

## (عليه السلام) تفسير الإمام العسكري

TAFSEER OF IMAM AL-ASKARI<sup>asws</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful

قَوْلُهُ عَزَّ وَجَلَّ وَ لَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ مَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَ لَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ وَ لَوْ أَنَّهُمْ آمَنُوا وَ اتَّقُوا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

The Words of the Mighty and Majestic: ***And when there came to them a Rasool from the Presence of Allah in verification of what was with them, a group of those who had been Given the Book, flung the Book of Allah behind their backs, as if they were not knowing [2:101]***

***And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, ‘But rather, we are a trial, therefore do not disbelieve!’***

***So they were learning from them what they could be causing separation with between the man and his wife. And they (Angels - who were teaching) were not intending (harm for) anyone with it except by the Permission of Allah. And they (people) were learning what would be harming them and not (that which would) be benefiting them.***

***And they had taught to the one who acquired it, there would be no share for him in the Hereafter. And it was evil what they bought by (selling) their souls, if only they had known [2:102]***

304 قَالَ الْإِمَامُ ع: قَالَ الصَّادِقُ ع وَ لَمَّا جَاءَهُمْ جَاءَ هَؤُلَاءِ الْيَهُودَ وَ مَنْ يَلِيهِمْ مِنَ النَّوَاصِبِ رَسُولٌ مِنْ عِنْدِ اللَّهِ [مُصَدِّقٌ لِمَا مَعَهُمْ] الْقُرْآنُ مُسْتَمِلاً عَلَى [وَصْفٍ] فَضَّلَ مُحَمَّدٌ وَ عَلِيٌّ، وَ إِبْجَابَ وَ لَايْتِهَمَا، وَ وَلايَةِ أَوْلِيَائِهِمَا، وَ عَدَاوَةَ أَعْدَائِهِمَا

**S 304 - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Al-Sadiq<sup>asws</sup> said: ‘***And when there came to them*** – came to these Jews and the ones who followed them, from the Nasibis (from among the Muslims), ***a Rasool from the Presence of Allah in verification of what was with them*** – the Quran, inclusive upon the description of the merits of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and the Obligation of their<sup>asws</sup> friendship and the friendship of their<sup>asws</sup> friends, and enmity to their<sup>asws</sup> enemies.**

نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ [كِتَابَ اللَّهِ] الْيَهُودَ النَّوْرَةَ وَ كُتِبَ أَنْبِيَاءَ اللَّهِ عَ وَرَاءَ ظُهُورِهِمْ وَ تَرَكَوا الْعَمَلَ بِمَا فِيهَا- وَ حَسَدُوا مُحَمَّدًا عَلَى نُبُوَّتِهِ، وَ عَلِيًّا عَلَى وَصِيَّتِهِ، وَ جَحَدُوا عَلَى مَا وَفَّقُوا عَلَيْهِ مِنْ فَضَائِلِهِمَا كَأَنَّهُمْ لَا يَعْلَمُونَ فَعَلُوا مِنْ جَحَدٍ ذَلِكَ- وَ الرَّدُّ لَهُ فَعَلُ مَنْ لَا يَعْلَمُ، مَعَ عِلْمِهِمْ بِأَنَّهُ حَقٌّ.

**A group of those who had been Given the Book, flung the Book of Allah** – the Jews (discarded) the Torah and the Books of the Prophets<sup>as</sup> of Allah<sup>azwj</sup>, **behind their backs** (hid its contents), and they neglected the acting with what was in it, and they envied Muhammad<sup>saww</sup> upon his<sup>saww</sup> Prophet-hood, and Ali<sup>asws</sup> upon his<sup>asws</sup> successor-ship, and they rejected upon what they had been pausing upon, from their<sup>asws</sup> merits, **as if they were not knowing [2:101]**. They were doing a deed of the one who denies that and rejects him<sup>saww</sup> – (by acting upon) a deed of the one who does not know, although knowing very well what is true”.

وَ اتَّبَعُوا هَؤُلَاءِ الْيَهُودَ وَ النَّوَاصِبُ مَا تَتْلُوا مَا تَقْرَأُ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَ زَعَمُوا أَنَّ «سُلَيْمَانَ» بِذَلِكَ السِّحْرِ وَ النَّيِّرِنَجَاتِ نَالَ مَا نَالَهُ- مِنَ الْمُلْكِ الْعَظِيمِ فَصَدُّوهُمْ بِهِ عَنِ كِتَابِ اللَّهِ،

**And they followed** – these Jews and the *Nasibis*, **what was recited-** what was read by **the Satans in the reign of Suleyman** – and they claimed that Suleyman<sup>as</sup>, with that sorcery and the incantations, achieved what he<sup>as</sup> achieved from the great kingdom, aiming at them with it from the Book of Allah<sup>azwj</sup>.

وَ ذَلِكَ أَنَّ الْيَهُودَ الْمُؤْمِنِينَ- وَ النَّوَاصِبَ الْمُشَارِكِينَ لَهُمْ فِي الْإِحَادِهِمْ- لَمَّا سَمِعُوا مِنْ رَسُولِ اللَّهِ ص فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ شَاهَدُوا مِنْهُ وَ مِنْ عَلِيٍّ ع الْمُعْجَزَاتِ- الَّتِي أَظْهَرَهَا اللَّهُ تَعَالَى لَهُمْ عَلَى أَيْدِيهِمَا،

And that is, that the Jews, the atheists, and the *Nasibis* were participants with them in their atheism, due to what they heard from Rasool-Allah<sup>azwj</sup>, the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and they had witnessed from him<sup>saww</sup> and from Ali<sup>asws</sup>, the miracles which Allah<sup>azwj</sup> had Manifested for them<sup>asws</sup> upon their<sup>asws</sup> hands.

أَفْضَى بَعْضُ الْيَهُودِ وَ النَّصَابِ إِلَى بَعْضٍ وَ قَالُوا: مَا مُحَمَّدٌ إِلَّا طَالِبٌ دُنْيَا بَحِيلٍ وَ مَخَارِقٍ- وَ سِحْرٍ وَ نَيْرِنَجَاتٍ تَعَلَّمَهَا، وَ عَلَّمَ عَلِيًّا ع بَعْضَهَا، فَهُوَ يُرِيدُ أَنْ يَتَمَلَّكَ عَلَيْنَا فِي حَيَاتِهِ، وَ يَعْقِدَ الْمُلْكَ لِعَلِيِّ بَعْدَهُ، وَ لَيْسَ مَا يَقُولُهُ عَنِ اللَّهِ تَعَالَى بِشَيْءٍ، إِنَّمَا هُوَ قَوْلُهُ فَيَعْقِدُ عَلَيْنَا وَ عَلَى ضِعْفَاءِ عِبَادِ اللَّهِ- بِالسِّحْرِ وَ النَّيِّرِنَجَاتِ الَّتِي يَسْتَعْمِلُهَا، وَ أَوْفَرَ النَّاسِ

The Jews and the *Nasibis* went to each other, and they said, ‘Muhammad<sup>saww</sup> is nothing but a seeker of the world by tricks and feats, and incantations he<sup>saww</sup> learnt, and Ali<sup>asws</sup> (also) knows some of these. Thus, he<sup>saww</sup> is intending to have control upon us during his<sup>saww</sup> lifetime, and tie up the kingdom for Ali<sup>asws</sup> after him<sup>saww</sup>. And what he<sup>saww</sup> is saying to be from Allah<sup>azwj</sup> isn’t anything. But rather, it is his<sup>saww</sup> speech. So he<sup>saww</sup> is tying upon us and upon the weak ones of the servants of Allah<sup>azwj</sup> with the sorcery and the incantation which he<sup>saww</sup> is utilising, and setting the people aside.

كَانَ حَظًّا مِنْ هَذَا السِّحْرِ «سُلَيْمَانَ بْنِ دَاوُدَ» الَّذِي مَلَكَ بِسِحْرِهِ الدُّنْيَا كُلَّهَا- مِنَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ، وَ نَحْنُ إِذَا تَعَلَّمْنَا بَعْضَ مَا كَانَ تَعَلَّمَهُ سُلَيْمَانُ، تَمَكَّنَّا مِنْ إِظْهَارِ مِثْلِ مَا يُظْهِرُهُ مُحَمَّدٌ وَ عَلِيٌّ، وَ ادَّعَيْنَا لِأَنفُسِنَا مَا يَجْعَلُهُ مُحَمَّدٌ لِعَلِيِّ، وَ قَدْ اسْتَعْنَيْنَا عَنِ الْإِنْقِيَادِ لِعَلِيِّ.

It was so that Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> had a share from this sorcery (Nouzobillah). By his<sup>as</sup> sorcery, he<sup>as</sup> controlled the world, all of it, from the Jinn, and the humans, and the Satans, and we, when we learn part of what Suleyman<sup>as</sup> had learnt, it would enable us to manifest the like of what Muhammad<sup>saww</sup> and Ali<sup>asws</sup> are manifesting,

and we can claim for ourselves what Muhammad<sup>saww</sup> is making to be for Ali<sup>asws</sup>, and we would be needless from the subjugation to Ali<sup>asws</sup>.

فَجَبِينِدْ ذَمَّ اللهُ تَعَالَى الْجَمِيعَ- مِنَ الْيَهُودِ وَ النَّوَاصِبِ فَقَالَ اللهُ عَزَّ وَ جَلَّ: نَبِّدُوا كِتَابَ اللهِ الْأَمْرَ بِوَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَرَاءَ ظُهُورِهِمْ فَلَمْ يَعْمَلُوا بِهِ وَ اتَّبَعُوا مَا تَنَلُّوا كَفَرَةَ الشَّيَاطِينُ مِنَ السَّحْرِ وَ النَّيِّرُنَجَاتِ عَلَى مُلْكِ سُلَيْمَانَ الَّذِينَ يَزْعُمُونَ أَنَّ سُلَيْمَانَ بِهِ مَلَكٌ- وَ نَحْنُ أَيْضاً بِهِ نَظْهَرُ الْعَجَائِبِ- حَتَّى يَنْقَادَ لَنَا النَّاسُ وَ نَسْتَعْنِي عَنِ الْإِنْفِيَادِ لِعَلِيٍّ ع.

So, this is where Allah<sup>azwj</sup> the Exalted Condemned the entirety, from the Jews and the Nasibis. Allah<sup>azwj</sup> Mighty and Majestic Said: **flung the Book of Allah [2:101]**– the Command with the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, **behind their backs [2:101]**– so they were not acting with it, **And they followed what was recited** – the **Kufr** of, **the Satans** – from the sorcery and the incantations, **in the reign of Suleyman** – which they were claiming that Suleyman<sup>as</sup> is controlling with it, and we as well, would be displaying the wonders with it until the people are subjugated to us and we become needless of the subjugation to Ali<sup>asws</sup>.

قَالُوا: وَ كَانَ سُلَيْمَانُ كَافِراً سَاحِراً مَاهِراً، بِسِحْرِهِ مَلَكٌ مَا مَلَكٌ، وَ قَدَرَ عَلَى مَا قَدَرَ فَرَدَّ اللهُ تَعَالَى عَلَيْهِمْ فَقَالَ: وَ مَا كَفَرَ سُلَيْمَانُ وَ لَا اسْتَعْمَلَ السَّحْرَ- كَمَا قَالَ هُوَ لِأَيِّ الْكَافِرُونَ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ أَيُّ بِنِّعَلِيمِهِمُ النَّاسَ السَّحْرَ الَّذِي نَسَبُوهُ إِلَى سُلَيْمَانَ كَفَرُوا،

They said: ‘And Suleyman<sup>as</sup> was a disbeliever, an expert sorcerer, a king of the kings by his<sup>as</sup> sorcery, and was able upon what he<sup>as</sup> was able’. So Allah<sup>azwj</sup> Retorted upon them, and He<sup>azwj</sup> Said **and Suleyman did not disbelieve**, nor did he<sup>as</sup> utilise the sorcery just as these disbelievers are saying, **but the Satans were disbelieving. They were teaching the people, the sorcery** – i.e. by their teaching the people, the sorcery which they linked it to Suleyman<sup>as</sup>, they were disbelieving.

ثُمَّ قَالَ: وَ مَا أَنْزَلَ عَلَى الْمَلَائِكِينَ بَبَابِلَ هَارُوتَ وَ مَارُوتَ قَالَ: كَفَرَ الشَّيَاطِينُ بِتَعْلِيمِهِمُ النَّاسَ السَّحْرَ، وَ بِنِّعَلِيمِهِمُ إِيَّاهُمْ بِمَا أَنْزَلَ اللهُ عَلَى الْمَلَائِكِينَ بَبَابِلَ هَارُوتَ وَ مَارُوتَ- اسْمُ الْمَلَائِكِينَ-

Then He<sup>azwj</sup> Said **And what was Sent down upon the two Angels at Babylon – Harut and Marut**. He<sup>asws</sup> said: ‘The **Kufr** of the Satans, by their teaching the people, the sorcery, and by their teaching them with what Allah<sup>azwj</sup> Sent down upon the two Angels at Babylon, Harut and Marut – the names of the two Angels.

قَالَ الصَّادِقُ ع: وَ كَانَ بَعْدَ نُوحٍ ع قَدْ كَثُرَ السَّحْرَةُ وَ الْمُمَوَّهُونَ، فَبَعَثَ اللهُ تَعَالَى مَلَائِكِينَ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ- بِذِكْرِ مَا يَسْحَرُ بِهِ السَّحْرَةُ، وَ ذِكْرِ مَا يُبْطِلُ بِهِ سِحْرَهُمْ وَ يَرُدُّ بِهِ كَيْدَهُمْ.

Al-Sadiq<sup>asws</sup> said: ‘And it was so that after Noah<sup>as</sup>, the sorcerers and the impersonators were numerous. So Allah<sup>azwj</sup> the Exalted Sent two Angels to a Prophet<sup>as</sup> of that era with a mention of what he<sup>as</sup> could enchant the magicians with, and mention of what he<sup>as</sup> could invalidate their sorcery, and repel their plots with it.

فَنَلَّقَاهُ النَّبِيُّ عَنِ الْمَلَائِكِينَ- وَ أَدَّاهُ إِلَى عِبَادِ اللهِ بِأَمْرِ اللهِ، وَ أَمَرَهُمْ أَنْ يَقْفُوا بِهِ عَلَى السَّحْرِ وَ أَنْ يُبْطِلُوهُ، وَ نَهَاَهُمْ أَنْ يَسْحَرُوا بِهِ النَّاسَ. وَ هَذَا كَمَا بَدَّلَ عَلَى السَّمِّ مَا هُوَ، وَ عَلَى مَا يُدْفَعُ بِهِ غَائِلَةُ السَّمِّ، ثُمَّ يُقَالُ لِلْمُتَعَلِّمِ ذَلِكَ: هَذَا السَّمُّ، فَمَنْ رَأَيْتَهُ سَمًّا فَادْفَعْ غَائِلَتَهُ بِكَدَا، وَ إِيَّاكَ أَنْ تَقْتُلَ بِالسَّمِّ أَحَدًا.

So the Prophet<sup>as</sup> received from the two Angels and relayed it to the servants of Allah<sup>azwj</sup>, by the Command of Allah<sup>azwj</sup>, and instructed them that they should be standing by it against the sorcery and that it would invalidate it, and forbade them

that they should be enchanting the people with it. And this is just as the pointing upon the poison, what it is, and upon what it could be repelled with, the effects of the poison. Then he says that to the student, 'This is the poison, so the one whom you see to have been poisoned, repel its effects with that (poison), and beware of killing anyone with the poison!'

ثُمَّ قَالَ: وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ وَ هُوَ أَنَّ ذَلِكَ النَّبِيِّ أَمَرَ الْمَلَائِكَةَ أَنْ يَظْهَرَا لِلنَّاسِ بِصُورَةِ بَشَرَيْنِ وَ يُعَلِّمَانِيهِمَا- مَا عَلَّمَهُمَا اللَّهُ تَعَالَى مِنْ ذَلِكَ وَ يَعْظَاهُمُ فَقَالَ اللَّهُ تَعَالَى: وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ ذَلِكَ السَّحْرَ وَ يُبْطِلُهُ حَتَّى يَقُولَا لِلْمُتَعَلِّمِ: إِنَّمَا نَحْنُ فِتْنَةٌ: اِمْتِحَانٌ. لِلْعِبَادِ لِيُطِيعُوا اللَّهَ عَزَّ وَ جَلَّ فِيمَا يَتَعَلَّمُونَ مِنْ هَذَا، وَ يُبْطِلُوا بِهِ كَيْدَ السَّاحِرِ، وَ لَا يَسْحَرُوا لَهُمْ.

Then Allah<sup>azwj</sup> Said: **And these two were not teaching anyone** – and it is that the Prophet<sup>as</sup> ordered the two Angels that they appear to the people in the image of two humans, and teach them what Allah<sup>azwj</sup> the Exalted had Taught them from that, and advise them. So Allah<sup>azwj</sup> the Exalted Said **And these two were not teaching anyone** – that sorcery and its invalidation, **until they said** – to the student, **'But rather, we are a trial** – a test, to the servants, so they would be obeying Allah<sup>azwj</sup> Mighty and Majestic regarding what they are being taught from this, and they would be invalidating by it, the plots of the sorcerer, and they would not be enchanting them.

فَلَا تَكْفُرْ بِاسْتِعْمَالِ هَذَا السَّحْرِ وَ طَلَبِ الْإِضْرَارِ بِهِ- وَ دُعَاءِ النَّاسِ إِلَى أَنْ يَعْتَوِدُوا [بِكَ] أَنَّكَ بِهِ تُحْيِي وَ تُمِيتُ، وَ تَفْعَلُ مَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ تَعَالَى، فَإِنَّ ذَلِكَ كُفْرٌ.

**Therefore do not disbelieve!** – by the utilisation of this sorcery, and seeking the harm by it, and calling the people towards believing in you (becoming *peer/guide*), and that you are causing to live and causing to die, and you are (able of) doing what no one is able upon except Allah<sup>azwj</sup> the Exalted. So that is *Kufr*.

قَالَ اللَّهُ تَعَالَى: فَيَتَعَلَّمُونَ يَعْنِي طَالِبِي السَّحْرِ مِنْهُمَا يَعْنِي مِمَّا كَتَبَتِ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ مِنَ النَّيِّرِنَجَاتِ، وَ مَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ، يَتَعَلَّمُونَ مِنْ هَدْيِ الصَّنَفِينِ مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ هَذَا مَنْ يَتَعَلَّمُ لِلْإِضْرَارِ بِالنَّاسِ، يَتَعَلَّمُونَ التَّفْرِيقَ بِضُرُوبِ الْحَبْلِ وَ التَّمَامِ وَ الْإِيهَامِ- أَنَّهُ قَدْ دَفَنَ [كَذَا] وَ عَمِلَ كَذَا- لِيَجْلِبَ قَلْبَ الْمَرْأَةِ عَنِ الرَّجُلِ، وَ قَلْبَ الرَّجُلِ عَنِ الْمَرْأَةِ وَ يُؤَدِّي إِلَى الْفِرَاقِ بَيْنَهُمَا.

Allah<sup>azwj</sup> the Exalted Said: **So they were learning** – meaning the seekers of the sorcery, **from them** – meaning from what the Satans had written in the reign of Suleyman<sup>as</sup> from the incantations, and what Allah<sup>azwj</sup> Sent down upon the two Angels at Babylon, Harut and Marut, learning from these two types, **what they could be causing separation with between the man and his wife** - This is the one who learnt for harming the people. They were learning causing of the separation by striking the trick, and the amulets, and the illusions, that he buried such and such, and did such and such, in order to turn the heart of the woman away from the man, and the heart of the man away from the woman, and lead to the separation between the two.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ بِتَخْلِيَةِ اللَّهِ وَ عِلْمِهِ، فَإِنَّهُ لَوْ شَاءَ لَمَنَعَهُمُ بِالْجَبْرِ وَ الْقَهْرِ.

Then, Allah<sup>azwj</sup> Mighty and Majestic Said: **And they were not harming anyone with it except by the Permission of Allah** – i.e., what they were learning for that, could not harm anyone with it except by the Permission of Allah<sup>azwj</sup>, by the Abandonment

of Allah<sup>azwj</sup> and His<sup>azwj</sup> Knowledge, for He<sup>azwj</sup>, had He<sup>azwj</sup> so Desired, would have Prevented them with the Compulsion and the Subduing.

ثُمَّ قَالَ: وَ يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ لِأَنَّهُمْ إِذَا تَعَلَّمُوا ذَلِكَ السِّحْرَ لِيَسْحَرُوا بِهِ وَ يَضُرُّوا، فَقَدْ تَعَلَّمُوا مَا يَضُرُّهُمْ فِي دِينِهِمْ وَ لَا يَنْفَعُهُمْ فِيهِ، بَلْ يَنْسَلِحُونَ عَنْ دِينِ اللَّهِ بِذَلِكَ.

Then He<sup>azwj</sup> Said: **And they (people) were learning what would be harming them and not (that which would) be benefiting them** – because they, when they learnt that sorcery, they were enchanting with it and harming. Thus, they had learnt what would harm them in their Religion and not benefit them in it. But, they were breaking off from the Religion of Allah<sup>azwj</sup>, by that.

وَ لَقَدْ عَلِمُوا هُوَ لَا يَنْفَعُهُمْ لَمَنْ اشْتَرَاهُ بِدِينِهِ الَّذِي يَنْسَلِحُ عَنْهُ بِتَعَلُّمِهِ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ مِنْ نَصِيبٍ فِي تَوَابِ الْجَنَّةِ وَ لَيْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ وَ رَهْنُهَا بِالْعَذَابِ لَوْ كَانُوا يَعْلَمُونَ أَيُّ لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاعُوا الْآخِرَةَ، وَ تَرَكَوا نَصِيبَهُمْ مِنَ الْجَنَّةِ، لِأَنَّ الْمُتَعَلِّمِينَ لِهَذَا السِّحْرِ - هُمُ الَّذِينَ يَعْتَقِدُونَ أَنَّ لَا رَسُولَ، وَ لَا إِلَهَ، وَ لَا بَعْثَ، وَ لَا نُشُورَ.

**And they had taught** – these students, **to the one who acquired it** – by (selling) his Religion which he is breaking away from it by learning it, **there would be no share for him in the Hereafter** – from a share in the Rewards of the Paradise. **And it was evil what they bought by (selling) their souls** – and pledged these with the Punishment, **if only they had known [2:102]** – i.e., if there were knowing that they have sold the Hereafter and are leaving their shares from the Paradise; because the students of this sorcery, they are those who are believing that there is neither a Rasool<sup>as</sup>, nor a god, nor Resurrection, nor a revival (another life).

فَقَالَ: وَ لَقَدْ عَلِمُوا لَمَنْ اشْتَرَاهُ - مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ لِأَنَّهُمْ يَعْتَقِدُونَ أَنَّ لَا آخِرَةَ، فَهُمْ يَعْتَقِدُونَ أَنَّهَا إِذَا لَمْ تَكُنْ آخِرَةً - فَلَا خَلْقَ لَهُمْ فِي دَارِ بَعْدِ الدُّنْيَا، وَ إِنْ كَانَ [بَعْدَ الدُّنْيَا] آخِرَةً - فَهُمْ مَعَ كُفْرِهِمْ بِهَا لَا خَلْقَ لَهُمْ فِيهَا.

So He<sup>azwj</sup> Said: **And they had taught to the one who bought it, there would be no share for him in the Hereafter** – because they are believing that there is no Hereafter. As they are believing that there does not happen to be a Hereafter, so there would be no share for them in the House after the world; and if there was – after the world – a Hereafter, so they, due their *Kufr* with it, there would be no share for them in it.

ثُمَّ قَالَ: وَ لَيْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ بَاعُوا بِهِ أَنْفُسَهُمْ بِالْعَذَابِ، إِذَا بَاعُوا الْآخِرَةَ بِالدُّنْيَا - وَ رَهْنُهَا بِالْعَذَابِ [الدَّائِمِ] أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاعُوا أَنْفُسَهُمْ بِالْعَذَابِ - وَ لَكِنْ لَا يَعْلَمُونَ ذَلِكَ لِكُفْرِهِمْ بِهِ. فَلَمَّا تَرَكَوا النَّظَرَ فِي حُجِّجِ اللَّهِ حَتَّى يَعْلَمُوا، عَذَّبَهُمْ عَلَى اعْتِقَادِهِمْ الْبَاطِلَ وَ جَحْدِهِمُ الْحَقَّ.

Then He<sup>azwj</sup> Said: **And it was evil what they bought by (selling) their souls** – selling with it their souls with (buying) the Punishment. When they are selling the Hereafter with (buying) the world, and they are pledging with the Punishment – the perpetual – their souls. **If only they had known [2:102]** – that they have sold their souls with (buying) the Punishment. But they are not knowing that due to their *Kufr* with it. So when they neglected the consideration regarding the Proofs of Allah<sup>azwj</sup> until they learn, they would be Punished upon their false beliefs and their rejection of the Truth”.

قَالَ أَبُو يَعْقُوبَ وَ أَبُو الْحَسَنِ: فَلَمَّا لِلْحَسَنِ أَبِي الْقَائِمِ ع: فَإِنَّ قَوْمًا عِنْدَنَا يَزْعُمُونَ أَنَّ هَارُوتَ وَ مَارُوتَ مَلَكَانِ - اخْتَارَتْهُمَا الْمَلَائِكَةُ لَمَّا كَثُرَ عَصِيَانُ بَنِي آدَمَ، وَ أَنْزَلَهُمَا اللَّهُ مَعَ ثَالِثٍ لُهُمَا إِلَى الدُّنْيَا، وَ أَنَّهُمَا افْتَتَنَّا بِالزُّهْرَةِ، وَ أَرَادَا الزَّنَا بِهَا، وَ شَرِبَا

الْخَمْرَ، وَ قَتَلَ النَّفْسَ الْمُحْرَمَةَ، وَ أَنَّ اللَّهَ تَعَالَى يُعَذِّبُهُمَا بِبَابِلَ، وَ أَنَّ السَّحْرَةَ مِنْهُمَا يَتَعَلَّمُونَ السَّحْرَ وَ أَنَّ اللَّهَ تَعَالَى مَسَخَ تِلْكَ الْمَرْأَةَ- هَذَا الْكُوكَبَ الَّذِي هُوَ الزُّهْرَةُ.

Abu Yaqoub and Abu Al-Hassan (the two reporters of this Tafseer) said, 'We said to Al-Hassan<sup>asws</sup>, father of Al-Qaim<sup>asws</sup>, 'But there is a group with us who are alleging that Harut and Marut are two Angels. These two Angels were Chosen when disobedience of the Children of Adam<sup>as</sup> was widespread, and Allah<sup>azwj</sup> Sent them down along with a third for them to the world, and these two were tempted by Al-Zuhra, and intended the adultery with her, and drinking the wine, and killing prohibited souls, and that Allah<sup>azwj</sup> the Exalted Punished them both at Babel (Iraq), and that the sorcery is from both of them. They were teaching the sorcery, and Allah<sup>azwj</sup> the Exalted Transformed that woman – (to be) this star which is Al-Zuhra (the planet Venus).'

فَقَالَ الْإِمَامُ ع: مَعَاذَ اللَّهِ مِنْ ذَلِكَ، إِنَّ مَلَائِكَةَ اللَّهِ تَعَالَى مَعْصُومُونَ [مِنَ الْخَطَا] مَحْفُوظُونَ مِنَ الْكُفْرِ وَ الْقَبَاحِ بِالْأَطْفِ اللَّهِ تَعَالَى، فَقَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ: لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'I<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup> from that! The Angels of Allah<sup>azwj</sup> the Exalted are infallible from mistakes. They are protected from the *Kufr* and ugliness by the Kindness of Allah<sup>azwj</sup> the Exalted. Allah<sup>azwj</sup> Mighty and Majestic Says regarding them: **they are not disobeying Allah in whatever He Commands them for and they are doing whatever they are Commanded to [66:6].**

وَ قَالَ تَعَالَى: وَ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ عِنْدَهُ يَعْنِي الْمَلَائِكَةَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ لَا يَسْتَحْسِرُونَ. يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ

And Allah<sup>azwj</sup> the Exalted Said: **And for Him are the ones in the skies and the earth; and those who are with Him** – meaning the Angels, **are neither being too arrogant from worshipping, nor are they getting tired [21:19] They are Glorifying Him night and day; and are not slowing down [21:20].**

وَ قَالَ فِي الْمَلَائِكَةِ بَلْ عِبَادٌ مُكْرَمُونَ. لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إِلَى قَوْلِهِ وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ.

**[21:26] But, they are honoured servants [21:26] They do not precede Him in speech and they, by His Command, are working [21:27] – up to His<sup>azwj</sup> Words - and they are trembling out of fear of Him [21:28].**

ثُمَّ قَالَ: لَوْ كَانَ كَمَا يَقُولُونَ- كَانَ اللَّهُ قَدْ جَعَلَ هَؤُلَاءِ الْمَلَائِكَةَ خُلَفَاءَهُ عَلَى الْأَرْضِ وَ كَانُوا كَالْأَنْبِيَاءِ فِي الدُّنْيَا وَ كَالْأَيْمَةِ، فَيَكُونُ مِنَ الْأَنْبِيَاءِ وَ الْأَيْمَةِ قَتْلُ النَّفْسِ وَ فِعْلُ الزِّنَا!

Then he<sup>asws</sup> said: 'Had it been as they are saying – it would be that Allah<sup>azwj</sup> has Made the Angels as the Caliphs upon the earth, and they would be like the Prophets<sup>as</sup> in the world and like the Imams<sup>asws</sup>, so they would be from the Prophets<sup>as</sup> and the Imams<sup>asws</sup>. (Would) they<sup>asws</sup> kill the soul and commit the adultery?'

ثُمَّ قَالَ: أَوْ لَسْتَ تَعْلَمُ أَنَّ اللَّهَ تَعَالَى لَمْ يُخَلِّ الدُّنْيَا قَطُّ- مِنْ نَبِيٍّ أَوْ إِمَامٍ مِنَ الْبَشَرِ أَوْ لَيْسَ اللَّهُ يَقُولُ: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ يَعْزِي إِلَى الْخَلْقِ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى فَأَخْبَرَ اللَّهُ أَنَّهُ لَمْ يَبْعَثِ الْمَلَائِكَةَ إِلَى الْأَرْضِ- لِيَكُونُوا أَيْمَةً وَ حُكَّامًا، وَ إِنَّمَا أَرْسَلُوا إِلَى أَنْبِيَاءِ اللَّهِ.

Then he<sup>asws</sup> said: 'Didn't I<sup>asws</sup> teach that Allah<sup>azwj</sup> the Exalted does not Leave the world empty at all from a Prophet<sup>as</sup> or an Imam<sup>as</sup> from the humans? Or isn't Allah<sup>azwj</sup> Saying: **And We have not Sent before you** – meaning to the people, **but men from (among) the people of the towns, unto whom We Revealed [12:109]**. So Allah<sup>azwj</sup> Informed that He<sup>azwj</sup> does not Send the Angels to the earth for them to become Imams<sup>asws</sup> and rulers, and rather, they are Sent to the Prophets<sup>as</sup> of Allah<sup>azwj</sup>.

قَالَا: قُلْنَا لَهُ ع: فَعَلَىٰ هَذَا لَمْ يَكُنْ إِبْلِيسُ أَيْضًا مَلَكًا فَقَالَ: لَا، بَلْ كَانَ مِنَ الْجِنِّ، أَمَا تَسْمَعَانِ أَنَّ اللَّهَ تَعَالَىٰ يَقُولُ: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ. فَأَخْبَرَ أَنَّهُ كَانَ مِنَ الْجِنِّ، وَ هُوَ الَّذِي قَالَ اللَّهُ تَعَالَىٰ: وَ الْجَانُّ خَلْقَانَا مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ.

They both (Abu Yaqoub and Abu Al-Hassan - the two reporters of this Tafseer) said, 'We said to him<sup>asws</sup>, 'Then upon this, Iblees<sup>la</sup> cannot happen to be from the Angels as well'. So he<sup>asws</sup> said: 'No, but he<sup>la</sup> was from the Jinn. Have you two not heard Allah<sup>azwj</sup> the Exalted Saying: **And when We Said to the Angels: Do Sajda to Adam, so they did Sajda except for Iblees. He was from the Jinn [18:50]**? Thus, He<sup>azwj</sup> Informed that he<sup>la</sup> was from the Jinn, and he<sup>la</sup> is for whom Allah<sup>azwj</sup> the Exalted Said: **And the Jinn We Created before from toxic fumes [15:27]**.

وَ قَالَ الْإِمَامُ ع: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنِ الرَّضَا، عَنْ أَبِيهِ ع، عَنْ عَلِيِّ ع، عَنْ رَسُولِ اللَّهِ ص أَنَّ اللَّهَ اخْتَارَنَا مَعَاشِرَ آلِ مُحَمَّدٍ، وَ اخْتَارَ النَّبِيِّينَ وَ اخْتَارَ الْمَلَائِكَةَ الْمُقَرَّبِينَ، وَ مَا اخْتَارَهُمْ إِلَّا عَلَىٰ عِلْمٍ مِنْهُ بِهِمْ- أَنَّهُمْ لَا يُوَاقِعُونَ مَا يَخْرُجُونَ بِهِ عَنْ وِلَايَتِهِ، وَ يَنْقُطِعُونَ بِهِ عَنْ عِصْمَتِهِ، وَ يَنْضَمُونَ بِهِ إِلَى الْمُسْتَحْقِينَ لِعَذَابِهِ وَ يُقَمِّتِهِ.

And the Imam<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from my<sup>asws</sup> grandfather<sup>asws</sup>, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> that: 'Allah<sup>azwj</sup> Chose us<sup>asws</sup>, the community of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Chose the Prophets, and Chose the Angels of Proximity – and He<sup>azwj</sup> did not Choose them except the Knowledge from Him<sup>azwj</sup> with them – that they would not be indulging in what would be exiting them with from His<sup>azwj</sup> Wilayah, and they would be cutting themselves off from His<sup>azwj</sup> Protection, and they would be affiliated with it to be deserving of His<sup>azwj</sup> Punishment and His<sup>azwj</sup> Curse'.

قَالَا: فَقُلْنَا لَهُ: فَقَدْ رُوِيَ لَنَا أَنَّ عَلِيًّا ع لَمَّا نَصَّ عَلَيْهِ رَسُولُ اللَّهِ ص بِالْوِلَايَةِ وَ الْإِمَامَةِ، عَرَضَ اللَّهُ فِي السَّمَاوَاتِ وَ لَايَتَهُ عَلَىٰ فِئَامٍ وَ فِئَامٍ مِنَ الْمَلَائِكَةِ، فَأَبَوْهَا فَمَسَخَهُمُ اللَّهُ ضَفَادِعَ.

They both (Abu Yaqoub and Abu Al-Hassan - the two reporters of this Tafseer) said, 'We said to him<sup>asws</sup>, 'It has been reported to us that Ali<sup>asws</sup>, when Rasool-Allah<sup>saww</sup> linked him<sup>asws</sup> with the Wilayah and the Imamate, Allah<sup>azwj</sup> Presented his<sup>asws</sup> Wilayah in the skies to multitudes and multitudes of the Angels. But they refused it, so Allah<sup>azwj</sup> Transformed them into frogs'.

فَقَالَ: مَعَادَ اللَّهِ هُوَ لَاءِ الْمَكْدُوبُونَ [لَنَا، الْمُفْتَرُونَ] عَلَيْنَا، الْمَلَائِكَةُ هُمْ رُسُلُ اللَّهِ فَهُمْ كَسَائِرِ أَنْبِيَاءِ اللَّهِ إِلَى الْخَلْقِ، أَمْ يَكُونُ مِنْهُمْ الْكُفْرُ بِاللَّهِ قُلْنَا: لَا.

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Forbid! They are lying to us<sup>asws</sup>, the forgerers against us<sup>asws</sup>. The Angels, they are the messengers of Allah<sup>azwj</sup>, so they are like the rest of the Prophets<sup>as</sup> of Allah<sup>azwj</sup> to His<sup>azwj</sup> creatures. Would there happen to be from them *Kufr* with Allah<sup>azwj</sup>? We said, 'No'.

قَالَ: فَكَذَلِكَ الْمَلَائِكَةُ، إِنَّ شَأْنَ الْمَلَائِكَةِ عَظِيمٍ، وَ إِنَّ خَطْبَهُمْ لَحَلِيلٌ.

He<sup>asws</sup> said: 'Like that are the Angels. The glory of the Angels is great and their speech is majestic'.

قَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَ قُولُوا انظُرْنَا وَ اسْمَعُوا وَ لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

The Words of the Mighty and Majestic: ***O you those who are believing! Do not be saying 'Raina' and be saying 'Unzurna' and listen; and for the unbelievers there is a painful Punishment [2:104]***

305 قَالَ الْإِمَامُ ع: قَالَ مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَ الْمَدِينَةَ كَثُرَ حَوْلَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ، وَ كَثُرَتْ عَلَيْهِ الْمَسَائِلُ، وَ كَانُوا يُخَاطِبُونَهُ بِالْخَطَابِ الشَّرِيفِ- الْعَظِيمِ الَّذِي يَلِيقُ بِهِ ص، وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى كَانَ قَالَ لَهُمْ: يَا أَيُّهَا الَّذِينَ آمَنُوا- لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ- أَنْ تَحْبَطَ أَعْمَالُكُمْ وَ أَنْتُمْ لَا تَشْعُرُونَ.

**S 305 –** The Imam<sup>asws</sup> said: 'Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> proceeded to Al-Medina, the Emigrants and the Helpers around him<sup>saww</sup> were numerous, and numerous were the questions upon him<sup>saww</sup>. And they used to address him<sup>saww</sup> with a noble addressing – the reverence which he<sup>saww</sup> deserved with. And that was because Allah<sup>azwj</sup> the Exalted had Said to them: ***O you those who are believing! Do not raise your voices above the voice of the Prophet, and do be loud to him with the speech like the loudness of some of you to the others, lest your deeds became foiled while you are not perceiving [49:2].***

وَ كَانَ رَسُولُ اللَّهِ ص بِهِمْ رَحِيمًا، وَ عَلَيْهِمْ عَطُوفًا، وَ فِي إِزَالَةِ الْأَثَامِ عَنْهُمْ مُجْتَهِدًا حَتَّى إِنَّهُ كَانَ يَنْظُرُ إِلَى كُلِّ مَنْ يُخَاطِبُهُ، فَيَعْمَلُ عَلَى أَنْ يَكُونَ صَوْتُهُ ص مَرْتَعًا عَلَى صَوْتِهِ- لِيُزِيلَ عَنْهُ مَا تَوَعَّدَهُ اللَّهُ [بِهِ] مِنْ إِحْبَابِ أَعْمَالِهِ، حَتَّى إِنَّ رَجُلًا أُعْرَابِيًّا نَادَاهُ يَوْمًا وَ هُوَ خَلْفَ حَائِطٍ- بِصَوْتٍ لَهُ جَهْرِيٌّ: يَا مُحَمَّدُ.

And Rasool-Allah<sup>saww</sup> was merciful with them, and he<sup>saww</sup> was kind upon them, and was diligent in the removal of the sins from them, to the extent that he<sup>saww</sup> would look at every one who addressed him<sup>saww</sup>, and he<sup>saww</sup> would deliberate upon that his<sup>saww</sup> own voice would happen to be higher over his voice, in order to remove from him what Allah<sup>azwj</sup> had Threatened with, from the nullification of his deed, until one day a Bedouin man called out to him<sup>saww</sup>, and he<sup>saww</sup> was behind a wall – by a loud voice of his, 'O Muhammad<sup>saww</sup>!'

فَأَجَابَهُ بِأَرْفَعَ مِنْ صَوْتِهِ، يُرِيدُ أَنْ لَا يَأْتِمَ الْأَعْرَابِيُّ بِأَرْفَاعِ صَوْتِهِ

So he<sup>saww</sup> answered him in a higher voice than his, intending that the Bedouin should not sin by the raising of his voice (to be higher).

فَقَالَ لَهُ الْأَعْرَابِيُّ: أَخْبِرْنِي عَنِ التَّوْبَةِ إِلَى مَتَى تُقْبَلُ فَقَالَ رَسُولُ اللَّهِ ص: يَا أَخَا الْعَرَبِ إِنَّ بَابَهَا مَفْتُوحٌ لِابْنِ آدَمَ لَا يُسَدُّ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، وَ ذَلِكَ قَوْلُهُ تَعَالَى: هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ- أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ، يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ وَ هُوَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ- أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا.

So the Bedouin said to him<sup>saww</sup>, 'Inform me about the repentance, when is it Accepted?' So Rasool-Allah<sup>saww</sup> said: 'O Arab brother! Its door is open to the children of Adam<sup>as</sup>. It will not be closed until the sun rises from its west. And that is the Speech of the Exalted: ***Are they waiting until that the Angels should come to them, or that your Lord should come, or that some of the Signs of your Lord***



**should come? On the Day when one of the Signs of your Lord shall come, – and it is the emergence of the sun from its west - its Eman shall not profit a soul, which did not believe from before, or earned good regarding its Eman [6:158].**

وَ قَالَ مُوسَىٰ بِنُ جَعْفَرٍ ع: وَ كَانَتْ هَذِهِ اللَّفْظَةُ: رَاعِنَا مِنْ أَلْفَاظِ الْمُسْلِمِينَ الَّذِينَ يُخَاطَبُونَ بِهَا رَسُولَ اللَّهِ ص يَقُولُونَ: رَاعِنَا، أَيِ ارْعَ أَحْوَالَنَا، وَ اسْمَعْ مِنَّا كَمَا نَسْمَعُ مِنْكَ، وَ كَانَ فِي لُغَةِ الْيَهُودِ مَعْنَاهَا: اسْمَعْ، لَا سَمِعْتَ.

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'And it was so that this word, 'Raina', is from the words of the Muslims, those who were addressing Rasool-Allah<sup>saww</sup> by it saying, 'Raina', i.e., 'look at our state and hear from us just as we hear from you<sup>saww</sup>'. And in the language of the Jews it's meaning it, 'Listened, (but) not heard you'.

فَلَمَّا سَمِعَ الْيَهُودُ، الْمُسْلِمِينَ يُخَاطَبُونَ بِهَا رَسُولَ اللَّهِ ص يَقُولُونَ: رَاعِنَا وَ يُخَاطَبُونَ بِهَا، قَالُوا: إِنَّا كُنَّا نَسْتَمُّ مُحَمَّدًا إِلَى الْآنِ سِرًّا، فَتَعَالَوْا الْآنَ نَسْتَمُّهُ جَهْرًا. وَ كَانُوا يُخَاطَبُونَ رَسُولَ اللَّهِ ص وَ يَقُولُونَ: رَاعِنَا، وَ يُرِيدُونَ شَتْمَهُ.

So when the Jews heard the Muslims addressing Rasool-Allah<sup>saww</sup> with it, saying, 'Raina', addressing with it, they said, 'We used to insult Muhammad<sup>saww</sup> up to now in secret, so come not and let us insult him openly'. And they were addressing Rasool-Allah<sup>saww</sup> and saying, 'Raina', and they were intending to insult him<sup>saww</sup>.

فَقَطَّنَ لَهُمْ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ، فَقَالَ: يَا أَعْدَاءَ اللَّهِ عَلَيْكُمْ لَعْنَةُ اللَّهِ، أَرَأَيْتُمْ تُرِيدُونَ سَبَّ رَسُولِ اللَّهِ ص وَ تَوَهْمُونَ أَنَّكُمْ تَجْرُونَ فِي مَخَاطَبَتِهِ مَجْرَانًا، وَ اللَّهُ لَا سَمِعْتُمْهَا مِنْ أَحَدٍ مِنْكُمْ إِلَّا ضَرَبْتُمْ عُنُقَهُ، وَ لَوْ لَا أَنِّي أَكْرَهُ أَنْ أَقْدِمَ عَلَيْكُمْ قَبْلَ النَّقْدِ- وَ الْإِسْتِئْذَانِ لَهُ وَ لِأَخِيهِ وَ وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْقِيمِ بِأُمُورِ الْأُمَّةِ نَائِبًا عَنْهُ فِيهَا، ضَرَبْتُمْ عُنُقَ مَنْ قَدْ سَمِعْتُمْ مِنْكُمْ يَقُولُ هَذَا.

So, Sa'ad Bin Muaz the Helper shrewd to them, and he said, 'O servants of Allah<sup>azwj</sup>! Upon you is the Curse of Allah<sup>azwj</sup>. I see you all intending to insult Rasool-Allah<sup>saww</sup>, and we are disappointed that you are being audacious in addressing him<sup>saww</sup> audaciously. By Allah<sup>azwj</sup>! I will not hear it from any one of you except I will strike off his neck. And had it not been for me disliking to precede upon you all before seeking his<sup>saww</sup> permission and of his<sup>saww</sup> brother and his<sup>saww</sup> successor Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the one standing with the affairs of the community as a representative from him<sup>saww</sup> with regards to it, I would have stuck off the neck of the one whom I heard saying this!'

فَأَنْزَلَ اللَّهُ: يَا مُحَمَّدُ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ- وَ يَقُولُونَ سَمِعْنَا وَ عَصَيْنَا وَ اسْمَعْ غَيْرَ مُسْمَعٍ وَ رَاعِنَا- لِيَّا بِاللَّسِنَتِهِمْ وَ طَعْنَا فِي الدِّينِ إِلَى قَوْلِهِ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا.

So Allah<sup>azwj</sup> Revealed: O Muhammad<sup>saww</sup>! From those Jews who are burning the words from its places and are saying: **From those Jews who are altering the words away from its places and are saying, 'We hear and we disobey', and 'hear without hearing', and 'Raina', distorting with their tongues as a taunt in the Religion – up to His<sup>azwj</sup> Words - therefore they will not be believing except for a little [4:46].**

وَ أَنْزَلَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا يَعْنِي فَإِنَّهَا لَفْظَةٌ يَتَوَصَّلُ بِهَا أَعْدَاؤُكُمْ مِنَ الْيَهُودِ إِلَى سَمِّ رَسُولِ اللَّهِ ص وَ شَتْمِكُمْ.

And Revealed **O you those who are believing! Do not be saying 'Raina'** – meaning, it is a word by which your enemies from the Jews are arriving with it to insult Rasool-Allah<sup>saww</sup>, and are insulting you (Muslims as well)'.  
 وَ قُولُوا أَنْظِرْنَا، أَيِ قُولُوا بِهِذِهِ اللَّفْظَةِ، لَا بِلَفْظَةِ رَاعِنَا، فَإِنَّهُ لَيْسَ فِيهَا مَا فِي قَوْلِكُمْ: رَاعِنَا، وَ لَا يُمَكِّنُهُمْ أَنْ يَتَوَصَّلُوا بِهَا إِلَى الشَّتْمِ- كَمَا يُمَكِّنُهُمْ بِقَوْلِهِمْ رَاعِنَا وَ اسْمَعُوا إِذَا قَالَ لَكُمْ رَسُولُ اللَّهِ ص قَوْلًا وَ أَطِيعُوا.

**And be saying 'Unzurna'** – i.e., be saying with this word, not with the word 'Raina', for there isn't in it what is in your word 'Raina', and you will not be enabling them to arrive with it to the insult just as you are enabling them by your word, 'Raina', **and listen** when Rasool-Allah<sup>saww</sup> says to you some words, and obey.

وَ لِلْكَافِرِينَ يَعْنِي الْيَهُودَ الشَّاكِمِينَ لِرَسُولِ اللَّهِ ص عَذَابٌ أَلِيمٌ وَ جِيعٌ فِي الدُّنْيَا إِنْ عَادُوا بِشَتْمِهِمْ، وَ فِي الْآخِرَةِ بِالْخُلُودِ فِي النَّارِ.

**And for the unbelievers** – meaning the Jews, the insulting ones to Rasool-Allah<sup>saww</sup>, **there is a painful Punishment [2:104]** – pain in the world if they repeat with their insults, and in the Hereafter, with the eternity in the Fire”.

### [مَدْحُ سَعْدِ بْنِ مُعَاذٍ]

## Praise of Sa'ad Bin Muaz

306 ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ هَذَا سَعْدُ بْنُ مُعَاذٍ مِنْ خِيَارِ عِبَادِ اللَّهِ أَنْزَرَ رَضَى اللَّهُ عَلَيَّ سَخَطَ قَرَابَاتِهِ وَ أَصْهَارِهِ مِنَ الْيَهُودِ، وَ أَمَرَ بِالْمَعْرُوفِ، وَ نَهَى عَنِ الْمُنْكَرِ، وَ غَضِبَ لِمُحَمَّدٍ رَسُولِ اللَّهِ وَ لِعَلِيِّ وَ لِيٍّ اللَّهِ، وَ وَصِيٍّ رَسُولِ اللَّهِ، أَنْ يُخَاطَبَا بِمَا لَا يَلِيْقُ بِجَلَالَتِهِمَا،

**S 306** – Then Rasool-Allah<sup>saww</sup> said: 'O servants of Allah<sup>azwj</sup>! This is Sa'ad Bin Muaz from the best of the servants of Allah<sup>azwj</sup>. He prefers Rasool-Allah<sup>saww</sup> over the anger of his relatives and his in-laws from the Jews, and enjoying with the goodness, and forbids from the evil, and gets angered for Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup> and for Ali<sup>asws</sup> Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, and successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> if they<sup>asws</sup> are not addressed with what is inappropriate for their<sup>asws</sup> majesty.

فَشَكَرَ اللَّهُ لَهُ تَعَصُّبَهُ لِمُحَمَّدٍ وَ عَلِيٍّ، وَ بَوَّأَهُ فِي الْجَنَّةِ مَنَازِلَ كَرِيمَةً، وَ هَيَأُ لَهُ فِيهَا خَيْرَاتٍ وَاسِعَةً لَا تَأْتِي الْأَلْسُنُ عَلَيَّ وَ صَفَهَا، وَ لَا الْقُلُوبُ عَلَيَّ تَوْهُمَهَا وَ الْفِكَرُ فِيهَا، وَ أَسْأَلُكَ مِنْ مَنَادِيلِ مَوَائِدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا بِمَا فِيهَا مِنْ زِينَتِهَا وَ لُحْبِنِهَا وَ جَوَاهِرِهَا، وَ سَائِرِ أَمْوَالِهَا وَ نَعِيمِهَا.

So Allah<sup>azwj</sup> Thanked him for his support of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and Built an honourable dwelling for him in the Paradise, and Prepared for him capacious goodness therein which the tongues cannot come to describe, nor can the hearts and the thoughts contemplate it. And a strand from the towels of his table-spreads is better than the world along with whatever is in it from its adornments, and its silver, and its jewels, and the rest of its wealth and its bounties.

فَمَنْ أَرَادَ أَنْ يَكُونَ فِيهَا رَفِيقَهُ وَ خَلِيطَهُ، فَلْيَتَحَمَّلْ غَضَبَ الْأَصْدِقَاءِ وَ الْقَرَابَاتِ وَ لِيُؤْتِرَ عَلَيْهِمْ رَضَى اللَّهُ- فِي الْغَضَبِ لِرَسُولِ اللَّهِ [مُحَمَّدٍ]. وَ لِيَغْضَبَ إِذَا رَأَى الْحَقَّ مُنْزُوكًا، وَ رَأَى الْبَاطِلَ مَعْمُولًا بِهِ، وَ إِيَّاكُمْ وَ التَّهَوُّنَ فِيهِ مَعَ التَّمَكُّنِ- وَ الْقُدْرَةَ وَ زَوَالِ التَّقِيَّةِ، فَإِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ لَكُمْ عُذْرًا عِنْدَ ذَلِكَ.

So the one who wants to become his friends and his mingling one, so let him endure the anger of the friends, and the relatives, and let him prefer over them the Pleasure of Allah<sup>azwj</sup> in the anger for Rasool-Allah<sup>saww</sup> (Muhammad<sup>saww</sup>). And let him (also) get angry when he sees the truth to have been neglected, and sees the falsehood to be acted with. And beware of the weakness in it if having the ability and the power, and declining the Taqiyya (dissimulation), for Allah<sup>azwj</sup> the Exalted will not Accept an excuse from you during that’.

### [فِي ذَمِّ تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ:]

#### Re: Condemnation of neglecting the enjoining of the goodness.

307 وَ لَقَدْ أَوْحَى اللَّهُ فِيمَا مَضَى قَبْلَكُمْ إِلَى جِبْرَائِيلَ، وَ أَمَرَهُ أَنْ يَخْسِفَ بِبَلَدٍ يَشْتَمِلُ عَلَى الْكُفَّارِ وَ الْفَجَّارِ- فَقَالَ جِبْرَائِيلُ: يَا رَبِّ أَخْسِفُ بِهِمْ إِلَّا بِفُلَانٍ الزَّاهِدِ لِيَعْرِفَ مَاذَا يَأْمُرُ اللَّهُ بِهِ. فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: بَلِ أَخْسِفُ بِفُلَانٍ قَبْلَهُمْ.

**S 307** – And Allah<sup>azwj</sup> had Revealed to Jibraeel<sup>as</sup> during what has passed before you (in history), and Commanded him<sup>as</sup> to submerge a city based upon the *Kufr* and the immoralities. So Jibraeel<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! Shall I<sup>as</sup> submerge them except for so and so ascetic, for it to be recognise what is that which Allah<sup>azwj</sup> had Commanded with?’ But Allah<sup>azwj</sup> Mighty and Majestic Said: “But, submerge so and so, before them’.

فَسَأَلَ رَبَّهُ، فَقَالَ: يَا رَبِّ- عَرَّفَنِي لِمَ ذَلِكَ وَ هُوَ زَاهِدٌ عَابِدٌ قَالَ: مَكَنتُ لَهُ وَ أَقْدَرْتُهُ، فَهُوَ لَا يَأْمُرُ بِالْمَعْرُوفِ، وَ لَا يَنْهَى عَنِ الْمُنْكَرِ، وَ كَانَ يَتَوَقَّرُ عَلَى حُبِّهِمْ فِي عَضْبِي لَهُمْ.

So he<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup>, ‘O Lord<sup>azwj</sup>! Make me<sup>as</sup> understand why that is so, and he is an ascetic, a worshipper’. He<sup>azwj</sup> Said: “I<sup>azwj</sup> had Enabled him and Empowered him, but he neither enjoined with the goodness, nor did he forbid from the evil, and he used to give preference upon their love regarding My<sup>azwj</sup> Anger towards them”.

فَقَالُوا: يَا رَسُولَ اللَّهِ وَ كَيْفَ بِنَا وَ نَحْنُ لَا نَقْدِرُ عَلَى إِنْكَارِ مَا نَشَاهِدُهُ مِنْ مُنْكَرٍ فَقَالَ رَسُولُ اللَّهِ ص: لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ لَتَنْهَى عَنِ الْمُنْكَرِ، أَوْ لَيُعْمَنَنَّ عِقَابُ اللَّهِ-

So they said, ‘O Rasool-Allah<sup>saww</sup>! How would it be with us and we are not able upon negating what we witness from the evil?’ Rasool-Allah<sup>saww</sup> said: ‘You should be enjoining with the goodness and forbidding from the evil, or the Punishment of Allah<sup>azwj</sup> will prevail’.

ثُمَّ قَالَ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ إِنْ اسْتَطَاعَ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، فَحَسْبُهُ أَنْ يَعْلَمَ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لِذَلِكَ كَارِهٌ.

Then he<sup>saww</sup> said: ‘The one from you, who sees an evil, so let him negate it with his hand if he is able to. But if he is not able to, so by his tongue. But if he is not able to, so by his heart. Allah<sup>azwj</sup> will Reckon it if He<sup>azwj</sup> Knows from his heart that he had disliked that’.

308 فَلَمَّا مَاتَ سَعْدُ بْنُ مُعَاذٍ بَعْدَ أَنْ شَفِيَ مِنْ بَنِي قُرَيْظَةَ بَانَ قُبُلُوا أَجْمَعِينَ، قَالَ رَسُولُ اللَّهِ ص: يَرْحُمُكَ اللَّهُ يَا سَعْدُ، فَلَقَدْ كُنْتُ شَجَاً فِي حُلُوقِ الْكَافِرِينَ، لَوْ بَقِيَتْ لَكَفَّتْ الْعَجَلُ- الَّذِي يَرَادُ نَصْبُهُ فِي بَيْضَةِ الْمُسْلِمِينَ كَعَجَلِ قَوْمِ مُوسَى.

**S 308** – So when Sa'ad Bin Muaz died after recuperating from the clan of Qureyza being killed in their entirety, Rasool-Allah<sup>saww</sup> said: 'May Allah<sup>azwj</sup> have Mercy on you, O Sa'ad, for you have been brave in the circles of the Kafirs. Had you remained (alive), you would have prevented the calf, which they intended to appoint among the Muslims like the calf of the people of Musa<sup>as</sup>.

قَالُوا: يَا رَسُولَ اللَّهِ أَوْ عَجَلٌ يُرَادُ أَنْ يَتَّخَذَ فِي مَدِينَتِكَ هَذِهِ! قَالَ: بَلَى، وَاللَّهِ يُرَادُ، وَ لَوْ كَانَ سَعْدٌ فِيهِمْ حَيًّا لَمَا اسْتَمَرَّ تَدْبِيرُهُمْ، وَ يَسْتَمِرُّونَ بِبَعْضِ تَدْبِيرِهِمْ، ثُمَّ اللَّهُ تَعَالَى يُبْطِلُهُ.

They said, 'O Rasool-Allah<sup>saww</sup>! And a calf is intended to be take in this city of yours<sup>saww</sup>?', He<sup>saww</sup> said: 'Yes, by Allah<sup>azwj</sup> they do intend to. And if Sa'ad had been alive among them, they would not have continued with their plan, and they would have continued with part of their plans. Then Allah<sup>azwj</sup> the Exalted would be Invalidating it'.

قَالُوا: أَخْبِرْنَا كَيْفَ يَكُونُ ذَلِكَ قَالَ: دَعُوا ذَلِكَ لِمَا يُرِيدُ اللَّهُ أَنْ يُدْبِرَهُ.

They said, 'Inform us how that would happen'. He<sup>saww</sup> said: 'Leave that! Whenever Allah<sup>azwj</sup> Intends, He<sup>azwj</sup> would Plan it'.

309 وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ لَقَدْ اتَّخَذَ الْمُتَافِقُونَ مِنْ أُمَّةٍ مُحَمَّدٍ ص بَعْدَ مَوْتِ سَعْدِ بْنِ مُعَاذٍ، وَ بَعْدَ انْتِطَاقِ مُحَمَّدٍ ص إِلَى تَبُوكَ أَبِي عَامِرِ الرَّاهِبِ، اتَّخَذُوهُ أَمِيرًا وَ رَئِيسًا، وَ بَايَعُوا لَهُ، وَ تَوَاطَعُوا عَلَى إِنْهَابِ الْمَدِينَةِ، وَ سَبِي ذُرَارِي رَسُولِ اللَّهِ وَ سَائِرِ أَهْلِهِ وَ صَحَابَتِهِ،

**S 309** – And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'And they had taken, the hypocrites from the community of Muhammad<sup>saww</sup>, after the death of Sa'ad Bin Muaz, and after departure of Muhammad<sup>saww</sup> to (the military expedition of) Tabuk, Abu Aamir the Rabbi, taking him as an Emir and a leader, and pledged allegiance to him, and colluded upon plundering Al-Medina and imprisoning the offspring of Rasool-Allah<sup>saww</sup> and the rest of his<sup>saww</sup> family members, and his<sup>saww</sup> companions.

وَ دَبَّرُوا التَّبْيِيبَةَ عَلَى مُحَمَّدٍ ص لِيَقْتُلُوهُ- فِي طَرِيقِهِ إِلَى تَبُوكَ، فَأَحْسَنَ اللَّهُ الدَّفَاعَ عَنْ مُحَمَّدٍ ص وَ فَصَحَ الْمُتَافِقِينَ وَ أَخْرَاهُمْ، وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: «لَتَسْلُكَنَّ سَبِيلَ مَنْ كَانَ قَبْلَكُمْ- حَذْوِ النَّعْلِ بِالنَّعْلِ وَ الْقِدَّةَ بِالْقِدَّةِ- حَتَّى إِنْ أَحَدَهُمْ لَوْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ».

And they masterminded the premeditation against Muhammad<sup>saww</sup> to kill him<sup>saww</sup> in his<sup>saww</sup> way to Tabuk. But, excellent was the defending of Allah<sup>azwj</sup> of Muhammad<sup>saww</sup> and unmasking of the hypocrites and disgracing them, and that is that Rasool-Allah<sup>saww</sup> said: 'You will be travelling the way of the ones who were before you – like the slipper following the slipper, and the step by step – to the extent that if one of them had entered the hole of a lizard, you would be entering it'.

قَالُوا: يَا ابْنَ رَسُولِ اللَّهِ ص وَ مَا كَانَ هَذَا الْعَجَلُ وَ مَا كَانَ هَذَا التَّدْبِيرُ

They said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And what was this calf, and what was the plan?'

فَقَالَ: اعْلَمُوا أَنَّ رَسُولَ اللَّهِ ص كَانَ تَأْتِيهِ الْأَخْبَارُ- عَنْ صَاحِبِ دَوْمَةِ الْجَنْدَلِ- وَ كَانَتْ تُلِكُ النَّوَاجِي [لَهُ] مَمْلَكَةً عَظِيمَةً مِمَّا يَلِي الشَّامَ وَ كَانَ يُهَدِّدُ رَسُولَ اللَّهِ ص بِأَنْ يَقْصِدَهُ وَ يَقْتُلَ أَصْحَابَهُ وَ يُبَيِّدَ خَضِرَاءَهُمْ، وَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص خَائِفِينَ وَ جَلِيلِينَ مِنْ قَبْلِهِ، حَتَّى كَانُوا يَتَنَاقَبُونَ عَلَى رَسُولِ اللَّهِ ص كُلِّ يَوْمٍ عَشْرُونَ مِنْهُمْ،

So he<sup>asws</sup> said: Know, that Rasool-Allah<sup>saww</sup> used to get the news about the leader of Dowmat Al-Jandal, and that area was a great kingdom of his, from what follows Syria. And he used to restrict Rasool-Allah<sup>saww</sup> by aiming for him<sup>saww</sup> and killing his<sup>saww</sup> companions and distance the ones present with him<sup>saww</sup>. And the companions of Rasool-Allah<sup>saww</sup> were fearful and apprehensive from facing him, to the extent that twenty of them used to take turns every day (guarding) Rasool-Allah<sup>saww</sup>.

وَكُلَّمَا صَاحَ صَاحِحٌ ظَنُّوا أَنْ قَدْ طَلَعَ أَوَائِلُ رَجَالِهِ وَ أَصْحَابِهِ، وَ أَكْثَرَ الْمُنَافِقُونَ الْأَرَاجِيفَ وَ الْأَكَاذِيبَ، وَ جَعَلُوا يَتَخَلَّلُونَ أَصْحَابَ مُحَمَّدٍ ص، وَ يَقُولُونَ: إِنَّ «أَكِيدِرَ» قَدْ أَعَدَّ [لَكُمْ] مِنَ الرَّجَالِ كَذَا، وَ مِنَ الْكُرَاعِ كَذَا، وَ مِنَ الْمَالِ كَذَا وَ قَدْ نَادَى- فِيمَا بَلَيْهِ مِنْ وَلَايَتِهِ- إِلَّا قَدْ أَبْحَثْتُكُمْ النَّهْبَ وَ الْعَارَةَ فِي الْمَدِينَةِ.

And every time someone shouted a scream, they thought that the foreword infantry and companions of his had emerged. And the hypocrites used to frequently spread rumours and lies, and they went on interfering with the companions of Muhammad<sup>saww</sup>, and they were saying, 'Akeydar (Bin Abdul Malik – leader of Dowmat Al-Jandal) has prepared (an army) of such and such (a number of) men, and such and such weapons, and such and such wealth, and he has called out – in what (areas) which follows his from his rule – 'I shall be attacking and pillaging, and raiding in Al Medina!'

ثُمَّ يُوسُوسُونَ إِلَى ضُعْفَاءِ الْمُسْلِمِينَ يَقُولُونَ لَهُمْ: وَ أَيْنَ يَقَعُ أَصْحَابُ مُحَمَّدٍ مِنْ أَصْحَابِ أَكِيدِرَ يُوشِكُ أَنْ يَقْصِدَ الْمَدِينَةَ، فَيَقْتُلُ رَجَالَهَا، وَ يَسْبِي ذُرَارِيَهَا وَ نِسَاءَهَا. حَتَّى آذَى ذَلِكَ قُلُوبَ الْمُؤْمِنِينَ، فَسَكَوْا إِلَى رَسُولِ اللَّهِ ص مَا هُمْ عَلَيْهِ مِنَ الْجَزَعِ.

Then they would be insinuating to the weak Muslims, saying to them, 'And where can the companions of Muhammad<sup>saww</sup> save from the companions of Akeydar? There is no doubt that he is aiming for Al-Medina, so he would kill its men, and imprison its offspring and its women' – until that hurt the hearts of the Momineen. So they complained to Rasool-Allah<sup>saww</sup> of what panic they were upon.

ثُمَّ إِنَّ الْمُنَافِقِينَ اتَّفَقُوا وَ بَايَعُوا لِأَبِي عَامِرِ الرَّاهِبِ الَّذِي سَمَّاهُ رَسُولُ اللَّهِ ص «الْفَاسِقَ»، وَ جَعَلُوهُ أَمِيرًا عَلَيْهِمْ، وَ بَخَعُوا لَهُ بِالطَّاعَةِ، فَقَالَ لَهُمْ: الرَّأْيُ أَنْ أَعْيِبَ عَنِ الْمَدِينَةِ، لِئَلَّا أَتَهُمْ، إِلَى أَنْ يَبْتِمَّ تَنْبِيرُكُمْ. وَ كَاتَبُوا أَكِيدِرَ فِي دَوْمَةِ الْجَنْدَلِ لِيَقْصِدَ الْمَدِينَةَ لِيَكُونُوا هُمْ عَلَيْهِ، وَ هُوَ يَقْصِدُهُمْ فَيَصْطَلِمُوهُ.

Then the hypocrites feared, and they pledged their allegiance to Amir the Rabbi, the one who Rasool-Allah<sup>saww</sup> had named as 'the mischief maker', and they made him as emir upon them, and they thronged to him with the obedience. So he said to them, 'The view is that I should disappear from Al-Medina lest I get accused by them, until your plans are completed'. And they wrote to Akeydar in Dowmat Al-Jandal to aim for Al-Medina for them to be upon it, and he would aim for them (companions of Rasool-Allah<sup>saww</sup>), and they would be helping him.

فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُحَمَّدٍ ص وَ عَرَفَهُ مَا أَجْمَعُوا عَلَيْهِ مِنْ أَمْرِهِ، وَ أَمَرَهُ بِالْمَسِيرِ إِلَى تَبُوكَ.

So Allah<sup>azwj</sup> the Exalted Revealed unto Muhammad<sup>saww</sup> and Caused him<sup>saww</sup> to recognise what had been gathered against him<sup>saww</sup> from his<sup>saww</sup> matter, and Commanded him<sup>saww</sup> with the travelling to Tabuk.

وَ كَانَ رَسُولُ اللَّهِ ص كُلَّمَا أَرَادَ غَزْوًا وَرَى بَعِيرَهُ، إِلَّا غَزَاةَ تَبُوكَ، فَإِنَّهُ أَظْهَرَ مَا كَانَ يُرِيدُهُ، وَ أَمَرَهُمْ أَنْ يَتَرَوَدُوا لَهَا، وَ هِيَ الْغَزَاةُ الَّتِي افْتَضَحَ فِيهَا الْمُنَافِقُونَ، وَ دَمَّهُمُ اللَّهُ فِي تَنْبِيهِمْ عَنْهَا، وَ أَظْهَرَ رَسُولُ اللَّهِ ص مَا أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ- أَنْ

اللَّهُ سَيُظْهِرُهُ بِأَكْبَدٍ حَتَّى يَأْخُذَهُ، وَ يُصَالِحَهُ عَلَى أَلْفِ أَوْقِيَّةٍ ذَهَبٍ فِي صَفَرٍ، وَ أَلْفِ أَوْقِيَّةٍ ذَهَبٍ فِي رَجَبٍ، وَ مِائَتِي حُلَّةٍ فِي رَجَبٍ، وَ مِائَتِي حُلَّةٍ فِي صَفَرٍ، وَ يَنْصَرِفُ سَالِمًا إِلَى ثَمَانِينَ يَوْمًا.

And it was so that every time Rasool-Allah<sup>saww</sup> intended a military expedition, kept it a secret, except for the military expedition of Tabuk, for he openly stated what he<sup>saww</sup> intended, and ordered them that they should stock up the provisions for it. And it is the military expedition which the hypocrites were exposed in it, and Allah<sup>azwj</sup> Condemned them for being too pre-occupied from it, and Rasool-Allah<sup>saww</sup> made it apparent what Allah<sup>azwj</sup> had Revealed to him<sup>saww</sup> – that Allah<sup>azwj</sup> would Make him<sup>saww</sup> victorious over Akeydar until he is seized, and reconciles upon a thousand ounces of gold in Safar, and a thousand ounces of gold in Rajab, and two hundred garments in Rajab, and two hundred garments in Safar, and he<sup>saww</sup> would leave safely for up to eighty days (journey),

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: إِنَّ مُوسَى وَعَدَ قَوْمَهُ أَرْبَعِينَ لَيْلَةً، وَ إِنِّي أَعِدُّكُمْ ثَمَانِينَ لَيْلَةً، أَرْجِعُ سَالِمًا غَانِمًا ظَافِرًا بِلَا حَرْبٍ تَكُونُ، وَ لَا أَحَدٌ يُسْتَأْسَرُ مِنَ الْمُؤْمِنِينَ.

Rasool-Allah<sup>saww</sup> said to them: ‘Musa<sup>as</sup> promised his<sup>as</sup> people, forty days, and I<sup>saww</sup> am promising you all eighty nights. I<sup>saww</sup> shall return safely, victorious, successful, without a war taking place, nor anyone from the Momineen having been harmed’.

فَقَالَ الْمُنَافِقُونَ: لَا وَ اللَّهِ، وَ لَكِنَّهَا آخِرُ كَرَاتِهِ الَّتِي لَا يَنْجِبُ بِعَدَّهَا، إِنَّ أَصْحَابَهُ لَيَمُوتُ بَعْضُهُمْ فِي هَذَا الْحَرِّ، وَ رِيَّاحِ الْبُؤَادِي، وَ مِيَاهِ الْمَوَاضِعِ الْمُؤَذِيَةِ الْفَاسِدَةِ وَ مَنْ سَلِمَ مِنْ ذَلِكَ فَبَيْنَ أَسِيرٍ فِي يَدِ أَكْبَدٍ، وَ قَتِيلٍ وَ جَرِيحٍ.

So the hypocrites said, ‘No, by Allah<sup>azwj</sup>! But it is the last of his<sup>saww</sup> defeats which he<sup>saww</sup> will not be stable after it. His<sup>saww</sup> companions would be dying, some of them in this heat, and the winds of the valleys, and its waters of the places, the harmful, the spoil. And the (remaining) ones safe from that, they would be captured in the hands of Akeydar, and killed and injured’.

وَ اسْتَأْذَنَهُ الْمُنَافِقُونَ بِعَلَلٍ ذَكَرُواهَا: بَعْضُهُمْ يَعْتَلُ بِالْحَرِّ، وَ بَعْضُهُمْ بِمَرَضٍ جَسَدِيهِ وَ بَعْضُهُمْ بِمَرَضٍ عِيَالِهِ، فَكَانَ رَسُولُ اللَّهِ ص يَأْذَنُ لَهُمْ.

And the hypocrites sought his<sup>saww</sup> permission by mentioning reasons – one of them (said he) would be falling sick by the heat, and one of them with an illness of his body, and one of them with illness of his dependants. And it was so that Rasool-Allah<sup>saww</sup> permitted to them.

### [بَيَانُ بِنَاءِ مَسْجِدِ ضَرَارِ]

## Report of the construction of the Masjid Zarar (harmful).

فَلَمَّا صَحَّ عَزَمَ رَسُولُ اللَّهِ ص عَلَى الرَّحْلَةِ إِلَى تَبُوكَ، عَمَدَ هَؤُلَاءِ الْمُنَافِقُونَ فَبَنَوْا خَارِجَ الْمَدِينَةِ مَسْجِدًا، وَ هُوَ مَسْجِدُ ضَرَارِ، يُرِيدُونَ الْاجْتِمَاعَ فِيهِ، وَ يُوهَمُونَ أَنَّهُ لِلصَّلَاةِ، وَ إِنَّمَا كَانَ لِيَجْتَمِعُوا فِيهِ لِعِلَّةِ الصَّلَاةِ فَبَيَّمَ نَذِيرُهُمْ، وَ يَقَعُ هُنَاكَ مَا يَسْهَلُ لَهُمْ بِهِ مَا يُرِيدُونَ.

So when the correct determination of Rasool-Allah<sup>saww</sup> (was known) upon the departure to Tabuk, those hypocrites deliberated and built a Masjid outside of Al-

Medina, and it is Masjid Zarar, intending to gather in it. And they were pretending that it was for the Salat, and rather it was for their own gatherings in it due to the reason of the Salat, so they could complete their places, and it would take place over there what would make it easy for them what they were intending with.

ثُمَّ جَاءَ جَمَاعَةٌ مِنْهُمْ إِلَى رَسُولِ اللَّهِ صَ وَ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ بُيُوتَنَا قَاصِيَةٌ عَنِ مَسْجِدِكَ، وَ إِنَّا نَكْرَهُ الصَّلَاةَ فِي غَيْرِ جَمَاعَةٍ، وَ يَصْغُبُ عَلَيْنَا الْحُضُورُ، وَ قَدْ بَنَيْنَا مَسْجِدًا، فَإِنْ رَأَيْتَ أَنْ تَقْصِدَهُ وَ تُصَلِّيَ فِيهِ- لِنَتَّيْمَنَ وَ نَتَّبِرَكَ بِالصَّلَاةِ فِي مَوْضِعٍ مُصَلَّاكَ، فَلَمْ يُعْرِفْهُمْ رَسُولُ اللَّهِ صَ مَا عَرَفَهُ اللَّهُ تَعَالَى مِنْ أَمْرِهِمْ وَ نِفَاقِهِمْ.

Then a group of them came to Rasool-Allah<sup>saww</sup> and they said, 'O Rasool-Allah<sup>saww</sup>! Our houses are remote from your<sup>saww</sup> Masjid, and we dislike to pray Salat other than in a congregation, and the attending (here) is difficult upon us, and so we have built a Masjid. So if you<sup>saww</sup> view (as proper), if you<sup>saww</sup> could come and pray Salat in it, in order to be favoured and Blessed with the Salat in the place of your<sup>saww</sup> praying'.

فَقَالَ ص: ائْتُونِي بِحِمَارِي، فَأَتَيْتِي بِالْيَغْفُورِ فَرَكِبَهُ يُرِيدُ نَحْوَ مَسْجِدِهِمْ، فَكَلَّمَا بَعْتَهُ- هُوَ وَ أَصْحَابُهُ- لَمْ يَنْبَغِثْ وَ لَمْ يَمْشِ، وَ إِذَا صُرِفَ رَأْسُهُ عَنْهُ إِلَى غَيْرِهِ سَارَ أَحْسَنَ سَيْرٍ وَ أَطْيَبَهُ،

So he<sup>saww</sup> said: 'Come to me<sup>saww</sup> with my<sup>saww</sup> donkey'. So they came with Al-Yafour (name of the donkey), and he<sup>saww</sup> rode it intending to head towards their Masjid. But, every time he<sup>saww</sup> spurred it – him<sup>saww</sup> and his<sup>saww</sup> companions – he would not move forward and would not walk. And whenever he<sup>saww</sup> would turn its head away from it towards another (direction), it would travel excellently and goodly.

قَالُوا: لَعَلَّ هَذَا الْحِمَارَ قَدْ رَأَى فِي هَذَا الطَّرِيقِ شَيْئًا كَرِهَهُ- وَ لِذَلِكَ لَا يَنْبَغِثُ نَحْوَهُ. فَقَالَ رَسُولُ اللَّهِ ص: ائْتُونِي بِفَرَسٍ. فَأَتَيْتِي بِفَرَسٍ فَرَكِبَهُ، فَكَلَّمَا بَعْتَهُ نَحْوَ مَسْجِدِهِمْ لَمْ يَنْبَغِثْ، وَ كَلَّمَا حَرَكُوهُ نَحْوَهُ لَمْ يَنْحَرِكْ- حَتَّى إِذَا وَلَّوْا رَأْسَهُ إِلَى غَيْرِهِ سَارَ أَحْسَنَ سَيْرٍ،

They said, 'Perhaps this donkey has seen something in this road which it dislikes, and due to that it is not moving towards it'. So Rasool-Allah<sup>saww</sup> said: 'Come to me<sup>saww</sup> with a horse!' So they came with a horse, and he<sup>saww</sup> rode it. But, every time he<sup>saww</sup> spurred it towards their Masjid, it would not move, and every time he<sup>saww</sup> moved it towards it, it would not move – until when he<sup>saww</sup> turned its head around towards another (direction), it travelled with excellent travelling.

فَقَالُوا: وَ لَعَلَّ هَذَا الْفَرَسَ قَدْ كَرِهَ شَيْئًا فِي هَذَا الطَّرِيقِ. فَقَالَ ص: تَعَالَوْا نَمْشِي إِلَيْهِ- فَلَمَّا تَعَاطَى هُوَ صَ وَ مِنْ مَعَهُ الْمَشْيِ نَحَرَ الْمَسْجِدَ جَفُّوا فِي مَوَاضِعِهِمْ وَ لَمْ يَقْدِرُوا عَلَى الْحَرَكَةِ، وَ إِذَا هُمَا بِغَيْرِهِ مِنَ الْمَوَاضِعِ خَفَّتْ حَرَكَاتُهُمْ- وَ خَفَّتْ أَبْدَانُهُمْ، وَ نَشِطَتْ قُلُوبُهُمْ.

They said, 'And perhaps this horse has disliked something in this road'. So Rasool-Allah<sup>saww</sup> said: 'Come, let us walk to it'. So when they stepped forward – him<sup>saww</sup> and the ones who were with him<sup>saww</sup> towards the Masjid, they got weighed down in their places and were not able upon the movement. And when they thought of another place, their movement was light, and their bodies were light, and their hearts were invigorated.

فَقَالَ رَسُولُ اللَّهِ ص: «: إِنَّ هَذَا أَمْرٌ قَدْ كَرِهَهُ اللَّهُ، فَلَيْسَ يُرِيدُهُ الْآنَ، وَ أَنَا عَلَى جَنَاحِ سَفَرٍ، فَأَمْهَلُوا حَتَّى أَرْجِعَ- إِنَّ شَاءَ اللَّهُ- ثُمَّ أَنْظِرْ فِي هَذَا نَظْرًا يَرْضَاهُ اللَّهُ تَعَالَى.

So Rasool-Allah<sup>saww</sup> said: 'This is a matter which Allah<sup>azwj</sup> has Disliked, so He<sup>azwj</sup> does not Want it now, and I<sup>saww</sup> am upon embarking on a journey, therefore wait until I<sup>saww</sup> return – Allah<sup>azwj</sup> Willing – then I<sup>saww</sup> shall look into this with a consideration Allah<sup>azwj</sup> the Exalted is Pleased with'.

وَ جَدَّ فِي الْعَزْمِ عَلَى الْخُرُوجِ إِلَى تَبُوكَ، وَ عَزَمَ الْمُنَافِقُونَ عَلَى اصْطِلَامِ مَخْلَفِيهِمْ إِذَا خَرَجُوا.

And he<sup>saww</sup> renewed in the determination upon the going out to Tabuk, and the hypocrites were determined upon plotting their opposition when they did go out.

### [حديث المنزلة]

#### Hadeeth of the status

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامُ- وَ يَقُولُ: إِمَّا أَنْ تَخْرُجَ أَنْتَ وَ يُقِيمَ عَلَيَّ، وَ إِمَّا أَنْ يَخْرُجَ عَلَيَّ وَ يُقِيمَ أَنْتَ.

So Allah<sup>azwj</sup> the Exalted Revealed unto him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! The Most Exalted Conveys the Greetings to you and is Saying: "Either you<sup>saww</sup> go out and Ali<sup>asws</sup> stays, or Ali<sup>asws</sup> goes out and you<sup>saww</sup> stay'.

فَقَالَ رَسُولُ اللَّهِ ص: ذَلِكَ لِعَلِيٍّ. فَقَالَ عَلِيُّ ع: السَّمْعُ وَ الطَّاعَةُ لِأَمْرِ اللَّهِ تَعَالَى وَ أَمْرِ رَسُولِهِ، وَ إِنْ كُنْتُ أُحِبُّ إِلَّا أَنْتَخَلَفْتُ عَنْ رَسُولِ اللَّهِ ص فِي حَالٍ مِنَ الْأَحْوَالِ.

Rasool-Allah<sup>saww</sup> said: 'That is up to Ali<sup>asws</sup>'. So Ali<sup>asws</sup> said: 'The listening and the obedience is to the Command of Allah<sup>azwj</sup> the Exalted and orders of His<sup>azwj</sup> Rasool<sup>saww</sup>, and even though I<sup>asws</sup> would love not to be left behind from Rasool-Allah<sup>saww</sup> during a state from the states'.

فَقَالَ رَسُولُ اللَّهِ ص: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي» قَالَ ع: رَضِيْتُ يَا رَسُولَ اللَّهِ.

So Rasool-Allah<sup>saww</sup> said: 'Are you<sup>asws</sup> not please that you<sup>asws</sup> happen to be from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except there would be no Prophet<sup>as</sup> after me<sup>saww</sup>?' He<sup>asws</sup> said: 'I<sup>asws</sup> am pleased, O Rasool-Allah<sup>saww</sup>'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا أَبَا الْحَسَنِ إِنَّ لَكَ أَجْرَ خُرُوجِكَ مَعِي فِي مَقَامِكَ بِالْمَدِينَةِ وَ إِنَّ اللَّهَ قَدْ جَعَلَكَ أُمَّةً وَ حَذَكَ كَمَا جَعَلَ إِبْرَاهِيمَ عَ أُمَّةً، تَمْنَعُ جَمَاعَةَ الْمُنَافِقِينَ وَ الْكُفَّارِ هَيْبَتَكَ عَنِ الْحَرَكَةِ عَلَى الْمُسْلِمِينَ.

So Rasool-Allah<sup>saww</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! For you<sup>asws</sup> would be the Recompense of your<sup>asws</sup> going out with me<sup>saww</sup> during your<sup>asws</sup> staying in Al-Medina, and that Allah<sup>azwj</sup> has Made you<sup>asws</sup> alone as a community just as He<sup>azwj</sup> Made Ibrahim<sup>as</sup> (alone) as a community. Your<sup>asws</sup> awe will prevent the group of hypocrites and the Kafirs from the movement against the Muslims'.

فَلَمَّا خَرَجَ رَسُولُ اللَّهِ ص وَ شَبَعَهُ عَلِيُّ ع خَاضَ الْمُنَافِقُونَ فَقَالُوا: إِنَّمَا خَلَفَهُ مُحَمَّدٌ بِالْمَدِينَةِ لِيُغْضِبَهُ لَهُ، وَ لِمَالَتِهِ مِنْهُ، وَ مَا أَرَادَ بِذَلِكَ إِلَّا أَنْ يُلْفَاهُ الْمُنَافِقُونَ- فَيَقْتُلُوهُ وَ يُحَارِبُوهُ فِيهِلْكُوهُ.



So, when Rasool-Allah<sup>saww</sup> went out and Ali<sup>asws</sup> escorted him<sup>saww</sup>, the hypocrites rushed and they said, 'But rather, Muhammad<sup>saww</sup> has left him<sup>asws</sup> behind in Al-Medina due to his<sup>saww</sup> hatred for him<sup>asws</sup>, and due to a grudge from him<sup>asws</sup>, and he<sup>saww</sup> did not intend with that except that he<sup>asws</sup> would face the hypocrites (alone), so they would (be able to) kill him<sup>asws</sup>, and battle him<sup>asws</sup> and destroy him<sup>asws</sup>'.

فَاتَّصَلَ ذَلِكَ بِرَسُولِ اللَّهِ ص. فَقَالَ عَلِيُّ ع: تَسْمَعُ مَا يَقُولُونَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: أَمَا يَكْفِيكَ أَنَّكَ جَدُّهُ مَا بَيْنَ عَيْنِي وَ نُورِ بَصَرِي، وَ كَالرُّوحِ فِي بَدَنِي.

So that was transmitted to Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup> said: 'Did you<sup>saww</sup> hear what they are saying, O Rasool-Allah<sup>saww</sup>?' So Rasool-Allah<sup>saww</sup> said: 'Is it not sufficient for you<sup>asws</sup> that you<sup>asws</sup> are the skin what is between my<sup>saww</sup> eyes, and light of my<sup>saww</sup> vision, and like the soul in my<sup>saww</sup> body?'

ثُمَّ سَارَ رَسُولُ اللَّهِ ص بِأَصْحَابِيهِ، وَ أَقَامَ عَلِيُّ ع بِالْمَدِينَةِ، فَكَانَ كُلَّمَا دَبَّرَ الْمُتَأَفِّفُونَ أَنْ يُوقِعُوا بِالْمُسْلِمِينَ، فَرَعُوا مِنْ عَلِيٍّ وَ خَافُوا أَنْ يَقُومَ مَعَهُ عَلَيْهِمْ مَنْ يَدْفَعُهُمْ عَنْ ذَلِكَ، وَ جَعَلُوا يَقُولُونَ فِيمَا بَيْنَهُمْ: هِيَ كَرَّةُ مُحَمَّدٍ الَّتِي لَا يَتُوبُ مِنْهَا.

Then Rasool-Allah<sup>saww</sup> went with his<sup>saww</sup> companions and Ali<sup>asws</sup> stayed in Al-Medina. It was so that every time the hypocrites planned to attack the Muslims, they dreaded from Ali<sup>asws</sup> and feared that there is someone who would be standing (at the forefront) who would be defending them from that, and they went on saying between them, 'This is a game of Muhammad<sup>saww</sup> which there is no repelling from it'.

فَلَمَّا صَارَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ «أَكِيدِرَ» مَرَحَلَةً قَالَ: تِلْكَ الْعَشِيَّةَ: يَا زُبَيْرَ بْنَ الْعَوَّامِ، يَا سِمَاكَ بْنَ خَرَشَةَ امْضِيَا فِي عَشْرِينَ مِنَ الْمُسْلِمِينَ إِلَى بَابِ قَصْرِ «أَكِيدِرَ» فَخَذَاهُ، وَ انْتَبِئَانِي بِهِ.

So when a phase came between Rasool-Allah<sup>saww</sup> and Akeydar, he<sup>saww</sup> said that evening: 'O Zubeyr Bin Al-Awwam! O Simak Bin Kharsha! Both of you go among twenty from the Muslims to the door of the castle of Akeydar, seize him and bring him to me!'

فَقَالَ الزُّبَيْرُ: يَا رَسُولَ اللَّهِ وَ كَيْفَ نَأْتِيكَ بِهِ وَ مَعَهُ مِنَ الْجِيُوشِ الَّذِي قَدْ عَلِمْتَ، وَ مَعَهُ فِي قَصْرِهِ سِوَى حَشَمِهِ أَلْفٌ وَ مِائَتَانِ عَبْدٍ وَ أَمَةٍ وَ خَادِمٍ

Al-Zubeyr said, 'O Rasool-Allah<sup>saww</sup>! And how can we come with him, and with him are from the army which you<sup>saww</sup> have known, and with him in his castle, besides his attendants are a thousand and two hundred slaves and maids and servants'.

فَقَالَ رَسُولُ اللَّهِ ص: تَحْتَالَانِ عَلَيْهِ فَتَأْخُذَانِهِ. قَالَ: يَا رَسُولَ اللَّهِ وَ كَيْفَ [تَأْخُذُهُ] وَ هَذِهِ لَيْلَةٌ قَمَرَاءُ، وَ طَرِيقُنَا أَرْضٌ مَلْسَاءُ، وَ نَحْنُ فِي الصَّحْرَاءِ لَا نَخْفَى!

So Rasool-Allah<sup>saww</sup> said: 'Just go to him and seize him'. He said, 'O Rasool-Allah<sup>saww</sup>! And how can we seize him and this is a moonlight night, and our path is a plain ground, and we are in the desert, we cannot hide!'

فَقَالَ رَسُولُ اللَّهِ ص: أَتْحِبَّانِ أَنْ يَسْتُرَكُمَا اللَّهُ عَنْ عُيُونِهِمْ، وَ لَا يَجْعَلَ لَكُمَا ظِلًّا إِذَا سِرْتُمَا، وَ يَجْعَلَ لَكُمَا نُورًا كَنُورِ الْقَمَرِ لَا تَتَّبِعَانِ مِنْهُ قَالَا: بَلَى.

So Rasool-Allah<sup>saww</sup> said: 'Would you love it that Allah<sup>azwj</sup> should Veil both of you from their eye, nor Make shadows for you when He<sup>azwj</sup> Does Veil you, and Make

(radiant) light for you like the light of the moon not being discerned from it?' They said, 'Yes'.

قَالَ: عَلَيْكُمَا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ- مُعْتَقِدِينَ أَنَّ أَفْضَلَ إِلَهٍ عَلَيَّ بِنُ أَبِي طَالِبٍ ع، وَتَعْتَقِدُ أَنْتَ يَا زُبَيْرُ خَاصَّةً- أَنَّهُ لَا يَكُونُ عَلَيَّ فِي قَوْمٍ إِلَّا كَانَ هُوَ أَحَقَّ بِالْوِلَايَةِ عَلَيْهِمْ، لَيْسَ لِأَحَدٍ أَنْ يَتَقَدَّمَ،

He<sup>saww</sup> said: 'Upon you is with the Salawat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> – (while) believing that the most superior of his<sup>saww</sup> Progeny<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And you should believe in particular, O Zubeyr, that Ali<sup>asws</sup> will not happen to be in a community except that he<sup>asws</sup> would be the most rightful with the Wilayah upon them. It is not for anyone that he should precede him<sup>asws</sup>.

فَإِذَا أَنْتُمَا فَعَلْتُمَا ذَلِكَ- وَ بَلَّغْتُمَا الظِّلَّ الَّذِي بَيْنَ يَدَيْ قَصْرِهِ مِنْ حَائِطِ قَصْرِهِ- فَإِنَّ اللَّهَ تَعَالَى سَيَبْعَثُ الغَزْلَانَ وَ الْأَوْعَالَ إِلَى بَابِهِ فَتَحْنُكُ فُرُونَهَا بِهِ فَيَقُولُ: مَنْ لِمُحَمَّدٍ فِي مِثْلِ هَذَا وَ يَرْكَبُ فَرَسَهُ لِيَنْزِلَ فَيَصْطَادَ.

So when you both do that – and you reach the shadow that is in front of his castle, from the wall of his castle – then Allah<sup>azwj</sup> the Exalted will Send to gazelles and two Alpine goats to his door. So they would knock their horns with it. So he would be saying, 'Who is for Muhammad<sup>saww</sup> in the likes of this?', and he would ride with his horse in order to descend, so he can catch them.

فَتَقُولُ امْرَأَتُهُ: إِيَّاكَ وَ الْخُرُوجَ- فَإِنَّ مُحَمَّدًا قَدْ أَنَاخَ بِفِنَائِكَ- وَ لَسْتَ تَأْمَنُ أَنْ يَكُونَ قَدْ اِحْتَالَ، وَ دَسَّ عَلَيْكَ مَنْ يَفْعُ بِكَ. فَيَقُولُ لَهَا: إِيَّاكَ عَنِّي، فَلَوْ كَانَ أَحَدٌ أَنْفَصَلَ عَنْهُ فِي هَذِهِ اللَّيْلَةِ، لَتَلْقَاهُ- فِي هَذَا الْقَمَرِ- عُيُونُ أَصْحَابِنَا فِي الطَّرِيقِ، وَ هَذِهِ الدُّنْيَا بَيضاءَ لَا أَحَدَ فِيهَا، وَ لَوْ كَانَ فِي ظِلِّ قَصْرِنَا هَذَا- إِنْسِيٌّ لَنَفَرَتْ مِنْهُ الْوُحُوشُ.

So his wife would be saying, 'Beware of going out – for Muhammad<sup>saww</sup> has determined to perish you – and it isn't safe that he<sup>saww</sup> happens to have played a trick, and hidden someone who would attack you'. So he would be saying to her, 'To you is my concern, but if there was anyone who goes out during this night, in this moonlight, the eyes of our companions would see him in the road. And here is the world, while (clear), there is no one in it. And had there been anyone in the shadow of this castle of ours - out of forgetfulness, he would flee from it for the wild animals'.

فَيَنْزِلُ لِيَصْطَادَ الغَزْلَانَ وَ الْأَوْعَالَ [فَتَهْرَبُ] مِنْ بَيْنَ يَدَيْهِ وَ يَتَّبِعُهَا، فَتُحِيطَانِ بِهِ وَ أَصْحَابُكُمْ فَتَأْخُذَانِهِ.

So he would come down to catch the two gazelles and the two Alpine goats, but they would flee from his hands and go distant, then you and your companions can surround him and seize him'.

فَكَانَ كَمَا قَالَ رَسُولُ اللَّهِ ص فَأَخَذُوهُ، فَقَالَ: لِي إِلَيْكُمْ حَاجَةٌ. قَالُوا: وَ مَا هِيَ فَإِنَّا نَقْضِيهَا إِلَّا أَنْ تَسْأَلَنَا أَنْ نُخْلِكَ.

So it happened just as Rasool-Allah<sup>saww</sup> had said, they seized him. He said, 'There is a need for me to you'. They said, 'And what is it. We shall fulfil it except if you as use to let you go'.

فَقَالَ: تَنْزِعُونَ عَنِّي ثَوْبِي هَذَا، وَ سَيْفِي [هَذَا] وَ مُنْطَقَتِي وَ تَحْمِلُونَهَا إِلَيْهِ، وَ تَحْمِلُونَنِي إِلَيْهِ فِي قَمِيصِي لئَلَّا يَرَانِي فِي هَذَا الزَّيِّ، بَلْ يَرَانِي فِي زِيِّ التَّوَاضُعِ فَلَعَلَّهُ يَرْحَمَنِي.

So he said, 'Remove these clothes from me, and this sword of mine, and my belt, and take me to him<sup>saww</sup> in my shirt, lest he<sup>saww</sup> sees me in this attire. But he<sup>saww</sup> should see me in humble attire, and perhaps he<sup>saww</sup> would be merciful to me'.

فَفَعَلُوا ذَلِكَ، فَجَعَلَ الْمُسْلِمُونَ وَالْأَعْرَابُ يَلْبَسُونَ ذَلِكَ الثَّوْبَ- وَ هُوَ فِي الْقَمَرِ فَيَقُولُونَ: هَذَا مِنْ حُلَلِ الْجَنَّةِ، وَ هَذَا مِنْ حُلِيِّ الْجَنَّةِ يَا رَسُولَ اللَّهِ قَالَ: لَا، وَ لَكِنَّهُ ثَوْبُ أَكْبَدَرَ وَ سَيْفُهُ وَ مَنْطِقَتُهُ، وَ لَمَنْدِيلُ ابْنِ عَمَّتِي الرَّبِيعِ وَ سِمَاكِ فِي الْجَنَّةِ أَفْضَلُ مِنْ هَذَا إِنْ اسْتَقَامَا عَلَى مَا أَمْضَيْتَا مِنْ عَهْدِي- إِلَى أَنْ يَلْقَيَانِي عِنْدَ حَوْضِي فِي الْمَحْشَرِ.

So they did that, and the Muslims and the Bedouins went on to wear that clothing – and it was in the moonlight, and they were saying, 'This is from the garments of the Paradise, and this is from the ornaments of the Paradise, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'No, but it is a clothing of Akeydar, and his sword, and his belt; and a towel of the son of my<sup>saww</sup> aunt Al-Zubeyr, and Simak in the paradise is superior than this, of they both remain steadfast upon what they accomplish from my<sup>saww</sup> agreements – until they meet me<sup>saww</sup> at my<sup>saww</sup> fountain in the (plains) of the Resurrection'.

قَالُوا: وَ ذَلِكَ أَفْضَلُ مِنْ هَذَا قَالَ ص: بَلْ خَيْطٌ مِنْ مَنَدِيلٍ مَا يَدْتَهُمَا فِي الْجَنَّةِ أَفْضَلُ مِنْ مِلءِ الْأَرْضِ إِلَى السَّمَاءِ مِثْلَ هَذَا الذَّهَبِ.

They said, 'And that is superior to this?' He<sup>saww</sup> said: 'But, a thread of a towel of their table-spread in the Paradise is superior than the earth filled up to the sky with the likes of this gold'.

فَلَمَّا أُتِيَ بِهِ رَسُولُ اللَّهِ ص قَالَ لَهُ: يَا مُحَمَّدُ أَقْبَلْنِي وَ حَلْنِي عَلَى أَنْ أَدْفَعُ عَنْكَ مِنْ وَرَائِي مِنْ أَعْدَائِكَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ص: فَإِنْ لَمْ تَفِ بِذَلِكَ

So when they came with him to Rasool-Allah<sup>saww</sup>, he said to him<sup>saww</sup>, 'O Muhammad<sup>saww</sup>! Save me and leave me upon (the stipulation) that I shall defend from you<sup>saww</sup> from behind my back, from your<sup>saww</sup> enemies'. Rasool-Allah<sup>saww</sup> said to him: 'Supposing you do not fulfil that?'

قَالَ: يَا مُحَمَّدُ إِنْ لَمْ أَفِ بِذَلِكَ، فَإِنْ كُنْتَ رَسُولَ اللَّهِ فَسَيُطَوَّرُكَ بِي- مَنْ مَنَعَ ظِلَالَ أَصْحَابِكَ أَنْ تَقَعَ عَلَى الْأَرْضِ حَتَّى أَخْذُونِي، وَ مَنْ سَاقَ الْغَزْلَانَ إِلَى بَابِي- حَتَّى اسْتَخْرَجَنِي مِنْ قَصْرِي- وَ أَوْقَعَنِي فِي أَيِّدِي أَصْحَابِكَ،

He said, 'O Muhammad<sup>saww</sup>! If I do not fulfil with that, then if you<sup>saww</sup> were a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, so He<sup>azwj</sup> would Make you<sup>saww</sup> win against me - the One<sup>azwj</sup> Who Prevented the shadows of your companions from falling upon the ground until they seized me, and the One<sup>azwj</sup> Who Ushered the two gazelles to my door until I came out from my castle, and Made me fall into the hands of your<sup>saww</sup> companions.

وَ إِنْ كُنْتَ غَيْرَ نَبِيٍّ- فَإِنَّ دَوْلَتَكَ الَّتِي أَوْقَعْتَنِي فِي يَدِكَ بِهَذِهِ الْخِصْلَةِ الْعَجِيبَةِ- وَ السَّبَبِ اللَّطِيفِ سَتُوقَعُنِي فِي يَدِكَ بِمِثْلِهَا.

And if you<sup>saww</sup> were other than a Prophet<sup>saww</sup>, then your<sup>saww</sup> technique which made me fall into your<sup>saww</sup> hands, by these strange qualities and the subtle causes, would make me fall into your<sup>saww</sup> hands (again) with the like of it'.

قَالَ: فَصَالِحُهُ رَسُولُ اللَّهِ ص عَلَى أَلْفِ أُوقِيَّةٍ [مِنْ] ذَهَبٍ فِي رَجَبٍ وَ مَائَتِي حُلَّةٍ وَ أَلْفِ أُوقِيَّةٍ فِي صَفَرٍ وَ مَائَتِي حُلَّةٍ، وَ عَلَى أَنَّهُمْ يُضَيَّفُونَ مَنْ مَرَّ بِهِمْ مِنَ الْمُسْلِمِينَ ثَلَاثَةَ أَيَّامٍ- وَ يُزَوِّدُونَهُ إِلَى الْمَرْحَلَةِ الَّتِي تَلِيهَا، عَلَى أَنَّهُمْ إِنْ نَقَضُوا شَيْئًا مِنْ ذَلِكَ فَقَدْ بَرَأْتُ مِنْهُمْ ذِمَّةَ اللَّهِ، وَ ذِمَّةَ مُحَمَّدٍ رَسُولِ اللَّهِ، ثُمَّ كَرَّرَ رَسُولُ اللَّهِ ص رَاجِعًا.

He<sup>asws</sup> said: 'So Rasool-Allah<sup>saww</sup> reconciled with him upon a thousand ounces of gold in (the month of) Rajab and two hundred garments, and a thousand ounces in Safar and two hundred garments, and upon that they would be hosting (as guests) the ones from the Muslims who passes by, for three days, and they would be providing for him to the place which he is going to, on top of that, if they were to break anything from that (stipulated clauses), so the Guarantee of Allah<sup>azwj</sup> is disavowed from them, and the guarantee of Muhammad<sup>saww</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. Then Rasool-Allah<sup>saww</sup>, let him return.

وَقَالَ مُوسَىٰ بِنُ جَعْفَرٍ ع: فَهَذَا الْعِجْلُ فِي زَمَانِ النَّبِيِّ هُوَ أَبُو عَامِرِ الرَّاهِبِ الَّذِي سَمَّاهُ رَسُولُ اللَّهِ ص: «الْفَاسِقُ» وَ عَادَ رَسُولُ اللَّهِ ص غَانِمًا ظَافِرًا، وَ أَبْطَلَ [اللَّهُ تَعَالَى] كَيْدَ الْمُتَافِقِينَ، وَ أَمَرَ رَسُولُ اللَّهِ ص بِإِحْرَاقِ مَسْجِدِ الضَّرَارِ، وَ أَنْزَلَ اللَّهُ تَعَالَى: وَ الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ كُفْرًا الْآيَاتِ.

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'So this is the calf during the era of the Prophet<sup>saww</sup>. He was Abu Aamir the Rabbi whom Rasool-Allah<sup>saww</sup> names as 'the mischief maker', and Rasool-Allah<sup>saww</sup> returned (from Tabuk), victorious, successful, and Allah<sup>azwj</sup> the Exalted Invalidated the plots of the hypocrites, and Commanded Rasool-Allah<sup>saww</sup> with the burning down of Masjid Al-Zirar. And Allah<sup>azwj</sup> the Exalted Revealed: **And those who built a Masjid for harm and for Kufr [9:107] – the Verse**'.

وَقَالَ مُوسَىٰ بِنُ جَعْفَرٍ ع: فَهَذَا الْعِجْلُ- فِي حَيَاتِهِ ص- دَمَرَ اللَّهُ عَلَيْهِ وَ أَصَابَهُ بِفُولَنْجٍ [وَ بَرَصٍ] وَ جُدَامٍ وَ قَالِحٍ وَ لَقْوَةٍ، وَ بَقِيَ أَرْبَعِينَ صَبَاحًا فِي أَشَدِّ عَذَابٍ، ثُمَّ صَارَ إِلَى عَذَابِ اللَّهِ تَعَالَى.

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'So this is the calf (Abu Aamir the Rabbi) – during his<sup>saww</sup> lifetime – Brought destruction upon him and Struck him with the colitis, and vitiligo, and leprosy, and paralysis, and stroke. And he remained (alive) for forty mornings in severe punishment, then went to the Punishment of Allah<sup>azwj</sup> the Exalted'.

قوله عز و جل ما يودُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ لَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**They do not like it, those who are disbelieving from the People of the Book, nor the Polytheists, that there should descend upon you from goodness, from your Lord; and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105]**

310 قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ مُوسَى الرَّضَا ع إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ [وَ النَّصَارَى] وَ الْمُشْرِكِينَ وَ النَّوَاصِبَ فَقَالَ: مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ الْيَهُودَ وَ النَّصَارَى وَ لَا الْمُشْرِكِينَ وَ لَا مِنْ الْمُشْرِكِينَ الَّذِينَ هُمْ نَوَاصِبٌ- يَغْتَاظُونَ لِذِكْرِ اللَّهِ وَ ذِكْرِ مُحَمَّدٍ وَ فَضَائِلِ عَلِيٍّ ع وَ إِبَانَتِهِ عَنْ شَرِيفٍ [فَضْلِهِ وَ] مَحَلِّهِ

**S 310 -** The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted Condemned the Jews – and the Christians – and the Polytheists, and the *Nasibis*, so He<sup>azwj</sup> Said: **They do not like it, those who are disbelieving from the People of the Book** – the Jews and the Christians, **nor the Polytheists** – nor from the Polytheists, those who are the *Nasibis*, resenting the Mention of Allah<sup>azwj</sup>, and mention of Muhammad<sup>saww</sup>, and the merits of Ali<sup>asws</sup> and his<sup>asws</sup> sons<sup>asws</sup>, about the nobility – and his<sup>asws</sup> merits – of his<sup>asws</sup> position;

أَنْ يُنَزَّلَ عَلَيْكُمْ [وَلَا يُوَدُّونَ أَنْ يُنَزَّلَ عَلَيْكُمْ] مِنْ خَيْرٍ مِنْ رَبِّكُمْ مِنَ الْآيَاتِ الرَّائِدَاتِ- فِي شَرَفِ مُحَمَّدٍ وَعَلِيٍّ وَ إِلِهِمَا الطَّيِّبِينَ ع- وَ لَا يُوَدُّونَ أَنْ يُنَزَّلَ دَلِيلٌ مُعْجَزٌ مِنَ السَّمَاءِ- يُبَيِّنُ عَنْ مُحَمَّدٍ وَعَلِيٍّ وَ إِلِهِمَا.

**That there should descend upon you** – they are not liking that there should be descending upon you, **from goodness, from your Lord** – from the excessive Signs regarding the nobility of Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and their<sup>asws</sup> goodly Progeny<sup>asws</sup>, nor are they liking that there should descend evident miracles from the sky to clarifying about Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and their<sup>asws</sup> Progeny<sup>asws</sup>.

فَهُمْ لِأَجْلِ ذَلِكَ يَمْنَعُونَ أَهْلَ دِينِهِمْ- مِنْ أَنْ يُحَاجُّوكَ مَخَافَةَ أَنْ تَبْهَرَهُمْ حُجَّتُكَ وَ تُفْجِمَهُمْ مُعْجَزَاتِكَ، فَيُؤْمِنُ بِكَ عَوَامُهُمْ، وَ يَضْطَرُّوْنَ عَلَى رُؤَسَائِهِمْ.

So they, due to that reason, are preventing the people of their Religions from arguing with you, fearing that you<sup>saww</sup> would dazzle them by your<sup>saww</sup> arguments, and make them understand your<sup>saww</sup> miracles, thus their generality would believe in you<sup>saww</sup>, and they would be harming upon their chiefs.

فَذَلِكَ يَصُدُّونَ مَنْ يُرِيدُ لِقَاءَكَ يَا مُحَمَّدُ، لِيَعْرِفَ أَمْرَكَ بِأَنَّهُ لَطِيفٌ خَلَقَ سَاحِرُ اللِّسَانِ، لَا تَرَاهُ وَ لَا يَرَاكَ خَيْرٌ لَكَ وَ أَسْلَمٌ لِدِينِكَ وَ دُنْيَاكَ. فَهُمْ بِمَثَلِ هَذَا يَصُدُّونَ الْعَوَامَ عَنْكَ.

Therefore, due to that, they are blocking the one who intends to meet you, O Muhammad<sup>saww</sup>. He would recognise your<sup>saww</sup> matter, that it is nice manners, pleasing tongue, and, ‘You should neither see him<sup>saww</sup>, nor should he<sup>saww</sup> see you, it would be better for you and more safe for your religion and your world’. So they, with the likes of this, are blocking the generality of the people from you<sup>saww</sup>.

ثُمَّ قَالَ اللَّهُ تَعَالَى: وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ وَ تَوْفِيقِهِ- لِدِينِ الْإِسْلَامِ وَ مُوَالَاةِ مُحَمَّدٍ وَ عَلِيٍّ ع مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ عَلَى مَنْ يُوقِفُهُ لِدِينِهِ وَ يُهْدِيهِ لِمَوَالَاتِكَ وَ مُوَالَاةِ أَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then, Allah<sup>azwj</sup> the Exalted Said **and Allah Specialises by His Mercy** – and Inclines him to the Religion of Al-Islam and the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, **the one He so Desires to; and Allah is with the Mighty Grace [2:105]** – upon the one whom He<sup>azwj</sup> Inclines to His<sup>azwj</sup> Religion, to your<sup>saww</sup> Wilayah and the Wilayah of your<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

قَالَ: فَلَمَّا قَرَّعَهُمْ بِهِذَا رَسُولُ اللَّهِ ص حَضَرَ مِنْهُمْ جَمَاعَةٌ فَعَانَدُوهُ وَ قَالُوا: يَا مُحَمَّدُ إِنَّكَ تَدْعِي عَلَى قُلُوبِنَا خِلَافَ مَا فِيهَا- مَا نَحْرَهُ أَنْ تَنْزِلَ عَلَيْكَ حُجَّةٌ تُلْزِمُ الْإِنْقِيَادَ لَهَا فَتَنْفَادَ.

He<sup>asws</sup> said: ‘So when Rasool-Allah<sup>saww</sup> read it out to them, a group of them presented and objected, and they said, ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> are claiming upon our hearts opposite to what is therein – what we are disliking the Revelation of the Proof upon you necessitating the following to it, so we follow’.

فَقَالَ رَسُولُ اللَّهِ ص: لَئِنْ عَانَدْتُمْ هَاهُنَا مُحَمَّدًا، فَسَتَعَانِدُونَ رَبَّ الْعَالَمِينَ- إِذْ أَنْطَقَ صَحَائِفُكُمْ بِأَعْمَالِكُمْ، وَ تَقُولُونَ ظَلَمْتُنَا الْحِفْظَةَ، فَكُتِبُوا عَلَيْنَا مَا لَمْ نَفْعَلْ فَعِنْدَ ذَلِكَ يُسْتَشْهَدُ جَوَارِحُكُمْ فَتَشْهَدُ عَلَيْكُمْ.

Rasool-Allah<sup>saww</sup> said: ‘If you are objecting to Muhammad<sup>saww</sup> over here, then you will be objecting to the Lord<sup>azwj</sup> of the worlds – when your parchments speak with your deeds, and you would be saying, ‘The recorders have been unjust to us, and they

wrote against us what we did not do'. Then, during that, your own body parts would testify against you'.

فَقَالُوا: لَا تُبْعِدْ شَاهِدَكَ فَإِنَّهُ فَعَلُ الْكَذَّابِينَ، بَيْنَنَا وَ بَيْنَ الْقِيَامَةِ بَعْدُ، أَرْنَا فِي أَنْفُسِنَا مَا تَدَّعِي لِنَعْلَمَ صِدْقَكَ، وَ لَنْ تَفْعَلَهُ لِأَنَّكَ مِنَ الْكَذَّابِينَ.

So they said, 'Do not use distant witnesses, for that is a deed of the liars. Between us and the (Day of) Judgment is far (remote). Show us within ourselves what you<sup>saww</sup> are claiming in order for us to know your<sup>saww</sup> truthfulness, and you<sup>saww</sup> will never do it because you<sup>saww</sup> are from the liars!'

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع: اسْتَشْهِدْ جَوَارِحَهُمْ. فَاسْتَشْهَدَهَا عَلِيُّ ع، فَشَهِدَتْ كُلُّهَا عَلَيْهِمْ- أَنَّهُمْ لَا يَوَدُّونَ أَنْ يَنْزَلَ عَلَى أُمَّةٍ مُحَمَّدٌ عَلَى لِسَانِ مُحَمَّدٍ خَيْرٌ مِنْ عِنْدِ رَبِّكُمْ آيَةٌ بَيِّنَةٌ، وَ حُجَّةٌ مُعْجِزَةٌ لِنُبُوَّتِهِ، وَ إِمَامَةِ أَخِيهِ عَلِيِّ ع مَخَافَةَ أَنْ تَبْهَرَهُمْ حُجَّتُهُ، وَ يُؤْمِنَ بِهِ عَوَامَّهُمْ، وَ يَضْطَرِبَ عَلَيْهِمْ كَثِيرٌ مِنْهُمْ.

Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'Get their body parts to testify'. So Ali<sup>asws</sup> got them to testify, and they testified, all of these, against them, 'They are not liking it that there should descend upon the community of Muhammad<sup>saww</sup>, upon the tongue of Muhammad<sup>saww</sup>, any goodness from the Presence of their Lord<sup>azwj</sup>, (or) a clarifying Sign, and a miracle as a proof of his<sup>saww</sup> Prophet-hood, and Imamate of his<sup>saww</sup> brother Ali<sup>asws</sup>, fearing that his<sup>saww</sup> proofs would dazzle them and the generality of their people would believe in him<sup>saww</sup>, and a lot of them would be disturbed to be against them'.

فَقَالُوا: يَا مُحَمَّدُ لَسْنَا نَسْمَعُ هَذِهِ الشَّهَادَةَ- الَّتِي تَدَّعِي أَنْ جَوَارِحَنَا تَشْهَدُ بِهَا.

But they said, 'O Muhammad<sup>saww</sup>! We did not hear this testimony which you<sup>saww</sup> claimed that it was our body parts testified with it'.

فَقَالَ: يَا عَلِيُّ هُوَ لَاءِ مِنَ الدِّينِ قَالَ اللَّهُ تَعَالَى: إِنَّ الدِّينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ- لَا يُؤْمِنُونَ وَ لَوْ جَاءَتْهُمْ كُلُّ آيَةٍ. ادْعُ عَلَيْهِمْ بِالْهَلَاكِ. فَدَعَا عَلَيْهِمْ عَلِيُّ ع بِالْهَلَاكِ، فَكُلُّ جَارِحَةٍ نَطَقَتْ بِالشَّهَادَةِ عَلَى صَاحِبِهَا- انْفَتَتْ حَتَّى مَاتَ مَكَانَهُ.

So he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! They are from those for whom Allah<sup>azwj</sup> the Exalted Says: **Surely those against whom the Word of your Lord has proved True will not be believing [10:96] Even though every Sign should come to them [10:97].** Supplicate against them with the destruction!' So Ali<sup>asws</sup> supplicated against them with the destruction, and every limb which had spoken with the testimony against its owner, cut itself off until he died in his place.

فَقَالَ قَوْمٌ آخَرُونَ حَضَرُوا مِنَ الْيَهُودِ: مَا أَفْسَاكَ يَا مُحَمَّدُ قَتَلْتَهُمْ أَجْمَعِينَ! فَقَالَ رَسُولُ اللَّهِ ص: مَا كُنْتُ لِأَلِيٍّ عَلَى مَنْ اشْتَدَّ عَلَيْهِ غَضَبُ اللَّهِ تَعَالَى أَمَا إِنَّهُمْ لَوْ سَأَلُوا اللَّهَ تَعَالَى بِمُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ أَنْ يُمَهِّلَهُمْ وَ يُفَيْلَهُمْ لَفَعَلَ بِهِمْ- كَمَا كَانَ فَعَلَ بِمَنْ كَانَ مِنْ قَبْلُ مِنْ عَبْدِ الْعِجْلِ- لَمَّا سَأَلُوا اللَّهَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ،

So another group for Jews present said, 'How heard-hearted of you<sup>saww</sup>, O Muhammad<sup>saww</sup>! You killed them all'. So Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> would not be lenient to the one whom the Anger of Allah<sup>azwj</sup> the Exalted has Intensified upon. They, had they asked Allah<sup>azwj</sup> the Exalted by Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup> to Respite them and Give them rest, He<sup>azwj</sup> would have Done so with them – just as He<sup>azwj</sup> Did with the one who were before, from the

worshippers of the calf – when they did ask Allah<sup>azwj</sup> by Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and their<sup>asws</sup> goodly Progeny<sup>asws</sup>.

وَقَالَ اللَّهُ لَهُمْ عَلَى لِسَانِ مُوسَى: لَوْ كَانَ دَعَا بِذَلِكَ عَلَى مَنْ قَدْ قُتِلَ لِأَعْفَاهُ اللَّهُ مِنَ الْقَتْلِ- كَرَامَةً لِمُحَمَّدٍ وَعَلَيٍّ وَآلِهِمَا الطَّيِّبِينَ ع.

And Allah<sup>saww</sup> had Said to them upon the tongue of Musa<sup>saww</sup>: 'If you have supplicated with that upon the one whom you have killed, Allah<sup>azwj</sup> would have Restored him from the killing – in honour of Muhammad<sup>saww</sup>, and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup>.

قوله عز و جل ما نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِبُهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَمْ لَمْ نَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

The Words of Mighty and Majestic: **Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. Do you not know that Allah is Able upon all things? [2:106].**

**Do you not know that Allah, for Him is the Kingdom of the skies and the earth? And there is none for you from besides Allah, from a Guardian nor a Helper [2:107]**

قَالَ الْإِمَامُ ع: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى الرِّضَا ع مَا نُنسَخُ مِنْ آيَةٍ بَأَنَّ نَرَفَعَ حُكْمَهَا أَوْ نُنسِبُهَا بَأَنَّ نَرَفَعَ رَسْمَهَا، وَ نُزِيلَ عَنِ الْقُلُوبِ حِفْظَهَا وَ عَنِ قَلْبِكَ يَا مُحَمَّدُ كَمَا قَالَ اللَّهُ تَعَالَى سَنُقْرِئُكَ فَلَا تَنْسَى- إِلَّا مَا شَاءَ اللَّهُ أَنْ يُنْسِيكَ فَرَفَعَ ذِكْرَهُ عَنِ قَلْبِكَ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> said: '**Whatever We Abrogate from a Verse – if We<sup>azwj</sup> Lift its Ordinance, or Cause it to be forgotten – or Lift its tradition, and Remove its memorisation from the hearts, and from your<sup>saww</sup> heart, O Muhammad<sup>saww</sup>, just as Allah<sup>azwj</sup> the Exalted Said: We will Make you read, so you will not forget [87:6] except what Allah so Desires [87:7], if We<sup>azwj</sup> Make you<sup>saww</sup> forget, so We<sup>azwj</sup> Lift its remembrance from your<sup>saww</sup> heart.**

نَأْتِ بِخَيْرٍ مِنْهَا يَعْنِي بِخَيْرٍ لَكُمْ، فَهَذِهِ الثَّانِيَةُ أَعْظَمُ لِنَوَابِكُمْ، وَ أَجَلٌ لِمَصْلَاحِكُمْ مِنَ الْآيَةِ الْأُولَى الْمُنسُوخَةِ أَوْ مِثْلَهَا مِنَ الصَّلَاحِ لَكُمْ، أَيِ إِنَّا لَا نُنسَخُ وَ لَا نُبَدِّلُ إِلَّا وَ عَرْضْنَا فِي ذَلِكَ مَصَالِحَكُمْ.

**We Come with better than it** – meaning, better for you all. Thus, this second one is greater for your Rewards, and more immediate for your correction that the first Verse, the Abrogated one, **or similar to it** – from the correction for you – i.e., We<sup>azwj</sup> neither Abrogate nor do We<sup>azwj</sup> Replace except Our<sup>azwj</sup> Purpose in that is your correction (betterment).

ثُمَّ قَالَ: يَا مُحَمَّدُ أَمْ لَمْ نَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَإِنَّهُ قَدِيرٌ بِقَدْرِ عَلَى النَّسْخِ وَ غَيْرِهِ.

Then He<sup>azwj</sup> Said: **Do you not know that Allah is Able upon all things? [2:106].** So, if He<sup>azwj</sup> is All-Powerful, He<sup>azwj</sup> is Able upon the Abrogation and something else.

أَلَمْ تَعْلَمْ يَا مُحَمَّدُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَ هُوَ الْعَالِمُ بِتَدْبِيرِهَا وَ مَصَالِحِهَا فَهُوَ يُدَبِّرُكُمْ بِعِلْمِهِ وَ مَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ يَلِي صِلَاكُمْ- إِذْ كَانَ الْعَالِمُ بِالْمَصَالِحِ هُوَ اللَّهُ عَزَّ وَ جَلَّ دُونَ غَيْرِهِ وَ لَا تَصِيرُ وَ مَا لَكُمْ [مِنْ] نَاصِرٍ يُنصِرُكُمْ مِنْ مَكْرُوهِ- إِنْ أَرَادَ [اللَّهُ] إِنْزَالَهُ بِكُمْ، أَوْ عِقَابٍ إِنْ أَرَادَ إِخْلَالَهُ بِكُمْ.

**Do you not know – O Muhammad<sup>saww</sup> - that Allah, for Him is the Kingdom of the skies and the earth?** – And He<sup>azwj</sup> is the Knower of its management and its correction. Thus, He<sup>azwj</sup> Manages you all by His<sup>azwj</sup> Knowledge, **And there is none for you from besides Allah, from a Guardian** – to guard your correction when He<sup>azwj</sup> was the Knower with the correction. He<sup>azwj</sup> is Allah<sup>azwj</sup> Mighty and Majestic, besides others, **nor a Helper [2:107]** - And there is none for you – from – a helper helping you all from His<sup>azwj</sup> Abhorrence if He<sup>azwj</sup> – Allah<sup>azwj</sup> – Descends it with you, or a Punishment that He<sup>azwj</sup> Intends to Release it with you.

وَ قَالَ مُحَمَّدٌ بِنُ عَلِيٍّ ع: وَ رَبِّمَا قَدَّرَ عَلَيْهِ النَّسْخَ وَ التَّنْذِيلَ لِمَصَالِحِكُمْ وَ مَنَافِعِكُمْ، لِتُؤْمِنُوا، بِهَا- وَ يَتَوَقَّرَ عَلَيْكُمُ الثَّوَابُ بِالتَّصَدِيقِ بِهَا، فَهُوَ يَفْعَلُ مِنْ ذَلِكَ مَا فِيهِ صِلَاكُمْ وَ الْخَيْرَةُ لَكُمْ.

And Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> said: ‘And sometimes He<sup>azwj</sup> Ordains upon it the Abrogation and the Replacement for your correction and your benefit, in order for you to believing in it, and Confer the Rewards upon you due to your ratification of it. So He<sup>azwj</sup> Does that wherein is your correction and the betterment for you all.

ثُمَّ قَالَ: أَلَمْ تَعْلَمْ يَا مُحَمَّدُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ فَهُوَ يَمْلِكُهَا بِقُدْرَتِهِ وَ يَصْرِفُهَا بِحَسَبِ مَشِيئَتِهِ- لَا مُقَدَّمٌ لِمَا آخَرَ وَ لَا مُؤَخَّرٌ لِمَا قَدَّمَ.

Then, He<sup>azwj</sup> Said: **Do you not know – O Muhammad<sup>saww</sup> - that Allah, for Him is the Kingdom of the skies and the earth?** So He<sup>azwj</sup> Controls it by His<sup>azwj</sup> Power and Disburses it by a reckoning of His<sup>azwj</sup> desires, neither Preceding of what is to be delayed, nor delaying what is to precede.

ثُمَّ قَالَ: وَ مَا لَكُمْ يَا مَعْشَرَ الْيَهُودِ وَ الْمُكذِّبِينَ بِمُحَمَّدٍ ص وَ الْجَاهِلِينَ بِنَسْخِ الشَّرَائِعِ مِنْ دُونِ اللَّهِ سِوَى اللَّهِ مِنْ وَلِيٍّ يَلِي مَصَالِحِكُمْ- إِنْ لَمْ يَلِ لَكُمْ رَبُّكُمْ الْمَصَالِحَ وَ لَا تَصِيرُ يُنصِرُكُمْ مِنْ دُونِ اللَّهِ- فَيَدْفَعُ عَنْكُمْ عَذَابَهُ.

Then He<sup>azwj</sup> Said: **And there is none for you** – O group of the Jews and the beliers with Muhammad<sup>saww</sup>, and the rejecters with the Abrogation of the Laws, **from besides Allah** – besides Allah<sup>azwj</sup>, **from a Guardian** – guarding your correction, if He<sup>azwj</sup> your Lord<sup>azwj</sup>, does not Guard the correction for you, **nor a Helper [2:107]** – helping you from besides Allah<sup>azwj</sup>, so he would repel His<sup>azwj</sup> Punishment from you”.

312 قَالَ ع وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ لَمَّا كَانَ بِمَكَّةَ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَتَوَجَّهَ نَحْوَ بَيْتِ الْمُقَدَّسِ فِي صَلَاتِهِ، وَ يَجْعَلَ الْكَعْبَةَ بَيْنَهُ وَ بَيْنَهَا إِذَا امْكُنَ، وَ إِذَا لَمْ يَتِمَّكَنْ اسْتَقْبَلَ بَيْتَ الْمُقَدَّسِ كَيْفَ كَانَ.

**S 312 – He (Imam Hassan Al-Askari<sup>asws</sup>)** said: ‘And that is, that when Rasool-Allah<sup>saww</sup> was in Makkah, Allah<sup>azwj</sup> the Exalted Commanded him<sup>saww</sup> that he<sup>saww</sup> diverts towards Bayt Al-Maqdis during his<sup>saww</sup> Salat, and make the Kabah to be between him<sup>saww</sup> and it, whenever possible. And when it is not possible, he<sup>saww</sup> should face Bayt Al-Maqdis however he<sup>saww</sup> can.

وَ كَانَ رَسُولُ اللَّهِ ص يَفْعَلُ ذَلِكَ- طُولَ مَقَامِهِ بِهَا ثَلَاثَ عَشْرَةَ سَنَةً.



And Rasool-Allah<sup>saww</sup> used to do that – for the length of his<sup>saww</sup> stay in it for ten years.

فَلَمَّا كَانَ بِالْمَدِينَةِ، وَكَانَ مُتَعَبِدًا بِاسْتِقْبَالِ بَيْتِ الْمُقَدَّسِ اسْتَقْبَلَهُ وَانْحَرَفَ عَنِ الْكَعْبَةِ سَبْعَةَ عَشَرَ شَهْرًا، وَجَعَلَ قَوْمٌ مِنْ مَرَدَّةِ الْيَهُودِ يَقُولُونَ: وَ اللَّهِ مَا دَرَى مُحَمَّدٌ كَيْفَ صَلَّى - حَتَّى صَارَ يَتَوَجَّهُ إِلَى قِبْلَتِنَا، وَيَأْخُذُ فِي صَلَاتِهِ بِهَدْيِنَا وَنُسُكِنَا.

So when he<sup>saww</sup> was in Al-Medina, and was worshipping by facing towards Bayt Al-Maqdis, faced it and away from the Kabah for seventeen months, and a group of the renegade Jews went on saying, 'By Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> does not know how to pray, until he<sup>saww</sup> becomes facing towards our direction, and he takes to, during his<sup>saww</sup> Salat, by our ways and our rituals'.

فَاسْتَدَّ ذَلِكَ عَلَى رَسُولِ اللَّهِ ص لَمَّا اتَّصَلَ بِهِ عَنْهُمْ، وَ كَرِهَ قِبْلَتَهُمْ وَ أَحَبَّ الْكَعْبَةَ فَجَاءَهُ جِبْرَائِيلُ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا جِبْرَائِيلُ لَوِ دِدْتُ لَوْ صَرَفَنِي اللَّهُ عَنِ بَيْتِ الْمُقَدَّسِ إِلَى الْكَعْبَةِ، فَقَدْ تَأَذَّيْتُ بِمَا يَتَّصِلُ بِي مِنْ قِبَلِ الْيَهُودِ مِنْ قِبْلَتِهِمْ.

So that was grievous upon Rasool-Allah<sup>saww</sup> when it was transmitted with to him<sup>saww</sup>, from them, and he<sup>saww</sup> disliked their direction and loved the Kabah. So Jibraeel<sup>as</sup> came to him<sup>saww</sup>. So Rasool-Allah<sup>saww</sup> said to him: 'O Jibraeel<sup>as</sup>! I<sup>saww</sup> would love it if Allah<sup>azwj</sup> would Change me<sup>saww</sup> away from Bayt Al-Maqdis to the Kabah, for I<sup>saww</sup> have been hurt by what has been transmitted to be from the direction of the Jews, of their direction'.

فَقَالَ جِبْرَائِيلُ ع: فَاسْأَلْ رَبَّكَ أَنْ يُحَوِّلكَ إِلَيْهَا - فَإِنَّهُ لَا يَرُدُّكَ عَنْ طَلِبَتِكَ، وَ لَا يُخَيِّبُكَ عَنْ بُغْيَتِكَ.

Jibraeel<sup>as</sup> said: 'I<sup>as</sup> shall ask your<sup>saww</sup> Lord<sup>azwj</sup> to Transfer you<sup>saww</sup> towards it, for He<sup>azwj</sup> will neither Reject you<sup>saww</sup> from your<sup>saww</sup> seeking nor Disappoint you<sup>saww</sup> from your<sup>saww</sup> wish'.

فَلَمَّا اسْتَنْتَمَ دُعَاؤُهُ صَعِدَ جِبْرَائِيلُ ع ثُمَّ عَادَ مِنْ سَاعَتِهِ فَقَالَ: أَقْرَأُ يَا مُحَمَّدُ: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ - فَلَنَوَلِّينَاكَ قِبْلَةً تَرْضَاهَا - قَوْلَ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجُوهَكُمْ شَطْرَهُ الْأَيَّاتِ.

So, when his<sup>saww</sup> supplication was completed, Jibraeel<sup>as</sup> ascended, then returned within a moment and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Read: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]** – the Verse.

فَقَالَتِ الْيَهُودُ عِنْدَ ذَلِكَ: مَا وَلَاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا فَأَجَابَهُمُ اللَّهُ أَحْسَنَ جَوَابٍ فَقَالَ: قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ وَ هُوَ يَمْلِكُهُمَا وَ تَكْلِيفُهُ النَّحُولَ إِلَى جَانِبٍ كَتَحْوِيلِهِ لَكُمْ إِلَى جَانِبٍ آخَرَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ هُوَ مُصَلِّحُهُمْ، وَ تُؤَدِّيهِمْ طَاعَتَهُمْ إِلَى جَنَّاتِ النَّعِيمِ.

So the Jews said during that, '**What has turned them away from their Qiblah which they were upon?**'. – So Allah<sup>azwj</sup> Answered them (with) an excellent Answer, so He<sup>azwj</sup> Said: **Say: 'For Allah is the East and the West; - and He<sup>azwj</sup> Owns both of them, and His<sup>azwj</sup> Encumbering the transfer to a side is like His<sup>azwj</sup> Transferring it for you to another side, He Guides the one He so Desires to, to the Straight Path [2:142]** – and it is their betterment and their obedience leading them to the Gardens of Bliss.

[قَالَ أَبُو مُحَمَّدٍ ع:] وَ جَاءَ قَوْمٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ هَذِهِ الْقِبْلَةُ بَيْتُ الْمَقْدِسِ قَدْ صَلَّيْتَ إِلَيْهَا أَرْبَعَ عَشْرَةَ سَنَةً ثُمَّ تَرَكْتَهَا الْآنَ أَوْ فَحَقًّا كَانَ مَا كُنْتَ عَلَيْهِ فَقَدْ تَرَكْتَهُ إِلَى بَاطِلٍ، فَإِنَّ مَا يُخَالِفُ الْحَقَّ فَهُوَ بَاطِلٌ. أَوْ بَاطِلًا كَانَ ذَلِكَ فَقَدْ كُنْتَ عَلَيْهِ طَوَّلَ هَذِهِ الْمُدَّةِ، فَمَا يُؤْمِنُنَا أَنْ نَكُونَ [إِلَى] الْآنَ عَلَى بَاطِلٍ

Abu Muhammad<sup>asws</sup> said: 'And a group of Jews came over to Rasool-Allah<sup>azwj</sup> and they said, 'O Muhammad<sup>saww</sup>! This Qiblah, Bayt Al-Maqdas, you<sup>saww</sup> have prayed *Salat* towards it for fourteen years, then you<sup>saww</sup> are leaving it now? Was is Truth that you<sup>saww</sup> were upon? Then you<sup>saww</sup> have left it to a falsehood, for whatever opposes the Truth, so it is false. Or was that falsehood before? Then you<sup>saww</sup> were upon it for this lengthy period. So what must we believe in, that you<sup>saww</sup> have come to be now, were upon the falsehood (before)?'

فَقَالَ رَسُولُ اللَّهِ ص: بَلْ ذَلِكَ كَانَ حَقًّا، وَ هَذَا حَقٌّ، يَقُولُ اللَّهُ: فُلْنِ بِاللَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ- يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ إِذَا عَرَفَ صَلَاحَكُمْ يَا أَيُّهَا الْعِبَادُ- فِي اسْتِقْبَالِ الْمَشْرِقِ أَمْرَكُمْ بِهِ، وَ إِذَا عَرَفَ صَلَاحَكُمْ فِي اسْتِقْبَالِ الْمَغْرِبِ أَمْرَكُمْ بِهِ، وَ إِنْ عَرَفَ صَلَاحَكُمْ فِي غَيْرِهِمَا أَمْرَكُمْ بِهِ فَلَا تُنْكِرُوا تَدْبِيرَ اللَّهِ تَعَالَى فِي عِبَادِهِ- وَ قَصْدَهُ إِلَى مَصَالِحِكُمْ.

So Rasool-Allah<sup>saww</sup> said: 'But that was right, and this is right (as well). Allah<sup>azwj</sup> is Saying **Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path [2:142].** When He<sup>azwj</sup> Recognises your betterment, O you servants, in facing the east, He<sup>azwj</sup> would Command you with it, and when He<sup>azwj</sup> Recognises your betterment in facing the west, He<sup>azwj</sup> would Command you with it, and if He<sup>azwj</sup> Recognises your betterment in something else, He<sup>azwj</sup> would Command you with it. Therefore, you should not be denying the Management of Allah<sup>azwj</sup> the Exalted regarding His<sup>azwj</sup> servants, and His<sup>azwj</sup> Purpose to their betterment'.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: لَقَدْ تَرَكْتُمُ الْعَمَلَ يَوْمَ السَّبْتِ، ثُمَّ عَمِلْتُمْ بَعْدَهُ مِنْ سَائِرِ الْأَيَّامِ، ثُمَّ تَرَكْتُمُوهُ فِي السَّبْتِ، ثُمَّ عَمِلْتُمْ بَعْدَهُ، أَ فَتَرَكْتُمُ الْحَقَّ إِلَى الْبَاطِلِ أَوْ الْبَاطِلَ إِلَى حَقٍّ أَوْ الْبَاطِلَ إِلَى بَاطِلٍ أَوْ الْحَقَّ إِلَى حَقٍّ قَوْلُوا كَيْفَ شِئْتُمْ فَهُوَ قَوْلُ مُحَمَّدٍ وَ جَوَابُهُ لَكُمْ.

Then Rasool-Allah<sup>saww</sup> said to them: 'You had left the work on the day of Saturday, then you worked after if from the rest of the days, then you left it during the Saturday, then you worked after it. Were you leaving the truth to the falsehood, or the falsehood to a truth? Or the falsehood to a falsehood, or the truth to a truth? Therefore turn wherever you so like to, for it is the speech of Muhammad<sup>saww</sup> and his<sup>saww</sup> answer to you all'.

قَالُوا: بَلْ تَرَكْنَا الْعَمَلَ فِي السَّبْتِ حَقٌّ وَ الْعَمَلَ بَعْدَهُ حَقٌّ. فَقَالَ رَسُولُ اللَّهِ ص: فَكَذَلِكَ قِبْلَةُ بَيْتِ الْمَقْدِسِ فِي وَفْتِهِ حَقٌّ، ثُمَّ قِبْلَةُ الْكَعْبَةِ فِي وَفْتِهِ حَقٌّ.

They said, 'But, leaving the work during the Saturday was right, and the working after it was right'. So Rasool-Allah<sup>saww</sup> said: 'So, similar to that, the Qiblah of Bayt Al-Maqdas during its time, was right, then Qiblah of the Kabah during its time is right'.

فَقَالُوا لَهُ: يَا مُحَمَّدُ أَ قَبْدًا لِرَبِّكَ فِيمَا كَانَ أَمْرَكَ بِهِ بَرَّ عَمِكَ- مِنَ الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ حِينَ نَقَلْنَاكَ إِلَى الْكَعْبَةِ

So they said, 'O Muhammad<sup>saww</sup>! Was there a change of mind for your<sup>saww</sup> Lord<sup>azwj</sup> in what He<sup>azwj</sup> has Commanded with, by your<sup>saww</sup> claim, from the *Salat* towards Bayt Al-Maqdas when He<sup>azwj</sup> Transferred you<sup>saww</sup> toward the Kabah?'

فَقَالَ رَسُولُ اللَّهِ ص: مَا بَدَا لَهُ عَنْ ذَلِكَ، فَإِنَّهُ الْعَالِمُ بِالْعَوَاقِبِ، وَ الْقَادِرُ عَلَى الْمَصَالِحِ، لَا يَسْتَدْرِكُ عَلَى نَفْسِهِ غَلْطًا، وَ لَا يَسْتَحْدِثُ رَأْيًا بِخِلَافِ الْمُنْقَدِّمِ، جَلَّ عَنْ ذَلِكَ، وَ لَا يَقَعُ أَيْضًا عَلَيْهِ مَانِعٌ يَمْنَعُهُ مِنْ مَرَادِهِ، وَ لَيْسَ يَبْدُو إِلَّا لِمَنْ كَانَ هَذَا وَصْفَهُ وَ هُوَ عَزَّ وَ جَلَّ يَتَعَالَى عَنْ هَذِهِ الصِّفَاتِ عُلُوًّا كَبِيرًا.

So, Rasool-Allah<sup>azwj</sup> said: 'There was no change of mind for Him<sup>azwj</sup> about that, for He<sup>azwj</sup> is the Knower of the consequences, and the Powerful upon the betterment. A mistake cannot be comprehended upon Himself<sup>azwj</sup>, nor does He<sup>azwj</sup> have a new opinion with opposite to the preceding one. He<sup>azwj</sup> is more Majestic than that; and there does not occur upon Him<sup>azwj</sup>, as well, a preventer preventing Him<sup>azwj</sup> from His<sup>azwj</sup> Purpose, and it isn't a change of mind except for the one who was upon these qualities, and He<sup>azwj</sup> is Mightier, and more Majestic and Exalted from these qualities, Loftier, Greater'.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: أَيُّهَا الْيَهُودُ أَخْبِرُونِي عَنِ اللَّهِ، أَلَيْسَ يُمْرِضُ ثُمَّ يُصِحُّ، وَ يُصِحُّ ثُمَّ يُمْرِضُ أَمْ بَدَا لَهُ فِي ذَلِكَ أَلَيْسَ يُحْيِي وَ يُمِيتُ أَمْ بَدَا لَهُ أَلَيْسَ يَأْتِي بِاللَّيْلِ فِي أَثَرِ النَّهَارِ، وَ النَّهَارِ فِي أَثَرِ اللَّيْلِ أَمْ بَدَا لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ فَقَالُوا: لَا.

Then Rasool-Allah<sup>saww</sup> said to them: 'O you Jews! Inform me about Allah<sup>azwj</sup>. Doesn't He<sup>azwj</sup> Cause illness then Grants health, and Grants health then Causes illness? Is there a change of mind for Him<sup>azwj</sup> regarding that? Doesn't He<sup>azwj</sup> Cause to live and Cause to die, is it a change of mind for Him<sup>azwj</sup>? Doesn't He<sup>azwj</sup> Come with the night in the footsteps of the day, and the day in the footsteps of the night? Is it a change of mind for Him<sup>azwj</sup> in each one from that?' So they said, 'No'.

قَالَ: فَكَذَلِكَ اللَّهُ تَعَالَى تَعَبَّدَ نَبِيَّهُ مُحَمَّدًا بِالصَّلَاةِ إِلَى الْكُعْبَةِ بَعْدَ أَنْ [كَانَ] تَعَبَّدَهُ بِالصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ، وَ مَا بَدَا لَهُ فِي الْأَوَّلِ.

He<sup>saww</sup> said: 'So, like that is Allah<sup>azwj</sup> the Exalted. His<sup>azwj</sup> Prophet<sup>saww</sup>, Muhammad<sup>saww</sup> worshipped with the *Salat* towards the Kabah after having worshipped Him<sup>azwj</sup> with the *Salat* towards Bayt Al-Maqdas, and there was no change of mind for Him<sup>azwj</sup> regarding the first'.

ثُمَّ قَالَ: أَلَيْسَ اللَّهُ يَأْتِي بِالشِّتَاءِ فِي أَثَرِ الصَّيْفِ، وَ الصَّيْفِ فِي أَثَرِ الشِّتَاءِ أَمْ بَدَا لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ قَالُوا: لَا. قَالَ: فَكَذَلِكَ لَمْ يَبْدُ لَهُ فِي الْقِبْلَةِ.

Then he<sup>saww</sup> said: 'Doesn't Allah<sup>azwj</sup> Come with the winter in the footsteps of the summer, and the summer in the footsteps of the winter? Is it a change of mind for Him<sup>azwj</sup> in each of that?' They said, 'No'. He<sup>saww</sup> said: 'Similar to that, there was no change of mind for Him<sup>azwj</sup> regarding the Qiblah'.

قَالَ، ثُمَّ قَالَ: أَلَيْسَ قَدْ أَلْزَمَكُمْ فِي الشِّتَاءِ- أَنْ تَحْتَرِزُوا مِنَ الْبَرْدِ بِالثِّيَابِ الْعَلِيظَةِ وَ أَلْزَمَكُمْ فِي الصَّيْفِ أَنْ تَحْتَرِزُوا مِنَ الْحَرِّ أَمْ بَدَا لَهُ فِي الصَّيْفِ- حَتَّى أَمْرَكُمْ بِخِلَافِ مَا كَانَ أَمْرَكُمْ بِهِ فِي الشِّتَاءِ قَالُوا: لَا.

He<sup>asws</sup> said: 'Then he<sup>saww</sup> said: 'Hasn't Allah<sup>azwj</sup> Necessitated you during the winter, or you should be protecting from the cold with the thick clothes? And necessitated you during the summer that you should be protecting from the heat? Is it a change of mind for Him<sup>azwj</sup> during the summer until He<sup>azwj</sup> Commanded you with the opposite of what He<sup>azwj</sup> had Commanded you with during the winter?' They said, 'No'.

فَقَالَ رَسُولُ اللَّهِ ص: فَكَذَلِكَ اللهُ تَعَالَى- تَعَبَّدَكُمْ فِي وَقْتِ لِصَلَاحٍ يَعْلَمُهُ بِشَيْءٍ ثُمَّ بَعْدَهُ- فِي وَقْتِ آخَرَ لِصَلَاحٍ آخَرَ يَعْلَمُهُ بِشَيْءٍ آخَرَ، فَإِذَا أَطَعْتُمْ اللَّهَ فِي الْحَالَيْنِ اسْتَحَقَقْتُمْ ثَوَابَهُ. وَ أَنْزَلَ اللهُ: وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ- فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ. أَيْ إِذَا تَوَجَّهْتُمْ بِأَمْرِهِ، فَتَمَّ الْوَجْهُ الَّذِي تَقْصِدُونَ مِنْهُ اللهُ وَ تَأْمَلُونَ ثَوَابَهُ.

Rasool-Allah<sup>saww</sup> said: ‘So, similar to that, Allah<sup>azwj</sup> the Exalted Wanted your worship during a time for betterment, He<sup>azwj</sup> Taught something, then after it, during another time, for another betterment, Taught something other. So when you obey Allah<sup>azwj</sup> in both the states, you would be deserving of His<sup>azwj</sup> Rewards. And Allah<sup>azwj</sup> Revealed **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah [2:115]**. When you are diverting by His<sup>azwj</sup> Command, so there would be the Face of Allah<sup>azwj</sup> you are aiming Allah<sup>azwj</sup> from, and are working for His<sup>azwj</sup> Rewards’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ- أَنْتُمْ كَالْمَرِيضِ وَ اللهُ رَبُّ الْعَالَمِينَ كَالطَّبِيبِ فَصَلِّحِ الْمَرِيضَ فِيمَا يَعْلَمُهُ الطَّبِيبُ وَ يُدْبِرُهُ بِهِ، لَا فِيمَا يَشْتَهِيهِ الْمَرِيضُ وَ يَقْتَرِحُهُ أَلَا فَسَلِّمُوا لِلَّهِ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ.

Then Rasool-Allah<sup>saww</sup> said: ‘O servants of Allah<sup>azwj</sup>! You are like patients, and the Lord<sup>azwj</sup> of the world is like the doctor. So the wellbeing of the patient is in what the doctor knows and plans with it. It is not in what the patient desires and suggests it. Indeed! So be submitting to Allah<sup>azwj</sup> to His<sup>azwj</sup> Commands, you will become from the successful ones’.

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ ص، فَلِمَ أَمَرَ بِالْقِبْلَةِ الْأُولَى فَقَالَ: لَمَّا قَالَ اللهُ عَزَّ وَ جَلَّ: وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا وَ هِيَ بَيْتُ الْمُقَدَّسِ إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ إِلَّا لِنَعْلَمَ ذَلِكَ [مِنْهُ] مَوْجُوداً بَعْدَ أَنْ عَلِمْنَاهُ سَبُوحًا.

So, it was said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So why did He<sup>azwj</sup> Commanded with the first Qiblah?’ He<sup>asws</sup> said: ‘When Allah<sup>azwj</sup> Mighty and Majestic Said: **And We did not Make the Qiblah which you were upon** - and it is Bayt Al-Maqdas - **except for Us to Know who follows the Rasool from the one turns upon his heels [2:143]** except for Us<sup>azwj</sup> to Know that – from it – they remain after having Taught them, so they would be found to be on it.

وَ ذَلِكَ أَنَّ هَوَى أَهْلِ مَكَّةَ كَانَ فِي الْكَعْبَةِ، فَأَرَادَ اللهُ أَنْ يُبَيِّنَ مُنْبَعِ مُحَمَّدٍ مِنْ مَخَالِفِهِ- بِاتِّبَاعِ الْقِبْلَةِ الَّتِي كَرِهَهَا، وَ مُحَمَّدٌ يَأْمُرُ بِهَا، وَ لَمَّا كَانَ هَوَى أَهْلِ الْمَدِينَةِ فِي بَيْتِ الْمُقَدَّسِ، أَمَرَهُمْ بِمَخَالَفَتِهَا وَ التَّوَجُّهِ إِلَى الْكَعْبَةِ لِتَبْيِينِ مَنْ يُوَافِقُ مُحَمَّدًا فِيمَا يَكْرَهُهُ، فَهُوَ مُصَدِّقُهُ وَ مُوَافِقُهُ.

And that was, that the desire of the people of Makkah was regarding the Kabah. So Allah<sup>azwj</sup> Intended that it be manifested for Muhammad<sup>saww</sup>, the one who opposes him<sup>as</sup>, by following the Qiblah, which they disliked it, and Muhammad<sup>saww</sup> ordered with it. And when it was the desire of the people of Al-Medina regarding Bayt Al-Maqdas, He<sup>azwj</sup> Commanded them with the opposite to it and to divert towards the Kabah in order to manifest the one who is concordant with Muhammad<sup>saww</sup> in what he dislikes, so his ratification would be his concordance.

ثُمَّ قَالَ: وَ إِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللهُ أَيْ كَانَ التَّوَجُّهُ إِلَى بَيْتِ الْمُقَدَّسِ فِي ذَلِكَ الْوَقْتِ كَبِيرَةً إِلَّا عَلَى مَنْ يَهْدِي اللهُ، فَعَرَفَ أَنَّ اللَّهَ يَتَعَبَّدُ بِخِلَافِ مَا يُرِيدُهُ الْمَرْءُ- لِتَبْيِينِ طَاعَتِهِ فِي مَخَالَفَةِ هَوَاهُ.

Then He<sup>azwj</sup> Said: **And even though it may be grievous, except upon those Guided by Allah. [2:143]** —It was so that the turning (facing) towards Bayt Al-Maqdas during that time was grievous, except upon the one Guided by Allah<sup>azwj</sup>, for

he recognised that Allah<sup>azwj</sup> would be worshipped with opposite to what the man is intending, in order to Test him of his obedience in opposing his own desires”.

قوله عز و جل أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

**Or are you intending that you would be questioning your Rasool, just as Musa was questioned from before; and the one who is (adopting) the Kufr, replacing the Eman with it, so he has strayed (from) the right Way [2:108]**

313 قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مُوسَى الرَّضَا ع أَمْ تُرِيدُونَ بَلْ تُرِيدُونَ يَا كُفَّارَ فُرَيْشٍ وَ الْيَهُودِ أَنْ تَسْأَلُوا رَسُولَكُمْ مَا تَقْتَرِحُونَهُ مِنَ الْآيَاتِ الَّتِي لَا تَعْلَمُونَ هَلْ فِيهَا صَلَاحُكُمْ أَوْ فَسَادُكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَ اقْتَرَحَ عَلَيْهِ لَمَّا قِيلَ لَهُ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْتُمْ الصَّاعِقَةَ.

**S 313 -** The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> said: ‘**Or are you intending** – But, you are intending, O unbelievers of Quraysh and the Jews, **that you would be questioning your Rasool** – what you are suggesting it, from the Verses which you are not knowing whether therein is your correction or your corruption, **just as Musa was questioned from before** – and suggested upon him<sup>as</sup> for what was said to him<sup>as</sup>, **We will never believe in you until we see Allah manifestly, so the thunderbolt seized you [2:55].**

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ بَعْدَ جَوَابِ الرَّسُولِ لَهُ- إِنَّ مَا سَأَلَهُ لَا يَصْلُحُ اقْتِرَاحُهُ عَلَى اللَّهِ وَ بَعْدَ مَا يُظْهِرُ اللَّهُ تَعَالَىٰ لَهُ مَا اقْتَرَحَ إِنْ كَانَ صَوَابًا.

**And the one who is (adopting) the Kufr, replacing the Eman with it** – after the answer of the Rasool<sup>saww</sup> to him that it is not correct, what he is suggesting to Allah<sup>azwj</sup>, and after Allah<sup>azwj</sup> the Exalted had Manifested what he had suggested, if he was correct.

«وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ» بَأَنْ لَا يُؤْمِنَ عِنْدَ مُشَاهَدَةِ مَا يَقْتَرِحُ مِنَ الْآيَاتِ أَوْ لَا يُؤْمِنُ إِذَا عَرَفَ أَنَّهُ لَيْسَ لَهُ أَنْ يَقْتَرِحَ، وَ أَنَّهُ يَجِبُ أَنْ يَكْتَفِي بِمَا قَدْ أَقَامَهُ اللَّهُ تَعَالَىٰ مِنَ الدَّلَالَاتِ، وَ أَوْضَحَهُ مِنَ الْآيَاتِ الْبَيِّنَاتِ،

**And the one who is (adopting) the Kufr, replacing the Eman with it** - that he will not believe during the witnessing was is suggested from the Verses, or he will not believe when he recognises that it isn't for him that he should suggest, and that it is Obligation that he suffices with what Allah<sup>azwj</sup> the Exalted has Established from the evidences, and Clarified from the clear Signs.

فَيَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ- بَأَنْ يُعَانِدَ وَ لَا يَلْتَزِمَ الْحُجَّةَ الْقَائِمَةَ عَلَيْهِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ أَخْطَأَ قَصْدَ الطَّرِيقِ الْمُؤَدِّيَةِ إِلَى الْجَنَّةِ، وَ أَخَذَ فِي الطَّرِيقِ الْمُؤَدِّيَةِ إِلَى النَّيِّرَانِ.

Thus he is (adopting) the *Kufr*, replacing the *Eman* with it, being inimical and necessitating (upon himself) the proofs established upon him, **so he has strayed (from) the right Way [2:108]** – erred it aiming for the road leading to the Gardens, and (instead) took to the road leading to the Fires”.

قَالَ ع: قَالَ اللَّهُ تَعَالَىٰ [لِلْيَهُودِ]: يَا أَيُّهَا الْيَهُودُ أَمْ تُرِيدُونَ بَلْ تُرِيدُونَ مِنْ بَعْدِ مَا آتَيْنَاكُمْ أَنْ تَسْأَلُوا رَسُولَكُمْ.

He<sup>saww</sup> said: ‘Allah<sup>azwj</sup> the Exalted Said to the Jews: ‘**Or are you intending** – But you are intending after what I<sup>azwj</sup> have Given you (already), **that you would be questioning your Rasool [2:108]**

وَذَلِكَ أَنَّ النَّبِيَّ صَلَّى صَقَدَهُ عَشْرَةٌ مِنَ الْيَهُودِ يُرِيدُونَ أَنْ يَتَعَنَّوْهُ وَيَسْأَلُوهُ عَنْ أَشْيَاءَ- يُرِيدُونَ أَنْ يَتَعَنَّوْهُ بِهَا، فَبَيْنَا هُمْ كَذَلِكَ إِذْ جَاءَ أَعْرَابِيٌّ- كَأَنَّمَا يُدْفَعُ فِي فَفَاهُ، قَدْ عَلِقَ عَلَى عَصَا- عَلَى عَاتِقِهِ- جِرَابًا مَسْنُودَ الرَّأْسِ، فِيهِ شَيْءٌ قَدْ مَلَأَهُ لَا يُدْرُونَ مَا هُوَ

And that is, that the Prophet<sup>saww</sup>, ten from the Jews aimed to make it difficult for him<sup>saww</sup> and asking him<sup>saww</sup> about things – intending to make him<sup>saww</sup> suffer with it. So while they were like that, when a Bedouin came over – as if someone had been pushing him from his shoulder, and had a staff upon his shoulder with a bag attached to it over his head, in which was something. He had filled it and it was not known what it was.

فَقَالَ: يَا مُحَمَّدُ أَجِئْتَنِي عَمَّا أَسْأَلُكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى: يَا أَخَا الْعَرَبِ قَدْ سَبَقَكَ الْيَهُودُ [لَيْسَ أَسْأَلُوا] أَمْ قَتَّادُنْ لَهُمْ حَتَّى أَبْدَأَ بِهِمْ فَقَالَ الْأَعْرَابِيُّ: لَا، فَإِنِّي غَرِيبٌ مُجْتَازٌ.

So he said, ‘O Muhammad<sup>saww</sup>! Answer me about what I ask you<sup>saww</sup>’. Rasool-Allah<sup>saww</sup> said: ‘O Arab brother, the Jews have preceded you in asking. Can I<sup>saww</sup> ask their permission to change with them (an answer you first instead)?’ The Bedouin said, ‘No, for I am a stranger passing by’.

فَقَالَ رَسُولُ اللَّهِ صَلَّى: فَأَنْتَ إِذَا أَحَقُّ مِنْهُمْ لِعُرْبِيَّتِكَ وَاجْتِيَاكَ.

So Rasool-Allah<sup>saww</sup> said: ‘Then you are more rightful than them, due to your being a stranger and passing by’.

فَقَالَ الْأَعْرَابِيُّ: وَ لَفِظَةٌ أُخْرَى. قَالَ رَسُولُ اللَّهِ صَلَّى: مَا هِيَ قَالَ: إِنَّ هَؤُلَاءِ أَهْلُ كِتَابٍ، يَدْعُونَهُ وَيَزْعُمُونَهُ حَقًّا، وَ لَسْتُ أَمَّنْ أَنْ تَقُولَ شَيْئًا يُوَاطِنُونَكَ عَلَيْهِ وَ يُصَدِّقُونَكَ، لِيُقَفِّنُوا النَّاسَ عَنْ دِينِهِمْ، وَ أَنَا لَا أَقْنَعُ بِمِثْلِ هَذَا، لَا أَقْنَعُ إِلَّا بِأَمْرِ بَيِّنٍ.

The Bedouin said, ‘And another word’. Rasool-Allah<sup>saww</sup> said: ‘And what is it?’ He said, ‘They are the People of the Book. They are claiming it and are assuming it is true, and it isn’t safe that you<sup>saww</sup> would be saying something, they would be in harmony with you and ratify you in order to tempt the people away from your<sup>saww</sup> Religion, and I am not convinced with the likes of this. I will not be convinced except with a clear matter’.

### [فِي أَنَّ عَلِيًّا ع بَابُ مَدِينَةِ الْحِكْمَةِ:]

**Re: Ali<sup>asws</sup> is the gate to the city of wisdom.**

فَقَالَ رَسُولُ اللَّهِ صَلَّى: أَيُّنْ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع فَدَعِيَ بَعْلِيَّ، فَجَاءَ حَتَّى قَرَّبَ مِنْ رَسُولِ اللَّهِ صَلَّى.

Rasool-Allah<sup>saww</sup> said: ‘Where is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?’ So they called Ali<sup>asws</sup>, and came over until he<sup>asws</sup> was near Rasool-Allah<sup>saww</sup>.

فَقَالَ الْأَعْرَابِيُّ: يَا مُحَمَّدُ وَمَا تَصْنَعُ بِهِذَا فِي مُحَاوَرَتِي إِيَّاكَ قَالَ: يَا أَعْرَابِي سَأَلْتَ الْبَيَانَ، وَ هَذَا الْبَيَانُ الشَّافِي، وَ صَاحِبُ الْعِلْمِ الْكَافِي، أَنَا مَدِينَةُ الْحِكْمَةِ وَ هَذَا بَابُهَا، فَمَنْ أَرَادَ الْحِكْمَةَ وَ الْعِلْمَ فَلْيَأْتِ الْبَابَ.

The Bedouin said, 'O Muhammad<sup>saww</sup>! And what are you<sup>saww</sup> doing with this one during my conversation with you<sup>saww</sup>?', He<sup>saww</sup> said: 'O Bedouin! You asked for the clarification, and this is the interceding clarifier, and master of sufficient knowledge. I<sup>saww</sup> am the city of wisdom and this one is its gate, therefore the one who wants the wisdom and the knowledge, so let him come to the gate'.

### [في شباهته ع بالأنبياء ع:]

## Re: Resemblance with the Prophets<sup>as</sup>.

فَلَمَّا مَثَلَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص قَالَ رَسُولُ اللَّهِ ص بِأَعْلَى صَوْتِهِ: يَا عِبَادَ اللَّهِ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي جَلَالَتِهِ، وَ إِلَى شَيْثٍ فِي حِكْمَتِهِ، وَ إِلَى إِدْرِيسَ فِي نَبَاهَتِهِ وَ مَهَابَتِهِ، وَ إِلَى نُوحٍ فِي شُكْرِهِ لِرَبِّهِ وَ عِبَادَتِهِ، وَ إِلَى إِبْرَاهِيمَ فِي خُلَّتِهِ وَ وَفَائِهِ، وَ إِلَى مُوسَى فِي بُغْضِ كُلِّ عَدُوِّ اللَّهِ وَ مُنَابَذَتِهِ، وَ إِلَى عِيسَى فِي حُبِّ كُلِّ مُؤْمِنٍ وَ حُسْنِ مُعَاشَرَتِهِ، فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ هَذَا.

So when he<sup>asws</sup> had been resembles as such in front of Rasool-Allah<sup>saww</sup>, Rasool-Allah<sup>saww</sup> said in a raised voice of his<sup>saww</sup>: 'The one who wants to look at Adam<sup>as</sup> in his<sup>as</sup> majesty, and to Shees<sup>as</sup> in his<sup>as</sup> wisdom, and to Idrees<sup>as</sup> in his<sup>as</sup> eminence and his<sup>as</sup> grandeur, and to Noah<sup>as</sup> in his<sup>as</sup> gratefulness to his<sup>as</sup> Lord<sup>azwj</sup> and his<sup>saww</sup> worship, and to Ibrahim<sup>as</sup> in his<sup>as</sup> mannerisms and his<sup>as</sup> loyalty, and to Musa<sup>as</sup> in his<sup>as</sup> hatred of every enemy for the Sake of Allah<sup>azwj</sup> and his<sup>as</sup> disavowing (from them), and to Isa<sup>as</sup> in the love for every Momin and excellence of his<sup>saww</sup> (social) relationships, so let him look at Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, this one!'

فَلَمَّا الْمُؤْمِنُونَ فَازَ دَاوُوا بِذَلِكَ إِيمَانًا، وَ أَمَّا الْمُنَافِقُونَ فَازَ دَادَ نِفَاقُهُمْ.

So as for the Momineen, they increased in Eman by that, and as for the hypocrites, so they increased in their hypocrisy.

فَقَالَ الْأَعْرَابِيُّ: يَا مُحَمَّدُ هَكَذَا مَدْحُكَ لِابْنِ عَمِّكَ، إِنَّ شَرَفَهُ شَرَفُكَ، وَ عِزَّهُ عِزُّكَ، وَ لَسْتُ أَقْبَلُ مِنْ هَذَا شَيْئًا إِلَّا بِشَهَادَةِ- مَنْ لَا تَحْتَمِلُ شَهَادَتَهُ بَطْلَانًا وَ لَا فَسَادًا بِشَهَادَةِ هَذَا الصَّبِّ!

So the Bedouin said, 'O Muhammad<sup>saww</sup>! Like this is your<sup>saww</sup> praise for the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup>, that his<sup>as</sup> nobility is your<sup>saww</sup> nobility, and his<sup>asws</sup> honour is your<sup>saww</sup> honour! But, I will not accept anything from this except by a testimony from one cannot carry a false testimony, nor a corrupt one, by the testimony of this lizard!'

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَخَا الْعَرَبِ فَأَخْرِجْهُ مِنْ جِرَابِكَ لِتَسْتَشْهَدَهُ، فَيَشْهَدَ لِي بِالنُّبُوَّةِ، وَ لِأَخِي هَذَا بِالْفَضِيلَةِ.

So Rasool-Allah<sup>saww</sup> said: 'O Arab brother! Then bring it out from your bag for its testimony, so it would testify for me<sup>saww</sup> with the Prophet-hood, and for this brother<sup>asws</sup> of mine<sup>saww</sup> with the merits'.

فَقَالَ الْأَعْرَابِيُّ: لَقَدْ تَعَبْتُ فِي اصْطِيَادِهِ، وَ أَنَا خَائِفٌ أَنْ يَطْفِرَ وَ يَهْرُبَ.

The Bedouin said, 'I have been exhausted in its catching it, and I am afraid that it might leap up and flee'.

فَقَالَ رَسُولُ اللَّهِ: لَا تَخَفْ- فَإِنَّهُ لَا يَطْفِرُ [وَلَا يَهْرُبُ] بَلْ يَفُفُّ، وَ يَشْهَدُ لَنَا بِتَصَدِيقِنَا وَ تَفْضِيلِنَا.

So Rasool-Allah<sup>saww</sup> said: 'Do not fear, for it will neither leap up nor flee, but it would pause and testify for us<sup>asws</sup> by ratifying us<sup>asws</sup> and of our<sup>asws</sup> merits'.

فَقَالَ الْأَعْرَابِيُّ: [إِنِّي] أَخَافُ أَنْ يَطْفِرَ. فَقَالَ رَسُولُ اللَّهِ ص: فَإِنْ طَفَرَ فَقَدْ كَفَاكَ بِهِ تَكْذِيبًا لَنَا، وَ اخْتِجَاجًا عَلَيْنَا، وَ لَنْ يَطْفِرَ، وَ لَكِنَّهُ سَيَشْهَدُ لَنَا بِشَهَادَةِ الْحَقِّ، فَإِذَا فَعَلَ ذَلِكَ فَخَلَّ سَبِيلَهُ، فَإِنَّ مُحَمَّدًا يُعَوِّضُكَ عَنْهُ مَا هُوَ خَيْرٌ لَكَ مِنْهُ.

So the Bedouin said, 'I (still fear) it would leap out'. Rasool-Allah<sup>saww</sup> said: 'So if it does leap out, it would suffice you for belying us<sup>asws</sup>, and as an argument against us<sup>asws</sup>. And it will never leap out, but it would testify for us<sup>asws</sup> with the truthful testimony. Therefore, when you do that, free its way, for Muhammad<sup>saww</sup> would compensate you instead of it with what is better for you than it'.

فَأَخْرَجَهُ الْأَعْرَابِيُّ مِنَ الْجِرَابِ، وَ وَضَعَهُ عَلَى الْأَرْضِ، فَوَقَفَ وَ اسْتَقْبَلَ رَسُولَ اللَّهِ ص، وَ مَرَّعَ خَدَيْهِ فِي التُّرَابِ ثُمَّ رَفَعَ رَأْسَهُ، وَ أَنْطَقَهُ اللَّهُ تَعَالَى فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ صَفِيُّهُ وَ سَيِّدُ الْمُرْسَلِينَ وَ أَفْضَلُ الْخَلْقِ أَجْمَعِينَ، وَ خَاتَمَ النَّبِيِّينَ، وَ قَائِدُ الْغُرِّ الْمَحَجَّلِينَ.

So the Bedouin brought it out and placed it upon the ground. It paused and faced Rasool-Allah<sup>saww</sup> and rubbed its cheeks in the soil, then raised its head and Allah<sup>azwj</sup> the Exalted Caused it to speak, and it said, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>. And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and His<sup>azwj</sup> elite, and Chief of the Mursils, and the most superior of the creatures in their entirety, and the Seal of the Prophet<sup>as</sup>, and Guide of the resplendent.

وَ أَشْهَدُ أَنْ أَخَاكَ هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَى الْوَصْفِ الَّذِي وَصَفْتَهُ، وَ بِالْفَضْلِ الَّذِي ذَكَرْتَهُ، وَ أَنَّ أَوْلِيَاءَهُ فِي الْجَنَانِ يُكْرَمُونَ، وَ أَنَّ أَعْدَاءَهُ فِي النَّارِ يُهَانُونَ.

And I testify that this brother of yours<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the description which you<sup>saww</sup> described him<sup>asws</sup> as, and with the merits which you<sup>saww</sup> mentioned, and that his<sup>asws</sup> friends would be honoured in the Gardens, and that his<sup>asws</sup> enemies would be abased in the Fire'.

فَقَالَ الْأَعْرَابِيُّ وَ هُوَ بَيِّكِي: يَا رَسُولَ اللَّهِ- وَ أَنَا أَشْهَدُ بِمَا شَهِدَ بِهِ هَذَا الضَّبُّ، فَقَدْ رَأَيْتُ وَ شَاهَدْتُ- وَ سَمِعْتُ مَا لَيْسَ لِي عَنْهُ مَعْدِلٌ وَ لَا مَحِيصٌ.

So the Bedouin said, and he was crying, 'O Rasool-Allah<sup>saww</sup>! And I (also) testify with what this lizard has testified, for I have seen and witnessed, and heard what there isn't any escape or avoidance from it'.

ثُمَّ أَقْبَلَ الْأَعْرَابِيُّ إِلَى الْيَهُودِ فَقَالَ: وَيْلَكُمْ أَيَّ آيَةٍ بَعْدَ هَذِهِ تُرِيدُونَ وَ مُعْجَزَةٍ بَعْدَ هَذِهِ تَقْتَرِحُونَ لَيْسَ إِلَّا أَنْ تُؤْمِنُوا أَوْ تُهْلِكُوا أَجْمَعِينَ.

Then the Bedouin turned to face the Jew, and he said, 'Woe be unto you all! Which Sign after this do you desire, and a miracle after this would you be suggesting?'



There isn't (any way out) except that you should be believing, or you would be destroyed in your entirety'.

فَأَمَّنَ أَوْلِيَاكَ الْيَهُودُ كُلَّهُمْ- وَ قَالُوا: عَظُمَتْ بَرَكَتُهُ ضَبَّكَ عَلَيْنَا يَا أَخَا الْعَرَبِ.

So those Jews, all of them believed, and they said, 'Great are the Blessings of your lizard upon us, O Arab brother!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: خَلَّ الضَّبُّ- عَلَى أَنْ يُعَوِّضَكَ اللَّهُ عَزَّ وَ جَلَّ [عَنْهُ مَا هُوَ خَيْرٌ مِنْهُ، فَإِنَّهُ ضَبٌّ مُؤْمِنٌ بِاللَّهِ وَ بِرَسُولِهِ وَ بِأَخِي رَسُولِهِ شَاهِدٌ بِالْحَقِّ، مَا يَنْبَغِي أَنْ يَكُونَ مَصِيداً وَ لَا أُسَيْراً، وَ لَكِنَّهُ يَكُونُ مُخْلِى سَرِيئَهُ [تَكُونُ لَهُ مَزِيَّةٌ] عَلَى سَائِرِ الضَّبَابِ- بِمَا فَضَّلَهُ اللَّهُ أَمِيراً.

Then Rasool-Allah<sup>saww</sup> said: 'Free the lizard upon that Allah<sup>azwj</sup> Mighty and Majestic would Compensate instead from it, what would be better for you than it, for the lizard is a Momin with Allah<sup>azwj</sup> and with His<sup>azwj</sup> Rasool<sup>saww</sup>, and with the brother<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup>, with the Truth. It is not befitting that it would happen to be caught, nor held in captivity, but its way should be free for it to become privileged upon the rest of the lizards, with what Allah<sup>azwj</sup> has Graced it, would be (their) Emir'.

فَنَادَاهُ الضَّبُّ: يَا رَسُولَ اللَّهِ فَخَلِّني وَ وَلِّني تَعْوِضَهُ لِأَعْوَضِهِ. فَقَالَ الْأَعْرَابِيُّ: وَ مَا عَسَاكَ تُعَوِّضُنِي قَالَ: تَذَهَبُ إِلَى الْجُحْرِ الَّذِي أَخَذْتَنِي مِنْهُ فِيهِ عَشْرَةُ آلَافِ دِينَارٍ خُسْرَوَانِيَّةٍ، وَ ثَلَاثُمِائَةِ أَلْفِ دِرْهَمٍ، فَخَذَهَا.

The lizard called out, 'O Rasool-Allah<sup>saww</sup>! Free me and allow me to compensate him for his compensation'. The Bedouin said, 'And what will you compensate me (with)?' It said, 'Go to the burrow which you seized me from, and therein are ten thousand lost Dinars, and three hundred thousand Dirhams. Take it'.

قَالَ الْأَعْرَابِيُّ: كَيْفَ أَصْنَعُ قَدْ سَمِعَ هَذَا- مِنْ هَذَا الضَّبِّ- جَمَاعَاتُ الْحَاضِرِينَ هَاهُنَا، وَ أَنَا مُتْعَبٌ، فَلَنْ أَمِّنَ مِمَّنْ هُوَ مُسْتَرِيحٌ يَذَهَبُ إِلَى هُنَاكَ فَيَأْخُذُهُ.

The Bedouin said, 'How can I do so. They have heard this – from this lizard – the ones present over here, and I am tired, and I will never be safe from the one who are rested, to go over there and take it'.

فَقَالَ الضَّبُّ: يَا أَخَا الْعَرَبِ إِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَهُ لَكَ عِوَضاً مِنِّي، فَمَا كَانَ لِيُنْزِكَ أَحَدًا يَسْبِقُكَ إِلَيْهِ، وَ لَا يَرُومُ أَحَدٌ أَخْذَهُ إِلَّا أَهْلَكَهُ اللَّهُ.

So the lizard said, 'O Arab brother! Allah<sup>azwj</sup> the Exalted has Made it as a compensation for you from me, therefore it would not be left for anyone to precede you to it, nor would anyone try to take it except Allah<sup>azwj</sup> would Destroy him'.

وَ كَانَ الْأَعْرَابِيُّ نَعِيماً، فَمَشَى قَلِيلاً، وَ سَبَقَهُ إِلَى الْجُحْرِ جَمَاعَةٌ مِنَ الْمُنَافِقِينَ- كَانُوا بِحَضْرَةِ رَسُولِ اللَّهِ ص، فَأَدْخَلُوا أَيْدِيَهُمْ إِلَى الْجُحْرِ لِيَنْتَدِلُوا مِنْهُ مَا سَمِعُوا، فَخَرَجَتْ عَلَيْهِمْ أَفْعَى عَظِيمَةٌ، فَلَسَعَتْهُمْ وَ قَتَلَتْهُمْ، وَ وَقَفَتْ حَتَّى حَضَرَ الْأَعْرَابِيُّ.

And the Bedouin was tired, so he walked a little (slowly), and a group of the hypocrites preceded him to the burrow, the ones who were in the presence of Rasool-Allah<sup>saww</sup>. So they entered their hands into the burrow to grab from it what they had heard (was there), but a large snake came out to them. It bit them and killed them, and it paused until the Bedouin presented.

فَقَالَتْ لَهُ: يَا أَخَا الْعَرَبِ، انْظُرْ إِلَى هَؤُلَاءِ كَيْفَ أَمَرَنِي اللَّهُ بِقَتْلِهِمْ- دُونَ مَالِكَ- الَّذِي هُوَ عَوْضُ ضَبَّكَ- وَ جَعَلَنِي حَافِظَتَهُ فَنَتَّوَلَّهُ.

It said to him, 'O Arab brother! Look at them, how Allah<sup>azwj</sup> Commanded me to kill them – below your wealth – which is a compensation of your lizard – and Made me to be its protector. So take it!'

فَاسْتَخْرَجَ الْأَعْرَابِيُّ الدَّرَاهِمَ وَ الدَّنَانِيرَ، فَلَمْ يُطِيقِ احْتِمَالَهَا، فَغَادَتْهُ الْأَفْعَى: خُذِ الْحَبْلَ الَّذِي فِي وَسْطِكَ، وَ شُدَّهُ بِالْكَيسَيْنِ، ثُمَّ شُدَّ الْحَبْلَ فِي دَنْبِي- فَإِنِّي سَأَجْرُهُ لَكَ إِلَى مَنْزِلِكَ، وَ أَنَا فِيهِ حَارِسُكَ وَ حَارِسُ مَالِكَ هَذَا.

So the Bedouin took out the Dirhams and the Dinars, but was not able to carry them. The snake called out to him, 'Take the rope which is your waist and tie it with the two bags. Then tie the rope in my tail, for I shall drag it to your house, and I will be your servant and a guard for this wealth of yours'.

فَجَاءَتِ الْأَفْعَى، فَمَا زَالَتْ تَحْرُسُهُ وَ الْمَالَ- إِلَى أَنْ فَرَّقَهُ الْأَعْرَابِيُّ فِي ضِيَاعٍ وَ عَقَارٍ وَ بَسَاتِينٍ اشْتَرَاهَا، ثُمَّ انْصَرَفَتْ الْأَفْعَى.

So the snake came, and it did not cease dragging him and the wealth until the Bedouin spent it in acquiring land, and property, and orchards. Then the snake left'.

#### [احتجاجاته ص على المشركين و الزامهم:]

**His<sup>saww</sup> argumentation against the polytheists and compelling them.**

قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقُلْتُ لِأَبِي عَلِيٍّ بْنِ مُحَمَّدٍ ع: فَهَلْ كَانَ رَسُولُ اللَّهِ ص يُنَاطِرُهُمْ إِذَا عَانَتْهُ وَ يُحَاجُّهُمْ قَالَ: بَلَى مِرَاراً كَثِيرَةً مِنْهَا: مَا حَكَى اللَّهُ مِنْ قَوْلِهِمْ: وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ- وَ يَمْشِي فِي الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ مَلَكٌ إِلَى قَوْلِهِ رَجُلًا مَسْحُورًا.

Al-Hassan<sup>asws</sup> Bin Ali (Al-Askari<sup>asws</sup>) said: 'I<sup>asws</sup> said to my<sup>asws</sup> father<sup>asws</sup>, Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>: 'Did Rasool-Allah<sup>saww</sup> debate with them, when they were insolent, and argue against them?' He<sup>asws</sup> said: 'Yes, many a times. From these is what Allah<sup>azwj</sup> has Related about their hearts: **And they are saying, 'What is the matter with this Rasool? He is eating the good, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7] – up to His<sup>azwj</sup> Words a man bewitched [25:8]**

وَ قَالُوا لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقُرَيْبِيِّينَ عَظِيمٍ.

**And they are saying: 'Why was this Quran not Revealed upon a great man from the two towns? [43:31]**

وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعاً إِلَى قَوْلِهِ كِتَاباً نَقْرُؤُهُ

**And they are saying, 'We will never believe you until you cause a spring to gush out for us from the ground [17:90] - up to His<sup>azwj</sup> Words a Book which we may read [17:90].**

ثُمَّ قِيلَ لَهُ فِي آخِرِ ذَلِكَ: لَوْ كُنْتَ نَبِيًّا كَمُوسَى لَنَزَلَتْ عَلَيْنَا الصَّاعِقَةُ- فِي مَسْأَلَتِنَا إِلَيْكَ، لِأَنَّ مَسْأَلَتَنَا أَشَدَّ مِنْ مَسْأَلَةِ قَوْمِ مُوسَى لِمُوسَى.

Then it was said to him<sup>saww</sup> at the end of that, 'If you<sup>saww</sup> were a Prophet<sup>as</sup> like Musa<sup>as</sup>, the thunderbolt would have descended upon us during our questioning you<sup>saww</sup>, because our questioning is more severe than the questioning of the people of Musa<sup>as</sup> (was) to Musa<sup>as</sup>.

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِدًا ذَاتَ يَوْمٍ بِمَكَّةَ بِفِنَاءِ الْكَعْبَةِ إِذِ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغْبِرَةِ الْمُخْزُومِيُّ، وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلُ بْنُ هِشَامٍ، وَ الْعَاصِمُ بْنُ وَائِلِ السَّهْمِيُّ، وَ عَبْدِ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمُخْزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِمَّنْ يَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ ص فِي تَقَرُّرٍ مِنْ أَصْحَابِهِ- يَفْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرَهُ وَ نَهْيَهُ.

He<sup>asws</sup> said: 'And that is, that Rasool-Allah<sup>saww</sup> was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah<sup>saww</sup> was among a number of his<sup>saww</sup> companions – reciting to them the Book of Allah<sup>azwj</sup>, and entrusting to them, on behalf of Allah<sup>azwj</sup>, His<sup>azwj</sup> Commands and His<sup>azwj</sup> Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرٌ مُحَمَّدٍ، وَ عَظُمَ خَطْبُهُ فَتَعَالَوْا نَبِّدُوا بِتَقْرِيبِهِ وَ تَبْكِيبِهِ وَ تَوْبِيخِهِ، وَ الْإِحْتِجَاجِ عَلَيْهِ، وَ إِطْطَالِ مَا جَاءَ بِهِ- لِيَهْوَرَ خَطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْغُرَ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ عَيْبِهِ وَ بَاطِلِهِ وَ تَمَرِّدِهِ وَ طُعْيَانِيهِ، فَإِنِ انْتَهَى وَ إِلَّا عَامَلْنَاهُ بِالسَّيْفِ الْبَاتِرِ.

So the Polytheists said to each other, 'The matter of Muhammad<sup>saww</sup> has grown strong, and his sermons (have become) great. Come, let us censure him<sup>saww</sup>, and reproach him<sup>saww</sup>, and rebuke him<sup>saww</sup>, and argue against him<sup>saww</sup>, and invalidate whatever he<sup>saww</sup> has come with – in order to humiliate his<sup>saww</sup> sermons upon his<sup>saww</sup> companions, and belittle his<sup>saww</sup> worth in their presence. Perhaps he<sup>saww</sup> would be removed from what he<sup>saww</sup> is (indulging) in, from his<sup>saww</sup> error and his<sup>saww</sup> falsehood, and his<sup>saww</sup> rebellion and his<sup>saww</sup> tyranny. So either it ends, or else we shall work with the sharp sword'.

قَالَ أَبُو جَهْلٍ: فَمَنْ [ذَا] الَّذِي يَلِي كَلَامَهُ وَ مُجَادَلَتَهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمُخْزُومِيُّ: أَنَا إِلَى ذَلِكَ، أَمَا تَرْضَانِي لَهُ قُرْنًا حَسِيبًا، وَ مُجَادِلًا كَفِيًّا قَالَ أَبُو جَهْلٍ: بَلَى

Abu Jahl<sup>la</sup> said: 'So who is that who would follow his<sup>saww</sup> speech and contest it?' Abdullah Bin Abu Amayya Al Makhzoumy said, 'I am for that. Are you not pleased with me for as a counterpart to reckon with, a sufficing debater?' Abu Jahl<sup>la</sup> said, 'Yes'.

فَأْتَوْهُ بِاجْتِمَاعِهِمْ، فَأَبْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمُخْزُومِيُّ فَقَالَ: يَا مُحَمَّدُ، لَقَدْ ادَّعَيْتَ دَعْوَى عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، رَعِمَتْ أَنْتَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ- أَنْ يَكُونَ مِثْلَكَ رَسُولًا لَهُ!

So they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> have claimed a great claim, and you<sup>saww</sup> said a speech which boggles (the mind). You<sup>saww</sup> claimed that you<sup>saww</sup> are a Rasool<sup>saww</sup> of the

Lord<sup>azwj</sup> of the worlds, and it is not befitting for the Lord<sup>azwj</sup> of the worlds and Creator of the entire creatures that the likes of you<sup>saww</sup> should become a Rasool<sup>as</sup> for Him<sup>azwj</sup>.

بَشَرٌ مِثْلُنَا، تَأْكُلُ كَمَا نَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا نَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ فُصُورٌ وَ دُورٌ [وَ بَسَائِئِينَ] وَ فَسَاطِيطٌ وَ خِيَامٌ وَ عِبِيدٌ وَ خُدَّامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهُمْ عِبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلِكٌ يُصَدِّقُكَ وَ نَشَاهِدُهُ،

(You<sup>saww</sup> are) a person like us, eating just as we eat, and walking in the markets just as we walk. So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord<sup>azwj</sup> of the worlds is above all of them together, and they are His<sup>azwj</sup> slaves. And had you<sup>saww</sup> been a Prophet<sup>saww</sup>, there would have been an Angel with you<sup>saww</sup>, ratifying you<sup>saww</sup> and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا- لَكَانَ إِنَّمَا يَبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِثْلَنَا، مَا أَنْتَ يَا مُحَمَّدٌ إِلَّا مَسْحُورًا، وَ لَسْتَ بِنَبِيٍّ.

But, had Allah<sup>azwj</sup> Wanted to Send a Prophet<sup>as</sup> to us – rather He<sup>azwj</sup> would have Sent a king to us, not a person like us. You<sup>saww</sup>, O Muhammad<sup>saww</sup>, are not, except bewitched, and you<sup>saww</sup> are not a Prophet<sup>as</sup>.

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ قَالَ: بَلَى، لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ رَسُولًا لَبَعَثَ أَجَلَ مَنْ فِيمَا بَيْنَنَا مَالًا، وَ أَحْسَنُهُ حَالًا، فَهَلَّا نَزَلَ هَذَا الْقُرْآنَ الَّذِي تَزْعُمُ أَنَّ اللَّهَ أَنْزَلَهُ عَلَيْكَ، وَ ابْتَعَثَكَ بِهِ رَسُولًا عَلَى رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ: إِمَّا الْوَلِيدَ بْنِ الْمُغِيرَةَ بِمَكَّةَ، وَ إِمَّا عُرْوَةَ بْنَ مَسْعُودٍ الثَّقَفِيَّ بِالطَّائِفِ.

So Rasool-Allah<sup>saww</sup> said: ‘Does there remain anything (else) from your speech?’ He said, ‘Yes. Had Allah<sup>azwj</sup> Wanted to Send a Rasool<sup>as</sup>, He<sup>azwj</sup> would have Sent someone more majestic, in what is between us, in wealth, and of better state. So why wasn’t this Quran Revealed – which you<sup>saww</sup> claiming that Allah<sup>azwj</sup> Revealed it upon you<sup>saww</sup> and Sent you<sup>saww</sup> as a Rasool<sup>saww</sup> with it **upon a great man from the two towns? [43:31]** – either Al-Waleed Bin Al-Mugheira in Makkah, or Urwat Bin Mas’oud Al-Saqafy at Al-Ta’if?’

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ يَا عَبْدَ اللَّهِ قَالَ: بَلَى، لَنْ نُؤْمِنَ لَكَ- حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا بِمَكَّةَ هَذِهِ، فَإِنَّهَا ذَاتُ حِجَارَةٍ وَ عَرَّةٍ وَ جِبَالٍ، تَكْسُخُ أَرْضَهَا وَ تَحْوِرُهَا، وَ تُجْرِي فِيهَا الْعُيُونُ، فَإِنَّا إِلَى ذَلِكَ مُحْتَاجُونَ، أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَ عِنَبٍ، فَتَأْكُلُ مِنْهَا وَ تَطْعَمُنَا،

So Rasool-Allah<sup>saww</sup> said: ‘Does there (still) remain anything from your speech, O Abdullah?’ He said, ‘Yes. **We will never believe you until you cause a spring to gush out for us from the ground [17:90]**, in this Makkah, for it is with rocks and desert plains and mountains. Its land is bare and with holes, and you<sup>saww</sup> should make the springs to flow therein, for we are needy to that, **or there should happen to be for you, gardens of palms and grapes [17:91]**, so we can eat from these and feed others (as well).

فَتَفْجُرُ الْأَنْهَارَ خِلَالَهَا خِلَالَ تِلْكَ النَّخِيلِ وَ الْأَعْنَابِ تَفْجِيرًا- أَوْ تُسْقِطَ، السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا، فَإِنَّكَ قُلْتَ لَنَا: وَ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا- يَقُولُوا سَحَابٌ مَرْكُومٌ وَ لَعَلَّنَا نَقُولُ ذَلِكَ.

**And you should cause the rivers to gush forth in the middle of these–** in the midst of these gardens and the grapes, **gushing forth [17:91] Or you should**

**cause the sky to fall down upon us, just as you are claiming, in pieces [17:92];** for you<sup>saww</sup> said to us **And if they should see pieces of the sky falling down, they would be saying, 'Piled up clouds' [52:44]**, and perhaps we would be saying that'.

ثُمَّ قَالَ: وَ لَنْ نُؤْمِنَ لَكَ أَوْ تَأْتِيَنِي بِاللهِ وَ الْمَلَائِكَةِ قِيَابًا، تَأْتِيَنِي بِهِ وَ بِهِمْ وَ هُمْ لَنَا مُقَابِلُونَ أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ زُخْرَفٍ نُعْطِينَا مِنْهُ، وَ نُغْنِينَا بِهِ فَلَعَلَّنَا نَطْعَى، فَإِنَّكَ قُلْتَ لَنَا: كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَآفٍ كَذَّابٌ. فَتَأْتِيَنِي بِاللهِ وَ الْمَلَائِكَةِ قِيَابًا، تَأْتِيَنِي بِهِ وَ بِهِمْ وَ هُمْ لَنَا مُقَابِلُونَ أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ زُخْرَفٍ نُعْطِينَا مِنْهُ، وَ نُغْنِينَا بِهِ فَلَعَلَّنَا نَطْعَى، فَإِنَّكَ قُلْتَ لَنَا: كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَآفٍ كَذَّابٌ.

Then he said, 'And we will never believe you<sup>saww</sup>, **or you should bring Allah and the Angels face to face (with us) [17:92]**, coming with Him<sup>azwj</sup> and with them, and they would be face to face with us, **or there should happen to be for you, a house of treasures [17:93]**, giving us (something) from it, and enriching us with it, and we would be overwhelmed, for you<sup>saww</sup> said to us: **Never! The human being becomes overwhelmed [96:6] if he sees himself as needless [96:7]**.'

ثُمَّ قَالَ: أَوْ تَرْقَى فِي السَّمَاءِ أَيْ تَصْعَدُ فِي السَّمَاءِ وَ لَنْ نُؤْمِنَ لِرَبِّكَ لِصُعُودِكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ: مِنَ اللهِ الْعَزِيزِ الْحَكِيمِ- إِلَى عَبْدِ اللهِ بْنِ أَبِي أُمَيَّةَ الْمُخَزُومِيِّ وَ مَنْ مَعَهُ- بِأَنْ آمَنُوا بِمُحَمَّدٍ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ رَسُولِي وَ صَدَّقُوهُ فِي مَقَالِهِ فَإِنَّهُ مِنْ عِنْدِي.

Then he said, '**Or you should ascend into the sky [17:93]** – i.e., go up into the sky, **and we will never be believing in your ascending** – of your going up, **until you bring down a letter to us, we can read from it [17:93]** – from Allah<sup>azwj</sup>, the Mighty, the Wise to Abdullah Bin Abu Amayya Al-Makhzoumy and the ones with him, that they should be believing in Muhammad<sup>saww</sup> Bin Abdullah Bin Abdul Muttalib<sup>asws</sup>, as he<sup>saww</sup> is My<sup>azwj</sup> Rasool<sup>saww</sup>, and they should ratify him<sup>saww</sup> in his<sup>saww</sup> speech, for he<sup>saww</sup> is from My<sup>azwj</sup> Presence.

ثُمَّ لَا أَدْرِي يَا مُحَمَّدُ إِذَا فَعَلْتَ هَذَا كُلَّهُ- أَوْمِنُ بِكَ أَوْ لَا أَوْمِنُ بِكَ، بَلْ لَوْ رَفَعْتَنَا إِلَى السَّمَاءِ، وَ فَتَحْتَ أَبْوَابَهَا وَ أَدْخَلْتَنَاهَا لَقُلْنَا: إِنَّمَا سَكَّرَتْ أَبْصَارُنَا وَ سَحَرْتَنَا.

Then, I (still) don't know, O Muhammad<sup>saww</sup>, when you have done all of this, whether I would believe in you<sup>saww</sup> or not believe in you<sup>saww</sup>. But, if you<sup>saww</sup> were to lift us up to the sky, and open its doors and enter us, for us to say **But rather, our eyes have been intoxicated [15:15]**.'

فَقَالَ رَسُولُ اللهِ ص: يَا عَبْدَ اللهِ أَبْقِيَ شَيْءٌ مِنْ كَلَامِكَ قَالَ: يَا مُحَمَّدُ أَوْ لَيْسَ فِيمَا أوردتُهُ عَلَيْكَ كِفَايَةً وَ بَلَغَ مَا بَقِيَ شَيْءٌ فَقُلْ مَا بَدَا لَكَ وَ أَفْصِحْ عَنْ نَفْسِكَ- إِنْ كَانَتْ لَكَ حُجَّةٌ، وَ آتِنَا بِمَا سَأَلْنَاكَ.

So Rasool-Allah<sup>saww</sup> said: 'O Abdullah! Does there remain anything (else) from your speech?' He said, 'O Muhammad<sup>saww</sup>! Or isn't it enough in what I have referred it upon you<sup>saww</sup>, and far-reaching. There is nothing remaining, therefore say whatever comes to you<sup>saww</sup> and explain from yourself<sup>saww</sup> – if there was an argument for you, and come to us (answers) to what we have asked you<sup>saww</sup>'.

فَقَالَ رَسُولُ اللهِ ص: اللّٰهُمَّ أَنْتَ السَّمِيعُ لِكُلِّ صَوْتٍ، وَ الْعَالِمُ بِكُلِّ شَيْءٍ نَعْلَمُ مَا قَالَهُ عَبْدُكَ. فَأَنْزَلَ اللهُ عَلَيْهِ: يَا مُحَمَّدُ وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ- وَ يَمْشِي فِي الْأَسْوَاقِ إِلَى قَوْلِهِ رَجُلًا مَسْحُورًا.

So Rasool-Allah<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> are the Listener of every sound, and the Knower of everything. You<sup>azwj</sup> Know what Your<sup>azwj</sup> servants said'. So Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: **And they are saying, 'What is the matter with this Rasool? He is eating the good, and walks in the markets. If only a great Angel**

**had been Sent down unto him [25:7] – up to His<sup>azwj</sup> Words a man bewitched [25:8].**

ثُمَّ قَالَ اللَّهُ تَعَالَى: أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ- فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا.

Then Allah<sup>azwj</sup> the Exalted Said: **Look at how they are striking examples for you. So they have gone astray and they are not able to find a way [17:48].**

ثُمَّ قَالَ اللَّهُ: يَا مُحَمَّدُ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ- جَنَاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ يَجْعَلُ لَكَ فُصُورًا.

Then Allah<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! **Blessed is He Who, if He Desires to, will Make for you what is better than that, Gardens beneath which rivers flow, and He will Make castles for you [25:10].**

وَ أَنْزَلَ عَلَيْهِ: يَا مُحَمَّدُ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ- وَ ضَائِقٌ بِهِ صَدْرُكَ الْآيَةَ.

And Revealed unto him<sup>saww</sup>: “O Muhammad<sup>saww</sup>! **So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it [11:12] – the (complete) Verse.**

وَ أَنْزَلَ عَلَيْهِ: يَا مُحَمَّدُ وَ قَالُوا لَوْ لَا أَنْزَلَ عَلَيْهِ مَلَكٌ. وَ لَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ إِلَى قَوْلِهِ وَ لَلْبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ.

And it was Revealed unto him<sup>saww</sup>: “O Muhammad<sup>saww</sup>! **And they are saying, ‘Why has not an Angel been sent down to him? And had We Sent down an Angel, the matter would have certainly been decided [6:8] – up to His<sup>azwj</sup> Words: and We would certainly have Made confused to them what they make confused [6:9]**

فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ أَمَا مَا ذَكَرْتَ مِنْ أَنِّي أَكُلُ الطَّعَامَ- كَمَا تَأْكُلُونَ، وَ زَعَمْتَ أَنَّهُ لَا يَجُوزُ لِأَجْلِ هَذِهِ أَنْ أَكُونَ بِرَبِّهِ رَسُولًا، فَإِنَّمَا الْأَمْرُ لِلَّهِ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ، وَ هُوَ مَحْمُودٌ، وَ لَيْسَ لَكَ وَ لَا لِأَحَدٍ الْإِعْتِرَاضُ عَلَيْهِ بَلِمَ وَ كَيْفَ.

So Rasool-Allah<sup>saww</sup> said to him: ‘O Abdullah Bin Ameyt! As for what you mentioned than I<sup>saww</sup> eat the food just as you are eating, and you claimed that it is not allowed due to this reason that I<sup>saww</sup> happen to be a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, so rather the Command is Allah<sup>azwj</sup>’s. He<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to and Decides whatever He so Wants to, and He<sup>azwj</sup> is the Most Praised One, and it isn’t for you, nor for anyone to object to Him<sup>azwj</sup> with ‘why’, and ‘how’.

أَلَا تَرَى أَنَّ اللَّهَ تَعَالَى كَيْفَ أَفْقَرَ بَعْضًا وَ أَغْنَى بَعْضًا، وَ أَعَزَّ بَعْضًا، وَ أَدَلَّ بَعْضًا وَ أَصَحَّ بَعْضًا وَ أَسَقَمَ بَعْضًا، وَ شَرَّفَ بَعْضًا وَ وَضَعَ بَعْضًا، وَ كُلُّهُمْ مِمَّنْ يَأْكُلُ الطَّعَامَ.

Do you not see Allah<sup>azwj</sup> the Exalted how He<sup>azwj</sup> Impoverishes some, and Enriches some, and Honours some, and Disgraces some, and Grants health to some, and Causes other to be sick, and Ennobles some, and Ignoble some, and all of them are from the ones who eat the food?

ثُمَّ لَيْسَ لِلْفُقَرَاءِ أَنْ يَقُولُوا: لِمَ أَفْقَرْنَا وَ أَغْنَيْنَهُمْ وَ لَا لِلرُّضَعَاءِ أَنْ يَقُولُوا: لِمَ وَضَعْنَا وَ شَرَّفْتَهُمْ وَ لَا لِلزَّمَنِيِّ وَ الصُّعَفَاءِ أَنْ يَقُولُوا: لِمَ أَرْزَقْنَا وَ أضعفنا وَ صححناهم وَ لا لِلأَدْلَاءِ أَنْ يَقُولُوا: لِمَ أَدَلَّنا وَ أَعَزَّزْتَهُمْ وَ لَا لِلقَبَائِحِ الصُّورِ أَنْ يَقُولُوا: لِمَ قَبَّحْنَا وَ جَمَّلْتَهُمْ

Then, it isn't for the poor that they should be saying, 'Why did You<sup>azwj</sup> Impoverish us and Enrich them?' Nor is it for the ignoble ones that they should be saying, 'Why did You<sup>azwj</sup> Drop us and Ennobled them?' Nor for the sick and the weak ones that they should be saying, 'Why did You<sup>azwj</sup> Make us sick and weak, and Granted them good health?' Nor for the disgraced ones that they should be saying, 'Why did You<sup>azwj</sup> Humiliate us and Honoured them?' Nor for the ugly of face that they should be saying, 'Why did You<sup>azwj</sup> Make us to be ugly and them as beautiful?'

بَلْ إِنْ قَالُوا ذَلِكَ كَانُوا عَلَى رَبِّهِمْ رَادِّينَ، وَ لَهُ فِي أَحْكَامِهِ مُنَازَعِينَ، وَ بِهِ كَافِرِينَ، وَ لَكَانَ جَوَابُهُ لَهُمْ: [إِنِّي] أَنَا الْمَلِكُ، الْخَافِضُ الرَّافِعُ، الْمُغْنِي الْمَفْقِرَ، الْمُعِزُّ الْمَذِلَّ، الْمُصَحِّحُ الْمُسْقَمَ وَ أَنْتُمْ الْعَبِيدُ لَيْسَ لَكُمْ إِلَّا التَّسْلِيمُ لِي، وَ الْإِنْقِيَادُ لِحُكْمِي، فَإِنْ سَلَّمْتُمْ كُنْتُمْ عِبَادًا مُؤْمِنِينَ، وَ إِنْ أَبَيْتُمْ كُنْتُمْ بِي كَافِرِينَ، وَ بَعُوثَاتِي مِنَ الْهَالِكِينَ.

But, if they were to say that, they would be repelling against their Lord<sup>azwj</sup>, and be disputants to Him<sup>azwj</sup> with regards to His<sup>azwj</sup> Decisions, and they would be Kafirs due to it. But, His<sup>azwj</sup> Answer to them (would be): "I<sup>azwj</sup> am the King, the Abaser, the Raiser, the Enricher, the Impoverisher, the Honourer, the Humiliater, the Restorer of the health of the sick ones – and you are the slaves. It isn't for you except for the submission to Me<sup>azwj</sup> and the following of My<sup>azwj</sup> Decisions. So if you were to submit, you would be Momineen servants, and if you refuse, you would be Kafirs with Me<sup>azwj</sup>, and by My<sup>azwj</sup> Punishment (you would be) from the destroyed ones!"

ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ: يَا مُحَمَّدُ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يَعْنِي أَكُلُ الطَّعَامِ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاجِدٌ يَعْنِي قُلْ لَهُمْ: أَنَا فِي الْبَشَرِيَّةِ مِثْلَكُمْ، وَ لَكِنْ رَبِّي خَصَّنِي بِالنَّبُوءَةِ دُونَكُمْ، كَمَا يَخْصُ بَعْضُ الْبَشَرِ بِالْغِنَاءِ- وَ الصَّحَّةِ وَ الْجَمَالِ دُونَ بَعْضِ مِنَ الْبَشَرِ، فَلَا تُتَكَبَّرُوا أَنْ يَخْصَّنِي أَيْضًا بِالنَّبُوءَةِ.

Then Allah<sup>azwj</sup> the Exalted Revealed unto him<sup>saww</sup>: O Muhammad<sup>saww</sup>! **Say: But rather, I am a person like you [18:110]** – meaning, 'I<sup>saww</sup> eat the food', **it is Revealed to me that your God is one God** – meaning, say them, 'I<sup>saww</sup> am, with regards to being a human being, am like you all, but my<sup>saww</sup> Lord<sup>azwj</sup> Specialised me<sup>saww</sup> with the Prophet-hood besides you all, just as He<sup>azwj</sup> Specialised some of the human beings with the riches, and the good health, and the beauty besides the other from the humans. Therefore, you should not be denying that He<sup>azwj</sup> can Specialise me<sup>saww</sup> with the Prophet-hood as well'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَا قَوْلُكَ: « [إِنْ] هَذَا مَلِكُ الرُّومِ، وَ مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ قُصُورٌ وَ دُورٌ- وَ قَسَاطِيطٌ وَ خِيَامٌ وَ حُدَامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ فَهُمْ عِبِيدُهُ» فَإِنَّ اللَّهَ لَهُ التَّدْبِيرُ وَ الْحُكْمُ لَا يَفْعَلُ عَلَى ظَنِّكَ وَ حَسْبَانِكَ، وَ لَا بِاقْتِرَاجِكَ، بَلْ يَفْعَلُ مَا يَشَاءُ، وَ يَحْكُمُ مَا يَرِيدُ وَ هُوَ مَحْمُودٌ

Then Rasool-Allah<sup>saww</sup> said: 'And as for your words, 'So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord<sup>azwj</sup> of the worlds is above all of them together, for they are His<sup>azwj</sup> slaves' – so Allah<sup>azwj</sup>, there is a Strategy for Him<sup>azwj</sup> and the Decision. He<sup>azwj</sup> does not Do upon your thinking and your reckoning, nor by your suggestions, but He<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to, and Decides whatever He<sup>azwj</sup> so Wants to, and He<sup>azwj</sup> is the Most Praised One.

يَا عِبْدَ اللَّهِ إِنَّمَا بَعَثَ اللَّهُ نَبِيَّهُ لِيُعَلِّمَ النَّاسَ دِينَهُمْ، وَ يَدْعُوهُمْ إِلَى رَبِّهِمْ، وَ يَكِدُّ نَفْسَهُ فِي ذَلِكَ آتَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ، فَلَوْ كَانَ صَاحِبَ قُصُورٍ يَحْتَجِبُ فِيهَا- وَ عِبِيدٍ وَ خَدَمٍ يَسْتُرُونَهُ عَنِ النَّاسِ - أَلَيْسَ كَانَتْ الرِّسَالَةُ تَضِيغٌ وَ الْأُمُورُ تَنْتَابِطًا أَوْ مَا تَرَى لِمَلُوكٍ إِذَا احْتَجَبُوا- كَيْفَ يَجْرِي الْفَسَادُ وَ الْقَبَاحُ مِنْ حَيْثُ لَا يَعْلَمُونَ بِهِ- وَ لَا يَشْعُرُونَ

O Abdullah! But rather, Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Prophet<sup>saww</sup> for the people to know their Religion, and he<sup>saww</sup> called them to their Lord<sup>azwj</sup>, and he<sup>saww</sup> exhausts himself<sup>saww</sup> in the middle of the night and the two ends of the day. So, had he<sup>saww</sup> been owner of the castles, he<sup>saww</sup> would have concealed himself<sup>saww</sup> inside these – and the slaves, and the servants, veiling him from the people. Wouldn't the Message be wasted and the matters delayed? Or, do you not see the kings when they are veiled – how the corruption and the ugliness flows from where they are not even knowing of it nor aware of it?

يَا عَبْدَ اللَّهِ وَ إِنَّمَا بَعَثَنِي اللَّهُ وَ لَا مَالَ لِي - لِيُعْرِفَكُم قُدْرَتَهُ وَ قُوَّتَهُ، وَ أَنَّهُ هُوَ النَّاصِرُ لِرَسُولِهِ، لَا تَقْدِرُونَ عَلَى قَتْلِهِ وَ لَا مَنَعِهِ مِنْ رِسَالَتِهِ،

O Abdullah! But rather, Allah<sup>azwj</sup> Sent me<sup>saww</sup>, and there is no wealth for me<sup>saww</sup> – in order to Make you recognise His<sup>azwj</sup> Power and His<sup>azwj</sup> Strength, and it is Him<sup>azwj</sup> Who is the Helper of His<sup>azwj</sup> Rasool<sup>saww</sup>. They are neither able upon killing him<sup>saww</sup> nor preventing him<sup>saww</sup> from (the delivery of) his<sup>saww</sup> Message.

فَهَذَا أَبْيَنُ فِي قُدْرَتِهِ وَ فِي عَجْزِكُمْ وَ سَوْفَ يُظْفِرُنِي اللَّهُ بِكُمْ فَأَوْسَعُكُمْ قَتْلًا وَ أَسْرًا، ثُمَّ يُظْفِرُنِي اللَّهُ بِبِلَادِكُمْ، وَ يَسْتَوْلِي عَلَيْهَا الْمُؤْمِنُونَ مِنْ دُونِكُمْ، وَ دُونَ مَنْ يُؤَافِكُمْ عَلَى دِينِكُمْ.

Thus, this is clearer with regards to His<sup>azwj</sup> Power and regarding your frustrations, and soon Allah<sup>azwj</sup> would Make me<sup>saww</sup> to be victorious against you all and Extend the killing and the captivity. Then Allah<sup>azwj</sup> would Make me<sup>saww</sup> to be victorious in your city, and the Momineen would rule upon it besides you all, and besides the one who are in harmony with you upon your religion’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا قَوْلُكَ لِي: «وَ لَوْ كُنْتُ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ، بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا - لَكَانَ إِنَّمَا يَبْعَثُ مَلَكًا لَا بَشَرًا مِثْلَنَا» فَأَلَمَّا لَمْ يَشَاهِدْهُ حَوَاسِكُمْ، لِأَنَّهُ مِنْ جِنْسِ هَذَا الْهَوَاءِ، لَا عِيَانَ مِنْهُ،

Then Rasool-Allah<sup>saww</sup> said: ‘And as for your words to me, ‘And had you<sup>saww</sup> been a Prophet<sup>saww</sup>, there would have been an Angel with you<sup>saww</sup>, ratifying you<sup>saww</sup> and we would witness him. But, had Allah<sup>azwj</sup> Wanted to Send a Prophet<sup>as</sup> to us – rather He<sup>azwj</sup> would have Sent a king to us, not a person like us’ – So the Angel is such that your faculties cannot witness him, because he is of a genus of this air, not visible from it.

وَ لَوْ شَاهَدْتُمُوهُ - بِأَنْ يُزَادَ فِي قُوَى أَبْصَارِكُمْ - لَقُلْتُمْ: لَيْسَ هَذَا مَلَكًا، بَلْ هَذَا بَشَرٌ، لِأَنَّهُ إِنَّمَا كَانَ يَظْهَرُ لَكُمْ بِصُورَةِ الْبَشَرِ - الَّذِي قَدْ أَلْفَنُمُوهُ لِتَفْهَمُوا عَنْهُ مَقَالَهُ، وَ تَعْرِفُوا بِهِ خَطَابَهُ وَ مَرَادَهُ، فَكَيْفَ كُنْتُمْ تَعْلَمُونَ صِدْقَ الْمَلِكِ - وَ أَنْ مَا يَقُولُهُ حَقٌّ

And, if you were to see him – by an increase in the strength of your visions – you would be saying, ‘This isn't an Angel, but, this is a human being!’ because rather, he would have appeared to you all in the image of the human being – which you are accustomed to understand his speech from him, and recognised his address by it and his purpose. So how would you be knowing the truthfulness of the Angel, and that whatever he is saying is true?

بَلْ إِنَّمَا بَعَثَ اللَّهُ بَشَرًا، وَ أَظْهَرَ عَلَى يَدِهِ الْمُعْجَزَاتِ - الَّتِي لَيْسَتْ فِي طَبَائِعِ الْبَشَرِ - الَّذِينَ قَدْ عَلِمْتُمْ صَمَائِرَ قُلُوبِهِمْ، فَتَعْلَمُونَ بِعَجْزِكُمْ عَمَّا جَاءَ بِهِ أَنَّهُ مُعْجَزَةٌ وَ أَنَّ ذَلِكَ شَهَادَةٌ مِنَ اللَّهِ تَعَالَى بِالصِّدْقِ لَهُ، وَ لَوْ ظَهَرَ لَكُمْ مَلَكٌ وَ ظَهَرَ عَلَى يَدِهِ مَا يَعْجِزُ عَنْهُ الْبَشَرُ، لَمْ يَكُنْ فِي ذَلِكَ مَا يُدَلِّكُمْ - أَنْ ذَلِكَ لَيْسَ فِي طَبَائِعِ سَائِرِ أَجْنَاسِهِ مِنَ الْمَلَائِكَةِ - حَتَّى يَصِيرَ ذَلِكَ مُعْجَزًا.



But rather, Allah<sup>azwj</sup> Sent a human being, and Manifested upon his hands, the miracles which aren't the norm for the human being – the one who knows the consciences of your hearts. So you would be knowing, by your frustrations from whatever he<sup>saww</sup> came with, that it is indeed a miracle, and that it is a testimony from Allah<sup>azwj</sup> the Exalted with the ratification for him<sup>saww</sup>. And had He<sup>azwj</sup> Manifested an Angel to you all, and Manifested upon his hands what the human being would be frustrated from, there would not happen to be a justice for you all in that – for that would not be from the norms of the rest of the species from the Angels – until that would become (to be counted as) a miracle.

أَلَا تَرَوْنَ أَنَّ الطُّيُورَ الَّتِي تَطِيرُ- لَيْسَ ذَلِكَ مِنْهَا بِمُعْجَزٍ، لِأَنَّ لَهَا أَجْنَاساً يَفْعُ مِنْهَا مِثْلَ طَيْرِهَا، وَ لَوْ أَنَّ أَدَمِيًّا طَارَ كَطَيْرِهَا كَانَ ذَلِكَ مُعْجِزًا، فَاللَّهُ عَزَّ وَ جَلَّ سَهَّلَ عَلَيْكُمُ الْأَمْرَ، وَ جَعَلَهُ بِحَيْثُ تَقُومُ عَلَيْكُمْ حُجَّتُهُ، وَ أَنْتُمْ تَقْتَرِحُونَ عَمَلِ الصَّعْبِ الَّذِي لَا حُجَّةَ فِيهِ.

Are you not seeing the birds which are flying – that is not a miracle from them, because for it is a species, from which occurs the likes of flight. And if a human was to fly like its flying, that would be (counted as) a miracle. So, Allah<sup>azwj</sup> mighty and Majestic has Made the matter easy upon you, and Made it when a proof would be established upon you, and you are suggesting a difficult matter in which there is no proof.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا قَوْلُكَ: «مَا أَنْتَ إِلَّا رَجُلًا مَسْحُورًا» فَكَيْفَ أَكُونُ كَذَلِكَ، وَ قَدْ تَعْلَمُونَ أَنِّي فِي صِحَّةِ التَّمْيِيزِ وَ الْعُقْلِ فَوْقَكُمْ فَهَلْ جَرَّبْتُمْ عَلَيَّ مِنْذُ نَشَأْتُ- إِلَى أَنْ اسْتَكْمَلْتُ أَرْبَعِينَ سَنَةً جَرِيرَةً أَوْ زَلَّةً أَوْ كَذِبَةً أَوْ حِيَانَةً أَوْ خَطَأً مِنَ الْقَوْلِ، أَوْ سَفَاهًا مِنَ الرَّأْيِ

Then Rasool-Allah<sup>saww</sup> said: 'And as for your words, 'You<sup>saww</sup> are not except a man bewitched', so how can I<sup>saww</sup> be like that, and you are knowing that I<sup>saww</sup> am of healthy discernment and intellect, above you all. Have you experienced upon me<sup>saww</sup>, since I<sup>saww</sup> grew up – up to the completion of forty years, any offence, or an error, or a lie, or a crime, or a mistake from the speech, or foolishness from the view?

أَتَظُنُّونَ أَنَّ رَجُلًا يَعْتَصِمُ طُولَ هَذِهِ الْأُمَّةِ- بِحَوْلِ نَفْسِهِ وَ قُوَّتِهَا أَوْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ ذَلِكَ مَا قَالَ اللَّهُ تَعَالَى: انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ- فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا إِلَى أَنْ يَنْبُتُوا عَلَيْكَ عَمِي- بِحُجَّةٍ أَكْثَرَ مِنْ دَعَاوِيهِمُ الْبَاطِلَةِ- الَّتِي تَبَيَّنَ عَلَيْكَ تَحْصِيلُ بَطْلَانِهَا.

Are you thinking that a man who is protected for the length of this period is by the might of his own self or by the Mighty of Allah<sup>azwj</sup> and His<sup>azwj</sup> Strength? And that is what Allah<sup>azwj</sup> the Exalted Said: **Look at how they are striking examples for you. So they have gone astray and they are not able to find a way [17:48]** – until they are affirming against you<sup>saww</sup> blindly – by arguing more than their false claims – which is clear upon you<sup>saww</sup>, and collection of its falsehood'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا قَوْلُكَ: لَوْ لَا نَزَّلَ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِنَ الْقَرَيْبَيْنِ عَظِيمِ: الْوَلِيدِ بْنِ الْمُغْبِرَةِ بِمَكَّةَ أَوْ عُرْوَةَ بِالطَّائِفِ، فَإِنَّ اللَّهَ تَعَالَى لَيْسَ بِسَنَعِظِ مَالِ الدُّنْيَا- كَمَا تَسْنَعُظُهُ أَنْتَ، وَ لَا خَطَرَ لَهُ عِنْدَهُ كَمَا [لَهُ] عِنْدَكَ، بَلْ لَوْ كَانَتِ الدُّنْيَا عِنْدَهُ تَعْدِلُ جَنَاحَ بَعُوضَةٍ لَمَا سَقَى كَافِرًا بِهِ، مُخَالِفًا لَهُ شَرِبَةَ مَاءٍ، وَ لَيْسَ قِسْمَهُ رَحْمَةً اللَّهِ إِلَيْكَ،

Then Rasool-Allah<sup>saww</sup> said: 'And as for your words, '**Why was this Quran not Revealed upon a great man from the two towns? [43:31]**, Al-Waleed Bin Al-Mugheira in Makkah or Urwat in Al-Ta'if – so Allah<sup>azwj</sup> the Exalted does not Consider

the wealth of the world as a great thing – just as you are considering it to be great, nor is it worth for Him<sup>azwj</sup> in His<sup>azwj</sup> Presence just as it is in your presence. But, if the world in His<sup>azwj</sup> Presence were to equate to even a wing of a mosquito, He<sup>azwj</sup> would not have Quenched a Kafir with it, contrary to him drinking the water, and the Mercy of Allah<sup>azwj</sup> wouldn't be apportioned to you.

بَلِ اللَّهِ [هُوَ] الْقَاسِمُ لِلرَّحْمَاتِ، وَ الْفَاعِلُ لِمَا يَشَاءُ فِي عِبِيدِهِ وَ إِمَائِهِ، وَ لَيْسَ هُوَ عَزَّ وَ جَلَّ مِمَّنْ يَخَافُ أَحَدًا- كَمَا تَخَافُهُ [أَنْتَ] لِمَالِهِ وَ حَالِهِ، فَتَعْرِفُهُ بِالنَّبُوءَةِ لِذَلِكَ، وَ لَا مِمَّنْ يَطْمَعُ فِي أَحَدٍ فِي مَالِهِ [أَوْ فِي حَالِهِ] كَمَا تَطْمَعُ، فَتَخْصُهُ بِالنَّبُوءَةِ لِذَلِكَ، وَ لَا مِمَّنْ يُحِبُّ أَحَدًا مَحَبَّةَ الْهَوَى كَمَا تُحِبُّ، فَتُقَدِّمُ مَنْ لَا يَسْتَحِقُّ النَّقْدِيمَ.

But Allah<sup>azwj</sup>, He<sup>azwj</sup> is the Distributor of the Mercies, and is the Doer of whatever He<sup>azwj</sup> so Desires to regarding His<sup>azwj</sup> slaves and His<sup>azwj</sup> maids. And He<sup>azwj</sup> isn't the Mighty and Majestic from the ones who fear anyone – just as you tend to fear him for his wealth and his status, so you would recognise him to be with the Prophet-hood due to that, nor from the ones who covet in anyone regarding his wealth or regarding his status just as you tend to covet, so you would specialise him with the Prophet-hood due to that, nor from the ones who love anyone, with the love of the desires just as you tend to love, so you would precede the one who does not deserve the preceding.

وَ إِنَّمَا مُعَامَلَتُهُ بِالْعَدْلِ، فَلَا يُؤْتَرُ بِأَفْضَلِ مَرَاتِبِ الدِّينِ- وَ جَلَالِهِ إِلَّا الْأَفْضَلَ فِي طَاعَتِهِ وَ الْأَجَدَّ فِي خِدْمَتِهِ وَ كَذَلِكَ لَا يُؤْخَرُ فِي مَرَاتِبِ الدِّينِ وَ جَلَالِهِ- إِلَّا أَشَدَّهُمْ تَبَاطُؤًا عَنْ طَاعَتِهِ،

And rather, His<sup>azwj</sup> Dealings are with the justice, so He<sup>azwj</sup> does not Grace the ranks of the Religion and its majesty except to the one most superior in His<sup>azwj</sup> obedience, and the most diligent in His<sup>azwj</sup> service. And, similar to that, He<sup>azwj</sup> Delays in the ranks of the Religion and its majesty – only from the most severe of them in laziness from His<sup>azwj</sup> obedience.

وَ إِذَا كَانَ هَذَا صِفَتَهُ لَمْ يَنْظُرْ إِلَى مَالٍ وَ لَا إِلَى حَالٍ- بَلْ هَذَا الْمَالُ وَ الْحَالُ مِنْ تَفَضُّلِهِ، وَ لَيْسَ لِأَحَدٍ مِنْ عِبَادِهِ عَلَيْهِ ضَرْبَةٌ لِأَرْبٍ. فَلَا يُقَالُ: إِذَا تَفَضَّلَ بِالْمَالِ عَلَى عِبْدِهِ- فَلَا بُدَّ [مِنْ] أَنْ يَتَفَضَّلَ عَلَيْهِ بِالنَّبُوءَةِ أَيْضًا لِأَنَّهُ لَيْسَ لِأَحَدٍ إِكْرَاهُهُ، عَلَى خِلَافِ مُرَادِهِ وَ لَا لِإِلْزَامِهِ تَفَضُّلًا، لِأَنَّهُ تَفَضَّلَ قَبْلَهُ بِنِعْمِهِ.

And when this was His<sup>azwj</sup> Character, He<sup>azwj</sup> would not look at the wealth, nor to a status, but this wealth and the status are from His<sup>azwj</sup> Grace, and it is not for anyone from His<sup>azwj</sup> servants to make a protest. So it cannot be said that when He<sup>azwj</sup> Graced the wealth upon His<sup>azwj</sup> servant, therefore it inevitable that He<sup>azwj</sup> should Grace the Prophet-hood upon him as well, because it isn't for anyone to dislike it, (when) it is different to his purpose, nor Compel Him<sup>azwj</sup> for a Grace, because the Grace before it, is a Favour.

أَ لَا تَرَى يَا عَبْدَ اللَّهِ كَيْفَ أَعْنَى وَاحِدًا- وَ قَبَّحَ صُورَتَهُ وَ كَيْفَ حَسَّنَ صُورَةَ وَاحِدٍ وَ أَفْقَرَهُ وَ كَيْفَ شَرَّفَ وَاحِدًا وَ أَفْقَرَهُ وَ كَيْفَ أَعْنَى وَاحِدًا وَ وَضَعَهُ

Do you not see, O Abdullah, how He<sup>azwj</sup> Enriches someone and (give him) an ugly face, and how He<sup>azwj</sup> (Gives) someone a good face and Impoverishes him, and how He<sup>azwj</sup> Ennobles someone and Impoverishes him, and how He<sup>azwj</sup> Enriches someone and Ignoble him?

ثُمَّ لَيْسَ لِهَذَا الْغَنِيِّ أَنْ يَقُولَ: وَ هَلَّا أُضِيفَ إِلَى بَسَارِي جَمَالِ فَلَانٍ وَ لَا لِلْجَمِيلِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَى جَمَالِي مَالُ فَلَانٍ وَ لَا لِلشَّرِيفِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَى شَرَفِي مَالُ فَلَانٍ وَ لَا لِلْوَضِيعِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَى ضِعْتِي شَرَفُ فَلَانٍ

Then it is not for this rich one that he should be saying, 'Why was I not added to my prosperity with the beauty of so and so?' Nor for the beautiful that he should be saying, 'Why was I not added to my beauty with the wealth of so and so?' Nor for the noble one that he should be saying, 'Why was I not added to my nobility with the wealth of so and so? Nor for the ignoble one that he should be saying, 'Why was I not added to my ignominy with the nobility of so and so?'

وَ لَكِنَّ الْحُكْمَ بِنَيْ، يُقَسِّمُ كَيْفَ يَشَاءُ وَ يَفْعَلُ كَمَا يَشَاءُ، وَ هُوَ حَكِيمٌ فِي أَعْمَالِهِ، مَحْمُودٌ فِي أَعْمَالِهِ وَ ذَلِكَ قَوْلُهُ تَعَالَى: وَ قَالُوا لَوْ لَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْفَرِيقَيْنِ عَظِيمٍ.

But, the Decision is for Allah<sup>azwj</sup>. He<sup>azwj</sup> Apportions howsoever He<sup>azwj</sup> so Desires to, and Does whatever He<sup>azwj</sup> so Desires to, and He<sup>azwj</sup> is the Wise in His<sup>azwj</sup> Deeds, the Most Praised in His<sup>azwj</sup> Deeds. And these are the Words of the Exalted: **Why was this Quran not Revealed upon a great man from the two towns? [43:31].**

قَالَ اللَّهُ تَعَالَى: أَمْ هُمْ يُقْسِمُونَ رَحْمَتَ رَبِّكَ يَا مُحَمَّدٌ نَحْنُ فَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا فَأَحْوَجْنَا بَعْضًا إِلَى بَعْضٍ، أَحْوَجْنَا: هَذَا إِلَى مَالِ ذَلِكَ وَ أَحْوَجَ ذَلِكَ إِلَى سِلْعَةِ هَذَا، [وَ هَذَا] إِلَى خِدْمَتِهِ،

Allah<sup>azwj</sup> the Exalted Says: **Are they distributing the Mercy of your Lord – O Muhammad<sup>saww</sup>?, We Distribute among them their livelihoods in the life of the world [43:32].** So we are needy to each other. Our needs – this one to the wealth of that one, and the need of that one to the help of this one, and this one to his service.

فَقَرَّرِي أَجَلَ الْمُلُوكِ وَ أَغْنَى الْأَغْنِيَاءَ مُحْتَاجًا إِلَى أَفْقَرِ الْفُقَرَاءِ فِي ضَرْبٍ مِنَ الضَّرُوبِ: إِمَّا سِلْعَةً مَعَهُ لَيْسَتْ مَعَهُ، وَ إِمَّا خِدْمَةً يَصْلُحُ لَهَا لَا يَنْهَيَا لِذَلِكَ الْمَلِكِ أَنْ يَسْتَعْنِيَ [إِلَّا] بِهِ، وَ إِمَّا بَابَ مِنَ الْعُلُومِ وَ الْحُكْمِ، فَهُوَ فَقِيرٌ إِلَى أَنْ يَسْتَوْفِدَهَا مِنْ هَذَا الْفَقِيرِ،

So you will see the most majestic of the kings and the richest of the rich ones being needy to the poorest of the poor regarding a matter from the matters – either a commodity which is with him which isn't with him (the other one), or a service which he is right for it, to prepare for the king which he cannot be needless from except by it, or a door of knowledge and the wisdom. Thus, he (the rich or king) would be poor to benefit from this poor one.

فَهَذَا الْفَقِيرُ يَحْتَاجُ إِلَى مَالِ ذَلِكَ الْمَلِكِ الْغَنِيِّ، وَ ذَلِكَ الْمَلِكُ يَحْتَاجُ إِلَى عِلْمِ هَذَا الْفَقِيرِ - أَوْ رَأْيِهِ أَوْ مَعْرِفَتِهِ، ثُمَّ لَيْسَ لِلْفَقِيرِ أَنْ يَقُولَ: هَلَّا اجْتَمَعَ إِلَى رَأْيِي وَ عِلْمِي - وَ مَا أَتَصَرَّفُ فِيهِ مِنْ فَنُونِ الْحُكْمِ مَالُ هَذَا الْمَلِكِ الْغَنِيِّ وَ لَا لِلْمَلِكِ أَنْ يَقُولَ - هَلَّا اجْتَمَعَ إِلَى مُلْكِي عِلْمُ هَذَا الْفَقِيرِ.

So this poor one would be needy to the wealth of that king, the rich one, and that king would be needy to the knowledge of this poor one, or his opinion, or his understanding. Then, it isn't for the poor one that he should be saying, 'Why wasn't my opinion, and my knowledge, and what I expend regarding it from the skill of the wisdom, gathered to the wealth of this rich king?', nor would it be for the king that he should be saying, 'Why wasn't my kingdom gathered to the knowledge of this poor one?'

ثُمَّ قَالَ «: وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضِ دَرَجَاتٍ- لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ثُمَّ قَالَ: يَا مُحَمَّدُ وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ يَجْمَعُونَ هَؤُلَاءِ مِنْ أَمْوَالِ الدُّنْيَا.

Then He<sup>azwj</sup> Said: **and We have Exalted some of them above others in ranks, that some of them may take others in subjection [43:32].** Then He<sup>azwj</sup> Said: O Muhammad<sup>saww</sup>! **and the Mercy of your Lord is better than what they are amassing [43:32]** – the amassing of these ones, from the wealth of the world’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا قَوْلُكَ: «لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجَرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا» إِلَى آخِرِ مَا قُلْتَهُ، فَإِنَّكَ افْتَرَحْتَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَشْيَاءَ: مِنْهَا مَا لَوْ جَاءَكَ بِهِ لَمْ يَكُنْ بُرْهَانًا لِنُبُوتِهِ، وَ رَسُولُ اللَّهِ يَرْتَفِعُ عَنْ أَنْ يَعْتَنِمَ جَهْلُ الْجَاهِلِينَ، وَ يَحْتَجُّ عَلَيْهِمْ بِمَا لَا حُجَّةَ فِيهِ.

Then Rasool-Allah<sup>saww</sup> said: ‘And as for your words, **‘We will never believe you until you cause a spring to gush out for us from the ground [17:90]** – up to the end of what you said. So you are suggesting unto Muhammad<sup>saww</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, certain things – from these being what, if he<sup>saww</sup> was to come to you with it, it would not happen to be a proof of his<sup>saww</sup> Prophet-hood, and Rasool-Allah<sup>saww</sup> is higher than to take to the ignorance of the ignorant ones, and argue against them with what there is no proof in it.

وَ مِنْهَا مَا لَوْ جَاءَكَ بِهِ لَكَانَ مَعَهُ هَلَاكُكَ، وَ إِنَّمَا يُؤْتَى بِالْحُجَجِ وَ الْبُرَاهِينِ- لِيُزَيَّرَ عِبَادُ اللَّهِ الْإِيمَانَ بِهَا، لَا لِيَهْلِكُوا بِهَا- فَإِنَّمَا افْتَرَحْتَ هَلَاكُكَ، وَ رَبُّ الْعَالَمِينَ أَرْحَمُ بِعِبَادِهِ، وَ أَعْلَمُ بِمَصَالِحِهِمْ مِنْ أَنْ يَهْلِكَ كَمَا يَفْتَرِحُونَ.

And from these is what, if he<sup>saww</sup> was to come to you with it, there would be your destruction with it. And rather, he<sup>saww</sup> would come with the arguments and the proofs in order to necessitate the servants of Allah<sup>azwj</sup> to the Eman with it, not to be destroying them with it – for rather, you suggested your own destruction, and the Lord<sup>azwj</sup> of the worlds is more Merciful with His<sup>azwj</sup> servants, and more Knowing with their betterment than for them to be destroyed just as they are suggesting.

وَ مِنْهَا الْمَحَالُ الَّذِي لَا يَصِحُّ وَ لَا يَجُوزُ كَوْنُهُ، وَ رَسُولُ [اللَّهِ] رَبِّ الْعَالَمِينَ يُعْرِفُكَ ذَلِكَ، وَ يَقْطَعُ مَعَادِيرَكَ، وَ يَضِيقُ عَلَيْكَ سَبِيلَ مَخَالَفَتِهِ، وَ يُلْجِئُكَ بِحُجَجِ اللَّهِ إِلَى تَصَدِيقِهِ حَتَّى لَا يَكُونَ لَكَ عَنْهُ مَحِيصٌ وَ لَا مَحِيصٌ.

And from these is the impossible, which is not correct, nor can its existence be allowed, and the Rasool<sup>saww</sup> of the Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds would Make you recognise that, and Cut off your excuses, and Constrict upon you the ways of opposing it, and he<sup>saww</sup> would persevered with the Arguments of Allah<sup>azwj</sup> up to its ratification, until there would not happen to be for you, neither any avoidance from it nor an escape.

وَ مِنْهَا مَا قَدْ اعْتَرَفْتَ عَلَى نَفْسِكَ أَنَّكَ فِيهِ مُعَانِدٌ مُتَمَرِّدٌ، لَا تَقْبَلُ حُجَّةً وَ لَا تُصْغِي إِلَى بُرْهَانٍ، وَ مَنْ كَانَ كَذَلِكَ فَدَوَاؤُهُ عِقَابُ النَّارِ النَّازِلِ مِنْ سَمَائِهِ أَوْ فِي جَحِيمِهِ أَوْ بِسُيُوفِ أَوْلِيَائِهِ.

And from these is what you have acknowledged against your own self that therein is obstinacy and rebellion. You will not accept any proof nor listen to any evidence, and the one who was like that, so his cure is the Punishment of the Fire descending from His<sup>azwj</sup> sky, or in His<sup>azwj</sup> Blazing Fire, or by the swords of His<sup>azwj</sup> friends.

وَ أَمَّا قَوْلُكَ يَا عَبْدَ اللَّهِ: «لَنْ نُؤْمِنَ لَكَ- حَتَّى تَفْجَرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا بِمَكَّةَ فَإِنَّهَا دَاتُ حِجَارَةٍ وَ صُخُورٍ وَ جِبَالٍ، تَكْسُخُ أَرْضَهَا وَ تَحْفَرُهَا، وَ تُجْرِي فِيهَا الْعُيُونُ فَإِنَّا إِلَى ذَلِكَ مُحْتَاجُونَ» فَإِنَّكَ سَأَلْتَ هَذَا وَ أَنْتَ جَاهِلٌ بِدَلَائِلِ اللَّهِ تَعَالَى.

And as for your words, O Abdullah, '**We will never believe you until you cause a spring to gush out for us from the ground [17:90]** – in Makkah, for it is with stones and rocks and mountains. Its land is bare and with holes, and you<sup>saww</sup> should make the springs to flow therein, for we are needy to that' – so you asked this, and you are ignorant with the Evidences of Allah<sup>azwj</sup> the Exalted.

يَا عَبْدَ اللَّهِ أَرَأَيْتَ لَوْ فَعَلْتُ هَذَا، كُنْتُ مِنْ أَجْلِ هَذَا نَبِيًّا أَرَأَيْتَ الطَّائِفَ الَّتِي لَكَ فِيهَا بَسَاتِينُ أَمَا كَانَ هُنَاكَ مَوَاضِعُ فَاسِدَةً صَعْبَةً أَصْلَحْتَهَا- وَ دَلَّلْتَهَا وَ كَسَحْتَهَا- وَ أَجْرَيْتَ فِيهَا عُيُونًا اسْتَنْبَطْتَهَا قَالَ بَلَى.

O Abdullah! What is your view, if I<sup>saww</sup> was to do this, would I<sup>saww</sup> be, from the reason of this, a Prophet<sup>as</sup>? What is your view of Al-Ta'if which is for you, wherein are orchards. Was is not over there a ruined place, difficult, so you corrected it – drilled it and levelled it – and springs gushed forth from it, deriving from it?' He said, 'Yes'.

قَالَ: وَ هَلْ لَكَ فِي هَذَا نَظْرَاءُ قَالَ بَلَى. أَ فَصِرْتَ بِذَلِكَ أَنْتَ وَ هُمْ أَنْبِيَاءُ قَالَ: لَا.

He<sup>saww</sup> said: 'And is there for you, a match in this?' He said, 'Yes'. He<sup>saww</sup> said, 'So have you and they become Prophets<sup>as</sup> due to that?' He said, 'Yes'.

قَالَ: فَكَذَلِكَ لَا يَصِيرُ هَذَا حُجَّةً لِمُحَمَّدٍ لَوْ فَعَلَهُ عَلَى نُبُوَّتِهِ، فَمَا هُوَ إِلَّا كَقَوْلِكَ: لَنْ نُؤْمِنَ لَكَ حَتَّى تَقُومَ وَ تَمْشِيَ عَلَى الْأَرْضِ- أَوْ حَتَّى تَأْكُلَ الطَّعَامَ كَمَا يَأْكُلُ النَّاسُ.

He<sup>saww</sup> said: 'So, similar to that, this does not become a proof for Muhammad<sup>saww</sup> upon his<sup>saww</sup> Prophet-hood, if he<sup>saww</sup> was to do it. So it is not, except like your words, 'We will not believe you<sup>saww</sup> until you<sup>saww</sup> arise and walk upon the ground, or until you eat the food just as the people eat'.

وَ أَمَا قَوْلُكَ يَا عَبْدَ اللَّهِ: «أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَ عِنَبٍ فَتَأْكُلُ مِنْهَا وَ تُطْعِمُنَا وَ تُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا» أَوْ لَيْسَ لِأَصْحَابِكَ- وَ لَكَ جَنَّاتٌ مِنْ نَخِيلٍ وَ عِنَبٍ بِالطَّائِفِ تَأْكُلُونَ وَ تُطْعَمُونَ مِنْهَا، وَ تُفَجِّرُونَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا أَمْ فَصِرْتُمْ أَنْبِيَاءَ بِهِذَا قَالَ: لَا.

And as for your words, O Abdullah, '**or there should happen to be for you, gardens of palms and grapes [17:91]**, so you could eat from it and feed (others), and for the rivers to burst forth in their midst – Or aren't there for your companions and for you, gardens of palm trees and grapes in Al-Ta'if? You are eating from these and feeding (others) from it, and the rivers are flowing in their midst bursting forth. So you have become Prophets<sup>as</sup> by this?' He said, 'No'.

قَالَ: فَمَا بَالُ اقْتِرَاحِكُمْ عَلَى رَسُولِ اللَّهِ أَشْيَاءَ، لَوْ كَانَتْ كَمَا تَقْتَرِحُونَ لَمَا دَلَّتْ عَلَى صِدْقِهِ، بَلْ لَوْ تَعَاطَا لَدَلَّ تَعَاطِيهِ إِيَّاهَا عَلَى كَذِبِهِ، لِأَنَّهُ حِينَئِذٍ يَحْتَجُّ بِمَا لَا حُجَّةَ فِيهِ، وَ يَخْتَدِعُ الضُّعَفَاءَ عَنْ عُقُولِهِمْ وَ أَدْيَانِهِمْ- وَ رَسُولُ رَبِّ الْعَالَمِينَ يَجِلُّ وَ يَرْتَفِعُ عَنْ هَذَا.

He<sup>saww</sup> said: 'So what is the matter you are suggesting upon a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, such things, if these were to take place just as you are suggesting, it would not evidence upon his<sup>saww</sup> truthfulness? But, if you were to be given it, his<sup>saww</sup> giving you it would evidence upon his<sup>saww</sup> lie, because he<sup>saww</sup> would be arguing then with what there is no proof in it, and it would deceive the weak minded from their intellects and their religions – and the Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the world is more majestic and higher than this.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ وَ أَمَا قَوْلُكَ: «أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا، فَإِنَّكَ قُلْتَ: وَ إِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا- يَقُولُوا سَحَابٌ مَرْكُومٌ» فَإِنَّ فِي سُقُوطِ السَّمَاءِ عَلَيْكُمْ- هَلَاكُكُمْ وَ مَوْتُكُمْ.

Then Rasool-Allah<sup>saww</sup> said: ‘O Abdullah! And as for your words, ‘**Or you should cause the sky to fall down upon us, just as you are claiming, in pieces [17:92]** for you<sup>saww</sup> said **And if they should see pieces of the sky falling down, they would be saying, ‘Piled up clouds’ [52:44]** – so in the falling of the sky upon you would be your destruction and your deaths.

فَإِنَّمَا تُرِيدُ بِهَذَا مِنْ رَسُولِ اللَّهِ أَنْ يُهْلِكَكَ، وَ رَسُولُ رَبِّ الْعَالَمِينَ- أَرْحَمُ بِكَ مِنْ ذَلِكَ وَ لَا يُهْلِكَكَ، وَ لَكِنَّهُ يُقِيمُ عَلَيْكَ حُجَجَ اللَّهِ، وَ لَيْسَ حُجَجَ اللَّهِ لِنَبِيِّهِ وَحْدَهُ عَلَى حَسَبِ اقْتِرَاحِ عِبَادِهِ.

So rather, what you are wanting from Rasool-Allah<sup>saww</sup> is your own destruction, and the Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the worlds is more merciful with you than that, and will not destroy you. But, he<sup>saww</sup> would establish the Proof of Allah<sup>azwj</sup> upon you, and a Proof of Allah<sup>azwj</sup> for His<sup>azwj</sup> Prophet<sup>saww</sup> alone isn’t upon a reckoning of the suggestions of His<sup>azwj</sup> servants.

لِأَنَّ الْعِبَادَ جُهَالًا بِمَا يَجُوزُ مِنَ الصَّلَاحِ، وَ بِمَا لَا يَجُوزُ مِنْهُ وَ بِالْفَسَادِ- وَ قَدْ يَخْتَلِفُ اقْتِرَاحُهُمْ وَ يَتَضَادُّ حَتَّى يَسْتَحِيلَ وَفُوعُهُ. [إِذْ لَوْ كَانَتْ اقْتِرَاحَاتُهُمْ وَاقِعَةً- لَجَازَ أَنْ تَقْتَرِحَ أَنْتَ أَنْ تُسْقِطَ السَّمَاءَ عَلَيْكُمْ، وَ يَقْتَرِحَ غَيْرُكَ أَنْ لَا تُسْقِطَ عَلَيْكَ السَّمَاءَ- بَلْ أَنْ تَرْفَعَ الْأَرْضَ إِلَى السَّمَاءِ، وَ تَفَعَّ السَّمَاءُ عَلَيْهَا، وَ كَانَ ذَلِكَ يَتَضَادُّ، وَ يَتَنَاقَى أَوْ يَسْتَحِيلُ وَفُوعُهُ] وَ اللَّهُ لَا يَجْرِي تَدْبِيرُهُ عَلَى مَا يَلْزَمُ بِهِ الْمُحَالُ.

(This is) because the servants are ignorant with what is allowed from the betterment, and with what is not allowed from it, and with the corruption – and their suggestions have differed and are contrary, to the extent that its occurrence would be impossible – when, if their suggestions were to take place, it would be allowed that you suggest that the sky falls down upon you all, and others suggest that the sky does not fall down upon you all. But, if the ground was to be raised to the sky, and the sky were to fall down upon it and that would be opposite and negating, or its occurrence would be impossible, and Allah<sup>azwj</sup>, His<sup>azwj</sup> Strategy does not flow upon what the impossible is necessitated with’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ هَلْ رَأَيْتَ يَا عَبْدَ اللَّهِ طَبِيبًا- كَانَ دَوَائُهُ لِلْمَرْضَى عَلَى حَسَبِ اقْتِرَاحَاتِهِمْ، وَ إِنَّمَا يَفْعَلُ بِهِمْ مَا يَعْلَمُ صَلَاحَهُمْ فِيهِ، أَحَبَّهُ الْعَلِيلُ أَوْ كَرِهَهُ، فَانْتُمُ الْمَرْضَى وَ اللَّهُ طَبِيبُكُمْ، فَإِنْ أَنْقَذْتُمْ لِدَوَائِهِ شِفَاكُمْ، وَ إِنْ تَمَرَدْتُمْ عَلَيْهِ أَسْفَمَكُمْ،

Then Rasool-Allah<sup>saww</sup> said: ‘And have you seen a physician, O Abdullah? Would his medication would be upon a reckoning of their (patients) suggestions? But rather, he does with them what he knows would be their betterment in it, whether the patients likes it or dislikes it. So you are the patients, and Allah<sup>azwj</sup> is your Physician. So if you are led by His<sup>azwj</sup> medication, you would be healed, and if you rebel against Him<sup>azwj</sup>, you would become sick.

وَ بَعْدُ، فَمَتَى رَأَيْتَ يَا عَبْدَ اللَّهِ مَدْعَى حَقٍّ قَبْلَ رَجُلٍ- أَوْجَبَ عَلَيْهِ حَاكِمٌ مِنْ حُكَّامِهِمْ- فِيمَا مَضَى- بَيِّنَةٌ عَلَى دَعْوَاهُ عَلَى حَسَبِ اقْتِرَاحِ الْمَدْعَى عَلَيْهِ إِذْ مَا كَانَ يَتَّبِعُ لِأَحَدٍ عَلَى أَحَدٍ دَعْوَى وَ لَا حَقٍّ، وَ لَا كَانَ بَيْنَ ظَالِمٍ مِنْ مَظْلُومٍ- وَ لَا صَادِقٍ مِنْ كَاذِبٍ فَرَقٌ.

And thereafter, so when have you seen, O Abdullah, a claimants right in front of a man – there is obligated upon him a judge from their judges – in what is past – present evidence upon his claim based upon the reckoning of the suggestions of the

defendant? Then, it would not be proven for anyone against anyone, neither a claim nor a right, and there would neither be any difference between an oppressor from the oppressed, nor a truthful from a liar’.

ثُمَّ قَالَ: يَا عَبْدَ اللَّهِ وَ أَمَّا قَوْلُكَ: «أَوْ تَأْتِي بِاللهِ وَ الْمَلَائِكَةِ قَبِيلاً يُقَابِلُونَنَا وَ نُعَابِئُهُمْ» فَإِنَّ هَذَا مِنَ الْمُحَالِ الَّذِي لَا خَفَاءَ بِهِ، إِنَّ رَبَّنَا عَزَّ وَ جَلَّ لَيْسَ كَالْمَخْلُوقِينَ يَجِيءُ وَ يَذْهَبُ، وَ يَتَحَرَّكُ وَ يُقَابِلُ شَيْئاً حَتَّى يُؤْتَى بِهِ، فَقَدْ سَأَلْتُمْ بِهَذَا الْمُحَالِ، وَ إِنَّمَا هَذَا الَّذِي دَعَوْتَ إِلَيْهِ- صِفَةُ أَسْوَءِ الضَّعِيفَةِ الْمُنْقُوصَةِ- الَّتِي لَا تَسْمَعُ وَ لَا تُبْصِرُ وَ لَا تَعْلَمُ- وَ لَا تُعْنِي عَنْكُمْ شَيْئاً وَ لَا عَنْ أَحَدٍ.

Then he<sup>saww</sup> said: ‘O Abdullah<sup>asws</sup>! And as for your words, ‘**or you should bring Allah and the Angels face to face (with us) [17:92]** and we should see them – so this is from the impossibilities which there is no concealment with. Our Lord<sup>azwj</sup> Mighty and Majestic, is not like the creatures coming and going, and moving, and facing anything until one can come with Him<sup>azwj</sup>. So you have asked with this, the impossible, and rather, this is which you are calling towards – attributes of your idols, the weak, the imperfect – which neither hear, nor see, nor known, nor do they avail you all of anything, nor from anyone.

يَا عَبْدَ اللَّهِ أَوْ لَيْسَ لَكَ ضِيَاعٌ وَ جَنَّاتٌ بِالطَّائِفِ وَ عَقَارٌ بِمَكَّةَ وَ قُورَامٌ عَلَيْهَا قَالَ بَلَى. قَالَ: أَمْ فَتَسَاهِدُ جَمِيعَ أَحْوَالِهَا بِنَفْسِكَ- أَوْ بِسَفَرَاءِ بَيْتِكَ وَ بَيْنَ مُعَامِلِكَ قَالَ: بِسَفَرَائِي.

O Abdullah! Or, aren’t there any estates and gardens for you at Al-Ta’if, and properties at Makkah, and custodians over these?’ He said, ‘Yes’. He<sup>saww</sup> said: ‘So do you oversee the entirety of their states by yourself, or by the ambassadors between you and your affairs?’ He said, ‘By my ambassadors’.

قَالَ: أَمْ رَأَيْتَ لَوْ قَالَ مُعَامِلُوكَ وَ أَكْرَتُكَ وَ خَدَمُكَ لِسَفَرَائِكَ: لَا نُصَدِّقُكُمْ فِي هَذِهِ السَّفَارَةِ- إِلَّا أَنْ تَأْتُونَا بِعَبْدِ اللهِ بْنِ أَبِي أُمَيَّةَ لِنُشَاهِدَهُ- فَتَسْمَعَ مَا تَقُولُونَ عَنْهُ شِفَاهاً. كُنْتَ تُسَوِّغُهُمْ هَذَا، أَوْ كَانَ يَجُوزُ لَهُمْ عِنْدَكَ ذَلِكَ قَالَ: لَا.

He<sup>saww</sup> said: What is your view if your office bearers, and your employees, and your servants were to say to your ambassadors, ‘We will not ratify you regarding these ambassadors, until if you come to us with Abdullah Bin Abu Amayya (himself) for us to see him, and we can hear what you are saying, verbally (from him personally)’. Would they be justified in this, or would that be allowed for them in your<sup>saww</sup> presence?’ He said, ‘No’.

قَالَ: فَمَا الَّذِي يَجِبُ عَلَى سَفَرَائِكَ أَلَيْسَ أَنْ يَأْتُواهُمْ عَنْكَ بِعَلَامَةٍ صَحِيحَةٍ تَدُلُّهُمْ عَلَى صِدْقِهِمْ، فَيَجِبُ عَلَيْهِمْ أَنْ يُصَدِّقُوهُمْ قَالَ: بَلَى.

He<sup>saww</sup> said: ‘So what is that which is obligated upon your ambassadors? Shouldn’t they be coming to them from you with correct signs, pointing them (servants) upon their truthfulness, thus obligating upon them that they (servants) should be ratifying them (ambassadors)?’ He said, ‘Yes’.

قَالَ: يَا عَبْدَ اللَّهِ أَمْ رَأَيْتَ سَفِيرَكَ- لَوْ أَنَّهُ لَمَّا سَمِعَ مِنْهُمْ هَذَا، عَادَ إِلَيْكَ وَ قَالَ: فَمَعِيَ فَإِنَّهُمْ قَدْ افْتَرَحُوا عَلَيَّ مَجِيئَكَ، أَلَيْسَ يَكُونُ [هَذَا] لَكَ مُخَالِفاً، وَ تَقُولُ لَهُ: إِنَّمَا أَنْتَ رَسُولٌ لَا مُشِيرَ وَ لَا أَمْرٌ قَالَ: بَلَى.

He<sup>saww</sup> said: ‘O Abdullah! What is your view of your ambassador, if when they hear this from them, they return to you and say, ‘Arise with me, for they had suggested to me to come with you’. Wouldn’t you happen to be opposed to this, and be saying to

him, 'But rather, you are a messenger, you are neither a governor nor a commander?'

قَالَ: فَكَيْفَ صِرْتَ تَقْتَرِحُ عَلَى رَسُولِ رَبِّ الْعَالَمِينَ- مَا لَا تُسَوِّغُ لِأَكَرْتِكَ وَ مُعَامَلِيكَ أَنْ يَقْتَرِحُوهُ عَلَى رَسُولِكَ إِلَيْهِمْ وَ كَيْفَ أَرَدْتَ مِنْ رَسُولِ رَبِّ الْعَالَمِينَ أَنْ يَسْتَنْدِمَ إِلَيَّ رَبِّي، بِأَنْ يَأْمُرَ عَلَيْهِ وَ يَنْهَى، وَ أَنْتَ لَا تُسَوِّغُ مِثْلَ هَذَا لِرَسُولِكَ إِلَيَّ أَكَرْتِكَ وَ قَوْمِكَ هَذِهِ حُجَّةٌ قَاطِعَةٌ لِإِبْطَالِ جَمِيعِ مَا ذَكَرْتَهُ- فِي كُلِّ مَا اقْتَرَحْتَهُ يَا عَبْدَ اللَّهِ.

He<sup>saww</sup> said: 'So how did you come to suggest upon a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the worlds – what is not justified for your employees and your office bearers that they should be suggesting upon your messenger to them? And how did you want from a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the worlds that he<sup>saww</sup> advances to his<sup>saww</sup> Lord<sup>azwj</sup> with what He<sup>azwj</sup> would Command against it and Forbid? And you are not justifying the likes of this to your own messenger to your employees, and are establishing these pieces of arguments to invalidate the entirety of what I<sup>saww</sup> mentioned, regarding each of what you suggested, O Abdullah.

وَ أَمَّا قَوْلُكَ يَا عَبْدَ اللَّهِ: «أَوْ يَكُونُ لَكَ نَبِيٌّ مِنْ زُخْرُفٍ» وَ هُوَ الذَّهَبُ، أَمْ مَا بَلَغَكَ أَنَّ لِعَزِيزٍ مِصْرَ يُبُونًا مِنْ زُخْرُفٍ قَالَ: بَلَى. قَالَ: أَ فَصَارَ بِذَلِكَ نَبِيًّا قَالَ: لَا. قَالَ: فَكَذَلِكَ لَا يُوجِبُ ذَلِكَ لِمُحَمَّدٍ لَوْ كَانَ لَهُ نُبُوَّةٌ، وَ مُحَمَّدٌ لَا يَعْتَنِمُ جَهْلَكَ بِحُجَجِ اللَّهِ.

And as for your words, O Abdullah, '**or there should happen to be for you, a house of treasures [17:93]** – and it is the gold. Had it nor reached you that the governor of Egypt had a house of treasures?' He said, 'Yes'. He<sup>saww</sup> said: 'So does he become a Prophet<sup>as</sup> due to that?' He said, 'No'. He<sup>saww</sup> said: 'So, like that, that is not a requirement for Muhammad<sup>saww</sup> for him<sup>saww</sup> to be a Prophet<sup>saww</sup>, and Muhammad<sup>saww</sup> will not take your ignorance with an argument of Allah<sup>azwj</sup>.

وَ أَمَّا قَوْلُكَ يَا عَبْدَ اللَّهِ: «أَوْ تُرْفِي فِي السَّمَاءِ» ثُمَّ قُلْتَ: «وَ لَنْ نُؤْمِنَ لِرُفْيِكَ- حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ» يَا عَبْدَ اللَّهِ! الصُّعُودُ إِلَى السَّمَاءِ أَصْعَبُ مِنَ النُّزُولِ عَنْهَا، وَ إِذَا اعْتَرَفْتَ عَلَى نَفْسِكَ بِأَنَّكَ لَا تُؤْمِنُ إِذَا صَعِدْتَ- فَكَذَلِكَ حُكْمُ النُّزُولِ.

And as for your words, O Abdullah, '**Or you should ascend into the sky [17:93].** Then you said, '**until you bring down a letter to us, we can read from it [17:93].** O Abdullah! The ascending to the sky is more difficult than the descend from it, and when you have acknowledged upon yourself that you would not believe even if you do ascend, so like that is the decision of the descent.

ثُمَّ قُلْتَ: «حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ، وَ مِنْ بَعْدِ ذَلِكَ لَا أَدْرِي أَوْ مِنْ بَعْدِ بَعْزِ بَعْزٍ» فَأَنْتَ يَا عَبْدَ اللَّهِ مُفِرٌّ بِأَنَّكَ تُعَانِدُ حُجَّةَ اللَّهِ عَلَيْكَ، فَلَا دَوَاءَ لَكَ إِلَّا تَأْدِيبُهُ [لَكَ] عَلَى يَدِ أَوْلِيَائِهِ مِنَ الْبَشَرِ، أَوْ مَلَائِكَتِهِ: الرِّبَانِيَّةِ، وَ قَدْ أَنْزَلَ اللَّهُ تَعَالَى عَلَى حِكْمَةٍ جَامِعَةٍ- لِإِبْطَالِ كُلِّ مَا اقْتَرَحْتَهُ.

Then you said, '**until you bring down a letter to us, we can read from it [17:93],** and after that I don't know whether I would believe in you<sup>saww</sup> or not believe in you<sup>saww</sup> – So you, O Abdullah, are accepting that you are obstinate against the proof of Allah<sup>azwj</sup> upon you. So there is no cure for you except that there is disciplined for you upon the hands of His<sup>azwj</sup> friends from the human beings or His<sup>azwj</sup> Angels, and Allah<sup>azwj</sup> the Exalted has already Sent down the comprehensive Wisdom to invalidate everything what you suggested.

فَقَالَ تَعَالَى: قُلْ يَا مُحَمَّدُ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا مَا أَبْعَدَ رَبِّي عَنْ أَنْ يَفْعَلَ الْأَشْيَاءَ- عَلَى [قَدْرِ] مَا يَقْتَرِحُهُ الْجُهَالُ- بِمَا يَجُوزُ وَ بِمَا لَا يَجُوزُ وَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا، لَا يَلْزَمُنِي إِلَّا إِقَامَةُ حُجَّةِ اللَّهِ الَّتِي أَعْطَانِي، وَ لَيْسَ لِي أَنْ



أَمْرٌ عَلَى رَبِّي- وَ لَا أَنهَى وَ لَا أُشِيرَ، فَأَكُونُ كَالرَّسُولِ الَّذِي بَعَثَهُ مَلِكٌ- إِلَى قَوْمٍ مِنْ مُخَالِفِيهِ فَرَجَعَ إِلَيْهِ يَأْمُرُهُ أَنْ يَفْعَلَ بِهِمْ مَا اقْتَرَحُوهُ عَلَيْهِ.

So the Exalted Said: "**Say:** - O Muhammad<sup>saww</sup>, **Glory be to my Lord; am I except a human being, a Rasool?** [17:93]. How remote is my<sup>saww</sup> Lord<sup>azwj</sup> from Doing the things upon a reckoning of what the ignorant ones suggest – with what is allowed and with what is not allowed. And since I<sup>saww</sup> am only a human being, a Rasool<sup>saww</sup>, it necessitates me<sup>saww</sup> the establishment of the proof of Allah<sup>azwj</sup> which He<sup>azwj</sup> Gives me<sup>saww</sup>, and it isn't for me that I<sup>saww</sup> instruct upon my<sup>saww</sup> Lord<sup>azwj</sup>, nor forbid, nor consult. Then I<sup>saww</sup> would become like the messengers which the king sends to a people from his adversaries, but he returns to him instructing him that he deals with them what he is suggesting upon it (instead)'.

فَقَالَ أَبُو جَهْلٍ: يَا مُحَمَّدُ هَاهُنَا وَاجِدَةٌ، أَلَسْتَ زَعَمْتَ أَنَّ قَوْمَ مُوسَى احْتَرَفُوا بِالصَّاعِقَةِ- لِمَا سَأَلُوهُ أَنْ يُرِيَهُمُ اللَّهُ جَهْرَةً [قَالَ: بَلَى. قَالَ:] فَلَوْ كُنْتَ نَبِيًّا لَاحْتَرَفْنَا نَحْنُ أَيْضًا، فَقَدْ سَأَلْنَا أَشَدَّ مِمَّا سَأَلَ قَوْمَ مُوسَى عَ لِأَتَهُمْ بِزَعْمِكَ قَالُوا: «أَرِنَا اللَّهَ جَهْرَةً» وَ نَحْنُ فَلْنَا: «لَنْ نُؤْمِنَ لَكَ حَتَّى تَأْتِيَ بِاللَّهِ- وَ الْمَلَائِكَةِ قَبِيلًا نَعَابِنَهُمْ»..

So Abu Jahl<sup>la</sup> said, 'O Muhammad<sup>saww</sup>! Over here there is one (problem). Didn't you<sup>saww</sup> claim that the people of Musa<sup>as</sup> were incinerated by the thunderbolt due to them having asked he<sup>as</sup> show them Allah<sup>azwj</sup> openly?' He<sup>saww</sup> said: 'Yes'. He<sup>la</sup> said, 'So if you<sup>saww</sup> were a Prophet<sup>saww</sup>, you<sup>saww</sup> should get us to be incinerated as well, so we have asked harsher questions than what the people of Musa<sup>as</sup> had asked, because they, by your<sup>saww</sup> alleging, said, '**Show us Allah openly [4:153]**, and we say, 'We will never believe in you<sup>saww</sup> until **or you should bring Allah and the Angels face to face (with us) [17:92]**, we can see them'.

### [قصة رؤية إبراهيم ع ملكوت السماوات و الأرض:]

**Story of the Ibrahim<sup>as</sup> seeing the kingdoms of the skies and the earth.**

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا جَهْلٍ أ وَ مَا عَلِمْتَ قِصَّةَ إِبْرَاهِيمَ الْخَلِيلِ ع لِمَا رُفِعَ فِي الْمَلَكُوتِ، وَ ذَلِكَ قَوْلُ رَبِّي: وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ- وَ لِيَكُونَ مِنَ الْمُوقِنِينَ قَوَى اللَّهُ بَصْرَهُ لِمَا رَفَعَهُ دُونَ السَّمَاءِ- حَتَّى أَبْصَرَ الْأَرْضَ وَ مَنْ عَلَيْهَا ظَاهِرِينَ وَ مُسْتَتْرِبِينَ فَرَأَى رَجُلًا وَ امْرَأَةً عَلَى فَاحِشَةٍ- فَدَعَا عَلَيْهِمَا بِالْهَلَاكِ فَهَلَكَا، ثُمَّ رَأَى آخَرِينَ فَدَعَا عَلَيْهِمَا بِالْهَلَاكِ، فَهَلَكَا، فَهَلَكَا،

So Rasool-Allah<sup>saww</sup> said: 'O Abu Jahl<sup>la</sup>! Or do you<sup>la</sup> not know the story of Ibrahim<sup>as</sup>, the Friend (of the Beneficent) when he<sup>saww</sup> was raised to the kingdoms? And these are the Words of my<sup>saww</sup> Lord<sup>azwj</sup> **And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be from the ones of certainty [6:75]**. Allah<sup>azwj</sup> Strengthened his<sup>as</sup> vision until he visualised the earth and the ones upon it apparently, and the concealed ones. So he<sup>as</sup> saw a man and a woman upon an immorality, and he<sup>as</sup> supplicated against them with the destruction. So they were destroyed. Then he<sup>as</sup> saw another (couple), and he<sup>saww</sup> supplicated against them with the destruction. So they were destroyed.

ثُمَّ رَأَى آخَرَيْنِ فَمِمَّ بِالِدُعَاءِ عَلَيْهِمَا، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا إِبْرَاهِيمُ اكْفُفْ دَعْوَتَكَ عَنْ عِبَادِي وَ إِمَائِي، فَإِنِّي أَنَا الْغَفُورُ الرَّحِيمُ الْحَنَّانُ الْحَلِيمُ، لَا تَضُرُّنِي ذُنُوبُ عِبَادِي كَمَا لَا تَنْفَعُنِي طَاعَتُهُمْ،

Then he<sup>as</sup> saw another (couple), so he<sup>as</sup> thought of supplicating against them, but Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: “Stop your<sup>as</sup> supplications against My<sup>azwj</sup> servants and My<sup>azwj</sup> maids, for I<sup>azwj</sup> am the Forgiving, the Merciful, the Tender, the Forbearing. The sins of My<sup>azwj</sup> servants do not harm Me<sup>azwj</sup> just as their worship does not benefit Me<sup>azwj</sup>.

وَ لَسْتُ أَسُوسُهُمْ لِشِفَاءِ الْعُضْبِ كَسِيَّاسَتِكَ، فَاكْفُفْ دَعْوَتَكَ عَنْ عِبَادِي، فَإِنَّمَا أَنْتَ عَبْدٌ نَذِيرٌ لَا شَرِيكَ فِي الْمَمْلَكَةِ، وَ لَا مُهَيِّئٌ عَلَيَّ، وَ لَا عَلَى عِبَادِي،

And I<sup>azwj</sup> do not Deal with them by the Anger like your<sup>as</sup> dealings, therefore stop your<sup>as</sup> supplication from My<sup>azwj</sup> servants, for rather, you<sup>as</sup> are a servant, a warner. You<sup>as</sup> are not an associate in the Kingdoms, nor a controller upon Me<sup>azwj</sup> or My<sup>azwj</sup> servants.

وَ عِبَادِي مَعِيَ بَيْنَ خِلَالٍ ثَلَاثٍ: إِمَّا تَأْتُوا إِلَيَّ فَنُبِّتُ عَلَيْهِمْ، وَ عَفَرْتُ ذُنُوبَهُمْ، وَ سَتَرْتُ عُيُوبَهُمْ. وَ إِمَّا كَفَفْتُ عَنْهُمْ عَذَابِي لِعِلْمِي- بِأَنَّهُ سَيُخْرِجُ مِنْ أَصْلَابِهِمْ ذُرِّيَّاتٌ مُؤْمِنُونَ، فَارْفُقْ بِالْأَبَاءِ الْكَافِرِينَ، وَ أَتَانِي بِالْأُمَّهَاتِ الْكَافِرَاتِ، وَ أَرْفَعُ عَنْهُمْ عَذَابِي لِيُخْرِجَ ذَلِكَ الْمُؤْمِنُ مِنْ أَصْلَابِهِمْ، فَإِذَا تَرَائِلُوا حَلَّ بِهِمْ عَذَابِي وَ حَاقَ بِهِمْ بَلَائِي.

And My<sup>azwj</sup> servants upon between three states – either they would repent to Me<sup>azwj</sup> so I<sup>azwj</sup> would Turn to them and Forgive their sins and Veil their faults, or I<sup>azwj</sup> would Pause My<sup>azwj</sup> Punishment from them due to My<sup>azwj</sup> Knowledge that there would be coming out Momineen offspring from their loins. So I<sup>azwj</sup> am Kind with the Kafir fathers and the Kafir mothers, and Lift My<sup>azwj</sup> Punishment from them in order for a Momin to come out from their loins. So when they are separated, My<sup>azwj</sup> Punishment would be Released with them and My<sup>azwj</sup> afflictions would catch up with them.

وَ إِنْ لَمْ يَكُنْ هَذَا وَ لَا هَذَا- فَإِنَّ الَّذِي أَعَدَدْتُهُ لَهُمْ مِنْ عَذَابِي- أَعْظَمُ مِمَّا تُرِيدُهُ بِهِمْ فَإِنَّ عَذَابِي لِعِبَادِي عَلَى حَسَبِ جَلَالِي وَ كِبَرِيَّائِي.

And if neither this happens, nor this – than what which I<sup>azwj</sup> have Prepared for them from My<sup>azwj</sup> Punishments – is greater than what you<sup>as</sup> are intending with them, for My<sup>azwj</sup> Punishment to My<sup>azwj</sup> servants is upon a reckoning of My<sup>azwj</sup> Majesty and My<sup>azwj</sup> Greatness.

يَا إِبْرَاهِيمُ فَخَلِّ بَيْنِي وَ بَيْنَ عِبَادِي، فَإِنِّي أَرْحَمُ بِهِمْ مِنْكَ، وَ خَلِّ بَيْنِي وَ بَيْنَ عِبَادِي فَإِنِّي أَنَا الْجَبَّارُ الْحَلِيمُ الْعَلَامُ الْحَكِيمُ، أَذْبَرُهُمْ بِعِلْمِي، وَ أَنْفَذَ فِيهِمْ قَضَائِي وَ قَدْرِي.

O Ibrahim<sup>as</sup>! So vacate between Me<sup>azwj</sup> and My<sup>azwj</sup> servants, for I<sup>azwj</sup> are more Merciful with them than you<sup>as</sup> are, and vacate between Me<sup>azwj</sup> and My<sup>azwj</sup> servants, for I<sup>azwj</sup>, I<sup>azwj</sup> am the Compeller, the Forbearing, the Knowing, the Wise. I<sup>azwj</sup> Plan them with My<sup>azwj</sup> Knowledge, and I<sup>azwj</sup> Implement among them My<sup>azwj</sup> Judgments and My<sup>azwj</sup> Ordainments!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَعَالَى- يَا أَبَا جَهْلٍ إِنَّمَا دَفَعَ عَنْكَ الْعَذَابَ لِعِلْمِهِ بِأَنَّهُ سَيُخْرِجُ مِنْ صُلْبِكَ ذُرِّيَّةً طَيِّبَةً: عَرِمَةَ ابْنِكَ، وَ سَيَلِي مِنْ أُمُورِ الْمُسْلِمِينَ مَا إِنْ أَطَاعَ اللَّهُ وَ رَسُولَهُ فِيهِ كَانَ عِنْدَ اللَّهِ جَلِيلًا، وَ إِلَّا فَالْعَذَابُ نَازِلٌ عَلَيْكَ.

Then Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> the Exalted, O Abu Jahl<sup>la</sup>, is rather Repelling the Punishment from you<sup>la</sup> due to His<sup>azwj</sup> Knowledge that there would be coming out from your loins, a good offspring – Ikrima your<sup>la</sup> so, and he would be ruling from the affairs of the Muslims what, if he was to obey Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> during it, he would be majestic in the Presence of Allah<sup>azwj</sup>, or else the Punishment would descend upon you<sup>la</sup>.

وَكَذَلِكَ سَأِيرُ قُرَيْشِ السَّائِلِينَ- لِمَا سَأَلُوهُ هَذَا إِنَّمَا أُمَهُلُوا- لِأَنَّ اللَّهَ عَلِمَ أَنَّ بَعْضَهُمْ سَيُؤْمِنُ بِمُحَمَّدٍ، وَ يَبَالُ بِهِ السَّعَادَةَ، فَهُوَ تَعَالَى لَا يَقْطَعُهُ عَنِ تِلْكَ السَّعَادَةِ، [و لَا يَبْخُلُ بِهَا عَلَيْهِ، أَوْ مَنْ يُولَدُ مِنْهُ مُؤْمِنٌ فَهُوَ يُنْظَرُ أَبَاهُ- لِإِيصَالِ ابْنِهِ إِلَى السَّعَادَةِ]، وَ لَوْ لَا ذَلِكَ لَنَزَلَ الْعَذَابُ بِكَافَتِكُمْ- فَانْظُرْ نَحْوَ السَّمَاءِ.

And similar to that are the Quraysh, the questioners – when they are asking this, they are rather being Respited – because Allah<sup>azwj</sup> Knows that some of them would be believing in Muhammad<sup>saww</sup> (later one), and attain the happiness with it. Thus, He<sup>azwj</sup> is Exalted. He<sup>azwj</sup> is not Cutting him off from that happiness, nor is He<sup>azwj</sup> being Stingy with him upon it, or the ones who would be born from him being a Momin. So He<sup>azwj</sup> Waits with his father so that his son can come to the happiness. And had it not been for that, the Punishment would descend with all of them. Look around at the sky!

فَنَظَرَ فَإِذَا أَبْوَابُهَا مُفْتَحَةٌ، وَ إِذَا النَّيْرَانُ نَازِلَةٌ مِنْهَا مُسَامِتَةً لِرُءُوسِ الْقَوْمِ تُدْنُو مِنْهُمْ- حَتَّى وَجَدُوا حَرَّهَا بَيْنَ أَكْتَافِهِمْ، فَارْتَعَدَتْ فَرَايِصُ أَبِي جَهْلٍ وَ الْجَمَاعَةِ.

So he<sup>la</sup> looked, and its gateways had been opened, and the fires were descending from it aligned to the heads of the people, approaching them – until they found its heat between their shoulders. So the limbs of Abu Jahl<sup>la</sup> and the group (started) trembling.

فَقَالَ رَسُولُ اللَّهِ ص: لَا تَرَوْعَتِكُمْ فَإِنَّ اللَّهَ لَا يُهْلِكُكُمْ بِهَا، وَ إِنَّمَا أَظْهَرَهَا عِبْرَةً

So Rasool-Allah<sup>saww</sup> said: 'Do not let it terrify you, for you would not be destroyed by it, and rather its appearance is a lesson'.

ثُمَّ نَظَرُوا، وَ إِذَا قَدْ خَرَجَ مِنْ ظُهُورِ الْجَمَاعَةِ أَنْوَارٌ قَابِلَتْهَا- وَ رَفَعَتْهَا وَ دَفَعَتْهَا حَتَّى أَعَادَتْهَا فِي السَّمَاءِ كَمَا جَاءَتْ مِنْهَا.

Then they looked, and there had emitted from the backs of the group, lights facing these (fires), and they lifted these and repelled these until they returned these back into the sky, just as they had come out from it.

فَقَالَ رَسُولُ اللَّهِ ص: بَعْضُ هَذِهِ الْأَنْوَارِ أَنْوَارُ- مَنْ قَدْ عَلِمَ اللَّهُ أَنَّهُ سَيُسْعِدُهُ بِالْإِيمَانِ بِي مِنْكُمْ مِنْ بَعْدُ، وَ بَعْضُهَا أَنْوَارُ دُرِّيَّةٍ طَيِّبَةٍ سَتَخْرُجُ مِنْ بَعْضِكُمْ- مِمَّنْ لَا يُؤْمِنُ وَ هُمْ مُؤْمِنُونَ.

So Rasool-Allah<sup>saww</sup> said: 'Some of these lights, are the lights of the one whom Allah<sup>azwj</sup> Knows that he would be fortunate with the Eman with me<sup>saww</sup>, from you all afterwards, and some of these are lights of the goodly offspring which would be coming out from some of you – from the ones who do not believe (at the moment), and (then) they would be Momineen'.