذِبِينَ.

So he said, ‘I will not be saying this, because this is an argument from me against an enemy of Allah^{azwj} in the Religion of Allah^{azwj} (meaning Judaism), and would an argument from Him^{azwj} against me, and Allah^{azwj} is Wiser than to Answer to the likes of this (supplication), for it would happen to have fascinated His^{azwj} servants to the verification of the liars’.

فَقَالَ رَسُولُ اللَّهِ ص: فَهَذَا فِي دُعَاءِ عَلِيٍّ لِابْنِكَ- كَهُوَ فِي دُعَائِهِ عَلَيْكَ، لَا يَفْعَلُ اللَّهُ تَعَالَى مَا يَلْبَسُ بِهِ عَلَى عِبَادِهِ دِينَهُ، وَ يُصَدِّقُ بِهِ الْكَاذِبَ عَلَيْهِ.

So Rasool-Allah^{saww} said: ‘So this, in the supplication of Ali^{asws} for your son – would be like his^{asws} supplication against you. Allah^{azwj} the Exalted does not Do what He^{azwj} can camouflage His^{azwj} Religion upon His^{azwj} servants, and Ratify the liar with it against Him^{azwj}’.

فَنَحَبَرَ الْيَهُودِيَّ لَمَّا أَبْطَلَ ص شُبُهَتَهُ، وَ قَالَ: يَا مُحَمَّدُ! لِيَفْعَلْ عَلِيٌّ هَذَا بِي إِنْ كُنْتَ صَادِقًا.

The Jew was confused due to the invalidation of his doubts, and he said, ‘O Muhammad^{saww}! Let Ali^{asws} do this with me, if he^{asws} was truthful’.

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع: يَا أَبَا الْحَسَنِ قَدْ أَبَى الْكَافِرُ إِلَّا عُنُوًّا وَ طُعْيَانًا وَ تَمْرُدًا، فَادْعُ عَلَيْهِ بِمَا أَفْتَرَحَ، وَ قُلْ: اللَّهُمَّ ابْتَلِهِ بِبَلَاءِ ابْنِهِ مِنْ قَبْلُ.

So Rasool-Allah^{saww} said to Ali^{asws}: ‘O Abu Al-Hassan^{asws}! The *Kafir* has refused except as being insolent, and tyrannous, and rebel. Therefore, supplication against him with what he suggested, and say: ‘O Allah^{azwj}! Afflict him with the affliction which his son (was inflicted with) beforehand’.

فَقَالَهَا، فَأَصَابَ الْيَهُودِيَّ دَاءُ ذَلِكَ الْعُلَامِ- مِثْلَ مَا كَانَ فِيهِ الْعُلَامُ مِنَ الْجَدَامِ وَالْبَرَصِ، وَ اسْتَوْلَى عَلَيْهِ الْأَلَمُ وَالْإِلْبَاءُ، وَ جَعَلَ يَصْرُخُ وَ يَسْتَعِيثُ وَ يَقُولُ: يَا مُحَمَّدُ قَدْ عَرَفْتُ صِدْقَكَ فَأَقْلِنِي.

So he^{asws} said it, and the Jew was hit by the diseases of that boy – similar to what the boy had been in – from the leprosy and the vitiligo, and he was seized by the pains and the affliction, and went on to shout and seeking help, and he was saying, ‘O Muhammad^{saww}! I have recognised your^{saww} truthfulness, pardon me!’

فَقَالَ رَسُولُ اللَّهِ ص: لَوْ عَلِمَ اللَّهُ صِدْقَكَ لَنَجَّاكَ، وَ لَكِنَّهُ عَلِمَ بِأَنَّكَ لَا تَخْرُجُ عَنْ هَذَا الْحَالِ- إِلَّا أزدَدْتَ كُفْرًا، وَ لَوْ عَلِمَ أَنَّهُ إِنْ نَجَّاكَ أَمَنَتْ بِهِ لَجَادَ عَلَيْكَ بِالنَّجَاةِ فَإِنَّهُ الْجَوَادُ الْكَرِيمُ.

So Rasool-Allah^{saww} said: ‘Had Allah^{azwj} Known of your truthfulness, He^{azwj} would have Rescued you, but He^{azwj} Knows that you will not be exiting from this state – except you will increase in *Kufr*. And had He^{azwj} Known that if He^{azwj} was to Rescue you, you would believe in Him^{azwj}, He^{azwj} would have Granted the salvation upon you, for He^{azwj} is the Generous, the Benevolent’.

قَالَ ع: فَبَقِيَ الْيَهُودِيُّ فِي ذَلِكَ الدَّاءِ وَالْبَرَصِ- أَرْبَعِينَ سَنَةً آيَةً لِلنَّاطِرِينَ وَ عِبْرَةً لِّلْمُنْفَكِّرِينَ وَ عَلَامَةً وَ حُجَّةً بَيْنَهُ لِمُحَمَّدٍ ص بَاقِيَةً فِي الْعَابِرِينَ وَ بَقِيَ ابْنُهُ كَذَلِكَ مُعَافَى صَحِيحَ الْأَعْضَاءِ وَ الْجَوَارِحِ- ثَمَانِينَ سَنَةً عِبْرَةً لِّلْمُعْتَبِرِينَ، وَ تَرْغِيبًا لِّلْكَافِرِينَ فِي الْإِيمَانِ، وَ تَرْهِيبًا لَهُمْ فِي الْكُفْرِ وَ الْعِصْيَانِ.

He^{asws} said: ‘So the Jew remained in that illness and the leprosy, for forty year, being a Sign to the beholders and a lesson for the thinkers, and a mark and clear proof for Muhammad^{saww}, his remaining among the ones left behind. And his son remain like that, well, healthy of the limbs and the body parts, for eighty years, as a lesson for the thoughtful, and as an eye opening sign for the *Kafirs* regarding the *Eman*, and as a dissuasion for them regarding the *Kufr* and the disobedience.

وَ قَالَ رَسُولُ اللَّهِ ص حِينَ حَلَّ ذَلِكَ الْبَلَاءُ بِالْيَهُودِيِّ بَعْدَ زَوَالِ الْبَلَاءِ عَنْ ابْنِهِ: عِبَادَ اللَّهِ إِيَّاكُمْ وَ الْكُفْرَ لِنِعْمِ اللَّهِ: فَإِنَّهُ مَشُومٌ عَلَى صَاحِبِهِ، أَلَا وَ تَقَرَّبُوا إِلَى اللَّهِ بِالطَّاعَاتِ يُجْزَلْ لَكُمْ الْمَثُوبَاتِ، وَ قَصِّرُوا أَعْمَارَكُمْ فِي الدُّنْيَا- بِالتَّعَرُّضِ لِأَعْدَاءِ اللَّهِ فِي الْجِهَادِ لِتَنَالُوا طُولَ أَعْمَارِ الْآخِرَةِ فِي النِّعَمِ الدَّائِمِ الْخَالِدِ، وَ ابْدُلُوا أَمْوَالَكُمْ فِي الْحُقُوقِ اللَّازِمَةِ- لِيَطُولَ غِنَاكُمْ فِي الْجَنَّةِ.

And Rasool-Allah^{saww} said, when that affliction was released upon the Jew, after the decline of the afflictions from his son: ‘Servants of Allah^{azwj}! Beware of doing *Kufr* with the Bounties of Allah^{azwj}, for it is inauspicious upon its doer. Indeed! And draw closer to Allah^{azwj} with the (acts of) obedience and the Rewards would be plentiful for you. And reduce your lives in the world with the exposure to the enemies of Allah^{azwj} in the Jihad, in order to attain the long life-spans of the Hereafter in the perpetual Bliss of Eternity. And spend your wealth in the necessitated rights, in order to prolong your riches in the Paradise’.

فَقَامَ نَاسٌ فَقَالُوا: يَا رَسُولَ اللَّهِ نَحْنُ ضُعَفَاءُ الْأَبْدَانِ- قَلِيلُوا الْأَمْوَالِ لَا نَفِي بِمُجَاهَدَةِ الْأَعْدَاءِ، وَ لَا تَفْضُلُ أَمْوَالُنَا عَنْ نَفَقَاتِ الْعِيَالَاتِ، فَمَاذَا نَصْنَعُ قَالَ رَسُولُ اللَّهِ ص: أَلَا فَلَئِكُنَّ صِدَقَاتُكُمْ مِنْ قُلُوبِكُمْ وَ أَلْسِنَتِكُمْ.

The people arose and they were saying, 'O Rasool-Allah^{saww}! We are weak of the bodies, of little wealth. We can neither benefit with fighting the enemies (in Jihad), nor is there any extra from our wealth after spending upon the dependants. So what is that we can do?' Rasool-Allah^{saww} said: 'Indeed! Then you should become truthful from your hearts and your tongues'.

قَالُوا: كَيْفَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ ص: أَمَا الْقُلُوبُ فَتَقَطُّعُونَهَا عَلَى حُبِّ اللَّهِ، وَ حُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ، وَ حُبِّ عَلِيٍّ وَلِيِّ اللَّهِ- وَ وَصِيِّ رَسُولِ اللَّهِ، وَ حُبِّ الْمُتَنَجِّبِينَ لِلْفَيْتَامِ بِيَدِينِ اللَّهِ، وَ حُبِّ شَيْعَتِهِمْ وَ مُحِبِّبِهِمْ، وَ حُبِّ إِخْوَانِكُمُ الْمُؤْمِنِينَ، وَ الْكُفَّ عَنِ اعْتِقَادَاتِ الْعِدَاوَةِ وَ الشُّحْنَاءِ وَ الْبُغْضَاءِ.

They said, 'How can we happen to be (like) that, O Rasool-Allah^{saww}?' He^{saww} said: 'As for the hearts, so cut these off (from everything else except) the love of Allah^{azwj}, and love of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and love of Ali^{asws}, Guardian^{asws} of Allah^{azwj} and successor^{asws} of Rasool-Allah^{saww}, and love of the Chosen ones^{asws} for the establishment of the Religion of Allah^{azwj}, and love of their^{asws} Shias, and love of your brethren, the Momineen, and the refrainment from the beliefs of the enmity, and the grudges, and the hatred.

وَ أَمَا الْأَلْسِنَةُ فَتُطْفِئُونَهَا بِذِكْرِ اللَّهِ تَعَالَى بِمَا هُوَ أَهْلُهُ، وَ الصَّلَاةِ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، فَإِنَّ اللَّهَ تَعَالَى بِذَلِكَ يُبَلِّغُكُمْ أَفْضَلَ الدَّرَجَاتِ، وَ يُبَيِّنُكُمْ بِهِ الْمَرَاتِبَ الْعَالِيَاتِ.

And as for the tongue, so cut these off (from everything else) by the Mention of Allah^{azwj} the Exalted with what He^{azwj} is Rightful of, and the Salawat upon His^{azwj} Prophet^{saww} and his^{saww} goodly Progeny^{asws}, for Allah^{azwj} the Exalted would Make you reach the most superior of level, and you would be attaining by it the lofty ranks'.

قوله عز وجل مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَ هُدًى وَ بَشْرًا لِلْمُؤْمِنِينَ مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جِبْرِيْلَ وَ مِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Say: One who was an enemy to Jibraeel - for him Revealing it upon your heart by Permission of Allah, in Verification to what was before it and a Guidance and glad tidings for the Momineen [2:97]

One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy of the Kafirren (unbelievers) [2:98]

296 قَالَ الْإِمَامُ ع: قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ فِي بُغْضِهِمْ لِجِبْرِيْلَ الَّذِي كَانَ يُنْفِذُ قَضَاءَ اللَّهِ فِيهِمْ بِمَا يُكْرَهُونَ، وَ ذَمَّهُمْ أَيْضًا وَ ذَمَّ النَّوَاصِبَ فِي بُغْضِهِمْ لِجِبْرِيْلَ وَ مِيكَائِيلَ وَ مَلَائِكَةَ اللَّهِ- النَّازِلِينَ لِتَأْيِيدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَلَى الْكَافِرِينَ حَتَّى أَذْلَهُمْ بِسَيْفِهِ الصَّارِمِ،

S 296 - The Imam (Hassan Al-Askari^{asws}) said: 'Al-Hassan^{asws} Bin Ali^{asws} said: 'Allah^{azwj} the Exalted Condemned the Jews regarding their hatred for Jibraeel^{as} who used to implement the Judgment of Allah^{azwj} among them with what they were abhorring, and Condemned them as well the *Nasibis* regarding their hatred for Jibraeel^{as}, and Mikaeel, and the Angels of Allah^{azwj}, the ones descending for their support for Ali^{asws} Bin Abu Talib^{asws} against the unbelievers until he^{asws} humiliated them by his^{asws} strict sword.

فَقَالَ: قُلْ يَا مُحَمَّدُ: مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ مِنَ الْيَهُودِ لِدَفْعِهِ عَن «بُخْتَنْصَرَ» أَنْ يَقْتُلَهُ «دَانِيَالُ» مِنْ غَيْرِ ذَنْبٍ- كَانَ جَنَاهُ «بُخْتَنْصَرُ» حَتَّى بَلَغَ كِتَابُ اللَّهِ فِي الْيَهُودِ أَجَلَهُ، وَ حَلَّ بِهِمْ مَا جَرَى فِي سَابِقِ عِلْمِهِ.

So He^{azwj} Said: “**Say O Muhammad^{saww}! One who was an enemy to Jibraeel** - the ones from the Jews, to defend from Bakht Nasar if he kills Daniel from without a fault. The crime was Bakht Nasr’s, until the Book of Allah^{azwj} reached among the Jews of its reason, and there transpired with them what had flowed in the Precedence of His^{azwj} Knowledge.

وَمَنْ كَانَ أَيْضاً عَدُوًّا لِجِبْرَائِيلَ مِنْ سَائِرِ الْكَافِرِينَ، وَ مِنْ أَعْدَاءِ مُحَمَّدٍ وَ عَلِيِّ الْمُنَاصِبِينَ، لِأَنَّ اللَّهَ تَعَالَى بَعَثَ جِبْرَائِيلَ لِغَلِيٍّ عَ مُؤَيِّدًا، وَ لَهُ عَلَى أَعْدَائِهِ نَاصِرًا.

And the **One who was**, as well, **an enemy to Jibraeel**, - from the rest of the unbelievers, and from the enemies of Muhammad^{saww} and Ali^{asws} – the *Nasibis*, because Allah^{azwj} the Exalted Sent Jibraeel^{as} to Ali^{asws} as a supporter, and a helpers for him against his^{asws} enemies.

وَمَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ لِمُظَاهَرَتِهِ مُحَمَّدًا وَ عَلِيًّا عَ وَ مُعَاوَنَتِهِ لَهُمَا وَ إِنْفَادِهِ لِقَضَاءِ رَبِّهِ عَزَّ وَ جَلَّ- فِي إِهْلَاكِ أَعْدَائِهِ عَلَى يَدِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

And the **One who was an enemy to Jibraeel** for his^{as} backing Muhammad^{saww} and Ali^{asws} and his^{as} assistance to them^{asws}, and his^{as} implementation of the Judgment of his^{as} Lord^{azwj} Mighty and Majestic in destroying His^{azwj} enemies upon the hand of the one^{asws} whom He^{azwj} so Desires from His^{azwj} servants.

فَأَنَّهُ يَعْنِي جِبْرَائِيلَ نَزَلَهُ يَعْنِي نَزَلَ هَذَا الْقُرْآنَ عَلَى قَلْبِكَ يَا مُحَمَّدُ بِإِذْنِ اللَّهِ بِأَمْرِ اللَّهِ، وَ هُوَ كَقَوْلِهِ: نَزَلَ بِهِ الرُّوحُ الْأَمِينُ. عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ. بِلِسَانِ عَرَبِيٍّ مُبِينٍ. مُصَدِّقًا مُوَافِقًا لِمَا بَيْنَ يَدَيْهِ

For his – meaning Jibraeel^{as}, **Revealing it** – meaning Revealed this Quran, **upon your heart** – O Muhammad^{saww}, **by Permission of Allah** – by the Command of Allah^{azwj}, and it is like His^{azwj} Words **The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193], in Verification to what was before it [2:97] –**

[نَزَلَ هَذَا الْقُرْآنَ جِبْرَائِيلُ عَلَى قَلْبِكَ يَا مُحَمَّدُ مُصَدِّقًا مُوَافِقًا لِمَا بَيْنَ يَدَيْهِ] مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ كُتُبِ شَيْثٍ وَ غَيْرِهِمْ مِنَ الْأَنْبِيَاءِ.

Jibraeel^{as} Revealed this Quran upon your^{saww} heart, O Muhammad^{saww}, in verification, in harmony to what was before it – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{as}, and the Books of Shees^{as}, and others from the Prophets^{as}.

[فِي فَصَائِلِ الْقُرْآنِ، وَ فَضْلِ تَعَلُّمِهِ وَ تَعْلِيمِهِ:]

Re: Merits of the Quran, and merits of learning it and teaching it.

297 قَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا الْقُرْآنَ هُوَ النُّورُ الْمُبِينُ، وَ الْحَبْلُ الْمُنْتَبِهُ، وَ الْعُرْوَةُ الْوُثْقَى، وَ الدَّرَجَةُ الْعُلْيَا، وَ الشَّفَاءُ الْأَشْفَى، وَ الْفَضِيلَةُ الْكُبْرَى، وَ السَّعَادَةُ الْعُظْمَى، مَنْ اسْتَضَاءَ بِهِ نَوْرَهُ اللَّهُ، وَ مَنْ اعْتَقَدَ بِهِ فِي أُمُورِهِ عَصَمَهُ اللَّهُ، وَ مَنْ تَمَسَّكَ بِهِ أَنْقَذَهُ اللَّهُ، وَ مَنْ لَمْ يُفَارِقْ أَحْكَامَهُ رَفَعَهُ اللَّهُ، وَ مَنْ اسْتَشْفَى بِهِ شَفَاهُ اللَّهُ،

S 297 - Rasool-Allah^{saww} said: 'This Quran, it is 'النور المبين' the clear light, and the strong rope, and the firmest handhold, and the lofty level, and the best healing, and the great merit, and the grand happiness. The one who seeks illumination by it, Allah^{azwj} would Enlighten him, and the one who believes in it during his lifetime, Allah^{azwj} would Protect him, and the one who attaches with it, Allah^{azwj} would Save him, and the one who does not separate from its Ordinances, Allah^{azwj} would Elevate him, and the one who seeks healing by it, Allah^{azwj} would Heal him.

وَمَنْ آتَرَهُ عَلَى مَا سِوَاهُ هَدَاهُ اللَّهُ، وَمَنْ طَلَبَ الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَمَنْ جَعَلَهُ شِعَارَهُ وَ دِتَارَهُ أَسْعَدَهُ اللَّهُ، وَمَنْ جَعَلَهُ إِمَامَهُ الَّذِي يَقْتَدِي بِهِ- وَمُعَوْلَهُ الَّذِي يَنْتَهِي إِلَيْهِ، أَدَاهُ اللَّهُ إِلَى جَنَّاتِ النَّعِيمِ، وَالْعَيْشِ السَّلِيمِ. فَلَذَلِكَ قَالَ: هُدَى يَعْنِي هَذَا الْقُرْآنَ هُدَى وَ بُشْرَى لِلْمُؤْمِنِينَ يَعْنِي بِشْرَةَ لَهُمْ فِي الْآخِرَةِ.

And the one who prefers it over whatever is besides it, Allah^{azwj} would Guide him, but the one who seeks the guidance in something else, Allah^{azwj} would Let him stray, and the one who makes it his slogan and his garment, Allah^{azwj} would Make him happy, and the one who makes it his Imam with which to believe in and his reliance to end up to, Allah^{azwj} would Take him to the Gardens of Bliss and the peaceful life. Thus, due to that, He^{azwj} Said: **a Guidance** – meaning this Quran is a Guidance, **and glad tidings for the Momineen [2:97]** – meaning glad tidings for them in the Hereafter.

وَذَلِكَ أَنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ بِالرَّجُلِ الشَّاحِبِ يَقُولُ لِرَبِّهِ عَزَّ وَ جَلَّ: [يَا رَبِّ] هَذَا أَطْمَأْتُ نَهَارَهُ، وَ أَسْهَرْتُ لَيْلَهُ، وَ قَوَّيْتُ فِي رَحْمَتِكَ طَمَعَهُ، وَ فَسَخْتُ فِي مَغْفِرَتِكَ أَمَلَهُ، فَكُنْ عِنْدَ ظَنِّي [فِيكَ] وَ ظَنَّهُ.

And that is, that the Quran will come on the Day of Judgment with a pale man, saying to its Lord^{azwj}: 'O Lord^{azwj}! This man was thirsty during his day, and held vigil during his night, and strengthened his greed regarding Your^{azwj} Mercy, and widened his work regarding Your^{azwj} Forgiveness, so be upon my thoughts – regarding You^{azwj} – and his thoughts.

يَقُولُ اللَّهُ تَعَالَى: أَعْطُوهُ الْمُلْكَ بِيَمِينِهِ، وَ الْخُلْدَ بِشِمَالِهِ، وَ أَقْرِنُوهُ بِأَزْوَاجِهِ مِنَ الْحُورِ الْعِينِ، وَ اكْسُوا وَ الْإِدْبِيَّةِ حُلَّةً لَا تَقُومُ لَهَا الدُّنْيَا بِمَا فِيهَا.

Allah^{azwj} the Exalted would be Saying: "Grant him the kingdom in his right hand, and the eternal life in his left hand, and congratulate him with his wives from the maiden Houries, and clothe his parents in such ornaments which cannot be equated for it by the world and what is in it".

فَيَنْظُرُ إِلَيْهِمَا الْخَلَائِقُ فَيَعْظُمُونَهُمَا. وَ يَنْظُرَانِ إِلَى أَنْفُسِهِمَا فَيَعْجَبَانِ مِنْهَا وَ يَقُولَانِ: يَا رَبَّنَا أَتَى لَنَا هَذِهِ وَ لَمْ تَبْلُغْهَا أَعْمَالُنَا فَيَقُولُ اللَّهُ تَعَالَى: وَ مَعَ هَذَا تَاجُ الْكِرَامَةِ، لَمْ يَرَ مِثْلَهُ الرَّأُؤُونَ، وَ لَا يَسْمَعُ بِمِثْلِهِ السَّامِعُونَ، وَ لَا يَتَفَكَّرُ فِي مِثْلِهِ الْمُتَفَكِّرُونَ.

So the creatures will look at them both and they would revere them both, and they (parents) would be looking at their own selves and they would be astounded from it and they would be saying, 'O our Lord^{azwj}! Currently this is for us and our deeds have not reached it (to deserve this)?' So Allah^{azwj} the Exalted would be Saying: "And along with this, (Give them) a crown of prestige, such that no beholder has seen the like of it, nor the listeners have heard the like of it, nor the thinkers have thought of the like of it".

فَقِيلَ: هَذَا بِتَعْلِيمِكُمْ وَلَدِكُمَا الْقُرْآنَ، وَ تَبْصِيرِكُمْ إِيَّاهُ بِيَدِينِ الْإِسْلَامِ وَ رِيَاضَتِكُمْ إِيَّاهُ- عَلَى حُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلِيٍّ وَ لِيٍّ اللَّهِ، وَ تَفْقِيهِكُمْ إِيَّاهُ بِفَقْهِمَا لِأَنَّهُمَا اللَّذَانِ لَا يَقْبَلُ اللَّهُ لِأَحَدٍ إِلَّا بِوِلَايَتِهِمَا- وَ مُعَادَاةِ أَعْدَائِهِمَا عَمَلًا، وَ إِنْ كَانَ مِنْ مَاءٍ مَا بَيْنَ التَّرَى إِلَى الْعَرْشِ ذَهَبًا- تَصَدَّقَ بِهِ فِي سَبِيلِ اللَّهِ.

So it would be said, 'This is due to your teaching your son the Quran both of you visioning him with the Religion of Al-Islam, and both your pleasure of him being upon the love of Muhammad^{saww} Rasool^{saww} of Allah^{azwj}, and Ali^{asws} Guardian of Allah^{azwj}, your giving him the understanding of them^{asws}, because they^{asws} are those, Allah^{azwj} will not be Accepting a deed for anyone except by their^{asws} Wilayah and the enmity to their^{asws} enemies, and even if it was filled, what is between the earth to the Throne by gold, given in charity in the Way of Allah^{azwj}.

فَبَلِّغْكَ مِنَ الْبَشَارَاتِ الَّتِي يُبَشِّرُونَ بِهَا، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: وَ بُشِّرِي لِلْمُؤْمِنِينَ شَيْعَةَ مُحَمَّدٍ وَ عَلِيٍّ وَ مَنْ تَبِعَهُمْ- مِنْ أَخْلَافِهِمْ وَ ذُرَارِيهِمْ.

So, these are from the glad tidings which they would be given with, and that is the Speech of Allah^{azwj} Mighty and Majestic **and glad tidings for the Momineen [2:97]** – the Shias of Muhammad^{saww} and Ali^{asws}, and the one who follows them^{asws} from their^{asws} successors^{asws} and their^{asws} offspring.

298 ثُمَّ قَالَ: مَنْ كَانَ عَدُوًّا لِلَّهِ لِإِنْعَامِهِ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ عَلَى آلِهِمَا الطَّيِّبِينَ، وَ هُوَ لَاءِ الَّذِينَ بَلَغَ مِنْ جَهْلِهِمْ أَنْ قَالُوا: نَحْنُ نُبْغِضُ اللَّهَ الَّذِي أَكْرَمَ مُحَمَّدًا وَ عَلِيًّا بِمَا يَدَّعِيَانِ.

S 298 - Then He^{azwj} Said **One who was an enemy to Allah** – for His^{azwj} Conferment upon Muhammad^{saww}, and Ali^{asws} and upon their^{asws} goodly Progeny^{asws}, and those from whom it has reached that they are saying, 'We abhor Allah^{azwj} Who Honoured Muhammad^{saww} and Ali^{asws} with what they^{asws} are claiming.

وَ جِبْرِيْلَ وَ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ، لِأَنَّ اللَّهَ جَعَلَهُ ظَهِيرًا لِمُحَمَّدٍ وَ عَلِيٍّ عَ عَلَى أَعْدَاءِ اللَّهِ، وَ ظَهِيرًا لِسَائِرِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ كَذَلِكَ.

And Jibraeel - and the one who was an enemy to Jibraeel^{as}, because Allah^{azwj} Made him^{as} to be a supporter of Muhammad^{saww} and Ali^{asws} against the enemies of Allah^{azwj}, and a supporter of the rest of the Prophets^{as} and the Mursils^{as} (Prophet^{as} with Divine Books) similarly.

وَ مَلَائِكَتِهِ يَعْنِي وَ مَنْ كَانَ عَدُوًّا لِمَلَائِكَةِ اللَّهِ- الْمُبْعُوثِينَ لِنُصْرَةِ دِينِ اللَّهِ، وَ تَأْيِيدِ أَوْلِيَاءِ اللَّهِ، وَ ذَلِكَ قَوْلُ بَعْضِ النَّصَابِ الْمُعَانِدِينَ: بَرَأْتُ مِنْ جِبْرِيْلِ النَّاصِرِ لِعَلِيٍّ.

And His Angels – meaning, the one who was an enemy of the Angels of Allah^{azwj}, ones Sent to help the Religion of Allah^{azwj}, and assist the friends of Allah^{azwj}; and these are the Words of some of the *Nasibis*, the inimical ones, 'We are disavowed from Jibraeel^{as}, the helper of Ali^{asws}.'

وَ قَوْلُهُ تَعَالَى وَ رُسُلِهِ وَ مَنْ كَانَ عَدُوًّا لِرُسُلِ اللَّهِ مُوسَى وَ عِيسَى وَ سَائِرِ الْأَنْبِيَاءِ الَّذِينَ دَعَوْا إِلَى نُبُوَّةِ مُحَمَّدٍ وَ إِمَامَةِ عَلِيٍّ، وَ ذَلِكَ قَوْلُ النَّوَاصِبِ: بَرَأْنَا مِنْ هُوَ لَاءِ الرُّسُلِ- الَّذِينَ دَعَوْا إِلَى إِمَامَةِ عَلِيٍّ.

And the Words of the Exalted **and His Rasools** – and the one who was an enemy to the Rasool^{as} of Allah^{azwj}, Musa^{as}, and Isa^{as}, and the rest of the Prophets^{as} calling to the Prophet-hood of Muhammad^{saww} and the Imamate of Ali^{asws}; and these are the

words of the *Nasibis*, 'We are disavowed from these Rasools^{as} who are calling to the Imamate of Ali^{asws}'.

ثُمَّ قَالَ: وَ جِبْرِيْلَ وَ ميكَالَ أَيَّ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ وَ ميكَائِيْلَ، وَ ذَلِكَ كَقَوْلِ مَنْ قَالَ مِنَ النَّوَاصِبِ لَمَّا قَالَ النَّبِيُّ ص فِي عَلِيٍّ ع: «جِبْرِيْلُ عَنْ يَمِيْنِهِ، وَ ميكَائِيْلُ عَنْ يَسَارِهِ، وَ إِسْرَافِيْلُ مِنْ خَلْفِهِ، وَ مَلَكُ الْمَوْتِ أَمَامَهُ، وَ اللهُ تَعَالَى مِنْ فَوْقِ عَرْشِهِ نَاطِرٌ بِالرَّضْوَانِ إِلَيْهِ نَاصِرُهُ».

Then He^{azwj} Said: **And Jibraeel and Mikaeel** – i.e., the one who was an enemy to Jibraeel^{as}, and Mikaeel^{as} (are the *Nasibis*) and these words of the *Nasibis* regarding what the Rasool Allah^{saww} said regarding Ali^{asws}: 'Jibraeel^{as} is on his^{asws} right, and Mikaeel^{as} is on his^{asws} left, and Israfeel^{as} from behind him^{asws}, and the Angel of Death in front of him^{asws}, and Allah^{azwj} is Looking from above His^{azwj} Throne with the Pleasure to him^{asws} at their^{as} help.

قَالَ بَعْضُ النَّوَاصِبِ: فَأَنَا أْبْرَأُ مِنَ اللهِ وَ [مِنْ] جِبْرِيْلَ وَ ميكَائِيْلَ وَ الْمَلَائِكَةِ الَّذِينَ حَالَهُمْ مَعِ عَلِيٍّ مَا قَالَهُ مُحَمَّدٌ. فَقَالَ: مَنْ كَانَ عَدُوًّا لَهُؤُلَاءِ- تَعْصَبًا عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَإِنَّ اللهَ عَدُوٌّ لِلْكَافِرِينَ فَاعِلٌ بِهِمْ مَا يَفْعَلُ الْعَدُوُّ بِالْعَدُوِّ- مِنْ إِخْلَالِ النَّقْمَاتِ وَ تَشْدِيدِ الْعُقُوبَاتِ.

One of the *Nasibis* said, 'But I am disavowed from Allah^{azwj}, and from Jibraeel^{as}, and Mikaeel^{as}, and the Angels who are present with Ali^{asws}, what Muhammad^{saww} said. So Allah^{azwj} Said: "One who was an enemy to them^{as}, in prejudice against Ali^{asws} Bin Abu Talib^{asws}, **so Allah is an enemy of the Kafareen (unbelievers) [2:98]**, Dealing with them what the enemy would do with the enemy, from the releasing of the Revenge and the severe Punishments.

وَ كَانَ سَبَبُ نَزُولِ هَاتَيْنِ الْآيَتَيْنِ- مَا كَانَ مِنَ الْيَهُودِ أَعْدَاءِ اللهِ مِنْ قَوْلِ سَيِّءٍ- فِي جِبْرِيْلَ وَ ميكَائِيْلَ [وَ سَائِرِ مَلَائِكَةِ اللهِ] وَ مَا كَانَ مِنْ أَعْدَاءِ اللهِ النَّصَابِ مِنْ قَوْلِ أَسْوَأَ مِنْهُ- فِي اللهِ وَ فِي جِبْرِيْلَ وَ ميكَائِيْلَ، وَ سَائِرِ مَلَائِكَةِ اللهِ:

And the reason for the descent of these two Verses was due to what transpired from the Jews, the enemies of Allah^{azwj}, from the bad words regarding Jibraeel^{as}, and Mikaeel^{as}, and the rest of the Angels of Allah^{azwj}, and what transpired from the enemies of Allah^{azwj}, the *Nasibi*, from the bad words from him regarding Allah^{azwj} and regarding Jibraeel^{as}, and Mikaeel^{as} and the rest of the Angels of Allah^{azwj}.

أَمَّا مَا كَانَ مِنَ النَّصَابِ، فَهُوَ أَنَّ رَسُولَ اللهِ ص لَمَّا كَانَ لَا يَزَالُ يَقُولُ فِي عَلِيٍّ ع الْفَضَائِلَ الَّتِي خَصَّهُ اللهُ عَزَّ وَ جَلَّ بِهَا، وَ الشَّرْفَ الَّذِي أَهَلَّهُ اللهُ تَعَالَى لَهُ، وَ كَانَ فِي كُلِّ ذَلِكَ يَقُولُ: «أَخْبَرَنِي بِهِ جِبْرِيْلُ عَنِ اللهِ»

As for what transpired from the *Nasibi*, so it is that when Rasool-Allah^{saww} was not ceasing saying the merits regarding Ali^{asws} which Allah^{azwj} Mighty and Majestic had Particularised him^{asws} with, and the nobility which Allah^{azwj} the Exalted Made him^{asws} to be deserving for, and in all of that he^{saww} was saying: 'Jibraeel^{as} informed me^{saww} from Allah^{azwj}'.

وَ يَقُولُ فِي بَعْضِ ذَلِكَ: «جِبْرِيْلُ عَنْ يَمِيْنِهِ، وَ ميكَائِيْلُ عَنْ يَسَارِهِ، وَ يَقْتَضِرُ جِبْرِيْلُ عَلَى ميكَائِيْلَ فِي أَنَّهُ عَنْ يَمِيْنِ عَلِيٍّ ع الَّذِي هُوَ أَفْضَلُ مِنَ الْيَسَارِ، كَمَا يَقْتَضِرُ نَدِيمٌ مَلِكٌ عَظِيمٌ فِي الدُّنْيَا- يُجْلِسُهُ [الْمَلِكُ] عَنْ يَمِيْنِهِ عَلَى النَّدِيمِ الْآخِرِ- الَّذِي يُجْلِسُهُ عَلَى يَسَارِهِ، وَ يَقْتَضِرَانِ عَلَى إِسْرَافِيْلَ الَّذِي خَلْفَهُ بِالْخِدْمَةِ، وَ مَلَكُ الْمَوْتِ الَّذِي أَمَامَهُ بِالْخِدْمَةِ، وَ أَنَّ الْيَمِيْنَ وَ الشَّمَالَ أَشْرَفُ مِنْ ذَلِكَ- كَأَفْتِخَارِ حَاشِيَةِ الْمَلِكِ- عَلَى زِيَادَةِ قُرْبِ مَحَلِّهِمْ مِنْ مَلِكِهِمْ.»

And he^{saww} was saying in some of that: 'Jibraeel^{as} is on his^{asws} right, and Mikaeel^{as} on his^{asws} left, and Jibraeel^{as} is priding himself upon Mikaeel^{as} in that he^{as} is on the

right of Ali^{asws} which is superior than being on the left, just as the priding of a friend of a great king in the world – the king would sit him – on his right, (priding) over another friend who would be seated upon his left; and they^{as} both are priding over Israfeel^{as} who is behind him^{asws} with the service, and the Angel of Death in front of him^{asws} with the service, and that they right and the left are more noble than that, like the priding of the entourage of the king upon the more nearness of their places from their king.

[فِي أَنْ أَشْرَفَ الْمَلَائِكَةُ أَشَدَّهُمْ حُبًّا لِعَلِيِّ ع:]

Re: 'The most noble of the Angels is the one most intense in his love for Ali^{asws}.

وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي بَعْضِ أَحَادِيثِهِ «إِنَّ الْمَلَائِكَةَ أَشْرَفُهَا عِنْدَ اللَّهِ أَشَدُّهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع حُبًّا، وَإِنَّ قَسَمَ الْمَلَائِكَةِ فِيمَا بَيْنَهُمْ: وَ الَّذِي شَرَّفَ عَلِيًّا ع عَلَى جَمِيعِ الْوَرَى بَعْدَ مُحَمَّدٍ الْمُصْطَفَى».

And Rasool-Allah^{saww} was saying in one of his^{saww} Ahadeeth: 'The Angels, their nobility in the Presence of Allah^{azwj} is (based upon) the intensity of their love for Ali^{asws} Bin Abu Talib^{asws}, and that the Angels tend to swear in what is between them: 'By the One^{azwj} Who Ennobled Ali^{asws} over the entirety of the beings after Muhammad^{saww}, the Chosen one!'

وَ يَقُولُ مَرَّةً [أُخْرَى]: «إِنَّ مَلَائِكَةَ السَّمَاوَاتِ وَ الْحُجُبِ- لَيَسْتَأْذِنُونَ إِلَى رُؤْيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا تَسْتَأْذِنُ الْوَالِدَةُ الشَّقِيقَةَ إِلَى وَ لِدِهَا الْبَارَّ الشَّقِيقِ- أَخْرَجَ مَنْ بَقِيَ عَلَيْهَا بَعْدَ عَشْرَةِ دَفَنَتْهُمْ»

And he^{saww} was saying another time: 'The Angels of the skies and the Veils are desirous to sight Ali^{asws} Bin Abu Talib^{asws} just as the mother tends to desire to (sight) her righteous son, the last one from the ones who survived upon her after ten she had buried (died).

فَكَانَ هُوَ لَاءِ النَّصَابِ يَقُولُونَ: إِلَى مَتَى يَقُولُ مُحَمَّدٌ: جِبْرَائِيلُ وَ مِيكَائِيلُ وَ الْمَلَائِكَةُ- كُلُّ ذَلِكَ تَفْخِيمٌ لِعَلِيِّ وَ تَعْظِيمٌ لِشَأْنِهِ وَ يَقُولُ اللَّهُ تَعَالَى لِعَلِيِّ خَاصٌّ مِنْ دُونِ سَائِرِ الْخَلْقِ بَرَرْنَا مِنْ رَبِّ وَ مِنْ مَلَائِكَةٍ وَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ هُمْ لِعَلِيِّ بَعْدَ مُحَمَّدٍ مُفَضَّلُونَ. وَ بَرَرْنَا مِنْ رَسُولِ اللَّهِ الَّذِينَ- هُمْ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدَ مُحَمَّدٍ مُفَضَّلُونَ.

So those *Nasibis* were saying, 'Up to when will Muhammad^{saww} be saying: 'Jibraeel^{as}, and Mikaeel^{as}, and the Angels, all of them are priding for Ali^{asws} and in reverence to his^{asws} glory? And Allah^{azwj} the Exalted is Saying for Ali^{asws} in particular from besides the rest of the people? We are disavowed from a Lord^{azwj}, and from Angels, and from Jibraeel^{as}, and Mikaeel^{as} who are preferring to Ali^{asws} after Muhammad^{saww}. And we are disavowed from the Rasools^{as} of Allah^{azwj}, those are preferring to Ali^{asws} Bin Abu Talib^{asws} after Muhammad^{saww}.

وَ أَمَّا مَا قَالَهُ الْيَهُودُ، فَهُوَ أَنَّ الْيَهُودَ أَعْدَاءُ اللَّهِ- لَمَّا قَدِمَ رَسُولُ اللَّهِ ص الْمَدِينَةَ أَتَوْهُ بِعَبْدِ اللَّهِ بْنِ صُورِيَا، فَقَالَ: يَا مُحَمَّدُ كَيْفَ نَوْمُكَ فَإِنَّا قَدْ أَخْبَرْنَا عَنْ نَوْمِ النَّبِيِّ الَّذِي يَأْتِي فِي آخِرِ الزَّمَانِ. فَقَالَ رَسُولُ اللَّهِ ص: تَنَامُ عَيْنِي وَ قَلْبِي يَقْطَانُ. قَالَ: صَدَقْتَ يَا مُحَمَّدُ.

And as for what the Jew said, so it is such that the Jews are the enemies of Allah^{azwj}. When Rasool-Allah^{saww} proceeded to Al Medina, Abdullah Bin Sowriya came to him^{saww} and he said, 'O Muhammad^{saww}! How is your^{saww} sleep, for we have been informed about the sleep of the Prophet^{saww} who would come at the end of times'. So

Rasool-Allah^{saww} said: 'My^{saww} eyes sleep while my^{saww} heart is awake'. He said, 'You speak the truth, O Muhammad^{saww}'.

قَالَ: وَ أَخْبِرْنِي يَا مُحَمَّدُ الْوَلَدُ يَكُونُ مِنَ الرَّجُلِ أَوْ مِنَ الْمَرْأَةِ فَقَالَ النَّبِيُّ ص: أَمَّا الْعِظَامُ وَ الْعَصَبُ وَ الْعُرُوقُ فَمِنَ الرَّجُلِ، وَ أَمَّا اللَّحْمُ وَ الدَّمُ وَ الشَّعْرُ فَمِنَ الْمَرْأَةِ. قَالَ: صَدَقْتَ يَا مُحَمَّدُ،

He said, 'And inform me, O Muhammad^{saww}! Does the son happen to be from the man or from the woman?' So the Prophet^{saww} said: 'As for the bones and the nerves and the veil, so these are from the man, and as for the flesh, and the blood, and the hair, so these are from the woman'. He said, 'You speak the truth, O Muhammad^{saww}'.

ثُمَّ قَالَ: فَمَا بَالُ الْوَلَدِ يُشْبِهُ أَعْمَامَهُ لَيْسَ فِيهِ مِنْ شِبْهِ أَوْالِهِ شَيْءٌ، وَ يُشْبِهُ أَوْالَهُ لَيْسَ فِيهِ مِنْ شِبْهِ أَعْمَامِهِ شَيْءٌ فَقَالَ رَسُولُ اللَّهِ ص: أَيُّهُمَا عَلَا مَاؤُهُ مَاءَ صَاحِبِهِ كَانَ الشَّبْهُ لَهُ.

Then he said, 'So what is the matter the child (sometimes) resembles his paternal uncle, (and) there isn't any resemblance of anything from his maternal uncle, and (sometimes) he resembles his maternal uncle and there isn't any resemblance from his paternal uncle of anything?' So Rasool-Allah^{saww} said: 'Whichever water of the two is upper (pre-dominant) over the water of his companion, the resemblance would be towards him'.

قَالَ: صَدَقْتَ يَا مُحَمَّدُ، فَأَخْبِرْنِي عَمَّنْ لَا يُوَلِّدُ لَهُ [وَ مَنْ يُوَلِّدُ لَهُ] فَقَالَ: إِذَا مَغْرَبَتِ النُّطْفَةُ لَمْ يُوَلِّدْ لَهُ- أَيَّ إِذَا احْمَرَّتْ وَ كَدَّرَتْ- فَإِذَا كَانَتْ صَافِيَةً وُلِّدَ لَهُ.

He said, 'You^{saww} speak the truth, O Muhammad^{saww}! Inform me about the one for him who has not child for him, and the one who does have a child for him'. So he^{saww} said: 'When the sperm is disadvantaged, there would be no birth for him – i.e. when it reddens and is cloudy – So when it was clear, there is born for him (a child)'.

فَقَالَ: أَخْبِرْنِي عَنْ رَبِّكَ مَا هُوَ فَنَزَلَتْ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِهَا. فَقَالَ ابْنُ صُورِيَا: صَدَقْتَ [يَا مُحَمَّدُ] خَصْلَةً بَقِيَتْ إِنْ قُلْتَهَا أَمَنْتَ بِكَ وَ اتَّبَعْتُكَ: أَيُّ مَلَكٍ يَأْتِيكَ بِمَا تَقُولُهُ عَنِ اللَّهِ قَالَ: جِبْرَائِيلُ.

He said, 'Inform me about your^{saww} Lord^{azwj}. What is He^{azwj}?' So it was Revealed: **Say: He, Allah, is One [112:1]**, up to its end. So Ibn Sowriya said, 'You^{saww} speak the truth, O Muhammad^{saww}. There remains one thing. If you^{saww} were to say it, I shall believe in you^{as} and follow you^{saww}. Which Angel comes to you^{saww} with what you^{saww} are saying on behalf of Allah^{azwj}?' He^{saww} said: 'Jibraeel^{as}'.

قَالَ ابْنُ صُورِيَا: ذَلِكَ عَدُوْنَا مِنْ بَيْنِ الْمَلَائِكَةِ، يَنْزِلُ بِالْقِتَالِ وَ الشَّدَّةِ وَ الْحَرْبِ وَ رَسُولُنَا مِيكَائِيلُ يَأْتِي بِالسُّرُورِ وَ الرَّخَاءِ، فَلَوْ كَانَ مِيكَائِيلُ هُوَ الَّذِي يَأْتِيكَ أَمَّا بِكَ لِأَنَّهُ كَانَ يُشَدِّدُ مَلَكْنَا، وَ جِبْرَائِيلُ كَانَ يَهْلِكُ مَلَكْنَا فَهُوَ عَدُوْنَا لِذَلِكَ.

Ibn Sowriya said, 'That is our enemy from between the Angels. He^{as} descends with the fighting, and the difficulties, and the wards, while our messenger Mikaeel^{as} come with the joy and the prosperity. So, had it been for Mikaeel^{as} being the one who comes to you^{saww}, I would have believed in you^{saww}, because he^{as} tends to strengthen our kingdom, and Jibraeel^{as} had destroyed it. Therefore he^{as} is our enemy, due to that'.

فَقَالَ لَهُ سَلْمَانُ الْفَارِسِيُّ (رَضِيَ اللَّهُ عَنْهُ): وَ مَا بَدَأَ عَدَاوَتِهِ لَكُمْ قَالَ: نَعَمْ يَا سَلْمَانُ عَادَانَا مِرَاراً كَثِيرَةً، وَ كَانَ مِنْ أَشَدِّ ذَلِكَ عَلَيْنَا- أَنَّ اللَّهَ أَنْزَلَ عَلَى أَنْبِيَائِهِ أَنْ بَيْتَ الْمُقَدَّسِ يَخْرُبُ- عَلَى يَدِ رَجُلٍ يُقَالُ لَهُ: «بُخْتَنَصْرٌ» وَ فِي زَمَانِهِ أَخْبَرْنَا بِالْحَيِّنِ الَّذِي يَخْرُبُ فِيهِ،

So Salman Al-Farsy^{as} said to him, 'And what initiated his^{as} enmity for you all?' He said, 'Yes, O Salman^{as}! He^{as} was inimical to us many a times, and it was from the most difficult of that upon us – Allah^{azwj} Revealed upon His^{azwj} Prophet^{as} that Bayt Al-Maqdis would be ruined – upon the hands of a man called Bakht Nasr, and during his^{as}, he^{as} informed us with the news of the one who would be ruining it.

وَ اللَّهُ يُحَدِّثُ الْأَمْرَ بَعْدَ الْأَمْرِ فَيَمْحُو مَا يَشَاءُ وَ يُبَيِّنُ فَلَمَّا بَلَغَ ذَلِكَ الْحَيِّنُ- الَّذِي يَكُونُ فِيهِ هَلَاكُ بَيْتِ الْمُقَدَّسِ بَعَثَ أَوْلَادَنَا رَجُلًا مِنْ أَقْوِيَاءِ بَنِي إِسْرَائِيلَ وَ أَفْضَلِهِمْ- كَانَ يُعَدُّ مِنْ أَنْبِيَائِهِمْ- يُقَالُ لَهُ «دَانِيَالُ» فِي طَلَبِ «بُخْتَنَصْرٍ» لِيَقْتُلَهُ.

And Allah^{azwj} Brought about the matter after the matter, and He^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms. So when that time reached – in which the destruction of Bayt Al-Maqdis was to happen, our elders sent a man from the strong ones of the Children of Israel and their meritorious ones – he used to be counted from their Prophets^{as} – called Daniyal in seeking Bakht Nasr to kill him.

فَحَمَلَ مَعَهُ وَفَرَ مَالٍ لِيُنْفِقَهُ فِي ذَلِكَ، فَلَمَّا انْطَلَقَ فِي طَلَبِهِ لِقِيَةِ بَبَائِلَ غُلَامًا ضَعِيفًا مُسْكِينًا- لَيْسَ لَهُ قُوَّةٌ وَ لَا مَنَعَةٌ، فَأَخَذَهُ صَاحِبُنَا لِيَقْتُلَهُ، فَدَفَعَ عَنْهُ جِبْرَائِيلُ وَ قَالَ لِصَاحِبِنَا: إِنْ كَانَ رَبُّكُمْ هُوَ الَّذِي أَمَرَهُ بِهَلَاكِكُمْ، فَإِنَّ اللَّهَ لَا يُسَلِّطُكَ عَلَيْهِ، وَ إِنْ لَمْ يَكُنْ هَذَا فَعَلَى أَيِّ شَيْءٍ نَقْتُلُهُ

So he carried with him a lot of wealth to spend in that (quest). When he went to seek him, he met a weak poor boy in Babel, neither having any strength for him nor a defence. So our companion grabbed his hand in order to kill him, but Jibraeel^{as} pushed him away and said to our companion: 'If it was your Lord^{azwj} Who Commanded with your destruction, then Allah^{azwj} will not Let you overcome upon him; and if this did not happen, then for which thing are you killing him?'

فَصَدَّقَهُ صَاحِبُنَا، وَ تَرَكَهُ وَ رَجَعَ إِلَيْنَا فَأَخْبَرْنَا بِذَلِكَ، وَ قَوِيَ «بُخْتَنَصْرٌ وَ» مَلِكٌ وَ غَزَانَا وَ خَرَّبَ بَيْتَ الْمُقَدَّسِ، فَلِهَذَا نَتَّخِذُهُ عَدُوًّا، وَ مِيكَائِيلَ عَدُوًّا لِجِبْرَائِيلَ.

So our companion ratified him^{as} and left him, and returned to us, and informed us with that. And Bakht Nasr became a strong king and came on a military expedition to us, and ruined Bayt Al-Maqdis. Thus, due to that, we take him (Jibraeel^{as}) as an enemy, and Mikaeel^{as} as an enemy to Jibraeel^{as}.

فَقَالَ سَلْمَانُ: يَا ابْنَ صُورِيَا بِهِذَا الْعَقْلِ الْمَسْلُوكِ بِهِ غَيْرِ سَبِيلِهِ ضَلَلْتُمْ، أَرَأَيْتُمْ أَوَانِلَكُمْ كَيْفَ بَعَثُوا مَنْ يَقْتُلُ «بُخْتَنَصْرَ» وَ قَدْ أَخْبَرَ اللَّهُ تَعَالَى فِي كُتُبِهِ عَلَى أَلْسِنَةِ رُسُلِهِ أَنَّهُ يَمْلِكُ وَ يَخْرُبُ بَيْتَ الْمُقَدَّسِ وَ أَرَادُوا تَكْذِيبَ أَنْبِيََاءِ اللَّهِ فِي أَخْبَارِهِمْ- وَ أَتَهُمُ هُمْ [فِي أَخْبَارِهِمْ] أَوْ صَدَّقُوهُمْ فِي الْخَبَرِ عَنِ اللَّهِ،

Salman^{as} said, 'O Ibn Sowriya! By (adopting) this intellect, you are travelling in other than His^{azwj} Way. You are straying. Are you not seeing how your elders send someone to kill Bakht Nasr, and Allah^{azwj} the Exalted had already Informed in His^{azwj} Books upon the tongue of His^{azwj} Rasool^{as}, that he (Bakht Nasr) would become a king and ruin Bayt Al-Maqdis, and they (your elders) wanted the belying of the Prophets of Allah^{azwj} regarding their^{as} news, and accuse them^{as} regarding their^{as} news, or they should have been ratifying them^{as} regarding the news from Allah^{azwj}.

وَمَعَ ذَلِكَ أَرَادُوا مُعَالِيَةَ اللَّهِ، هَلْ كَانَ هُوَ لَاءَ وَمَنْ وَجَّهَهُ إِلَّا كُفَّاراً بِاللَّهِ وَ أَيْ عَادَاةٍ يَجُوزُ أَنْ يُعْتَقَدَ لِجِبْرَائِيلَ وَ هُوَ يَصُدُّ عَنْ مُعَالِيَةِ اللَّهِ عَزَّ وَ جَلَّ، وَ يَنْهَى عَنْ تَكْذِيبِ خَبَرِ اللَّهِ تَعَالَى

And, along with that, they intended to contend with Allah^{azwj}. Were they and the ones who diverted him except *Kafirs* with Allah^{azwj}? And which enmity to Jibraeel^{as} is allowed to believe in, and he^{as} blocked from the contending with Allah^{azwj} Mighty and Majestic, and forbade from the belying of the news of Allah^{azwj} the Exalted?

فَقَالَ ابْنُ صُورِيَا: قَدْ كَانَ اللَّهُ تَعَالَى أَخْبَرَ بِذَلِكَ عَلَى أَلْسِنِ أَنْبِيَائِهِ، وَ لَكِنَّهُ يَمْحُو مَا يَشَاءُ وَ يُثَبِّتُ

So Ibn Sowriya said, 'Allah^{azwj} the Exalted had Informed with that upon the tongue of His^{azwj} Prophets^{as}, but He^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms'.

قَالَ سَلْمَانَ: فَإِذَا لَا تَنْفَعُوا بِنَسِيءِ مِمَّا فِي التَّوْرَةِ مِنَ الْأَخْبَارِ عَمَّا مَضَى وَ مَا يَسْتَأْتِي فَإِنَّ اللَّهَ يَمْحُو مَا يَشَاءُ وَ يُثَبِّتُ، وَ إِذَا لَعَلَّ اللَّهُ قَدْ كَانَ عَزَلَ مُوسَى وَ هَارُونَ عَنِ النَّبُوَّةِ وَ أَبْطَلَا فِي دَعْوَاهُمَا لِأَنَّ اللَّهَ يَمْحُو مَا يَشَاءُ وَ يُثَبِّتُ،

Salman^{as} said, 'Then nothing can be relied upon from whatever is in the Torah, from the news about the past and what is to continue, for Allah^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms. And then perhaps Allah^{azwj} had Deposed Musa^{as} and Haroun^{as} from the Prophet-hood and Invalidated their^{as} claims, because Allah^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms.

وَ لَعَلَّ كُلَّ مَا أَخْبَرَاكُمْ أَنَّهُ يَكُونُ لَا يَكُونُ- وَ مَا أَخْبَرَاكُمْ أَنَّهُ لَا يَكُونُ يَكُونُ، وَ كَذَلِكَ مَا أَخْبَرَاكُمْ عَمَّا كَانَ لَعَلَّهُ لَمْ يَكُنْ، وَ مَا أَخْبَرَاكُمْ أَنَّهُ لَمْ يَكُنْ لَعَلَّهُ كَانَ،

And perhaps everything what He^{azwj} Informed you with that it would be happening, would not happen – and whatever He^{azwj} Informed you that it would not be happening, will happen. And, similar to that, whatever He^{azwj} Informed you about what has happened, perhaps did not happen, and whatever He^{azwj} Informed you that it did not happen, perhaps did happen.

وَ لَعَلَّ مَا وَعَدَهُ مِنَ الثَّوَابِ يَمْحُوهُ وَ لَعَلَّ مَا تَوَعَّدَهُ مِنَ الْعِقَابِ يَمْحُوهُ، فَإِنَّهُ يَمْحُو مَا يَشَاءُ وَ يُثَبِّتُ، إِنَّكُمْ جَهَلْتُمْ مَعْنَى يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ فَلِذَلِكَ أَنْتُمْ بِاللَّهِ كَافِرُونَ- وَ لِإِخْبَارِهِ عَنِ الْغُيُوبِ مُكْذِبُونَ، وَ عَنْ دِينِ اللَّهِ مُنْسَلِحُونَ.

And perhaps whatever He^{azwj} Promised from the Rewards, He^{azwj} would Delete it, and perhaps whatever He^{azwj} has Prepared from the Punishments, He^{azwj} would Delete it, for (as you are saying), He^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms. You all are ignorant of the meaning of (the phrase), 'Allah^{azwj} Deletes whatever He^{azwj} so Desires to and Affirms', thus, due to that, you are *Kafirs* with Allah^{azwj} - and of His^{azwj} news about the Punishment, you are beliers, and about the Religion of Allah^{azwj}, you are detached'.

ثُمَّ قَالَ سَلْمَانَ: فَإِنِّي أَشْهَدُ أَنَّ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ، فَإِنَّهُ عَدُوٌّ لِمِيكَائِيلَ، وَ إِنَّهُمَا جَمِيعًا عَدُوٌّ لِمَنْ عَادَاهُمَا، سَلْمَانَ لِمَنْ سَأَلَهُمَا.

Then Salman^{as} said: 'So I^{as} hereby testify that the one who was an enemy to Jibraeel^{as}, so he is an enemy to Mikaeel^{as}, and both of them^{as} together are enemies of the one who is inimical to them^{as}, being at peace with the ones who is at peace with them^{as}'.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ [عِنْدَ ذَلِكَ] مُوَافِقاً لِقَوْلِ سَلْمَانَ (ره) قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فِي مَظَاهِرَتِهِ- لِأَوْلِيَاءِ اللَّهِ عَلَى أَعْدَاءِ اللَّهِ، وَ تَزْوِيلِهِ بِفَضَائِلِ عَلِيِّ وَ لِي اللَّهِ مِنْ عِنْدِ اللَّهِ

Therefore, Allah^{azwj} Mighty and Majestic Revealed during that, in harmony with the words of Salman^{as} **Say: One who was an enemy to Jibraeel [2:97]** during his^{as} backing the friends of Allah^{azwj} against the enemies of Allah^{azwj}, and its Revelation with the merits of Ali^{asws}, Guardian^{asws} of Allah^{azwj}, from the Presence of Allah^{azwj}.

فَإِنَّهُ نَزَلَهُ فَإِنَّ جِبْرِيلَ نَزَلَ هَذَا الْقُرْآنَ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ بِأَمْرِ اللَّهِ مُصَدِّقاً لِمَا بَيَّنَّ يَدِيهِ مِنْ سَائِرِ كُتُبِ اللَّهِ وَ هُدًى مِنَ الضَّلَالَةِ وَ بُشْرَى لِلْمُؤْمِنِينَ بِنُبُوَّةِ مُحَمَّدٍ ص وَ لَأَيَّةٍ عَلِيٍّ ع وَ مَنْ بَعْدَهُ مِنَ الْأَيْمَةِ بِأَنَّهُمْ أَوْلِيَاءُ اللَّهِ حَقّاً إِذَا مَاتُوا عَلَى مَوَالِيهِمْ لِمُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ.

For him Revealing it – for it was Jibraeel^{as} who brought down this Quran **upon your heart by Permission of Allah** – by the Command of Allah^{azwj}, **in Verification to what was before it** – from the rest of the Books of Allah^{azwj}, **and a Guidance** – from the straying, **and glad tidings for the Momineen [2:97]** – by the Prophet-hood of Muhammad^{saww} and Wilayah of Ali^{asws}, and ones after him^{asws} from the Imams^{asws}, that they would be the friends of Allah^{azwj} truly, when they die upon their Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا سَلْمَانَ إِنَّ اللَّهَ صَدَّقَ قَوْلَكَ وَ وَثَّقَ رَأْيَكَ، وَ إِنَّ جِبْرِيلَ عَنِ اللَّهِ تَعَالَى يَقُولُ: يَا مُحَمَّدُ، سَلْمَانَ وَ الْمُقْدَادُ أَخَوَانِ مُتَصَافِيَانِ فِي وَدَادِكَ- وَ وَدَادِ عَلِيِّ أَخِيكَ وَ وَصِيكَ وَ صَفِيكَ، وَ هُمَا فِي أَصْحَابِكَ كَجِبْرِيلَ وَ ميكائيلَ فِي الْمَلَائِكَةِ

Then Rasool-Allah^{saww} said: ‘O Salman^{as}! Allah^{azwj} has Ratified your^{as} words and Harmonised your^{as} view, and that Jibraeel^{as} is saying on behalf of Allah^{azwj} the Exalted: ‘O Muhammad^{saww}! Salman^{as}, and Al-Miqdad^{as} are brothers, similar regarding your^{saww} cordiality, and the cordiality of your^{saww} brother^{asws}, and your^{asws} successor^{asws}, and your^{saww} elite, and they^{as} are both among your^{saww} companions, like Jibraeel^{as} and Mikaeel^{as} are among the Angels.

[عَدُوًّا لِمَنْ أَبْغَضَ أَحَدَهُمَا، وَ وَلِيًّا لِمَنْ وَالَاهُمَا، وَ وَالِيًّا مُحَمَّدًا وَ عَلِيًّا وَ] عَدُوًّا لِمَنْ عَادَى مُحَمَّدًا وَ عَلِيًّا وَ أَوْلِيَاءَهُمَا

They^{as} are both enemies to the one is inimical to one of them^{as}, and are friends of the one who befriends them^{as}, and befriends Muhammad^{saww} and Ali^{asws}, and are enemies of the one who is inimical to Muhammad^{saww} and Ali^{asws} and their^{asws} friends.

وَ لَوْ أَحَبَّ أَهْلُ الْأَرْضِ سَلْمَانَ وَ الْمُقْدَادَ كَمَا يُحِبُّهُمَا مَلَائِكَةُ السَّمَاوَاتِ وَ الْحُجُبِ- وَ الْكُرْسِيِّ وَ الْعَرْشِ لِمَحْضِ وَدَادِهِمَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ مَوَالِيهِمَا لِأَوْلِيَائِهِمَا وَ مُعَادَاتِهِمَا لِأَعْدَائِهِمَا- لَمَا عَذَّبَ اللَّهُ تَعَالَى أَحَدًا مِنْهُمْ بِعَذَابِ الْبَيْتَةِ.

And if the inhabitants of the earth were to love Salman^{as} and Al-Miqdad^{as} just as the Angels of the skies and the Veils, and the Chair, and the Throne love them^{as} with the purity of their^{as} cordiality to Muhammad^{saww} and Ali^{asws}, and their^{as} friendship to their^{asws} friends, and their^{as} enmity to their^{asws} enemies – Allah^{azwj} would not Punish anyone from them with the Punishment, under no circumstances!

299 قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ فَلَمَّا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص فِي سَلْمَانَ وَ الْمَقْدَادَ، سُرَّ بِهِ الْمُؤْمِنُونَ وَ انْقَادُوا، وَ سَاءَ ذَلِكَ الْمُنَافِقِينَ فَعَاتَدُوا وَ عَابُوا، وَ قَالُوا: يَمْدَحُ مُحَمَّدٌ الْأَبَاعِدَ- وَ يَنْزُرُكَ الْأَدْنِيَيْنِ مِنْ أَهْلِهِ لَا يَمْدَحُهُمْ وَ لَا يَذْكُرُهُمْ.

S 299 – Al-Hassan^{asws} Bin Ali^{asws} said: ‘So when Rasool-Allah^{saww} said that regarding Salman^{as} and Al-Miqdad^{as}, the Momineen were cheerful due to it and submitted to it, and that hurt the hypocrites, so they were obstinate and refused, and said, ‘Muhammad^{saww} praises the far ones – and he^{saww} neglects the near ones from his^{saww} own family. He^{saww} neither praises them nor mentions them’.

فَاتَّصَلَ ذَلِكَ بِرَسُولِ اللَّهِ ص فَقَالَ: مَا لَهُمْ لِحَاهُمْ اللَّهُ يَعْغُونَ لِلْمُسْلِمِينَ السُّوءَ وَ هَلْ نَالَ أَصْحَابِي مَا نَأْلُوهُ مِنْ دَرَجَاتِ الْفَضْلِ- إِلَّا بِحُبِّهِمْ لِي وَ لِأَهْلِ بَيْتِي

That was transmitted to Rasool-Allah^{saww}, so he^{saww} said: ‘What is it to them? May Allah^{azwj} Curse them! They are wanting evil for the Muslims, and can my^{saww} companion attain what he can attain from the meritorious levels except with their love for me^{saww} and for the People^{asws} of my^{saww} Household.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّكُمْ لَنْ تُؤْمِنُوا- حَتَّى يَكُونَ مُحَمَّدٌ وَ آلُهُ أَحَبَّ إِلَيْكُمْ مِنْ أَنْفُسِكُمْ وَ أَهْلِيكُمْ- وَ أَمْوَالِكُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعاً.

By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! You all will never be believing until Muhammad^{saww} and his^{saww} Progeny^{asws} happen to be more beloved to you than your own selves and your family, and your wealth, and the ones in the earth in their entirety’.

ثُمَّ دَعَا بَعْلِيَّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ فَعَمَّتُهُمْ بَعَابَتِهِ الْقَطَوَانِيَّةَ. ثُمَّ قَالَ: هُوَ لَاءِ خَمْسَةَ لَا سَادِسَ لَهُمْ مِنَ الْبَشَرِ.

Then he^{saww} called for Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and he^{saww} covered them with his^{saww} Al-Qatwany cloak, then said: ‘They are five, there being no sixth for them^{asws} from the humans’.

ثُمَّ قَالَ: أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ وَ سَلْمٌ لِمَنْ سَأَلَهُمْ.

Then he^{saww} said: ‘I^{saww} am at war to the one who is at war with them^{asws}, and am at peace to the one who is at peace with them^{asws}’.

فَقَالَتْ أُمُّ سَلَمَةَ وَ رَفَعَتْ جَانِبَ الْعَبَاءِ لِتَدْخُلَ، فَكَفَّهَا رَسُولُ اللَّهِ ص وَ قَالَ: لَسْتُ هُنَاكَ- وَ إِنْ كُنْتُ فِي خَيْرٍ وَ إِلَى خَيْرٍ. فَانْقَطَعَ عَنْهَا طَمَعُ الْبَشَرِ.

So Umm Salma^{ra} said, and she^{ra} raised the cloak in order to enter, but Rasool-Allah^{saww} pulled it away and said: ‘Not over there and even though you^{ra} are in goodness and towards goodness’.

وَ كَانَ جِبْرَائِيلُ مَعَهُمْ، فَقَالَ: يَا رَسُولَ اللَّهِ وَ أَنَا سَادِسُكُمْ فَقَالَ رَسُولُ اللَّهِ ص: نَعَمْ أَنْتَ سَادِسُنَا.

And Jibraeel^{as} was with them^{asws}, and he^{as} said: ‘O Rasool-Allah^{saww}! And I^{as} am your^{asws} sixth’. So Rasool-Allah^{saww} said: ‘Yes, you^{as} are our^{asws} sixth’.

فَارْتَفَعَى السَّمَاوَاتِ، وَ قَدْ كَسَاهُ اللَّهُ مِنْ زِيَادَةِ الْأَنْوَارِ مَا كَادَتْ الْمَلَائِكَةُ لَا تَبِينُهُ- حَتَّى قَالَ: بَخِ بَخِ مَنْ مِثْلِي أَنَا جِبْرَائِيلُ سَادِسٌ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ.

So he^{as} rose to the skies and Allah^{azwj} had Clothed him^{as} from an increase of the radiance what the Angels could almost not identify, until he^{as} said: 'Congratulations! Congratulations! Who is like me^{as}? I^{as} am Jibraeel^{as}, the sixth of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}.

وَذَلِكَ مَا فَضَّلَ اللَّهُ بِهِ جِبْرَائِيلَ عَلَى سَائِرِ الْمَلَائِكَةِ فِي الْأَرْضِينَ وَالسَّمَاوَاتِ.

And that is what Allah^{azwj} Merited Jibraeel^{as} with over the rest of the Angels – in the earths and the skies'.

قَالَ: ثُمَّ تَنَاوَلَ رَسُولُ اللَّهِ صَ الْحَسَنَ بِيَمِينِهِ- وَ الْحُسَيْنَ بِشِمَالِهِ، فَوَضَعَ هَذَا عَلَى كَاهِلِهِ الْأَيْمَنِ، وَ هَذَا عَلَى كَاهِلِهِ الْأَيْسَرِ، ثُمَّ وَضَعَهُمَا عَلَى الْأَرْضِ، فَمَشَى بَعْضُهُمَا إِلَى بَعْضِ يَنجَادِبَانَ، ثُمَّ اصْطَرَعَا، فَجَعَلَ رَسُولُ اللَّهِ ص يَقُولُ لِلْحَسَنِ: «إِيهًا [يَا] أَبَا مُحَمَّدٍ» فَيَقْوِي الْحَسَنُ. وَ يَكَادُ يَغْلِبُ الْحُسَيْنَ [ثُمَّ يَقْوِي الْحُسَيْنَ عَ فَيَقَاوِمُهُ].

He^{asws} said: 'Then Rasool-Allah^{saww} grabbed Al-Hassan^{asws} by his^{saww} right hand, and Al-Husayn^{asws} by his^{saww} left hand, and placed this one upon his^{saww} right shoulder, and this one upon his^{saww} left shoulder, then placed both of them^{asws} upon the ground. So they started walking towards each other, grappling, then wrestling. So Rasool-Allah^{saww} went on saying to Al-Hassan^{asws}: 'Ayha! (Come on), O Abu Muhammad^{asws}!' So Al-Hassan^{asws} was strengthened and almost overcame Al-Husayn^{asws}. Then Al-Husayn^{asws} got stronger and resisted him^{asws}.

فَقَالَتْ فَاطِمَةُ ع: يَا رَسُولَ اللَّهِ أَ تُشَجِّعُ الْكَبِيرَ عَلَى الصَّغِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص: يَا فَاطِمَةُ أَمَا إِنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ كَمَا قُلْتَ لِلْحَسَنِ: «إِيهًا [يَا] أَبَا مُحَمَّدٍ» قَالَا لِلْحُسَيْنِ: «إِيهًا [يَا] أَبَا عَبْدِ اللَّهِ» فَلِذَلِكَ تَقَاوَمَا وَ تَسَاوَيَا.

So (Syeda) Fatima^{asws} said: 'O Rasool-Allah^{saww}! Are you^{saww} emboldening the elder over the younger?' So Rasool-Allah^{saww} said to her^{asws}: 'O Fatima^{asws}! But, Jibraeel^{as} and Mikaeel^{as}, are as I^{saww} said to Al-Hassan^{asws}, 'Ayha! (Come on) – O Abu Muhammad^{asws}!' They both said to Al-Husayn^{asws}: 'Ayha! (Come on) – O Abu Abdullah^{asws}!' Thus, they^{asws} were both strengthened and equalised.

أَمَا إِنَّ الْحَسَنَ وَ الْحُسَيْنَ جِبِينَ كَانَ يَقُولُ رَسُولُ اللَّهِ ص لِلْحَسَنِ: «إِيهًا أَبَا مُحَمَّدٍ» وَ يَقُولُ جِبْرَائِيلُ: «إِيهًا أَبَا عَبْدِ اللَّهِ» لَوْ رَامَ كُلُّ وَاحِدٍ مِنْهُمَا حَمْلَ الْأَرْضِ بِمَا عَلَيْهَا- مِنْ جِبَالِهَا وَ بَحَارِهَا وَ تَلَالِهَا، وَ سَائِرِ مَا عَلَى ظَهْرِهَا- لَكَانَ أَحْفَ عَلَيْهِمَا مِنْ شَعْرَةٍ عَلَى أُنْبَانِيهِمَا،

But, Al-Hassan^{asws} and Al-Husayn^{asws}, when Rasool-Allah^{saww} was saying to Al-Hassan^{asws}: 'Ayha! (Come on) – O Abu Muhammad^{asws}!', and Jibraeel^{as} was saying: 'Ayha! (Come on) – O Abu Abdullah^{asws}!' Had each one of them wished to carry the earth along with whatever was from its mountains, and its oceans, and its hills, and the rest of what is upon its surface, it would have been lighter upon them^{asws} both than a single hair upon their^{asws} bodies.

وَ إِنَّمَا تَقَاوَمَا لِأَنَّ كُلَّ وَاحِدٍ مِنْهُمَا نَظِيرُ الْآخَرِ- هَذَانِ قُرْتًا عَيْنِي، هَذَانِ ثَمَرَاتَا فُؤَادِي، هَذَانِ سَنَدَا ظَهْرِي، هَذَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوْلِيِّينَ وَ الْآخِرِينَ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا، وَ جَدُّهُمَا رَسُولُ اللَّهِ خَيْرٌ هُمْ أَجْمَعِينَ.

And rather, they^{asws} were both strengthened because each one of them^{asws} was a match for the other. These two are the delights of my^{saww} eyes, and the fruits of my^{saww} heart. These two are the support of my^{saww} back. These two are the chiefs of the youths of the inhabitants of the Paradise, from the former ones and the latter

ones, and their^{asws} father^{asws} is better than them^{asws}, and their^{asws} grandfather^{saww} Rasool-Allah^{saww} is better than all of them^{asws} together’.

فَلَمَّا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص قَالَتِ الْيَهُودُ وَ النَّوَاصِبُ: إِلَى الْآنِ كُنَّا نُبْغِضُ جِبْرَائِيلَ وَ وَحْدَهُ، وَ الْآنَ قَدْ صِرْنَا نُبْغِضُ مِيكَائِيلَ أَيْضًا- لِأَدْعَائِهِمَا لِمُحَمَّدٍ وَ عَلِيٍّ إِيَّاهُمَا وَ لَوْلَدِيهِ. فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ- وَ جِبْرِيْلَ وَ مِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ..

So when Rasool-Allah^{saww} said that, the Jews and the *Nasibis* (got the news they) said, ‘Up to now were used to hate Jibraeel^{as} alone, and now we have come to hate Mikaeel^{as} as well, for their^{as} support to Muhammad^{saww}, and Ali^{asws}, and their^{asws} sons^{asws}. So Allah^{azwj} Mighty and Majestic Said: **One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy to the unbelievers [2:98]**’.

قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَ مَا يُكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

And We have Revealed to you clear Verses and none would disbelieve in these except for the transgressors [2:99]

300 قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى: وَ لَقَدْ أَنْزَلْنَا إِلَيْكَ يَا مُحَمَّدُ آيَاتٍ بَيِّنَاتٍ دَالَّاتٍ عَلَى صِدْقِكَ فِي نُبُوتِكَ، مُبَيِّنَاتٍ عَنِ إِمَامَةِ عَلِيٍّ أَخِيكَ وَ وَصِيكَ وَ صَوِيكَ مُوضِحَاتٍ عَنِ كُفْرِ مَنْ شَكَ فِيكَ أَوْ فِي أَخِيكَ، أَوْ قَابَلَ أَمْرَ كُلِّ وَاحِدٍ مِنْكُمْ بِخِلَافِ الْقَبُولِ وَ التَّسْلِيمِ.

S 300 – The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} the Exalted Said: **And We have Revealed to you, O Muhammad^{saww}, clear Verses** – evidencing upon your^{saww} truthfulness regarding your^{saww} Prophet-hood, clarifying about the Imamate of Ali^{asws}, your^{asws} brother, and your^{saww} successor, and your^{saww} elite, exposing the *Kufr* of the one who doubts in you^{saww} or in your^{saww} brother, or confront a matter of each one of you^{asws} by opposite to the acceptance and the submission.

ثُمَّ قَالَ: وَ مَا يُكْفُرُ بِهَا بِهِذِهِ الْآيَاتِ الدَّالَّاتِ عَلَى تَفْضِيلِكَ- وَ تَفْضِيلِ عَلِيٍّ بَعْدَكَ عَلَى جَمِيعِ الْوَرَى إِلَّا الْفَاسِقُونَ [الْحَارِجُونَ] عَنِ دِينِ اللَّهِ وَ طَاعَتِهِ، مِنَ الْيَهُودِ الْكَاذِبِينَ، وَ النَّوَاصِبِ الْمُنْتَسِمِينَ بِالْمُسْلِمِينَ.

Then He^{azwj} Said **and none would disbelieve in these** – in these Verses, the evidence upon your^{saww} merits and the merits of Ali^{asws} after you^{saww} over the entirety of the beings, **except for the transgressors [2:99]** – the ones exiting from the Religion of Allah^{azwj} and His^{azwj} obedience – from the Jews and the liars, and the *Nasibis* – the ones calling themselves as Muslims’.

[فِصَّةُ إِسْلَامِ عَبْدِ اللَّهِ بْنِ سَلَامٍ:]

Story of Islam of Abdullah Bin Salam

301 قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص (لَمَّا آمَنَ بِهِ عَبْدُ اللَّهِ بْنُ سَلَامٍ بَعْدَ مَسْأَلِهِ الَّتِي سَأَلَهَا رَسُولُ اللَّهِ ص وَ جَوَابَهُ) إِيَّاهُ عَنْهَا- قَالَ لَهُ: يَا مُحَمَّدُ بَقِيْتُ وَاحِدَةً، وَ هِيَ الْمَسْأَلَةُ الْكُبْرَى وَ الْغَرَضُ الْأَفْصَى: مِنَ الَّذِي يَخْلُقُكَ بَعْدَكَ، وَ يَفْضِي دُنُوتَكَ، وَ يُجِرُّ عِدَاتِكَ، وَ يُؤَدِّي أَمَانَاتِكَ وَ يُوضِحُ عَنْ آيَاتِكَ وَ بَيِّنَاتِكَ

S 301 – The Imam^{asws} said: ‘Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws} said: ‘And that is, that Rasool-Allah^{saww}, when Abdullah Bin Salam believed in him^{saww} after having asked questions to Rasool-Allah^{saww}, and him^{saww} having answered these, said to him^{saww}, ‘O Muhammad^{saww}! There remain one, and it is the big question and the ultimate purpose – who is the one who will replace you^{saww} after you^{saww}, and fulfil your^{saww} debts, and accomplish your^{saww} promises made, and pay back your^{saww} entrustments, and clarify your^{saww} Signs and your^{saww} proofs?’

فَقَالَ رَسُولُ اللَّهِ ص: أَوْلَيْكَ أَصْحَابِي فُجُودٌ، فَاْمُضِ إِلَيْهِمْ فَسَيَدُلُّكَ النُّورُ السَّاطِعُ- فِي دَائِرَةِ عُرَّةٍ وَلِيَّ عَهْدِي وَ صَفْحَةَ خَدِّيهِ، وَ سَيَنْطِقُ طُومَارُكَ بِأَنَّهُ هُوَ الْوَصِيُّ، وَ سَتَشْهَدُ جَوَارِحُكَ بِذَلِكَ

So Rasool-Allah^{saww} said: ‘Those companions seated (over there), go to them, and the shining light will point you – a circular spot on (the face of) my^{saww} Appointed heir (by Allah^{azwj}) and the surface of his^{asws} cheeks, and your scroll would speak that he^{asws} is the successor^{asws}, and your body parts would testify with that’.

فَصَارَ عَبْدُ اللَّهِ إِلَى الْقَوْمِ- فَرَأَى عَلِيًّا ع يَسْطَعُ مِنْ وَجْهِهِ نُورٌ- يَبْهَرُ نُورَ الشَّمْسِ وَ نَطَقَ طُومَارُهُ وَ أَعْضَاءُ بَدَنِهِ كُلُّ يَقُولُ: يَا ابْنَ سَلَامٍ هَذَا عَلِيُّ بْنُ أَبِي تَالِبٍ ع الْمَالِيُّ جِنَانِ اللَّهِ بِمُحِبِّهِ، وَ نَيْرَانُهُ بِشَانِيئِهِ، الْبَيَاتُ دِينَ اللَّهِ فِي أَقْطَارِ الْأَرْضِ وَ أَقَافِئِهَا، وَ النَّافِي لِلْكَفْرِ عَنْ نَوَاحِيهَا وَ أَرْجَائِهَا. فَتَمَسَكَ بِوَلَايَتِهِ تَكُنْ سَعِيدًا، وَ اثْبَتْ عَلَى التَّسْلِيمِ لَهُ تَكُنْ رَشِيدًا.

Abdullah came to the group – and he saw Ali^{asws} with light shining from his^{asws} face – bedazzling the light of the sun, and his scroll spoke, and (so did) his body parts, all saying, ‘O Ibn Salam! This is Ali^{asws} Bin Abu Talib^{asws}, the replenisher of the Gardens of Allah^{azwj} with those that love him^{asws}, and (replenisher) of His^{azwj} Fires with his^{asws} adversaries, the emitter of the Religion of Allah^{azwj} in the countries of the earth and its horizons, and the negator of the *Kufr* from its environs and its parts. Therefore, get attached with his^{asws} Wilayah to become fortunate, and affirm upon the submission to him^{asws} to become rightly guided’.

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: [يَا رَسُولَ اللَّهِ هَذَا وَصِيكَ الَّذِي وَعَدَ فِي التَّوْرَةِ] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُصْطَفَى، وَ أَمِيْنُهُ الْمُرْتَضَى، وَ أَمِيرُهُ عَلَى جَمِيعِ الْوَرَى،

So Abdullah Bin Salam said, ‘O Rasool-Allah^{saww}! This is your^{saww} successor^{asws} who is Promised in the Torah! I hereby testify that there is no god except Allah^{azwj}, Alone, there being no associate for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Chosen Rasool^{saww}, and His^{azwj} Trustee being Pleased with, and His^{azwj} Emir upon the entirety of the people.

وَ أَشْهَدُ أَنَّ عَلِيًّا أَخُوهُ وَ صَفِيُّهُ، وَ وَصِيُّهُ الْقَائِمُ بِأَمْرِهِ الْمُنْجِزُ لِعِدَاتِهِ، الْمُوَدِّي لِأَمَانَاتِهِ، الْمَوْضِحُ لِآيَاتِهِ وَ بَيِّنَاتِهِ- وَ الدَّافِعُ لِلْبَاطِلِ بِدَلَالَتِهِ وَ مُعْجِزَاتِهِ، وَ أَشْهَدُ أَنَّكُمْ اللَّذَانِ بَشَّرَ بِكُمْ مُوسَى وَ مَنْ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ دَلَّ عَلَيْكُمْ الْمُخْتَارُونَ مِنَ الْأَصْفِيَاءِ.

And I testify that Ali^{asws} is his^{saww} brother^{asws}, and his^{asws} elite, and his^{saww} successor^{asws} the establisher with his^{saww} orders, the accomplisher of his^{saww} promises made, and the returner of his^{saww} entrustments, and clarifier of his^{saww} signs and his^{saww} proofs – and the repeller of the falsehood with his^{asws} evidence and his^{asws} miracles. And I testify that both of you^{asws} are those whose glad tidings were given by Musa^{as} and the ones before him^{as} from the Prophets^{as}, and they pointed upon you^{asws} both, the Chosen ones from the elites’.

ثُمَّ قَالَ لِرَسُولِ اللَّهِ ص: قَدْ تَمَّتِ الْحُجَجُ، وَ انْزَا حَتِ الْعِلُّ، وَ انْقَطَعَتِ الْمَعَاذِيرُ فَلَا عُذْرَ لِي إِنْ تَأَخَّرْتُ عَنْكَ، وَ لَا خَيْرَ فِيَّ إِنْ تَرَكْتُ التَّعَصُّبَ لَكَ.

Then he said to Rasool-Allah^{saww}, 'The proofs have been completed, and the reasons have been conveyed, and the excuses have been cut off, so there is no excuse (left) for me to be delayed from you^{saww}, nor is there any goodness in me if I was to neglect the bias towards you^{saww}.'

ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَتُوا وَ انْتَهَمُوا بِإِسْلَامِي (وَقَعُوا فِيَّ) فَاحْبُأْنِي عِنْدَكَ [فَاطِبْنُهُمْ- فَإِذَا جَاءُوكَ فَاسْأَلْهُمْ عَن حَالِي وَ رُتْبَتِي بَيْنَهُمْ- لِنَسْمَعَ قَوْلَهُمْ فِي قَبْلِ أَنْ يَظْهَرُوا بِإِسْلَامِي، وَ بَعْدَهُ لِنَعْلَمَ أَحْوَالَهُمْ.

Then he said, 'O Rasool-Allah^{saww}! The Jews are a slanderous community, and they, if they hear of my Islam, they would deny in me (as being their biggest scholar), therefore hide me with you^{saww} from their seeking. So when they do come to you^{saww}, then ask them of my state and my rank among them, in order for their words to be heard before they know of my (conversion to) Islam, and after it, in order to know they states'.

فَحَبَّأَهُ رَسُولُ اللَّهِ ص فِي بَيْتِهِ، ثُمَّ دَعَا قَوْمًا مِنَ الْيَهُودِ، فَحَضَرُوهُ- وَ عَرَضَ عَلَيْهِمْ أَمْرَهُ فَأَبَوْا، فَقَالَ [رَسُولُ اللَّهِ ص]: بِمَنْ تَرْضَوْنَ حَكَمًا بَيْنِي وَ بَيْنَكُمْ قَالُوا: بَعْدَ اللَّهِ بْنِ سَلَامٍ. قَالَ: وَ أَيُّ رَجُلٍ هُوَ قَالُوا: رَيْسِنَا وَ ابْنُ رَيْسِنَا وَ سَيِّدِنَا وَ ابْنُ سَيِّدِنَا، وَ عَلِيمِنَا وَ ابْنُ عَلِيمِنَا، وَ وَرِعَانَا وَ ابْنُ وَرِعَانَا، وَ زَاهِدِنَا وَ ابْنُ زَاهِدِنَا.

So Rasool-Allah^{saww} hid him in his^{saww} own house. Then he^{saww} called a group of Jews, and they presented to him^{saww}, and presented his^{saww} own matter to them, but they refused. So Rasool-Allah^{saww} said: 'With whom would you be pleased as a judge between me^{saww} and you all?' They said, 'With Abdullah Bin Salam'. He^{saww} said: 'And which man is he?' They said, 'He is our leader and son of our leader, and our chief and son of our chief, and our scholar and son of our scholar, and our pious one and son of our pious one, and our ascetic one and son of our ascetic one'.

فَقَالَ رَسُولُ اللَّهِ ص: أَرَأَيْتُمْ إِنْ آمَنَ بِي أَوْ تُؤْمِنُونَ قَالُوا: قَدْ أَعَادَهُ اللَّهُ مِنْ ذَلِكَ ثُمَّ أَعَادَهَا فَأَعَادُوهَا، فَقَالَ: اخْرُجْ عَلَيْهِمْ يَا عَبْدَ اللَّهِ [بِنِ سَلَامٍ] وَ أَظْهَرْ مَا قَدْ أَظْهَرَهُ اللَّهُ لَكَ مِنْ أَمْرِ مُحَمَّدٍ.

So Rasool-Allah^{saww} said: 'What is your view if he was to believe in me^{saww}, would you (also) be believing in me^{saww}?' They said, 'Allah^{azwj} has Protected him from that'. Then he^{saww} repeated it, and they repeated it. So he^{saww} said: 'Come out to them, O Abdullah Bin Salam, and display what Allah^{azwj} has Displayed to you from the matter of Muhammad^{saww}!'

فَخَرَجَ عَلَيْهِمْ وَ هُوَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ [أَشْهَدُ] أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ- الْمَذْكُورُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ، الْمَذْمُولُ فِيهَا عَلَيْهِ وَ عَلَى أُخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So he came out to them and he was saying, 'I testify that there is no god except Allah^{azwj} Alone, there being no associates for him. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww} – the one mentioned in the Torah, and the Evangel, and the Psalms, and the Parchments of Ibrahim^{as}, and the rest of the Books of Allah^{azwj}, and the one pointed upon therein, and upon his^{asws} brother Ali^{asws} Bin Abu Talib^{asws}.'

فَلَمَّا سَمِعُوهُ يَقُولُ ذَلِكَ قَالُوا: يَا مُحَمَّدُ، سَفِيهًا وَ ابْنُ سَفِيهِنَا، وَ شَرْنَا وَ ابْنُ شَرِّنَا وَ فَاسِقُنَا وَ ابْنُ فَاسِقِنَا، وَ جَاهِلُنَا وَ ابْنُ جَاهِلِنَا، كَانَ غَائِبًا عَنَّا، فَكَّرْنَا أَن نَعْتَابَهُ.

So when they heard him saying that, they said, ‘O Muhammad^{saww}! He is our foolish one and son of our foolish one, and an evil one son of our evil one, and a mischievous one son of our mischievous one, and our ignorant one son of our ignorant one. He was absent from us, therefore we disliked backbiting him’.

فَقَالَ عَبْدُ اللَّهِ: فَهَذَا الَّذِي كُنْتُ أَخَافُهُ يَا رَسُولَ اللَّهِ.

Abdullah said, ‘So this is which I was fearing, O Rasool-Allah^{saww}’.

ثُمَّ إِنَّ عَبْدَ اللَّهِ حَسَنَ إِسْلَامُهُ- وَ لِحَقَّهُ الْقَصْدُ الشَّدِيدُ مِنْ جِيرَانِهِ مِنَ الْيَهُودِ، وَ كَانَ رَسُولُ اللَّهِ ص فِي حَمَارَةِ الْقَيْظِ فِي مَسْجِدِهِ يَوْمًا- إِذْ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ سَلَامٍ. وَ [قَدْ] كَانَ بِلَالٌ أَدْنَى لِلصَّلَاةِ- وَ النَّاسُ بَيْنَ قَائِمٍ وَ قَاعِدٍ وَ رَاكِعٍ وَ سَاجِدٍ،

Then, the Islam of Abdullah was excellent, and he faced a lot of difficulties aimed at him by his neighbours from the Jews, and Rasool-Allah^{saww} was in his^{saww} Masjid one day during extreme heat, when Abdullah Bin Salam came over, and Bilal had already proclaimed the *Azan* for the Salat, and the people were in between standing and sitting, and performing Ruku’s and Sajdas.

فَنظَرَ رَسُولُ اللَّهِ ص إِلَى وَجْهِ عَبْدِ اللَّهِ فَرَأَاهُ مُنْعَبِرًا، وَ إِلَى عَيْنَيْهِ دَامِعَتَيْنِ، فَقَالَ: مَا لَكَ يَا عَبْدَ اللَّهِ.

Rasool-Allah^{saww} looked at the face of Abdullah, and he^{saww} saw it as changed (pale), and there were to tears in his eyes, so he^{saww} said: ‘What is the matter with you, O Abdullah?’

فَقَالَ يَا رَسُولَ اللَّهِ قَصَدْتَنِي الْيَهُودُ، وَ أَسَاءَتْ جَوَارِي- وَ كُلُّ مَا عَوْنٍ لِي اسْتَعَارُوهُ مِنِّي كَسَرُوهُ وَ أَتْلَفُوهُ، وَ مَا اسْتَعْرْتُ مِنْهُمْ مَنَعُونِي، ثُمَّ زَادَ أَمْرُهُمْ بَعْدَ هَذَا، فَقَدِ اجْتَمَعُوا وَ تَوَاطَفُوا- وَ تَحَالَفُوا عَلَى أَنْ لَا يُجَالِسَنِي أَحَدٌ مِنْهُمْ، وَ لَا يُبَايِعَنِي وَ لَا يُسَؤِرَنِي وَ لَا يُكَلِّمَنِي وَ لَا يُخَالِطَنِي،

So he said, ‘O Rasool-Allah^{saww}! They Jews are aiming for me, and my neighbours are abusing me – and every utensil they borrowed from me, they break it and destroying it, and whatever I try to borrow from them, they are forbidding it. Then their affair increased after this, for they have gathered and colluded - and they are swearing upon that will neither sit with me, any one of them, nor they would sell to me, nor buy from me, nor speak to me, nor associate with me.

وَ قَدْ تَقَدَّمُوا بِذَلِكَ إِلَيَّ مِنْ فِي مَنْزِلِي، فَلَيْسَ يُكَلِّمَنِي أَهْلِي وَ كُلُّ جِيرَانِنَا يَهُودٌ، وَ قَدْ اسْتَوْحَشْتُ مِنْهُمْ، فَلَيْسَ لِي [مَنْ] أَنِيسُ بِهِمْ، وَ الْمَسَافَةُ مَا بَيْنَنَا وَ بَيْنَ مَسْجِدِكَ هَذَا وَ مَنْزِلِكَ بَعِيدَةٌ، فَلَيْسَ يُمَكِّنُنِي فِي كُلِّ وَفْتٍ يَلْحَقُنِي ضَيْقٌ صَدْرٍ مِنْهُمْ- أَنْ أَقْصِدَ مَسْجِدَكَ أَوْ مَنْزِلَكَ.

And they had preceded with that (boycotting) to the ones in my own house. So my family members did not speak to me, and every neighbour of ours is a Jew, and I have come to fear from them, for there isn’t anyone whom I can be comfortable with, and the travel distance from what is between us and this Masjid of yours^{saww} and your^{saww} house, is far. So every time I have to face constriction of my chest from them, whenever I aim to come to your^{saww} Masjid or your^{saww} house’.

فَلَمَّا سَمِعَ ذَلِكَ رَسُولُ اللَّهِ صَ غَشِيَهُ مَا كَانَ يَعْشَاهُ- عِنْدَ نُزُولِ الْوَحْيِ عَلَيْهِ مِنْ تَعْظِيمِ أَمْرِ اللَّهِ تَعَالَى، ثُمَّ سُرِّيَ عَنْهُ وَ قَدْ أَنْزَلَ عَلَيْهِ: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا- الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ، وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا- فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

So when Rasool-Allah^{saww} heard that, there came an overwhelming feeling upon him^{saww} what used to come upon him^{saww} during the descent of the Revelation upon him^{saww}, from the reverence of the Command of Allah^{azwj} the Exalted. Then he^{saww} was cheerful from it, and there had been Revealed unto him^{saww}: **But rather, your Guardian is Allah and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat and they are performing Ruku [5:55] And whoever takes Allah and His Rasool and those who believe for a Guardian, so the party of Allah, they shall be triumphant [5:56].**

قَالَ: يَا عَبْدَ اللَّهِ بْنَ سَلَامٍ إِنَّمَا وَلِيُّكُمُ اللَّهُ نَاصِرُكُمْ اللَّهُ عَلَى الْيَهُودِ الْقَاصِدِينَ بِالسُّوءِ لَكَ وَ رَسُولُهُ [إِنَّمَا] وَلِيُّكَ وَ نَاصِرُكَ وَ الَّذِينَ آمَنُوا الَّذِينَ- صِفَتُهُمْ أَنَّهُمْ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ أَيَّ وَ هُمْ فِي رُكُوعِهِمْ.

He^{saww} said: 'O Abdullah Bin Salam! **But rather, your Guardian is Allah** – Allah^{azwj} would be Helping you against the Jews, the ones aiming with the evil to you, **and His Rasool** – rather is your guardian and your helper, **and those who are believing, those** – they characteristics are, they would be **establishing the Salat and are giving the Zakat and they are performing Ruku [5:55]** – i.e., and (while) they are performing the Ruku.

ثُمَّ قَالَ: يَا عَبْدَ اللَّهِ بْنَ سَلَامٍ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا مَنْ يَتَوَلَّاهُمْ، وَ وَالِي أَوْلِيَاءَهُمْ، وَ عَادَى أَعْدَاءَهُمْ، وَ لَجَأَ عِنْدَ الْمُهْمَاتِ إِلَى اللَّهِ ثُمَّ إِلَيْهِمْ فَإِنَّ حِزْبَ اللَّهِ جُنْدُهُ هُمُ الْغَالِبُونَ لِلْيَهُودِ وَ سَائِرِ الْكَافِرِينَ، أَيَّ فَلَا يُهْمَتُكَ يَا ابْنَ سَلَامٍ، فَإِنَّ اللَّهَ تَعَالَى [هُوَ نَاصِرُكَ] وَ هُوَ لَآءِ أَنْصَارِكَ، وَ هُوَ كَافِيكَ شُرُورَ أَعْدَائِكَ وَ دَائِدَ عَنكَ مَكَايِدَهُمْ.

Then he^{saww} said: 'O Abdullah Bin Salam! **And whoever takes Allah and His Rasool and those who believe for a Guardian**, and befriend them they^{asws} befriend, and are inimical to their^{asws} enemies, and seek shelter during the difficulties with Allah^{azwj}, then to them^{asws}, **so the party of Allah** – His^{azwj} army, **they shall be triumphant [5:56]** – over the Jews and the rest of the *Kafirs*. So do not be concerned, O Ibn Salam, for Allah^{azwj} the Exalted, He^{azwj} would Help you, and He^{azwj} would Suffice you against the evil of your enemies, and would Repel their plots from you'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ بْنَ سَلَامٍ أَتَيْتُمْ، فَقَدْ جَعَلَ اللَّهُ لَكَ أَوْلِيَاءَ خَيْرًا مِنْهُمْ: اللَّهُ، وَ رَسُولُهُ، وَ الَّذِينَ آمَنُوا- الَّذِينَ يُقِيمُونَ الصَّلَاةَ، وَ يُؤْتُونَ الزَّكَاةَ، وَ هُمْ رَاكِعُونَ

Then Rasool-Allah^{saww} said: 'O Abdullah Bin Salam! Receive glad tidings, for Allah^{azwj} has Made friends to be for you, better than them: **Allah and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat and they are performing Ruku [5:55].**

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: [يَا رَسُولَ اللَّهِ] مَنْ هُوَ لَآءِ الَّذِينَ آمَنُوا فَتَطَرَّ رَسُولُ اللَّهِ صَ إِلَيَّ سَائِلًا، فَقَالَ: هَلْ أَعْطَاكَ أَحَدٌ شَيْئًا الْآنَ قَالَ: نَعَمْ ذَلِكَ الْمُصَلِّي، أَشَارَ إِلَيَّ بِإِصْبَعِهِ: أَنْ خِذِ الْخَاتَمَ. فَأَخَذْتَهُ فَتَنَظَرْتُ إِلَيْهِ وَ إِلَى الْخَاتَمِ، فَإِذَا هُوَ خَاتَمٌ عَلَيَّ مِنْ أَبِي طَالِبٍ ع.

Abdullah Bin Salam said, 'O Rasool-Allah^{saww}! Who are they, the ones who are believing?' So, Rasool-Allah^{saww} looked at a beggar, and he^{saww} said: 'Has anyone

given you anything now?' He^{asws} said: 'Yes, that praying one^{asws}. He^{asws} gestured towards me with his^{asws} finger to take the ring, so I took it'. So he looked at the ring, and it was the ring of Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَ رَسُولُ اللَّهِ ص: اللَّهُ أَكْبَرُ، هَذَا وَلِيُّكُمْ [بَعْدِي] وَ أَوْلَى النَّاسِ بِالنَّاسِ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Rasool-Allah^{saww} said: 'Allah^{azwj} is the Greatest! This is your^{asws} Guardian^{asws} after me^{saww}, and closest of the people with the people after me^{saww}, Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ: ثُمَّ لَمْ يَلْبَثْ عَبْدُ اللَّهِ إِلَّا بَسِيْرًا حَتَّى مَرَضَ بَعْضُ جِيرَانِهِ، وَ اقْتَفَرَ وَ بَاعَ دَارَهُ، فَلَمْ يَجِدْ لَهَا مُشْتَرِيًا غَيْرَ عَبْدِ اللَّهِ، وَ أُسِرَ آخَرٌ مِنْ جِيرَانِهِ فَأُلْجِيَ إِلَى بَيْعِ دَارِهِ، فَلَمْ يَجِدْ [لَهَا] مُشْتَرِيًا غَيْرَ عَبْدِ اللَّهِ، ثُمَّ لَمْ يَبْقَ مِنْ جِيرَانِهِ مِنَ الْيَهُودِ أَحَدٌ إِلَّا دَهْنُهُ دَاهِيَةٌ، وَ احْتِاجَ - مِنْ أَجْلِهَا - إِلَى بَيْعِ دَارِهِ،

He^{asws} said: 'Then Abdullah remained only for a little while until one of his neighbours got sick and was poor, so (wanted to) sell his house, but he could not find a buyer for it other than Abdullah. And another one of his neighbours became insolvent and was compelled to sell his house, but he could not find a buyer for it apart from Abdullah. Then there did not remain anyone from his Jewish neighbours except he was afflicted with an affliction and needed – for its reason – to sell his house.

فَمَلَكَ عَبْدُ اللَّهِ تِلْكَ الْمَحَلَّةَ، وَ قَلَعَ اللَّهُ شَافَةَ الْيَهُودِ، وَ حَوَّلَ عَبْدُ اللَّهِ إِلَى تِلْكَ الدُّورِ - قَوْمًا مِنْ خِيَارِ الْمُهَاجِرِينَ، وَ كَانُوا لَهُ أَنْسَاءً وَ جُلَاسَاءً، وَ رَدَّ اللَّهُ كَيْدَ الْيَهُودِ فِي نُحُورِهِمْ، وَ طَيَّبَ اللَّهُ عَيْشَ عَبْدِ اللَّهِ بِإِيمَانِهِ بِرَسُولِ اللَّهِ وَ مَوْلَاتِهِ لِعَلِيٍّ وَ لِيَّ اللَّهِ، ع.

Thus, Abdullah ended up owning the neighbourhood, and Allah^{azwj} Uprooted the scourge of the Jews, and Abdullah transferred into those houses, a group from the best of the Emigrants, and they were consoling to him, and sitting with him, and Allah^{azwj} Repelled the plot of the Jews back into their throats. And Allah^{azwj} Made the life of Abdullah to be good due to his *Eman* with Rasool-Allah^{saww} and his Wilayah for Ali^{asws}, Guardian^{asws} of Allah^{azwj}'.

قَوْلُهُ عَزَّ وَ جَلَّ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

The Words of the Mighty and Majestic: ***Or is it not so that every time they make an agreement, a group of them discards it? But, most of them are not believing [2:100]***

302 قَالَ الْإِمَامُ ع: قَالَ الْبَاقِرُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ يُؤْبَخِ هَؤُلَاءِ الْيَهُودَ الَّذِينَ تَقَدَّمَ ذِكْرُ عِنَادِهِمْ، وَ هَؤُلَاءِ النَّصَابَ الَّذِينَ نَكَلُوا مَا أُخِذَ مِنَ الْعَهْدِ عَلَيْهِمْ - فَقَالَ: أَوْ كَلَّمَا عَاهَدُوا عَهْدًا وَ اتَّقُوا وَ عَاقَدُوا - لِيَكُونُوا لِمُحَمَّدٍ طَائِعِينَ، وَ لِعَلِيٍّ بَعْدَهُ مُؤْتَمِرِينَ، وَ إِلَى أَمْرِهِ صَابِرِينَ نَبَذَ نَبَذَ الْعَهْدِ فَرِيقٌ مِنْهُمْ وَ خَالَفَهُ.

S 302 - The Imam^{asws} said: 'Al-Baqir^{asws} said: 'Allah^{azwj} Mighty and Majestic Said, and He^{azwj} was Rebuking these Jews, those whose enmity was mentioned previously, and they are the *Nasibis* who were bearing what agreement had been taken upon them. So He^{azwj} Said: ***Or is it not so that every time they make an agreement*** – and they are believing that they would happen to be obedient to Muhammad^{saww} and Ali^{asws} after him^{asws} as participants, and they would be patient upon his^{asws} orders, ***discards it*** – discarding the agreement, ***a group of them*** – and oppose it.

قَالَ اللَّهُ: بَلْ أَكْثَرُهُمْ أَكْثَرُ هَوْلَاءِ الْيَهُودِ وَ النَّوَاصِبِ لَا يُؤْمِنُونَ أَيَّ فِي مُسْتَقْبَلِ أَعْمَارِهِمْ لَا يَرْعَوْنَ، وَ لَا يُتَوَبُّونَ مَعَ مُشَاهَدَتِهِمْ لِآيَاتِ وَ مُعَايِنَتِهِمْ لِلدَّلَالَاتِ.

Allah^{azwj} Said: **But, most of them** – most of these Jews and the *Nasibis* (hostile ones from among Muslims), **are not believing** – i.e., in the future of their ages, they will not be caring, nor repenting with their witnessing the signs and their eye witnessing the evidences (miracles)”.

303 قَالَ رَسُولُ اللَّهِ ص اتَّقُوا اللَّهَ عِبَادَ اللَّهِ، وَ اتَّبِعُوا عَلَيَّ مَا أَمَرَكُمْ بِهِ رَسُولُ اللَّهِ ص مِنْ تَوْحِيدِ اللَّهِ، وَ مِنَ الْإِيمَانِ بِنُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ، وَ مِنَ الْإِعْتِقَادِ بِوِلَايَةِ عَلِيِّ وَلِيِّ اللَّهِ، وَ لَا يَغُرَّنْكُمْ صَلَاتُكُمْ وَ صِيَامُكُمْ وَ عِبَادَتُكُمْ السَّالِفَةَ،

S 303 – Rasool-Allah^{saww} said: ‘Fear Allah^{azwj}, servants of Allah^{azwj}, and be steadfast upon what Rasool-Allah^{saww} orders you with from the Tawheed of Allah^{azwj}, and from the *Eman* with the Prophet-hood of Muhammad^{saww}, Rasool-Allah^{saww}, and from the belief in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. And you should not be deceived by your Salats, and your Fasts, and your excessive (previous acts of) worship.

إِنَّهَا لَا تَنْفَعُكُمْ إِنْ خَالَفْتُمْ الْعَهْدَ وَ الْمِيثَاقَ- فَمَنْ وَفَى وَفِي لَهُ، وَ تَفَضَّلَ [بِالْجَلَالِ وَ] بِالْإِفْضَالِ عَلَيْهِ، وَ مَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَ اللَّهُ وَلِيُّ الْإِنْتِقَامِ مِنْهُ، وَ إِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا.

These (acts of worship) will be of no benefit to you if you oppose the Pact and the Covenant. So the one who fulfils, it would be fulfilled for him, and he would be Graced by the majesty and the merits upon it. And the one who breaks, so rather he breaks it against himself, and Allah^{azwj} is the Guardian of the Retribution from it, and rather, the deeds are upon their good foundations (Beliefs)’.

[فَصْنَةُ لَيْلَةِ الْمَيْبِيتِ]

Story of the night of the overnight sleep (on the night of the Hijra)

هَذِهِ وَصِيَّةُ رَسُولِ اللَّهِ ص لِكُلِّ أَصْحَابِهِ، وَ بِهَا أَوْصَى حِينَ صَارَ إِلَى الْغَارِ.

This is a bequest of Rasool-Allah^{saww} to all his^{saww} companions, and with it, he^{saww} bequeathed when he^{saww} went to the cave: -

فَإِنَّ اللَّهَ تَعَالَى قَدْ أَوْحَى إِلَيَّ: يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ، وَ يَقُولُ لَكَ: إِنَّ أَبَا جَهْلٍ وَ الْمَلَأَ مِنْ قُرَيْشٍ قَدْ دَبَّرُوا يُرِيدُونَ قَتْلَكَ، وَ أَمْرُكَ أَنْ تُنْبِيتَ عَلِيًّا فِي مَوْضِعِكَ،

Allah^{azwj} the Exalted had Revealed unto him^{saww}: ‘O Muhammad^{saww}! The most Exalted Conveys the Greetings to you^{saww} and is Saying to you: “Abu Jahl^{la} and the heads of the Quraysh have colluded intending to kill you^{saww}, and I^{azwj} Command you^{saww} to get Ali^{asws} to sleep overnight in your^{saww} place”.

وَ قَالَ لَكَ: إِنَّ مَنْزِلَتَهُ مَنْزِلَةُ إِسْمَاعِيلَ الدَّبِيحِ مِنْ إِبْرَاهِيمَ الْخَلِيلِ يَجْعَلُ نَفْسَهُ لِنَفْسِكَ فِدَاءً، وَ رُوحَهُ لِرُوحِكَ وَفَاءً،

And He^{azwj} Says to you^{saww}: “His^{asws} status is the status of Ismail^{as} the sacrificed from Ibrahim^{as} the Friend. He^{asws} should make his^{asws} self to be sacrificed for your^{saww} self, and his^{asws} soul to save your^{saww} soul.

وَ أَمْرِكَ أَنْ تَسْتَصْجِبَ أَبَا بَكْرٍ، فَإِنَّهُ إِنْ آتَسَكَ وَ سَاعَدَكَ وَ وَازَرَكَ- وَ تَبَّتْ عَلَى مَا يُعَاهِدُكَ وَ يُعَاقِدُكَ، كَانَ فِي الْجَنَّةِ مِنْ رُفَقَائِكَ، وَ فِي عُرْفَاتِهَا مِنْ خُلَصَائِكَ.

And Commands you^{saww} that you^{saww} should get Abu Bakr to accompany you. So if he consoles you^{saww}, and assists you^{saww} and backs you^{saww}, and is steadfast upon what he has promised with you and agreed with you^{saww}, he would be in the Paradise from your^{saww} friends, and in its towers from your^{saww} sincere ones”.

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع: أَرْضَيْتَ أَنْ أُطَلَّبَ فَلَا أُوجَدَ وَ تُوجَدَ، فَلَعَلَّه أَنْ يُبَادِرَ إِلَيْكَ الْجُهَالُ فَيَقْتُلُوكَ قَالَ: بَلَى يَا رَسُولَ اللَّهِ رَضِيْتُ أَنْ تَكُونَ رُوحِي لِرُوحِكَ وَ قَاءً، وَ نَفْسِي لِنَفْسِكَ فِدَاءً،

So Rasool-Allah^{saww} said to Ali^{asws}: ‘Are you^{asws} pleased if I^{saww} am sought, but I^{saww} am not found, (instead) you^{asws} were to be found, as perhaps the ignorant ones would instigate against you^{asws} so they might kill you^{asws}?’ He^{asws} said: ‘Yes, O Rasool-Allah^{saww}! I^{asws} am pleased if my^{asws} soul happen to be sacrificed for your^{saww} soul, and my^{asws} self-sacrifice for your^{saww} self.

بَلْ قَدْ رَضِيْتُ أَنْ تَكُونَ رُوحِي وَ نَفْسِي فِدَاءً- لِأَخِ لَكَ أَوْ قَرِيبٍ أَوْ لِبَعْضِ الْحَيَوَانَاتِ- تَمْتَهُهَا وَ هَلْ أَحَبُّ الْحَيَاةِ إِلَّا لِخِدْمَتِكَ وَ النَّصْرُفِ بَيْنَ أَمْرِكَ وَ نَهْيِكَ وَ لِمَحَبَّةِ أَوْلِيَائِكَ، وَ نَصْرَةِ أَصْفِيَانِكَ، وَ مُجَاهَدَةِ أَعْدَانِكَ لَوْ لَا ذَلِكَ لَمَا أَحْبَبْتُ أَنْ أَعِيشَ فِي هَذِهِ الدُّنْيَا سَاعَةً وَاحِدَةً.

For sure, I^{asws} am pleased if my^{asws} soul and my^{asws} self is sacrificed for a brother of yours^{saww}, or a near one, or for one of the animals of benefit (to you^{saww}). And do I^{asws} love the life except to serving you^{saww} and to be expended between your^{saww} orders and your^{saww} prohibitions, and for the love of your^{saww} friends, and helping your^{saww} elites, and fighting against your^{saww} enemies. Had it not been for that, I^{asws} would not love to live in this world even for one moment’.

فَأَقْبَلَ رَسُولُ اللَّهِ ص عَلِيَّ ع وَ قَالَ لَهُ: يَا أَبَا حَسَنِ قَدْ قَرَأَ عَلَيَّ كَلَامَكَ هَذَا الْمُوَكَّلُونَ بِاللُّوْحِ الْمَحْفُوظِ، وَ قَرَأُوا عَلَيَّ مَا أَعَدَّ اللَّهُ [بِهِ] لَكَ مِنْ ثَوَابِهِ فِي دَارِ الْقَرَارِ مَا لَمْ يَسْمَعْ بِمِثْلِهِ السَّامِعُونَ، وَ لَا رَأَى مِثْلَهُ الرَّأُونَ، وَ لَا خَطَرَ مِثْلَهُ بِنَالِ الْمُتَفَكِّرِينَ.

So Rasool-Allah^{saww} turned towards Ali^{asws} and said to him^{asws}: ‘O Abu Hassan^{asws}! It has been read out to me^{saww}, this speech of yours^{asws}, by the ones (Angels) allocated with the Guarded Tablet, and they read out to me^{saww} what Allah^{azwj} has Prepared with for you^{asws}, from its Rewards, in the House of Tranquillity (Paradise), what the like of it has not been heard by the listeners, nor the like of it has been seen by the viewers, nor has the like of it been imagined by the thinkers’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَبِي بَكْرٍ: أَرْضَيْتَ أَنْ تَكُونَ مَعِيَ يَا أَبَا بَكْرٍ تُطَلَّبُ كَمَا أُطَلَّبُ، وَ تُعْرَفُ بِأَنَّكَ أَنْتَ الَّذِي تَحْمِلُنِي عَلَى مَا أَدْعِيهِ، فَتَحْمِلُ عَنِّي أَنْوَاعَ الْعَذَابِ

Then Rasool-Allah^{saww} said to Abu Bakr: ‘Are you pleased if you happen to be with me, O Abu Bakr, to be sought just as I^{saww} would be sought, and it would be recognised that you are the one who were with me^{saww} in what I^{saww} claim, so you will have to bear a variety of punishments on my^{saww} behalf’.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ أَمَا أَنَا لَوْ عَشْتُ عُمَرَ الدُّنْيَا- أَعَذَّبَ فِي جَمِيعِهَا أَشَدَّ عَذَابٍ- لَا يَنْزِلُ عَلَيَّ مَوْتُ مُرِيحٍ، وَ لَا فَرْجٌ مُنِيحٌ وَ كَانَ فِي ذَلِكَ مَحَبَّتِكَ لَكَانَ ذَلِكَ أَحَبَّ إِلَيَّ- مِنْ أَنْ أَتَنَعَمَ فِيهَا- وَ أَنَا مَالِكٌ لِجَمِيعِ مَمَالِكِ مُلُوكِهَا فِي مَخَالَفَتِكَ، وَ هَلْ أَنَا وَ مَالِي وَ وُلْدِي إِلَّا فِدَاؤُكَ

Abu Bakr said, 'O Rasool-Allah^{saww}! But I, if I were to live the life-span of the world, being punished during the entirety of it with the most severe punishments - the death not descending upon me for rest, nor any relief, and in that was your^{saww} love, that would be more beloved to me – than if I was to in bliss during it – and I am a king of the entirety of the kingdoms in your^{saww} opposition. And am I, and my wealth, and my children, except to be sacrificed for you^{saww}?'

فَقَالَ رَسُولُ اللَّهِ ص: لَا جَرَمَ- إِنْ اطَّلَعَ اللَّهُ عَلَى قَلْبِكَ وَ وَجَدَ مَا فِيهِ- مُوَافِقًا لِمَا جَرَى عَلَى لِسَانِكَ، جَعَلَكَ مِنِّي بِمَنْزِلَةِ السَّمْعِ وَ الْبَصْرِ وَ الرَّأْسِ مِنَ الْجَسَدِ، وَ بِمَنْزِلَةِ الرُّوحِ مِنَ الْبَدَنِ، كَعَلِيِّ الَّذِي هُوَ مِنِّي كَذَلِكَ، وَ عَلِيٌّ فَوْقَ ذَلِكَ لِرِيَادَةِ فَضَائِلِهِ وَ شَرِيفِ خِصَالِهِ.

Rasool-Allah^{saww} said: 'No doubt – if Allah^{azwj} were to Consider your heart and finds what is in it – as being in accordance to what is flowing upon your tongue, He^{azwj} would Make you to be from me^{saww} at the status of the hearing, and the sight, and the head from the body, and at the status of the soul from the body, just like Ali^{asws} (has already been Appointed) - He^{asws} is from me^{saww} like that, and Ali^{asws} is (in fact) above that due to the additional merits of his^{asws} and the nobility of his^{asws} characteristics.

يَا أَبَا بَكْرٍ إِنَّ مَنْ عَاهَدَ اللَّهَ- ثُمَّ لَمْ يَنْكُثْ وَ لَمْ يُغَيِّرْ، وَ لَمْ يُبَدِّلْ وَ لَمْ يَحْسُدْ مَنْ قَدَّ أَبَانَهُ اللَّهُ بِالتَّفْضِيلِ- فَهُوَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى، وَ إِذَا أَنْتَ مَضَيْتَ عَلَى طَرِيقَةٍ يُجِبُّهَا مِنْكَ رَبُّكَ، وَ لَمْ تُنْبِعْهَا بِمَا يُسْخِطُهُ، وَ وَاقِفْتَهُ بِهَا إِذَا بَعَثَكَ بَيْنَ يَدَيْهِ، كُنْتَ لَوْلَايَةِ اللَّهِ مُسْتَحَقًّا، وَ لِمُرَافَقَتِنَا فِي تِلْكَ الْجَنَّاتِ مُسْتَوْجِبًا.

O Abu Bakr! The one who pacts with Allah^{azwj}, the does not break and does not change, and does not replace, and does not envy the one who Allah^{azwj} Clarifies with the merits – so he would be with us among the lofty friends. And if you were to die upon the way your Lord^{azwj} Loves you to be on, and you do not follow it up with what Angers Him^{azwj}, and you are loyal with it when He^{azwj} does Resurrect you in front of Him^{azwj}, you would be deserving of the Wilayah of Allah^{azwj}, and obligated our^{asws} friendship in those Gardens.

انظُرْ أَبَا بَكْرٍ فَتَنَظَرَ فِي آفَاقِ السَّمَاءِ، فَرَأَى أَمْلَاكًا مِنْ نَارٍ عَلَى أَفْرَاسٍ مِنْ نَارٍ، بِأَيْدِيهِمْ رِمَاحٌ مِنْ نَارٍ، كُلُّ يَدَاي: يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي [أَعْدَانِكَ وَ] مَخَالِفِكَ نَطْحُطِحُهُمْ.

Look, Abu Bakr!' So he looked in the horizons of the sky, and he saw Angels of fire upon horses of fire, with spear of fire in their hands. Each one of them was calling out, 'O Muhammad^{saww}! Order us with your^{saww} order regarding your^{saww} enemies, and your^{saww} adversaries. We shall shatter them!'

ثُمَّ قَالَ: تَسْمَعُ عَلَى الْأَرْضِ. فَتَسْمَعُ فَإِذَا هِيَ تُنَادِي: يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي أَعْدَانِكَ أَمْتَلِنَ أَمْرَكَ.

Then he^{saww} said: 'Listen to the ground'. So he listened, and it was calling out, 'O Muhammad^{saww}! Order me with your^{saww} order regarding your^{saww} enemies. I shall obey your^{saww} orders!'

ثُمَّ قَالَ: تَسْمَعُ عَلَى الْجِبَالِ. فَتَسْمَعُهَا تُنَادِي: يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي أَعْدَانِكَ نُهْلِكُهُمْ.

Then he^{saww} said: 'Listen to the mountains'. So he heard it calling out, 'O Muhammad^{saww}! Order us with your^{saww} orders regarding your^{saww} enemies. We shall destroy them!'

ثُمَّ قَالَ: تَسْمَعُ عَلَى الْبِحَارِ. فَأَحْضَرَتْ الْبِحَارُ بِحَضْرَتِهِ، وَصَاحَتْ أَمْوَاجُهَا تَتَادِي: يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي أَعْدَائِكَ نَمْتَلِكُهُ.

Then he^{saww} said: 'Listen to the oceans'. So the oceans appeared to be in his presence, and its waves shouted calling out, 'O Muhammad^{saww}! Order us with your^{saww} orders regarding your^{saww} enemies. We shall swallow it'.

ثُمَّ سَمِعَ السَّمَاءَ وَ الْأَرْضَ وَ الْجِبَالَ وَ الْبِحَارَ كُلُّهُ يَقُولُ: [يَا مُحَمَّدُ] مَا أَمَرَكَ رَبُّكَ بِدُخُولِ الْغَارِ لِعَجْرِكَ عَنِ الْكُفَّارِ، وَ لَكِنْ أَمْتِحَانًا وَ ابْتِلَاءً- لِيَتَخَلَّصَ الْحَبِيبُ مِنَ الطَّيِّبِ مِنْ عِبَادِهِ وَ إِمَانِهِ- بِأَنَاتِكَ وَ صَبْرِكَ وَ حِلْمِكَ عَنْهُمْ.

Then he heard the sky, and the earth, and the mountains, and the oceans all saying, 'O Muhammad^{saww}! Your Lord^{azwj} did not Command you^{saww} with the entering into the cave out of frustration (inability to defend) from the *Kafirs*. But, it is a Test and a Trial - in order to sift between the wicked from the good, from His^{azwj} servants and His^{azwj} maids – with your dignified patience and forbearance from them.

يَا مُحَمَّدُ مَنْ وَفَى بِعَهْدِكَ- فَهُوَ مِنْ رُفَقَائِكَ فِي الْجَنَّةِ، وَ مَنْ نَكَثَ فَعَلَى نَفْسِهِ يَنْكُثُ وَ هُوَ مِنْ قُرَنَاءِ إِبْلِيسَ اللَّعِينِ فِي طَبَقَاتِ النَّيِّرَانِ.

O Muhammad^{saww}! The one who fulfils with his pact – so he would be from your^{saww} friends in the Gardens; and the one who breaks, so it would be against himself he would be breaking, and he would be from the pairings of Iblees^{la} the accursed in the laves of the Fires'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع: يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ السَّمْعِ وَ الْبَصَرِ وَ الرَّأْسِ مِنَ الْجَسَدِ، وَ الرُّوحَ مِنَ الْبَدَنِ، حُبِّبْتَ إِلَيَّ كَالْمَاءِ الْبَارِدِ إِلَى ذِي الْعُلَّةِ الصَّادِي.

Then Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are from me^{saww} at the status of the hearing, and the sight, and the head from the body, and the soul from the body. You^{asws} are as beloved to me^{saww} as the cold water is to the one with intense thirst'.

ثُمَّ قَالَ: لَهُ يَا أَبَا حَسَنِ نَعَشٌ بَبْرَدَتِي، فَإِذَا أَتَاكَ الْكَافِرُونَ يُخَاطِبُونَكَ، فَإِنَّ اللَّهَ يَقْرُنُ بِكَ تَوْفِيقَهُ، وَ بِهِ تُجِيبُهُمْ.

Then he^{saww} said to him^{asws}: 'O Abu Hassan^{asws}! Cover (yourself^{asws}) with my blanket, so when the *Kafirs* come to you^{asws}, they would address you, and Allah^{azwj} would Pair with you^{asws}, His^{azwj} Inclination, and by it you^{asws} would answer them'.

فَلَمَّا جَاءَ أَبُو جَهْلٍ، وَ الْقَوْمُ شَاهِرُونَ سِيُوفَهُمْ، قَالَ لَهُمْ أَبُو جَهْلٍ: لَا تَقْعُوا بِهِ وَ هُوَ نَائِمٌ لَا يَشْعُرُ، وَ لَكِنْ ارْمُوهُ بِالْأَحْجَارِ لِيُنَبِّهَ بِهَا، ثُمَّ أَقْتَلُوهُ. فَرَمَوْهُ بِالْحِجَارِ يُقَالُ صَانِبَةٌ. فَكَشَفَ عَنْ رَأْسِهِ، فَقَالَ: مَاذَا سَأَلْتُمْ وَ عَرَفْتُمْ، فَإِذَا هُوَ عَلِيٌّ ع.

So when Abu Jahl^{la} and the people came over brandishing their swords, Abu Jahl^{la} said to them, 'Do not fall upon him^{saww} while he^{saww} is sleeping, not being aware. But, pelt him^{saww} with the stone in order to wake him^{saww} up with it'. So they pelted him^{asws} with the heavy, solid stones. He^{asws} said: 'What is that which you are doing?' And they recognised him^{asws}, that he^{asws} is Ali^{asws}.

فَقَالَ لَهُمْ أَبُو جَهْلٍ: أَمَا تَرَوْنَ مُحَمَّدًا كَيْفَ أَبَاتَ هَذَا وَ نَجَا بِنَفْسِهِ- لِيَتَسَخَّلُوا بِهِ وَ يَنْجُو مُحَمَّدًا، لَا تَسْتَعْلُوا بِعَلِيِّ الْمَخْدُوعِ لِيَنْجُو بِهِلَاكِهِ مُحَمَّدًا، وَ إِلَّا فَمَا مَنَعَهُ أَنْ يَبِيبَ فِي مَوْضِعِهِ- إِنْ كَانَ رَبُّهُ يَمْنَعُ عَنْهُ كَمَا يَزْعُمُ

Abu Jahl^{la} said to them, 'Are you not seeing how Muhammad^{saww} made this one to sleep and saved himself^{saww} so that you would be too pre-occupied with him^{asws} and Muhammad^{saww} would be saved. Do not pre-occupy yourselves with Ali^{asws}, the one deluded in to saving Muhammad^{saww} by his^{asws} own destruction, or else, so what is the meaning of him^{asws} spending the night in his^{saww} place, if his^{saww} Lord^{azwj} was Defending him^{saww} just as he^{saww} claims?'

فَقَالَ عَلِيٌّ ع: أَلِي تَقُولُ هَذَا يَا أَبَا جَهْلٍ بَلِ اللَّهُ تَعَالَى قَدْ أَعْطَانِي مِنَ الْعَقْلِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ حَمَقَاءِ الدُّنْيَا وَ مَجَانِينِهَا- لَصَارُوا بِهِ عُقَلَاءَ، وَ مِنَ الْقُوَّةِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ ضَعَفَاءِ الدُّنْيَا- لَصَارُوا بِهِ أَقْوِيَاءَ، وَ مِنَ الشَّجَاعَةِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ جُبْنَاءِ الدُّنْيَا- لَصَارُوا بِهِ حُلَمَاءَ. وَ مِنَ الْحِلْمِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ سَفَهَاءِ الدُّنْيَا- لَصَارُوا بِهِ حُلَمَاءَ.

So Ali^{asws} said: 'Is it for me^{asws} you^{la} are saying, O Abu Jahl^{la}? But, Allah^{azwj} the Exalted has Granted me^{asws} from the intellect, what, if it were to be distributed upon the entirety of stupid ones of the world and its insane ones, they would become intellectuals due to it; and from the strength, what, if it were to be distributed upon the entirety of the weak ones of the world, they would become strong due to it; and from the bravery, what, if it were to be distributed upon the entirety of the cowards of the world, they would be brave due to it; and from the forbearance, what, if it were to be distributed upon the entirety of the fools of the world, they would become forbearing due to it.

وَ لَوْ لَا أَنَّ رَسُولَ اللَّهِ ص أَمَرَنِي أَنْ لَا أُحَدِّثَ حَدَثًا- حَتَّى أَلْقَاهُ لَكَانَ لِي وَ لَكُمْ شَأْنٌ، وَ لَا أَقْتُلَنَّكُمْ قَتْلًا.

And had it not been that Rasool-Allah^{saww} ordered me that I^{asws} should not invent a new event until I^{asws} meet him^{saww}, there would have been for me^{asws} and for you all, an occupation, and I^{asws} would have killed you all with a killing.

وَبَلِّغْ يَا أَبَا جَهْلٍ- عَلَيْكَ اللَّعْنَةُ- إِنَّ مُحَمَّدًا ص قَدْ اسْتَأْذَنَهُ فِي طَرِيقِهِ السَّمَاءِ وَ الْأَرْضِ- وَ الْبِحَارِ وَ الْجِبَالِ فِي إِهْلَاكِكُمْ- فَأَبَى إِلَّا أَنْ يَرْفُقَ بِكُمْ، وَ يُدَارِكَكُمْ- لِيُؤْمِنَ مَنْ فِي عِلْمِ اللَّهِ أَنَّهُ يُؤْمِنُ مِنْكُمْ، وَ يَخْرُجَ مُؤْمِنُونَ مِنْ أَصْلَابِ وَ أَرْحَامِ كَافِرِينَ وَ كَافِرَاتٍ أَحَبَّ اللَّهُ تَعَالَى أَنْ لَا يَقْطَعَهُمْ عَنْ كَرَامَتِهِ بِاصْطِلَامِهِمْ.

Woe be unto you, O Abu Jahl^{la}, upon you^{la} be the curse! Muhammad^{saww} has permission for him^{saww} in his^{saww} ways of the sky and the earth, and the oceans and the mountains regarding your^{la} destruction – but he^{saww} refused except that he^{saww} was being kind with you^{la} – in order for him to believe, the one who is in the Knowledge of Allah^{azwj} that he would believe from you all, and the Momineen can come out from your loins and the wombs of the *Kafir* men and *Kafir* women. Allah^{azwj} the Exalted Loves that He^{azwj} should not Cut them off from His^{azwj} Prestige by their seeking Forgiveness.

وَ لَوْ لَا ذَلِكَ لِأَهْلِكُمْ رَبُّكُمْ، إِنَّ اللَّهَ هُوَ الْعَنِيُّ وَ أَنْتُمْ الْفُقَرَاءُ، لَا يَدْعُوكُمْ إِلَى طَاعَتِهِ وَ أَنْتُمْ مُضْطَرُونَ، بَلْ مَكَتَكُمْ مِمَّا كَفَّكُمْ فَقَطَعَ مَعَاذِيرَكُمْ.

And had it not been that, your Lord^{azwj} would have Destroyed you all. Allah^{azwj}, He^{azwj} is the Self-sufficient, and you are the poor. He^{azwj} does not Call you to His^{azwj} obedience and you are forced, but He^{azwj} Enables you from what you are encumbered with, in order to cut-off your excuses'.

فَعَضِبَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ فَصَدَّهُ بِسَيْفِهِ، فَرَأَى الْجِبَالَ قَدْ أَقْبَلَتْ لِتَقَعَ عَلَيْهِ وَ الْأَرْضَ قَدْ انْشَقَّتْ لِتَخْسِفَ بِهِ، وَ رَأَى أَمْوَاجَ الْبِحَارِ نَحْوَهُ مُقْبِلَةً لِتُغْرِقَهُ فِي الْبَحْرِ وَ رَأَى السَّمَاءَ انْحَطَّتْ لِتَقَعَ عَلَيْهِ، فَسَقَطَ سَيْفُهُ وَ خَرَّ مَعْشِيًا عَلَيْهِ وَ احْتَمَلَ، وَ يَقُولُ أَبُو جَهْلٍ: دِيرَ بِهِ لِصَفْرَاءَ هَاجَتْ بِهِ. يُرِيدُ أَنْ يُلْبَسَ عَلَى مَنْ مَعَهُ أَمْرَهُ.

So Abu Al-Bakhtary Bin Hisham got angry and aimed at him^{asws} with his sword, but he saw a mountain to have faced him about to fall upon him, and the ground to have clef sunder to submerge him with it. And he saw the waves of the sea around him, coming to drown him in the sea. And he saw the sky to have broken to fall upon him. So his sword fell off and he fell down with faintness upon him, and was carried off, and Abu Jahl^{la} was saying, 'He has been seized by the dizziness, and there is paleness with him'. He^{la} wanted to cover up his matter from the ones who were with him^{la}.

فَلَمَّا التَقَى رَسُولُ اللَّهِ ص مَعَ عَلِيٍّ ع قَالَ: يَا عَلِيُّ إِنَّ اللَّهَ رَفَعَ صَوْتَكَ فِي مَخَاطِبِكَ أَبَا جَهْلٍ إِلَى الْعُلُوِّ، وَ بَلَّغَهُ إِلَى الْجَنَانِ، فَقَالَ مَنْ فِيهَا مِنَ الْخَزَّانِ وَ الْحُورِ الْجَسَّانِ: مَنْ هَذَا الْمُتَعَصِّبُ لِمُحَمَّدٍ إِذْ قَدْ كَذَّبُوهُ وَ هَجَرُوهُ قِيلَ لَهُمْ: هَذَا النَّائِبُ عَنْهُ، وَ النَّبَاتُ عَلَى فِرَاشِهِ- يَجْعَلُ نَفْسَهُ لِنَفْسِهِ وَقَاءً، وَ رُوحَهُ لِرُوحِهِ فِدَاءً.

So when Rasool-Allah^{saww} met up with Ali^{asws}, he^{saww} said: 'O Ali^{asws}! Allah^{azwj} Raised your^{asws} voice during your addressing Abu Jahl^{la}, up to the heights, and Made it reach to the Gardens. So the one who are therein, from the keepers and the beautiful Houries said, 'Who is this - who is supporting Muhammad^{saww}, when he^{saww} has been belied and made to emigrate?' It was said to them, 'This is the representative from him^{saww}, and overnight sleeper upon his^{saww} bed. He^{asws} made his^{asws} self to save his^{saww} (brother's) self, and his^{asws} soul to be sacrificed for his^{saww} (brother's) soul'.

فَقَالَ الْخَزَّانُ وَ الْحُورُ الْجَسَّانُ: يَا رَبَّنَا فَاجْعَلْنَا خُزَّانَهُ. وَ قَالَتِ الْحُورُ: فَاجْعَلْنَا نِسَاءَهُ.

So the keepers and the beautiful Houries said, 'O our Lord^{azwj}! Make us to be his^{asws} keepers'. And the Houries said, 'Make us to be his^{asws} maids'.

فَقَالَ اللَّهُ تَعَالَى لَهُمْ: أَنْتُمْ لَهُ، وَ لِمَنْ يَخْتَارُهُ هُوَ مِنْ أَوْلِيَائِهِ وَ مُحِبِّيهِ- يُقْسِمُكُمْ عَلَيْهِمْ- بِأَمْرِ اللَّهِ- عَلَى مَنْ هُوَ أَعْلَمُ بِهِ مِنَ الصَّلَاحِ، أَرْضِيئْتُمْ قَالُوا: بَلَى رَبَّنَا وَ سَيِّدَنَا.

So Allah^{azwj} the Exalted Said to them: "You are for him^{asws}, and for the one he^{asws} chooses as being from his^{asws} friends, and those that love him^{asws} – distributing upon them – by the Command of Allah^{azwj} – upon the ones, he^{asws} is more knowing with from the righteousness. Are you pleased!" They said, 'Yes, our Lord^{azwj} and our Master^{azwj}!'