

Al-Jaddal/Ahtijaj (Debating) Munazarah



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Al-Jaddal/Ahtijaj (Debating)

Summary:

All living species, to a certain extent, come into conflicts under certain circumstances; human beings in particular have experienced this phenomenon soon after coming down to the earth, where they had to protect their interests from more powerful and forceful predators. The conflicts lead to fights, which result in loss of lives and properties. Before Islamic era, Arab tribal fights would last for decades with provisions of intermediate truce, as agreed by their tribal chiefs. The pre-Islamic fights were declared unlawful by the Prophet of Islam^{saww}, soon after introducing the non-believers the laws of Islam and people were encouraged to engage into dialogues and try to resolve their differences amicably.

The arguments in religion are called 'Ahtijaj or 'al-Jaddal'¹, which as per traditions of Masomeen^{asws}, one must avoid unless one is forced into it. However, when discussing religion one should observe patience, be polite and adopt respectful manners. A follower of Ahl al-Bayt^{asws}, if compelled, is also advised to use 'Mubahila' (asking for Allah^{azwj}'s Wrath on the lair). This short article presents some ahadith of Masomeen^{asws} on the topic of 'Debate' including some of the famous debates of Masomeen^{asws} with others (i.e., non-believers, Jews, Christian, Muslims).

Introduction:

Allah^{azwj} has Warned the Muslim Ummah² against getting into conflicts and creating divisions and have Commanded them to remain united, for example Allah^{azwj} Says:

And hold fast by the covenant of Allah all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His favour you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way (3:103).

The difference of opinion, on almost all aspects of life and religious matters, has been and will exist, which can be resolved without causing grievances and bloodshed. The Ahadith below explain how we should resolve our religious differences and who should be the arbitrator(s).

¹ Munazirah (defending one's views)

² Nation

The Matter Of Debate and Its Types:

وقال الصادق (عليه السلام) - وقد ذكرنا عنده الجدل في الدين، وأن رسول الله والائمة (عليهم السلام) قد نهوا عنه - فقال الصادق (عليه السلام): لم ينه عنه مطلقاً، ولكنه نهى عن الجدل بغير التي هي أحسن أما تسمعون الله عزوجل يقول: " ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن " وقوله تعالى: " ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن ".

فالجدال بالتي هي أحسن قد قرنه العلماء بالدين، والجدال بغير التي هي أحسن محرم حرمة الله تعالى على شيعتنا، وكيف يحرم الله الجدل جملة وهو يقول: " وقالوا لن يدخل الجنة الا من كان هودا او نصارى " وقال الله تعالى: " تلك امانتهم قل هاتوا برهانكم ان كنتم صادقين ؟ " فجعل علم الصدق والايمان بالبرهان، وهل يؤتى بالبرهان إلا في الجدل بالتي هي أحسن؟

Imam Al-Sadiq^{asws} said, when it was mentioned in front of him about debating in religion, and that the Messenger of Allah^{saww} and that the Imams^{asws} had forbidden it: 'It does not mean perpetual prohibition, but it has been forbidden to debate with others unless it is in a good manner. Have you not heard Allah^{azwj} Says: **"And do not dispute with the followers of the Book except by what is best"** – (29:46) and the Words of the High **"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner"** – (16:125)

Argue with them in a manner which is good, and that is what the scholars have been told, and a debate, which is not 'in good manners', is forbidden. Allah^{azwj} has Made it prohibited to our^{asws} Shiites.

And how can Allah^{azwj} have Prohibited all debates and He^{azwj} has Said: **'And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian'**. And Allah^{azwj} Said: **'These are their vain desires. Say: Bring your proof if you are truthful'**. True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?³ (Hadith continues below)

Which Type of Debate is Forbidden?

فقيل: يابن رسول الله فما الجدل بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدل بغير التي هي أحسن، فإن تجادل مبطلاً، فيورد عليك باطلاً فلا تردده بحجة قد نصبها الله، ولكن تجحد قوله أو تجحد حقاً يريد ذلك المبطل أن يعين به باطلاً، فتجحد ذلك الحق مخافة أن يكون له عليك فيه حجة، لأنك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

They said to him: 'O son of the Messenger of Allah^{saww}! Why should debate in a good manner be differentiated from one which is not in a goodly manner?'

The Imam^{asws} said: 'As for the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments to you which are false, you instead of presenting those counter arguments which have been Established by Allah^{azwj}, you, however, fight against his words, or fight against the truth in order to reject his falsehood. You fight against the 'truth' in the fear that it might constitute as proof against you, and you do not know how sincere he is. And

³ Tafseer Imam Hassan Askari, h, 322

that (this type of argument) is prohibited for our^{asws} Shiites for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and 'the weak one' does not have with him any proof against the falsehood. The weak become grieved at seeing a 'weak one' being destroyed at the hands of a wrongdoer.⁴ (Hadith continues below)

The Good Debate:

وأما الجدل بالتّي هي أحسن فهو ما أمر الله تعالى به نبيه أن يجادل به من جحد البعث بعد الموت وإحياءه له، فقال الله تعالى حاكياً عنه: (وضرب لنا مثلاً ونسي خلقه قال من يحيي العظام وهي رميم). فقال الله في الرد عليه: (قل - يا محمد - يحييها الذي أنشأها أول مرة وهو بكل خلق عليم الذي جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون).

And the debate which is good is the one which Allah^{azwj} Ordered His^{azwj} Prophet^{saww} to do against the one who disputed the resurrection after death and his life. Allah^{azwj} Said about this: **"And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten (36:78)** Allah^{azwj} Said in Refutation to him: **"Say" O Muhammad^{saww}! 'He will give life to them Who brought them into existence at first, and He is cognizant of all creation He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire)' – (36:79-80)** (Hadith continues below)

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم؟ قال الله تعالى: (قل يحييها الذي أنشأها أول مرة) أفيعجز من ابتداء به لا من شيء أن يعيده بعد أن يبلى؟ بل ابتداءه أصعب عندكم من أعادته. ثم قال: (الذي جعل لكم من الشجر الأخضر نارا) أي إذا كان قد كمن النار الحارة في الشجر الأخضر الرطب يستخرجها، فعرفكم أنه على إعادة ما بلى أقدر.

Allah^{azwj} Intended from His Prophet^{saww} that he^{saww} should argue against the wrongdoer who said: 'How is it possible for these bones to be brought back alive when they have become dust?' Allah^{azwj} Said: **"Say: He will give life to them, Who brought them into existence at first"** How can He^{azwj} be frustrated from repeating its creation when He^{azwj} initially Created without any thing? But, its initial creation is more difficult than to be recreated. Then He^{azwj} Said: **"He Who has made for you the fire (to burn) from the green tree"** meaning, the One Who^{azwj} can Create fire from a wet green tree, you should know that He^{azwj} Would have the Ability to create that'. (Hadith continues below)

ثم قال: (أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العليم) أي إذا كان خلق السموات والارض أعظم وأبعد في أو هامكم وقدركم أن تقدروا عليه من إعادة البالي فكيف جوزتم من الله خلق هذا الاعجب عندكم والاصعب لديكم ولم تجوزوا ما هو أسهل عندكم من إعادة البالي؟ فقال الصادق (عليه السلام): فهذا الجدل بالتّي هي أحسن، لان فيها قطع عذر الكافرين وإزالة شبههم.

Then He^{azwj} Said: **"Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower"- (36:81)** meaning, the Creation of the heavens and the earth was greater and more difficult in your estimation and power, and so how do you consider that it was Allah^{azwj} Who has Created and is not a surprise for you, but you do not consider Him^{azwj} to be able to

⁴ Tafseer Imam Hassan Askari, h, 322

re-create that, which is easier?' Imam Al Sadiq^{asws} said: **'This is the argument which is in a good manner, for it cuts off the excuses of the infidels and eliminates doubts'**. (Hadith continues below)

وأما الجدل بغير التي هي أحسن فإن تجدد حقا لا يمكنك أن تفرق بينه وبين باطل من تجادله، وإنما تدفعه عن باطله بأن تجدد الحق، فهذا هو المحرم لأنك مثله، جدد هو حقا، وجددت أنت حقا آخر.

And as for the argument, which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'. (Hadith continues below:)

قال - أبو محمد الحسن العسكري (عليه السلام) -: فقام إليه رجل وقال: يا بن رسول الله أفجادل رسول الله (صلى الله عليه وآله)؟ فقال الصادق (عليه السلام): مهما ظننت برسول الله من شيء فلا تظن به مخالفة الله، أو ليس الله تعالى قد قال: (وجادلهم بالتى هي أحسن)؟ وقال: (قل يحييها الذي أنشأها أول مرة). لمن ضرب الله مثلا، أفتظن أن رسول الله (صلى الله عليه وآله) خالف ما أمره الله، فلم يجادل بما أمره الله به، ولم يخبر عن الله بما أمره أن يخبر به؟!

Imam Abu Muhammad Al Hassan Al-Askari^{asws} said: 'When a man stood up and said to him^{asws}: 'O son of the Messenger of Allah^{saww}! Did the Messenger of Allah^{saww} engage in debate?' Imam Al-Sadiq^{asws} said: 'When you think of anything about the Messenger of Allah^{saww}, do not think of him^{saww} being against Allah^{azwj}, or has not Allah^{azwj} Said: **"Call to the way of your Lord with wisdom and goodly exhortation" – (16:125)** and Said: **"Say: He will give life to them, Who brought them into existence at first"** When Allah^{azwj} has Said thus, can you now even think that the Messenger of Allah^{saww} would have gone against this Order of Allah^{azwj}, and did not argue with them in accordance with this order of Allah^{azwj}, and did receive the news from Allah^{azwj} about His^{azwj} Order, that He^{saww} informed of?'⁵

The Debate of Prophet Mohammed^{saww}:

There are several debates of Holy Prophet^{saww}, and Masomeen^{asws}, see for example 'Ahtijaj-e-Tabrisi, Auoon Akhbar-e-Raza and al-Kafi, we have included few examples in the Appendix I and II:

Entering into Debates:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ عَرْفَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَقُولُ إِذَا أَمَّتِي تَوَاكَلْتُ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ فَلْيَأْذَنُوا بَوَاقِعَ مِنَ اللَّهِ تَعَالَى

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Isa from Muhammad ibn 'Arafah who has said the following:

'I heard Abu al-Hassan, Al-Reza^{asws} saying: 'The Messenger of Allah^{saww} would say: 'When my followers postpone asking others to do good and prohibit them from committing evil they, in so doing, allow affliction to befall upon them from Allah^{azwj}'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا مَرَّ بِجَمَاعَةٍ يَخْتَصِمُونَ لَا يَجُوزُ لَهُمْ حَتَّى يَقُولَ ثَلَاثًا اتَّقُوا اللَّهَ يَرْفَعُ بِهَا صَوْتَهُ

⁵ Tafseer-e-Imam Hassan Askari, pg. 528, h. 322.

⁶ Ibid, h, 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said the following:

'Abu Abd Allah^{asws} upon coming across a group of people having an argument would not pass by without always saying three times loudly: 'You must maintain piety in the presence of Allah^{azwj}.'⁷

Amir-ul-Momineen^{asws} Stops Ammr from Debating:

وَقَالَ عِصْمَارُ بْنُ يَاسِرٍ وَقَدْ سَمِعَهُ يُرَاجِعُ الْمُغِيرَةَ بْنَ شُعْبَةَ كَلَامًا دَعَاهُ يَا عَمَّارُ فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ مِنَ الدُّنْيَا وَ عَلَى عَمْرٍ لَيْسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَازِرًا لِسَقَطَاتِهِ

Amir-ul-Momineen^{asws} after hearing Ammr ibn Yasir asking and answers questions from Mughara ibn Shaaba said: O Ammr! Leave this man alone; he has only taken that part of the religion which he had required for the worldly benefits, (for the rest of the religion) he has, on purpose, embraced ambiguities so that he could justify his wrongdoing.⁸

One Should Stop Discussion When It Comes to Allah^{azwj}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَأَنْ إِلَى رَبِّكَ الْمُنتَهَى فَإِذَا انْتَهَى الْكَلَامُ إِلَى اللَّهِ فَأَمْسِكُوا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu' Umayr from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid who has narrated the following from abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: The words of Allah^{azwj} that say: **'And that the final end is unto thy Lord' (53:42)**, is to instruct people to end a discussion that may take up Allah^{azwj}'s Self as an object of investigation.⁹

One Should Avoid Debates:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا زِيَادُ إِيَّاكَ وَالْخُصُومَاتِ فَإِنَّهَا تُورِثُ الشُّكَّ وَ تَهْبِطُ الْعَمَلَ وَ تُرْدِي صَاحِبَهَا وَ عَسَى أَنْ يَنْكَلِمَ بِالشَّيْءِ فَلَا يُغْفَرُ لَهُ إِنَّهُ كَانَ فِيمَا مَضَى قَوْمٌ تَرَكُوا عِلْمَ مَا وَكَّلُوا بِهِ وَ طَلَبُوا عِلْمَ مَا كَفَرُوا حَتَّى انْتَهَى كَلَامُهُمْ إِلَى اللَّهِ فَتَحِيرُوا حَتَّى إِنْ كَانَ الرَّجُلُ لَيُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَ يُدْعَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ وَ فِي رَوَايَةٍ أُخْرَى حَتَّى تَأْهُوا فِي الْأَرْضِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abi Umayr from Muhammad ibn Humran from abi Ubaydah (Ziyad ibn 'Isa) al-Hadhdha who reports the following from Abu Jafar^{asws}:

'O Ziyad, beware of debates; they create doubts, invalidate one's good deeds and turn one into a complete wreck. One may say a thing and perhaps, he will not be forgiven. In the past there lived a people who ignored acquiring the necessary knowledge. Instead they sought a knowledge that was not required of them. They came to speak of Allah's Self and they became confused. Their extreme perplexity

⁷ Al-Kafi, vol, 5, Ch. 21, h, 12

⁸ Nahjul Balagha, saying no. 405

⁹ Al-Kafi, Vol. 1, H. 245, Ch. 8, h, 2

was such that if called from the front they would reply to the back and to the front if called from the back.

'In another Hadith it reads, 'They (confused people mentioned above) totally vanished in the land, the earth (due to confusion).'

¹⁰

Mubahila Against Enemies of Ahl al-Bayt^{asws}:

Abu Sarruk said to Imam Jafar-e-Sadiq^{asws} that we present Quranic Verses to our opponents (in beliefs) to prove they are on the unjust path. When we present

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (4:59)

They say that the 'Ulil al-Amr' are the high rank rulers, we present another Verse as proof,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (5:55)

They say that this Verse is for ordinary momineen, we present the Verse of Mowaddah: قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا الْمَوَدَّةُ فِي الْقُرْبَى (42:23)

They say that 'Filqurab' means the near relatives of momineen. I knew other Verses of Quran and presented to them but they came up with similar unrealistic justifications.

Imam^{asws} said: You should asked them for the 'Mubahila'¹¹ upon encountering this situation. I asked how could I do 'Mubahila'?

Imam^{asws} replied: you should, first, spend three days to cleanse your soul through 'Ibadah', keep fast and invite your opponent to a higher elevation (i.e., hill), upon reaching there you should put his right hand fingers into your right hand and try to be fair with him and reciting first as: Ya Allah^{azwj} Who is the Lord of the Earth and Heavens, the One who knows about the present and what to come. The most kind and the most Merciful, if this person has denied the 'Just' and supported the 'unjust', then please send down you wrath on him from the skies what he deserves or hit him with painful tragedy. And then ask your opponent to repeat the same words that if this person has denied the right and favoured the unjust then send down Your^{azwj} wrath onto him and strike him with calamities. Thus you will see him in immense troubles without any prior signs of them. The narrator says, by my Lord, no one accepted my Mubahila offer when I proposed it to others.¹² In another Imam Mohammed Baqir^{asws} says the time for Mubahila is between the Fajr till the sunrise (a tradition of Mohammed Baqir^{asws} also presents the same tradition).¹³

¹⁰ Al-Kafi, vol. 1, H 247, Ch. 8, h, 4

¹¹ Sending Allah^{azwj}'s curse on the lair, as per the Verse of Mubahila

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَإِبْنَاءَكُمُ وَنِسَاءَنَا وَنَفْسَكُمُ وَتَبْتَلُوا فَنَجْعَلَ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (3 61)

¹² Usool-e-Kafi, vol. 5, ch.34, tradition 1.

¹³ Usool-e-Kafi, vol. 5, ch.34, tradition 2.

Appendix I

Argumentations and Discussions of the Prophet^{saww}

ولقد حدثني أبي الباقر (عليه السلام)، عن جدي علي بن الحسين زين العابدين عن أبيه الحسين بن علي سيد الشهداء، عن أمير المؤمنين علي بن أبي طالب صلوات الله عليهم أجمعين أنه اجتمع يوماً عند رسول الله (صلى الله عليه وآله) أهل خمسة أديان: اليهود والنصارى، والدةهرية، والثنوية ومشركوا العرب.

Imam Hassan Al Askari^{asws} said: 'It has been narrated to me^{asws} from Al Baqir^{asws} from my forefather Ali Bin Al Husayn Zayn Ul Abideen^{asws} from his^{asws} father Al Husayn Bin Ali^{asws} the Chief of the Martyrs, from the Commander of the Faithful Ali Bin Abu Talib^{asws}, may the salutations of Allah^{azwj} be upon them^{asws} all that: 'People of five religions had gathered around the Messenger of Allah^{saww} – The Jews and the Christians, and the *Dahriyya* (Eternalists) and the Dualists and the Arab Polytheists'.

فقلت اليهود: نحن نقول: عزيز ابن الله، وقد جئناك يا محمد لننظر ما تقول فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

The Jews said: 'We are saying that Uzayr is the son of Allah^{azwj}, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and are higher, and if you^{saww} are against us, we will discuss with you^{asws}.

وقالت النصارى: نحن نقول، إن المسيح ابن الله اتحد به، وقد جئناك لننظر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the Christians said: 'We are saying that, the Messiah^{asws} is the son of Allah^{azwj} and is united with Him^{azwj}, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and higher, and if you^{saww} are against us, we will discuss with you^{asws}.

وقالت الدهرية: نحن نقول: الأشياء لابدء لها وهي دائمة، وقد جئناك لتتقرر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the *Dahriyya* said: 'We are saying that all things have no beginning and they are eternal, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and higher, and if you^{saww} are against us, we will discuss with you^{asws}.

وقالت الثنوية: نحن نقول: إن النور والظلمة هما المدبران، وقد جئناك لتتقرر ما تقول، فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the Dualists said: 'We are saying that light and darkness are two controlling affairs of the universe, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and higher, and if you^{saww} are against us, we will discuss with you^{asws}.

وقال مشركو العرب: نحن نقول إن أوثاننا آلهة وقد جئناك للنظر ما تقول فان تبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا خصمناك.

And the Arab Polytheists said: 'We are saying that our idols are gods, and we have come to you^{saww} O Muhammad^{saww}, to see what you^{saww} have to say. If you^{saww} follow us, then we have preceded you^{saww} in rewards and higher, and if you^{saww} are against us, we will discuss with you^{asws}.

فقال رسول الله (صلى الله عليه وآله): آمنت بالله وحده لا شريك له، وكفرت بكل معبود سواه. ثم قال لهم: إن الله تعالى بعثني كافة للناس بشيرا ونذيرا، حجة على العالمين وسيرد الله كيد من يكيد دينه في نحره.

The Messenger of Allah^{saww} said: 'I^{saww} believe in One Allah^{azwj} without any partner with Him^{azwj}, and disbelieve in all creators apart from Him^{azwj}. Then he^{saww} said to them: 'Allah^{azwj} has Sent me to all people as a good News and as a Warner to them, a Proof over all the worlds. And Allah^{azwj} will Repel all the plots from the plotters against His^{azwj} Religion back upon them'.

ثم قال لليهود: أجتئوني لأقبل قولكم بغير حجة؟ قالوا: لا. قال: فما الذي دعاكم إلى القول بأن عزيرا ابن الله؟ قالوا: لانه أحيا لبني إسرائيل التوراة بعد ما ذهبت، ولم يفعل به هذا إلا لانه ابنه.

The he^{saww} said to the Jews: 'You have come to me^{saww} that I^{saww} should accept your words without proof?' They said: 'No'. He^{saww} said: 'Then what makes you claim that Uzair is the son of Allah^{azwj}?' They said: 'Because, he revived the Torah for the Children of Israel after it had gone away, and he would not have done this had he not been His^{azwj} son'.

فقال رسول الله (صلى الله عليه وآله): فكيف صار عزير ابن الله دون موسى وهو الذي جاءهم بالتوراة ورئي منه من المعجزات ما قد علمتم؟ ولئن كان عزير ابن الله لما ظهر من إكرامه بأحياء التوراة، فلقد كان موسى بالبنوة أحق وأولى، ولئن كان هذا المقدار من إكرامه لعزير يوجب أنه ابنه، فأضعاف هذه الكرامة لموسى توجب له منزلة أجل من البنوة، لانكم إن كنتم إنما تريدون بالبنوة الولادة على سبيل ما تشاهدونه في دنياكم هذه من ولادة الامهات الاولاد بوطئ آبائهم لهم، فقد كفرتم بالله وشبهتموه بخلقه، وأوجبتم فيه صفات المحدثين، ووجب عندكم أن يكون محدثا مخلوقا، وأن له خالقا صنعه وابتدعه.

The Messenger of Allah^{saww} said: 'How did Uzair become the son of Allah^{azwj} and not Musa^{asws} when it was him^{asws} that went to them with the Torah, and they saw from him^{asws} miracles that you know about? And if Uzair is the son of Allah^{azwj} when his prestige was manifested from the revival of the Torah, Musa^{asws} was more deserving and higher, if this is the scale from the prestige of Uzair which necessitates him being His^{azwj} son, Musa^{asws}'s prestige is more and it would necessitate him^{asws} to have a status higher than that of a son. Your understanding from a son, to be a product of the union of the father and the mother, that you witness in this world. This would make you to be disbelievers in Allah^{azwj} for likening Him^{azwj} to His^{azwj} creation, and it would necessitate you in this, by the qualities that you have narrated, that there would be a creator who created Him^{azwj}, who would be from the beginning'.

قالوا: لسنا نعني هذا، فان هذا كفر كما ذكرت، ولكننا نعني أنه ابنه على معنى الكرامة، وإن لم يكن هناك ولادة، كما قد يقول بعض علمائنا لمن يريد إكرامه وإبانتة بالمنزلة من غيره: يا بني، وإنه ابني. لا على إثبات ولادته منه، لانه قد يقول ذلك لمن هو أجنبي لا نسب بينه وبينه وكذلك لما فعل بعزير ما فعل، كان قد اتخذ ابنه على الكرامة لا على الولادة.

They said: 'We do not mean this, for this is infidelity as you^{saww} have mentioned. But, we mean by this that he is His^{azwj} son due to the dignity that he had, and there is no birth over there. This is like when some of our scholars, when they intend to bestow status on someone apart from the others, they refer to him as: 'O my son!' and 'He is my son!' There is no birth involved here, for they have referred to him with that and he is a stranger with whom they have no biological connection. And similarly, when Uzair did that which he did, He^{azwj} Took him as a son to bestow prestige, and not as a birth'.

فقال رسول الله (صلى الله عليه وآله): فهذا ما قلته لكم: إنه إن وجب على هذا الوجه أن يكون عزيز ابنه فإن هذه المنزلة لموسى أولى، وإن الله تعالى يفضح كل مبطل باقراره ويقلب عليه حجه. إن ما احتججتم به يؤديكم إلى ما هو أكبر مما ذكرته لكم، لأنكم قلتم: إن عظيما من عظمائكم قد يقول لاجنبي لانسب بينه وبينه: يا بني، وهذا ابني لا على طريق الولادة، فقد تجدون أيضا هذا العظيم يقول لاجنبي آخر: هذا أخي ولآخر: هذا شيخي، وأبي، ولآخر: هذا سيدي، على سبيل الاكرام، وإن من زاده في الكرامة زاده في مثل هذا القول، فإذا يجوز عندكم أن يكون موسى أخا لله أو شيخا له أو أبا أو سيدا لانه قد زاده في الكرامة على ما لعزیز، كما أن من زاد رجلا في الاكرام فقال له: يا سيدي ويا شيخي وياعمي ويا رئيسي ويا أميری على طريق الاكرام، وإن من زاده في الكرامة زاده في مثل هذا القول، أفيجوز عندكم أن يكون موسى أخا لله، أو شيخا، أو عما أو رئيسا، أو سيدا أو أميرا؟ لانه قد زاده في الاكرام على من قال له: يا شيخي أو يا سيدي أو يا عمي، أو يا رئيسي، أو يا أميری.

The Messenger of Allah^{saww} said: 'This is what I^{saww} have been telling you. If this necessitates Uzair to be the son of Allah^{azwj}, then the status of Musa^{asws} is higher, and Allah^{azwj} Exposes all falsehood that is being said and Overturns to him as a proof. You are arguing in your claim that greatness is bestowed upon the stranger, when there is no biological connection between them, by saying about him that, this is my son but not from birth, then it will also be a matter of greater prestige to refer to another stranger, that this is my brother, and to another that, this is my Sheikh, and to another that, this is my Chief, by way of prestige. It would be a matter of greater prestige by this talk, with you, that Musa^{asws} should be referred to as the brother of Allah^{azwj} or His^{azwj} Sheikh, or father or Chief, for these are more prestigious titles. You would say to him: 'O my Chief, and O my Sheikh, and O my uncle, and O my President, O my commander, by way of prestige. The more prestigious a person, then the more prestigious a title he is referred to. Is it permissible among you to refer to Musa^{asws} as the brother of Allah^{azwj}, or Sheikh, or uncle, or president, or chief, or commander? Because the more prestigious a person is the more prestigious way he is referred to: 'O my Sheikh, or O my Chief, or O my Uncle, or O my President, or O my Commander'.

قال: فبهت القوم وتحيروا وقالوا: يا محمد أجلنا نتفكر فيما قلته لنا. فقال: انظروا فيه بقلوب معتقدة للانصاف، يهدكم الله. Imam Hassan Al Askari^{asws} said: 'The Jews were speechless and confused and said: 'O Muhammad^{saww}! Give us some time to ponder over what you^{saww} have said to us'. He^{saww} said: 'Look into this with a believing heart and Allah^{azwj} will Guide you'.

ثم أقبل (صلى الله عليه وآله) على النصارى فقال لهم: وأنتم قلتم: إن القديم عزوجل اتحد بالمسيح ابنه ما الذي أردتموه بهذا القول؟ أردتم أن القديم صار محدثا لوجود هذا المحدث الذي هو عيسى؟ أو المحدث الذي هو عيسى صار قديما لوجود القديم الذي هو الله؟ أو معنى قولكم: " إنه اتحد به " أنه اختصه بكرامة لم يكرم بها أحدا سواه؟ فإن أردتم أن القديم

Then he^{saww} turned towards the Christians and said to them: 'And you are saying that the Almighty Who^{azwj}, from the beginning is united with the Messiah^{asws}, His^{azwj} son. What do you intend with this? Do you intend by this that the One Who^{azwj} is from before, is with the one who^{asws} was created after, and he^{asws} is Isa^{asws}? Or that the created one, who is Isa^{asws} has been with the eternal One from before Who is Allah^{azwj}? Or do you mean by your words "He^{azwj} is united with him^{asws}", he^{asws} has been honoured especially, and no one else other than him^{asws} has been so? If you intend that the eternal High One^{azwj} is together with the temporal one, this is invalid, for it is impossible for the eternal Being to be with the temporal one from before. And if you intend that the temporal being is with the Eternal Being, it is impossible, for the temporal being as well cannot be with the Eternal Being from before. If you intend that he^{asws} has been united with Him^{azwj}, and has been Made to be special and chosen over the rest of His^{azwj} servants, then you would be invalidating that he^{asws} has been united with Him^{azwj} from before. And if Allah^{azwj} was united with him^{asws}, meaning together with him^{asws} being the prestigious one of the creation, and is therefore a temporal being, this would be against what you said before'.

قال: فقالت النصارى: يا محمد إن الله تعالى لما أظهر على يد عيسى من الأشياء العجيبة ما أظهر، فقد اتخذه ولدًا على جهة الكرامة. فقال لهم رسول الله (صلى الله عليه وآله): فقد سمعتم ما قلته لليهود في هذا المعنى الذي ذكركموه. Imam Hassan Al Askari^{asws} said: 'The Christians said: 'O Muhammad^{saww}! When Allah^{azwj} Manifested by the hands of Isa^{asws} strange things that He^{azwj} Manifested, He^{azwj} Took him^{asws} to be His^{azwj} son by was of prestige'. The Messenger of Allah^{saww} said to them: 'You have heard what I^{saww} have said to the Jews in this meaning, that you are mentioning to me^{saww}'.

ثم أعاد (صلى الله عليه وآله) ذلك كله، فسكتوا إلا رجلاً واحداً منهم، فقال له: يا محمد أو لستم تقولون: إن إبراهيم خليل الله؟ - قال: قد قلنا ذلك. فقال: - فإذا قلتم ذلك فلم منعتمونا من أن نقول: إن عيسى ابن الله؟ فقال رسول الله (صلى الله عليه وآله): إنهما لم يشتبها، لأن قولنا: إن إبراهيم خليل الله، فأنما هو مشتق من الخلّة والخلّة: فأما الخلّة فأنما معناها الفقر والفاقة، فقد كان خليلاً إلى ربه فقيراً، وإليه منقطعاً، وعن غيره متعظفاً معرضاً مستغنياً، وذلك لما أريد قذفه في النار، فرمي به في المنجنيق فبعث الله تعالى جبرئيل (عليه السلام) وقال له: أدرك عبدي.

Then he^{saww} repeated that to all of them. They were all silent, except for one man from them who said: 'O Muhammad^{saww}! Are you^{saww} not saying that Ibrahim^{asws} is the Friend of Allah^{azwj}?' He^{saww}: 'We say that'. He said: 'If you^{saww} are saying that, why are you^{saww} stopping us saying that Isa^{asws} is the son of Allah^{azwj}?' The Messenger of Allah^{saww} said: 'These two are not similar. We^{saww} are saying that Ibrahim^{asws} is the Friend (*Khaleel*) of Allah^{azwj}, it is derived from '*Khullaʾ*' or '*Khallaʾ*'. If you take as being derived from '*Khullaʾ*', then it stands for poverty and destitution. The Friend of Allah^{azwj} is needy to his^{asws} Lord^{azwj}, and to Him^{azwj} he^{asws} is, being cut off from the others, needless of them. And that when he^{asws} was catapulted into the fire, Allah^{azwj} Sent Jibraeel and Said to him: 'Consider My^{azwj} servant'.

فجاءه فلقية في الهواء، فقال: كلفني ما بدا لك فقد بعثني الله لنصرتك. فقال: بل حسبي الله ونعم الوكيل، إني لا أسأل غيره ولا حاجة لي إلا إليه. فسماه خليله أي، فقيره ومحتاجه، والمنقطع إليه عن سواه.

He flew and met him^{asws} in mid-air, and said: 'Ask me, for Allah^{azwj} has Sent me for your^{asws} help'. He^{asws} said: 'But sufficient for me^{asws} is Allah^{azwj} and is the best Disposer of affairs. I^{asws} do not ask other than Him^{azwj}, and have no need from any, other than Him^{azwj}. He^{asws} was Named as Friend (*Khaleel*), poor to Him^{azwj}, needy of Him^{azwj}, and the one cut off from all apart from Him^{azwj}.

وإذا جعل معنى ذلك من الخلّة وهو أنه قد تخلل - به - معانيه، ووقف على أسرار لم يقف عليها غيره كان معناه العالم به وبأموره، ولا يوجب ذلك تشبيهه الله بخلقه، ألا ترون أنه إذا لم ينقطع إليه لم يكن خليله؟ وإذا لم يعلم بأسراره لم يكن خليله؟ وأن من يلده الرجل، وإن أهانه وأقصاه، لم يخرج عن أن يكون ولده؟ لأن معنى الولادة قائم.

And if you were to take that meaning from '*Khullat*', and he^{asws} would be involved, by this meaning, and was Made aware of such secrets that apart from him^{asws} no one else had the knowledge of, and His^{azwj} Orders, and this does not necessitate the likening of Allah^{azwj} with His^{azwj} creation. Do you see that had he^{asws} not cut himself off from others, he^{asws} would not have been His^{azwj} Friend? And if he^{asws} was not aware of His^{azwj} Secrets he^{asws} would not have been His^{azwj} Friend? And one who is a son of a man, whether he is insulted by him or thrown out, it does not exit him from being his son? This is because the meaning of son by birth has been established.

ثم إن وجب - لانه قال الله: ابراهيم خليلي - أن تقيسوا أنتم فتقولوا: إن عيسى ابنه، وجب أيضا كذلك أن تقولوا لموسى: إنه ابنه، فإن الذي معه من المعجزات لم يكن بدون ما كان مع عيسى، فقولوا إن موسى أيضا ابنه، وإنه يجوز أن تقولوا على هذا المعنى: شيخه وسيده وعمه ورئيسه وأميره كما قد ذكرته لليهود.

Then it necessitates, because Allah^{azwj} has Referred to Ibrahim^{asws} as a Friend, in your analogy by saying that Isa^{asws} is His^{azwj} son, then this would also necessitate Musa^{asws} as well to be referred by you as His^{azwj} son, because he^{asws} had miracles similar to those of Isa^{asws}. You would also call Musa^{asws} as His^{azwj} son as well, and it would permit you to say in this meaning: 'His^{azwj} Sheikh, and His^{azwj} Chief, and His^{azwj} Uncle, and His^{azwj} President, and His^{azwj} Commander, as mentioned to the Jews'.

فقال بعضهم: وفي الكتب المنزلة أن عيسى قال: أذهب إلى أبي. فقال رسول الله (صلى الله عليه وآله): فإن كنتم بذلك الكتاب تعملون، فإن فيه: " أذهب إلى أبي وأبيكم " فقولوا: إن جميع الذين خاطبهم كانوا أبناء الله، كما كان عيسى ابنه من الوجه الذي كان عيسى ابنه، ثم إن ما في هذا الكتاب يبطل عليكم هذا - المعنى - الذي زعمتم أن عيسى من جهة الاختصاص كان ابنا له، لأنكم قلتم: إنما قلنا: إنه ابنه لانه تعالى اختصه بما لم يختص به غيره، وأنتم تعلمون أن الذي خص به عيسى لم يخص به هؤلاء القوم الذين قال لهم عيسى: " أذهب إلى أبي وأبيكم " فبطل أن يكون الاختصاص لعيسى، لانه قد ثبت عندكم بقول عيسى لمن لم يكن له مثل اختصاص عيسى، وأنتم إنما حكيتكم لفظة عيسى وتأولتموها على غير وجهها لانه إذا قال: " أبي وأبيكم " فقد أراد غير ما ذهبت إليه ونحلتموه، وما يديركم لعله عنى: أذهب إلى آدم وإلى نوح إن الله يرفعني إليهم ويجمعني معهم، وآدم أبي وأبوكم وكذلك نوح، بل ما أراد غير هذا

One of them said: 'And it is in the Book Sent down, that Isa^{asws} said: 'I^{asws} am going to my^{asws} Father^{azwj}. The Messenger of Allah^{saww} said: 'If you are doing things according to that Book, then it is there "I^{asws} am going to my^{asws} Father^{azwj} and your Father^{azwj}'. All those that have been addressed here were sons of Allah^{azwj} just like Isa^{asws} was His^{azwj} son, by the same token. Then, what is in this Book invalidates this

meaning of yours that you are thinking of, that son-ship is especially for Isa^{asws}. You are saying that he^{asws} is His^{azwj} son, for the Almighty has made him^{asws} to be special apart from others, and you know that Isa^{asws} was Made to be special which the other people were not made to be, those that were addressed by him^{asws} when he^{asws} said: 'I^{asws} am going to my^{asws} Father^{azwj} and your Father^{asws}'. This invalidates the specialization of Isa^{asws}, for it has been established by you that there is no one special like Isa^{asws} and the same words have been used for others "my^{asws} Father^{azwj} and your Father^{azwj}" and could have meant something other than what you have taken it to be for he^{asws} could be saying that: 'I^{asws} am going to Adam^{asws}, and to Noah^{asws}. Allah^{azwj} will Elevate me^{asws} like them and Make me^{asws} to be with them^{asws}, and Adam^{asws} is my^{asws} father and your father, and similarly, Noah^{asws}. But, in fact, he^{asws} did not mean anything other than this by it'.

قال: فسكتت النصارى، وقالوا: ما رأينا كاليوم مجادلا ولا مخاصما وسننظر في أمورنا.

Imam Hassan Al Askari^{asws} said: 'The Christians were silenced and said: 'We have not see an arguer like the one today, and we shall look into our affairs'.

ثم أقبل رسول الله (صلى الله عليه وآله) على الدهرية فقال: وأنتم فما الذي دعاكم إلى القول بأن الأشياء لا بد لها وهي دائمة لم تزل، ولا تزال؟ فقالوا: لانا لا نحكم إلا بما نشاهد، ولم نجد للأشياء حدثا فحكمنا بأنها لم تزل ولم نجد لها انقضاء ولا فناء فحكمنا بأنها لا تزال.

Then the Messenger of Allah^{saww} turned towards the *Dahriyya* (Eternalists) and said: 'And you are making the claim by your words that all things have no beginning and are eternal, never passed away and will never pass away?' They said: 'We only issue judgment by what we see, and we have not found in things anything temporal, and so we have issued the principle that they have been here from the beginning, and we did not find in them anything that is destructive, and so have issued the principle that they will not pass away'.

فقال رسول الله (صلى الله عليه وآله): أفوجدتم لها قدما، أم وجدتم لها بقاء أبدا؟ فان قلتم: إنكم قد وجدتم ذلك أثبتتم لانفسكم أنكم لم تزالوا على هيئتكم وعقولكم بلا نهاية، ولا تزالون كذلك ولئن قلتم هذا دفعتم العيان وكذبكم العالمون الذين يشاهدونكم. قالوا: بل لم نشاهد لها قدما ولا بقاء أبدا.

The Messenger of Allah^{saww} said: 'Did you find them to be such before the beginning, or did you find that they will remain forever? For if you were to say: 'We have found these to be like that, then you have established for yourselves, that your faces and your intellects will not pass away and will not come to an end, and you will not pass away as well for you are saying this in defiance to the eyes and in falsification to the world that has witnessed you'. They said: 'But we have neither witnessed these from before nor will we be witnessing them into eternity'.

قال رسول الله (صلى الله عليه وآله): فلم صرتم بأن تحكموا بالقدم والبقاء دائما؟ لانكم لم تشاهدوا حدوثها، وانقضاءها أولى من تارك التميز لها مثلكم، يحكم لها بالحدوث والانقضاء والانقطاع لانه لم يشاهد لها قدما ولا بقاء أبدا. أو لستم تشاهدون الليل والنهار وأحدهما بعد الآخر؟ فقالوا: نعم. فقال: أترونهما لم يزا ولا يزال؟ فقالوا: نعم. قال: أفيجوز عندكم اجتماع الليل والنهار؟ فقالوا: لا.

The Messenger of Allah^{saww} said: 'How can you pass judgment on them being from before and their remaining for all eternity? This is because you have neither witnessed their coming into being, and their becoming non-existent. Does this make you higher than the one who like you, passes judgment of their occurrence and non-occurrence because he has not witnessed their being present from before and into all eternity, or do you not witness the night and the day, each one of them after the other?' They said: 'Yes'. He^{saww} said: 'Do you not see that both of them, neither of pass away nor both of them?' They said: 'Yes'. He^{saww} said: 'Is it possible, with you, that the night and day will become one?' They said: 'No'.

فقال (صلى الله عليه وآله): فإذا ينقطع أحدهما عن الآخر فيسبق أحدهما، ويكون الثاني جاريا بعده. قالوا: كذلك هو. فقال: قد حكمتم بحدوث ما تقدم من ليل ونهار. لم تشاهدوهما، فلا تنكروا لله قدرة ثم قال (صلى الله عليه وآله): أتقولون ما قبلكم من الليل والنهار متناه أم غير متناه؟ فإن قلتم: غير متناه فكيف وصل إليكم آخر بلا نهاية لاوله؟ وإن قلتم: إنه متناه أم غير فقد كان ولا شئ منهما بقديم. قالوا: نعم. قال لهم: أقلتم أن العالم قديم ليس بمحدث وأنتم عارفون بمعنى ما أقررتم به، وبمعنى ما جددتموه؟ قالوا: نعم.

He^{saww} said: 'If one of them were to be cut off from the other, will the other continue after it?' They said: 'That is so'. He^{saww} said: 'Then you have passed judgment on the temporal nature of the bygone day and night, both of which you have not witnessed. Do not be deniers of the Power of Allah^{azwj}'. The he^{saww} said: 'What you have said before about the night and the day, are they finite or infinite? For if you were to say infinite, then how does the second one come to you without ending the first? And if you were to say finite, then you will have to admit that there was a time when none of them were present'. They said: 'Yes'. He^{saww} said to them: 'You have said that the universe does not have a beginning, and did not come into being, and you know the meaning of what you agree to by it and what you fight against? They said: 'Yes'.

قال رسول الله (صلى الله عليه وآله): فهذا الذي نشاهده من الأشياء بعضها إلى بعض مفتخر، لانه لا قوام للبعض الا بما يتصل به، ألا ترى أن البناء محتاجا بعض أجزائه إلى بعض والا لم يتسق، ولم يستحكم، وكذلك سائر ما ترون. وقال (صلى الله عليه وآله): فإذا كان هذا المحتاج - بعضه إلى بعض لقوته وتماحه - هو القديم، فأخبروني أن لو كان محدثا كيف كان يكون؟ وماذا كانت تكون صفته؟

The Messenger of Allah^{saww} said: 'This is what we see from the things, some of them are dependent on the others, because some of them cannot be established except by the others. Do you see a construction that some parts are dependent on some others or else it would not stand or be complete. The same is for the rest of what you see'. And he^{saww} said: 'If this was all interdependent on each other for strength and completion, and the completed state is eternal, tell me^{saww}, if the parts were temporal, how would the completed structure be? What would be its qualities?'

قال: فبهتوا - وتحيروا - وعلموا أنهم لا يجدون للمحدث صفة يصفونه بها الا وهي موجودة في هذا الذي زعموا أنه قديم، فوجموا وقالوا: سننظر في أمرنا.

Imam Hassan Al Askari^{asws} said: 'They were astonished and confused, and knew that they will never find a temporal matter and classify it and think of It as being part of the whole, and then claim the completed state to be eternal. They were dumbstruck and said: 'We will look into our affairs'.

ثم أقبل رسول الله (صلى الله عليه وآله) على الثنوية - الذين قالوا: النور والظلمة هما المدبران - فقال: وأنتم فما الذي دعاكم إلى ما قلتموه من هذا؟ فقالوا: لانا وجدنا العالم صنفين: خيرا وشرًا، ووجدنا الخير ضد الشر، فأفكرنا أن يكون فاعل - واحد - يفعل الشيء وضده، بل لكل واحد منهما فاعل، ألا ترى أن الثلج محال أن يسخن كما أن النار محال أن تبرد، فأثبتنا لذلك صانعين قديمين: ظلمة ونورا.

Then the Messenger of Allah^{saww} turned towards the *Thanawiyya* (Dualists) – who said that light and darkness are the governing forces – and said: 'And you, what is it that makes you to claim that which you say from this?' They said: 'We have found in the universe duality, good and evil, and found good to be opposite of evil. We deny that there is one doer of something as well as its opposite, but each of it has a different doer. You see, ice cannot give heat just like it is impossible for fire to give out coolness. This has proven to us that there are two forces from before, darkness and light'.

فقال لهم رسول الله (صلى الله عليه وآله): أفلستم قد وجدتم سوادا وبياضا، وحمرة وصفرة، وخضرة وزرقة؟ وكل واحدة ضد لسانها لاستحالة اجتماع اثنين منهما في محل واحد، كما كان الحر والبرد ضددين لاستحالة اجتماعهما في محل واحد؟ قالوا: نعم. قال: فهلا أثبتتم بعدد كل لون صانعا قديما ليكون فاعل كل ضد من هذه الالوان غير فاعل الضد الاخر؟! قال: فسكتوا.

The Messenger of Allah^{saww} said to them: 'Have you not found to be in existence black, and white, and red, and yellow, and green and blue? And each one of them is opposite to the rest of them, and it is impossible for any two of them to be together in one place, just like heat and cold are two opposite and it is impossible for them to be together in one place?' They said: 'Yes'. They why have you not proven it to yourselves for all these types a different doer, for the doer of one cannot be the doer of the opposite one?' Imam Hassan Al Askari^{asws} said: 'They were silenced'.

ثم قال: وكيف اختلط النور والظلمة، وهذا من طبعه الصعود، وهذه من طبعها النزول؟ رأيتم لو أن رجلا أخذ شرفا يمشي اليه والاخر غربا أكان يجوز - عندكم - أن يلتقيا ماداما سائران على وجوههما؟ قالوا: لا. قال: فوجب أن لا يختلط النور والظلمة، لذهاب كل واحد منهما في غير جهة الاخر، فكيف حدث هذا العالم من امتزاج ماهو محال أن يمتزج؟ بل هما مدبران جميعا مخلوقان، فقالوا: سننظر في امورنا.

Then he^{saww} said: 'And how can light be mixed with darkness, and this one has the quality of ascension and this one has the quality of descent? You see, if a man walks towards the east and another to the west, do you find it possible for them to meet up on the way face to face?' They said: 'No'. He^{saww} said: 'This necessitates that light and darkness will never mix for each of them is on another direction. How did this universe come into being, from the blending of those that are impossible to blend? But, they are both forces of creation altogether'. They said: 'We will look into our affairs'.

ثم أقبل على مشركي العرب فقال: وأنتم فلم عيذتم الاصنام من دون الله؟ فقالوا: نتقرب بذلك إلى الله تعالى. فقال: أو هي سامعة مطيعة لربها، عابدة له، حتى تتقربوا بتعظيمها إلى الله؟ قالوا: لا. قال: فأنتم الذين تحتونها بأيديكم؟ - قالوا: نعم. قال: - فلئن تعبدكم هي - لو كان يجوز منها العبادة - أخرى من أن تعبدوها اذا لم يكن أمركم بتعظيمها من هو العارف بمصالحكم وعواقبكم والحكيم فيما يكلفكم؟

Then he^{saww} turned towards the Arab Polytheists and said: 'And you, why are you worshipping idols apart from Allah^{azwj}?' They said: 'We draw nearer to Allah^{azwj} by that'. He^{saww} said: 'Or do they listen, obey their Lord^{azwj} worship Him^{azwj}, so that you draw closer to Allah^{azwj} by their greatness?' They said: 'No'. He^{saww} said: 'You are the ones who made them with your hands?' They said: 'Yes'. He^{saww} said: 'If they were to worship you then that could have been permissible rather than you to worship them. Have you been Ordered to revere them by the One Who^{azwj} knows your betterment and the consequences, and is Wise in what efforts He^{azwj} Places on you?

قال: فلما قال رسول الله (صلى الله عليه وآله) هذا اختلفوا: فقال بعضهم: ان الله قد يحل في هياكل رجال كانوا على هذه الصور التي صورناها، فصورنا هذه، نعظمها لتعظيمنا تلك الصور التي حل فيها ربنا.

When the Messenger of Allah^{saww} said that, there were differences among them. Some of them said: 'Allah^{azwj} had Entered in a man who was of such a face, which we have, and these are the faces of such people. We revere them with our reverence those faces in whom our Lord^{azwj} had Entered'.

وقال آخرون منهم: ان هذه صور أقوام سلفوا كانوا مطيعين لله قبلنا، فمثلنا صورهم وعبدناها تعظيما لله.

And another group of them said: 'These are the images of people who lived in history and they were obedient to Allah^{azwj} before us. These are the likeness of their faces, and we worship them in reverence to Allah^{azwj}'.

وقال آخرون - منهم -: ان الله لما خلق آدم، وأمر الملائكة بالسجود له، كنا نحن أحق بالسجود لادم من الملائكة، ففاننا ذلك، فصورنا صورته فسجدنا لها تقربا إلى الله كما تقربت الملائكة بالسجود لادم إلى الله تعالى، وكما أمرتم بالسجود - بزعمكم - إلى جهة مكة ففعلتم، ثم نصبتم في غير ذلك البلد - بأيديكم - محاريب سجدتم اليها، وقصدتم الكعبة لا محاريبكم، وقصدكم في الكعبة إلى الله تعالى لا اليها.

And another group of them said: 'When Allah^{azwj} Created Adam^{asws}, and Ordered the Angels to prostrate to him^{asws}, this gives us more right than the prostration of Angels to Adam^{asws}, and that is what we do. We make the images of him^{asws} and prostrate to them to be nearer to Allah^{azwj}, just like the Angels drew closer to Allah^{azwj} by prostrating to Adam^{asws}. And if you^{asws} have been ordered to prostrate, as per your^{saww} allegation, towards Mecca, and you^{saww} are doing that, then you established in other cities, with your hands, niches where you prostrate towards it, and your intention is towards the kaaba and not your niches, and your intention is to Allah^{azwj} and not to the Kaaba'.

فقال رسول الله (صلى الله عليه وآله): أخطأتم الطريق وضللتم، أما أنتم - وهو (صلى الله عليه وآله) يخاطب الذين قالوا: ان الله يحل في هياكل رجال كانوا على هذه الصور التي صورناها، فصورنا هذه نعظمها لتعظيمنا لتلك الصور التي حل فيها ربنا - فقد وصفتم ربكم بصفة المخلوقات، أو يحل ربكم في شيء حتى يحيط به ذلك الشيء؟ فأبي فرق بينه اذن وبين سائر ما يحل فيه من لونه وطعمه ورائحته ولينه وخشونته وثقله وخفته؟

The Messenger of Allah^{saww} said: 'You have erred in your ways and have gone astray, and you – (and he^{saww} was addressing those who had said: 'Allah^{azwj} had Entered into a man who had this face which we have imagined, and made these and revere them in our reverence those faces in which our Lord^{azwj} had Entered) – you have attributed to your Lord^{azwj} with the attributes of the creatures, or your Lord^{azwj}

Entered into something until He^{azwj} was overcome with that thing? What is the difference then between that and the rest of those, which contain colour, and taste and smell, smoothness, and roughness, and heaviness and lightness'.

ولم صار (هذا المحلول) فيه محدثا وذلك قديما دون أن يكون ذلك محدثا وهذا قديما وكيف يحتاج إلى المحال من لم يزل قبل المحال وهو عزوجل لا يزال كما لم يزل؟ فإذا وصفتهم بصفة المحدثات في الحلول فقد لزمكم أن تصفوه بالزوال - والحدوث -. وأما ما وصفتهم بالزوال والحدوث فصفوه بالفناء، فإن ذلك أجمع من صفات الحال والمحلول فيه، وجميع ذلك يغير الذات، فإن (جاز أن يتغير) ذات الباري تعالى بحلوله في شئ جاز أن يتغير بأن يتحرك ويسكن ويسود ويبيض ويحمر وبصفر وتحله الصفات التي تتعاقب على الموصوف بها حتى يكون فيه جميع صفات المحدثين، ويكون محدثا - عن الله تعالى عن ذلك -.

And why is the recipient body temporal and that which went into it is eternal apart from the recipient body being eternal and the entering one being temporal, and how did it become needy for a one which will pass away before the eternal one and He^{azwj} is the Almighty, who will not Pass away? You have attributed the attributes of a temporal being of entering, then it necessitates you to attribute to Him^{azwj} the attributes of decline, and of temporal nature. And since you have attributed Him^{azwj} with the attributes of entering, and declining, then you also have to attribute Him^{azwj} with the attribute of destruction. All these are the attributes of the recipient body and the one entering into it, and all these are without the self, for it will have to be permissible for change to take place. If the Self of Allah^{azwj} does not Change when Entering into something, then it is also possible for change not to take place with movement or stillness, and blackness and whiteness and redness and yellowness when they enter into something. These are all the attributes of temporal beings and Allah^{azwj} is Higher than that'.

ثم قال رسول الله (صلى الله عليه وآله): فإذا بطل ما ظننتهم من أن الله يحل في شئ فقد فسد ما بنيتم عليه قولكم. قال: فسكت القوم، وقالوا: سننظر في أمورنا.

Then the messenger of Allah^{saww} said: 'This invalidates your conjecture that Allah^{azwj} Enters into something, and therefore your destroyed what you built in your words'. Imam Hassan Al Askari^{asws} said: 'The group were silenced and said: 'We shall look into our affairs'.

ثم أقبل على الفريق الثاني فقال لهم: أخبرونا عنكم إذا عبدتم صور من كان يعبد الله فسجدتم لها وصليتم، فوضعتم الوجوه الكريمة على التراب - بالسجود لها - فما الذي أبقيتم لرب العالمين؟ أما علمتم أن من حق من يلزم تعظيمه وعبادته أن لا يساوى به عبده؟ أرأيتم ملكا عظيما إذا ساويتهم بعبده في التعظيم والخشوع والخضوع أيكون في ذلك وضع للكبير كما يكون زيادة في تعظيم الصغير؟ فقالوا: نعم.

Then he^{saww} towards the second group and said to them: 'Tell me, when you worship the images of whose who were the worshippers of Allah^{azwj}, prostrate to them and Pray to them, and place your honourable faces onto the ground, by prostration to them, what have you left for the Lord^{azwj} of the worlds? Do you not know that that it is His^{azwj} Right not to be regarded as equal to His^{azwj} servants? Do you see a great king, when he is equalled to his servant in veneration, reverence and submission, would belittle him in his greatness like the increase in the reverence to the small one?' They said: 'Yes'.

قال: أفلا تعلمون أنكم من حيث تعظمون الله بتعظيم صور عباده المطيعين له تزرون على رب العالمين؟ قال: فسكت القوم بعد أن قالوا: سننظر في أمورنا.

He^{saww} said: 'Do you not realize that in revering Allah^{azwj} by revering the images of His^{azwj} obedient servant, you are insulting the Lord^{azwj} of the worlds?' Imam Hassan Al Askari^{asws} said: 'The group was silenced, and afterwards said: 'We shall look into our affairs'.

ثم قال رسول الله (صلى الله عليه وآله) للفريق الثالث: لقد ضربتم لنا مثلاً، وشبهتمونا بأنفسكم ولا سواء، وذلك أنا عباد الله مخلوقون مربوبون نأتمر له فيما أمرنا، وننجز عما زجرنا، ونعبده من حيث يريده منا، فإذا أمرنا بوجه من الوجوه أطعناه ولم نتعد إلى غيره مما لم يأمرنا ولم يأذن لنا، لانا لا ندري لعله - ان - أراد منا الاول فهو يكره الثاني، وقد نهانا أن نتقدم بين يديه، فلما أمرنا أن نعبده بالتوجه إلى الكعبة أطعنا، ثم أمرنا بعبادته بالتوجه نحوها في سائر البلدان التي نكون بها فأطعنا، فلم نخرج في شيء من ذلك من اتباع أمره، والله عزوجل حيث أمر بالسجود لادم لم يأمر بالسجود لصورته التي هي غيره، فليس لكم أن تقيسوا ذلك عليه، لانكم لا تدرون لعله يكره ما تفعلون اذ لم يأمركم به.

Then the Messenger of Allah^{saww} said to the third group: 'You have compared yourselves with us and we are not equal. I^{saww} am a servant of Allah^{azwj}, Created and Nourished, acting in accordance with what we have been Ordered to do, and staying away from what we have been Prohibited from. We worship Him^{azwj} in whichever way He^{azwj} Wants us to. If He^{azwj} Orders us to a particular way from all the ways, we obey Him^{azwj} and do not go in any other way which He^{azwj} has neither Ordered us to nor Permitted us. We do not know of His^{azwj} Intention from us in the first way and He^{azwj} does not Like the second one, and He^{azwj} has Prohibited us to precede Him^{azwj}. When He^{azwj} Ordered us to worship towards the kaaba, we obeyed Him^{azwj}. Then He^{azwj} Ordered us to worship Him^{azwj} by facing towards the Kaaba from the rest of the cities, we obeyed Him^{azwj}. We never exited from anything of His^{azwj} order from the beginning. And Allah^{azwj} the Almighty Ordered the prostration to Adam^{asws}, He^{azwj} did not Order the prostration to his^{asws} image for that is other than him^{asws} and it is not for you to draw analogies from, because you do not know that you might be doing that which you have not been Ordered to do'.

وقال لهم رسول الله (صلى الله عليه وآله) رأيتم لو أذن لكم رجل دخول داره يوماً بعينه ألكم أن تدخلوها بعد ذلك بغير أمره؟ أو لكم أن تدخلوا داراً له أخرى مثلها بغير أمره؟ أو وهب لكم رجل ثوباً من ثيابه، أو عبداً من عبيده، أو دابة من دوابه، ألكم أن تأخذوا ذلك؟ - قالوا: نعم. قال: - فان لم تأخذوه، أخذتم آخر مثله؟ قالوا: لا، لانه لم يأذن لنا في الثاني كما أذن لنا في الاول.

And the Messenger of Allah^{saww} said: 'Do you see, if a man permits you to enters his house one day, does this give you the permit to enter his house after that without his order? Or can you enter another one of his houses without his order? Or if a man endows you a dress from his dresses, or a servant from his servants, or an animal from his animals, is it for you to take this?' They said: 'Yes'. He^{saww} said: 'And if you do not take it and decide to take something else like that instead?' They said: 'No, for he has not permitted us to take the second one as he had permitted us to take the first'.

قال (صلى الله عليه وآله): فأخبروني الله تعالى أولى بأن لا يتقدم على ملكه بغير أمره أو بعض المملوكين؟ قالوا: بل الله أولى بأن لا يتصرف في ملكه بغير أمره واذنه. قال: فلم فعلتم، ومتى أمركم أن تسجدوا لهذه الصور؟ قال: فقال القوم: سننظر في أمورنا، ثم سكتوا.

He^{saww} said: 'Tell me^{saww}, Is not Allah^{azwj} Higher that no one should precede Him^{azwj} in any matter in His^{azwj} Kingdom without His^{azwj} Order or other servants?' They said: 'But, Allah^{azwj} is Higher that there should be none preceding Him^{azwj} without His^{azwj} Order and His^{azwj} Permission'. He^{saww} said: 'Why then do you do this. When did He^{azwj} Order you to prostrate to these images?' Imam Hassan Al Askari^{asws} said: 'The group said: 'We shall look into our affairs', then they were silent.

وقال الصادق (عليه السلام): فوالذي بعثه بالحق نبيا ما أتت على جماعتهم ثلاثة أيام حتى أتوا رسول الله (صلى الله عليه وآله) فأسلموا، وكانوا خمسة وعشرين رجلا من كل فرقة خمسة وقالوا: ما رأينا مثل حجتك يا محمد، نشهد أنك رسول الله.

Imam Al-Sadiq^{asws} said: 'By the One Who^{azwj} Sent him^{saww} as a true Prophet^{saww}, three days had not passed with that group, when they came over to the Messenger of Allah^{saww}, and accepted Islam. And there were twenty five men, five from each group, and said: 'We have not seen proofs the like of yours^{saww}, O Muhammad^{saww}! We bear witness that you^{saww} are the Messenger^{saww} of Allah^{azwj}'.¹⁴

وقال الصادق (عليه السلام): قال أمير المؤمنين (عليه السلام): فأنزل الله: (الحمد لله الذي خلق السموات والارض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون) فكان في هذه الآية ردا على ثلاثة أصناف منهم: لما قال: (الحمد لله الذي خلق السموات والارض). فكان ردا على الدهرية الذين قالوا: الاشياء لابدء لها وهي دائمة.

And Imam Al Sadiq^{asws} said that the Commander of the Faithful^{asws} said: 'Allah^{azwj} Sent down **"All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord"** – (6:1) In this Verse was the refutation of three types from them, when He^{azwj} Said: **"All praise is due to Allah, Who created the heavens and the earth"** This is the refutation of the Eternalists who said that all things do not have a beginning and are eternal'.

ثم قال (وجعل الظلمات والنور) فكان ردا على الثنوية الذين قالوا: ان النور والظلمة هما المدبران. ثم قال (ثم الذين كفروا بربهم يعدلون) فكان ردا على مشركي العرب الذين قالوا: ان أوثاننا آلهة. ثم أنزل الله تعالى (قل هو الله أحد) إلى آخرها، فكان فيها ردا على كل من ادعى من دون الله ضدا أو ندا.

Then He^{azwj} Said: **"and made the darkness and the light"** This was the refutation of the Dualists who said that light and darkness are the two governing forces. Then He^{azwj} Said: **"yet those who disbelieve set up equals with their Lord"** This was a refutation against the Arab Polytheists who said that their idols are the gods. Then Allah^{azwj} Sent down **"Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him."** – (112:1-4) In this was the refutation of all those who called to other than Allah^{azwj} or set up equals to Him^{azwj}.

¹⁴ Tafseer Imam Hassan Askari^{asws}, H. 323

قال: فقال رسول الله (صلى الله عليه وآله) لأصحابه: قولوا: (إياك نعبد) أي نعبد واحدا لا نقول كما قالت الدهرية: ان الأشياء لا بد لها وهي دائمة، ولا كما قالت الثنوية الذين قالوا: ان النور والظلمة هما المدبران، ولا كما قال مشركو العرب: ان أوثاننا آلهة، فلا نشرك بك شيئا، ولا ندعو من دونك الها كما يقول هؤلاء الكفار، ولا نقول كما قالت اليهود والنصارى: ان لك ولدا، تعاليت عن ذلك - علوا كبيرا - قال: فذلك قوله: (وقالوا لن يدخل الجنة الا من كان هودا أو نصارى).

Imam Al Sadiq^{asws} said that the Messenger of Allah^{saww} said to his^{saww} companions: **'Say, "Thee do we serve" – (1:5)** meaning, we worship One, and we do not say what the Eternalists say that all things have no beginning and they are eternal, and not as the Dualists who say that light and darkness are the governing forces, and not like what the Arab Polytheists say that they idols are the gods. We do not associate with You^{azwj} anything, and do not seek from a God other than You^{azwj}, as the saying of these infidels, and we do not say as the Jews and the Christians do, that You^{azwj} have a son, Exalted from all that, Higher and Greater'. He^{asws} said: 'And similarly is His^{azwj} Words **"And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian."**

وقال غيرهم من هؤلاء الكفار ما قالوا، قال الله تعالى: يا محمد (تلك أمانيتهم) التي يتمنونها بلا حجة (قل هاتوا برهانكم) و حجتكم على دعاكم (ان كنتم صادقين) كما أتى محمد ببراهينه التي سمعتموها. ثم قال: (بلى من أسلم وجهه لله) يعني كما فعل هؤلاء الذين آمنوا برسول الله (صلى الله عليه وآله) لما سمعوا ببراهينه وحججه (وهو محسن) في عمله لله. (قله) أجره - ثوابه - عند ربه) يوم فصل القضاء (ولا خوف عليهم) حين يخاف الكافرون مما يشاهدونه من العقاب (ولا هم يحزنون) عند الموت لان البشارة بالجنان تأتيهم.

And when other than these infidels said what they did say, Allah^{azwj} Said: **"These are their vain desires"** which they desire without any proof **"Say: Bring your proof"** and your proofs of your claims **"if you are truthful"** just like the proofs that Muhammad^{saww} has presented which you have heard. Then He^{azwj} Said: **"Yes! whoever submits himself entirely to Allah"** meaning, just like how these believers have acted by the Messenger of Allah^{saww} when they heard his^{saww} evidence and proofs **"and he is the doer of good (to others)"** in his action for Allah^{azwj}. **"he has his reward from his Lord"** on the Day of Judgment **"and there is no fear for him"** the fear that the infidels will have when they witness the Punishment **"nor shall he grieve"** at the time of death for he will be given the good news of Paradise.

قوله عز وجل: "وقالت اليهود ليست النصارى على شيء وقالت النصارى ليست اليهود على شيء وهم يتلون الكتاب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون: "

The Words of the Almighty **"And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ"** – (VERSE 113).¹⁵

¹⁵ Tafseer Imam Hassan Askari^{asws}, H. 324

قال الامام (عليه السلام): قال الله تعالى (وقالت اليهود ليست النصراني على شيء) من الدين بل دينهم باطل وكفر، (وقالت النصراني ليست اليهود على شيء) من الدين بل دينهم باطل وكفر (وهم يتلون - اليهود - الكتاب) التوراة.

Imam Hassan Al Askari^{asws} said: 'Allah^{azwj} Said: **"And the Jews say: The Christians do not follow anything (good)"** from the religion, in fact their religion is false and infidelity, **"and the Christians say: The Jews do not follow anything (good)"** from the religion, in fact their religion is false and infidelity **"while they" the Jews "recite the (same) Book" the Torah'.**

فقال: هؤلاء وهؤلاء مقلدون بلا حجة وهم يتلون الكتاب فلا يتأملونه ليعملوا بما يوجبهم فيتخلصوا من الضلالة. ثم قال (كذلك قال الذين لا يعلمون) الحق ولم ينظروا فيه من حيث أمرهم الله فقال بعضهم لبعض - وهم مختلفون - كقول اليهود والنصارى بعضهم لبعض، هؤلاء يكفر هؤلاء، وهؤلاء يكفر هؤلاء. ثم قال الله تعالى (فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون) في الدنيا يبين ضلالهم وفسقهم، ويجازي كل واحد منهم بقدر استحقاقه.

These ones and those ones are emulating without proof, and they read the Book, but they do not ponder over it so that they can act on what it obligates them to do, so they can be finished from the ignorance. Then He^{azwj} Said: **"Even thus say those who have no knowledge"** the truth, and they do not look at what Allah^{azwj} has Ordered them. Some of them said to the others, and they had differed, like the saying of the Jews and the Christians said some of them to some others, these ones have disbelieved, those ones have disbelieved. Then Allah^{azwj} Said: **"so Allah shall judge between them on the day of resurrection in what they differ"** in the world, and Expose their straying and their mischief, and Recompense each one of them according to what they deserve.

وقال الحسن بن علي بن أبي طالب (عليهما السلام): انما انزلت الآية لان قوما من اليهود، وقوما من النصارى جاءوا إلى رسول الله (صلى الله عليه وآله) فقالوا: يا محمد اقض بيننا. فقال (صلى الله عليه وآله): قصوا علي قصتكم. فقالت اليهود: نحن المؤمنون بالاله الواحد الحكيم وأوليائه، وليست النصراني على شيء من الدين والحق. وقالت النصارى: بل نحن المؤمنون بالاله الواحد الحكيم وأوليائه وليست هؤلاء اليهود على شيء من الحق والدين.

And Imam Hassan Bin Ali Bin Abu Talib^{asws} said: 'This Verse was Revealed when a group from the Jews and a group from the Christians came over to the Messenger of Allah^{saww} and said: 'O Muhammad^{saww}! Judge between us'. He^{saww} said: 'Relate to me^{saww} your stories'. The Jews said: 'We are believers in One God, the Wise, and His^{azwj} friends^{asws}, and the Christians are not on anything from the religion and the truth'. And the Christians said: 'In fact, we are believers in One God, the Wise, and His^{azwj} friends^{asws}, and these Jews are not on anything from the truth and the religion'.

فقال رسول الله (صلى الله عليه وآله): كلكم مخطئون مبطلون فاسقون عن دين الله وأمره. فقالت اليهود: كيف نكون كافرين وفيما كتاب الله التوراة نقرأه؟ وقالت النصارى: كيف نكون كافرين وفيما كتاب الله الانجيل نقرأه؟ فقال رسول الله (صلى الله عليه وآله): انكم خالفتم أيها اليهود والنصارى كتاب الله ولم تعملوا به، فلو كنتم عاملين بالكتابين لما كفر بعضكم بعضا بغير حجة، لان كتب الله أنزلها شفاء من العمى، وبياناً من الضلالة، يهدي العاملين بها إلى صراط مستقيم، كتاب الله اذا لم تعملوا به كان وبالاً عليكم، وحجة الله اذا لم تنقادوا لها كنتم لله عاصين ولسخطه متعرضين.

The Messenger of Allah^{saww} said: 'All of you have erred, and are false ones and mischief makers from the religion of Allah^{azwj} and His^{azwj} Orders'. The Jews said: 'How can we be disbelievers and with us is the Book of Allah^{azwj}, the Torah, which we

read?' And the Christians said: 'How can we be disbelievers, and with us is the Book of Allah^{azwj}, the Evangel, which we read?' The Messenger of Allah^{saww} said: 'O Jews and Christians! You are going against the book of Allah^{azwj} and are not acting in accordance with it. If you were acting in accordance with these two Books, why would you declare each other to be infidels without proof? This is because the Books of Allah^{azwj} have been Sent down as a healing for the communities, and Expose the straying and guide those who act in accordance with them on the Straight Path. If you do not act in accordance with the Book of Allah^{azwj}, it would be a scourge on you, and if are not led by the proof of Allah^{azwj}, you will become disobedient to Allah^{azwj} and be subject to His Wrath'.

ثم أقبل رسول الله (صلى الله عليه وآله) على اليهود فقال: احذروا أن ينالكم بخلاف أمر الله وبخلاف كتابه ما أصاب أوائلكم الذين قال الله تعالى فيهم (فبدل الذين ظلموا قولا غير الذي قيل لهم) وأمروا بأن يقولوه. قال الله تعالى (فأنزلنا على الذين ظلموا رجزا من السماء) عذابا من السماء طاعونا نزل بهم، فمات منهم مائة وعشرون ألفا، ثم أخذهم بعد قباع فمات منهم مائة وعشرون ألفا أيضا، وكان خلافهم أنهم لما بلغوا الباب رأوا بابا مرتفعا فقالوا: ما بالنا نحتاج إلى أن نركع عند الدخول هاهنا، ظننا أنه باب متطامن لا بد من الركوع فيه، وهذا باب مرتفع، وإلى متى يسخر بنا هؤلاء؟ - يعنون موسى ثم يوشع بن نون - ويسجدوننا في الأباطيل، وجعلوا أستاذهم نحو الباب، وقالوا بدل قولهم حطة الذي أمروا به: هطاسمقانا، يعنون حنطة حمراء، فذلك تبدلهم.

Then the Messenger of Allah^{saww} turned towards the Jews and said: 'Be cautioned! Do not go against the Order of Alla^{azwj} and His^{azwj} Book, lest you be in same Punishment as your former ones about whom Allah^{azwj} Says: **"But those who were unjust changed it for a saying other than that which had been spoken to them"** – (2:59) and ordered that what they said. Allah^{azwj} Says: **"So We sent upon those who were unjust a pestilence from heaven, because they transgressed"** – (2:59) Punishment from the sky, plague Sent down upon them, and a hundred and twenty thousand of them died. Then they were grabbed by another, and another one hundred and twenty thousand of them died as well. And they had opposed, when they were told about the door and they saw it to be high. They said: 'We have no need to bow when entering this door. We had thought it would be a low door and we would have to bow, and this is a high door, and they^{asws} are just mocking us – meaning Musa^{asws} and Joshua bin Noon – and making us to do prostrations in vain'. They went towards the door and, instead of 'Hittatun' as they had been ordered, they said instead 'Hitta Samkana', meaning 'Red Wheat', that is how they changed them'.¹⁶

وقال أمير المؤمنين (عليه السلام): فهؤلاء بنو اسرائيل نصب لهم باب حطة وأنتم يا معشر أمة محمد نصب لكم باب حطة أهل بيت محمد (صلى الله عليه وآله)، وأمرتم باتباع هداهم ولزوم طريقتهم، ليغفر - لكم - بذلك خطاياكم وذنوبكم، وليزداد المحسنون منكم، وباب حطتكم أفضل من باب حطتهم، لان ذلك - كان - باب خشب، ونحن الناطقون الصادقون المرتضون الهادون الفاضلون، كما قال رسول الله (صلى الله عليه وآله): " ان النجوم في السماء أمان من الغرق، وان أهل بيتي أمان لامتي من الضلالة في أديانهم، لا يهلكون (فيها مادام فيهم) من يتبعون هديه وسنته ".

¹⁶ Tafseer Imam Hassan Askari^{asws}, H. 325

And the Commander of the Faithful^{asws} said: 'For the Children of Israel, the Door of *Hitta* was set up, and you, O group of community of Muhammad^{saww}! the Door of *Hiita* that has been set up for you is the People of the Household^{asws} of Muhammad^{saww}, and you have been Ordered to follow their^{asws} guidance and necessitate upon yourselves their^{asws} way, so that your mistakes and your sins can be Forgiven by that, and your good deeds can be Increased, and your Door of *Hitta* is better than their Door of *Hitta*. This is because theirs is only a wooden door, whereas we^{asws} are the speaking ones, the truthful, the Chosen ones, the Guides and the Virtuous ones. This is as the Messenger of Allah^{saww} said: 'The stars in the sky are a source of safety from drowning, and the People^{asws} of my^{saww} Household are a source of safety for my^{saww} from straying in their religion, so long as they remain in their^{asws} obedience, their^{asws} guidance and their^{asws} way (Sunnah)'.

أما أن رسول الله (صلى الله عليه وآله) قد قال: " من أراد أن يحيا حياتي، وأن يموت مماتي، أن يسكن الجنة التي وعدني ربي، وأن يمسك قضيبا غرسه بيده وقال له: كن فكان، فليتول علي بن أبي طالب (عليه السلام)، وليوال وليه، وليعاد عدوه، وليتول ذريته الفضلين المطيعين لله من بعده، فإنهم خلقوا من طينتي، ورزقوا فهمي وعلمي، فويل للمكذب بفضله من أمتي القاطعين فيهم صلتي، لا أنالهم الله شفاعتي "

The Messenger of Allah^{saww} said: 'Whosoever intends to have a life like mine^{saww}, and have a death like mine^{saww}, and settle in Paradise which has been Promised to me^{saww} by my^{saww} Lord^{azwj} Who^{azwj} has Wiped this tree with His^{azwj} Hand and Said to it 'Be' and it was, should accept the Mastership of Ali Bin Abu Talib^{asws} and befriend his^{asws} friends and be inimical to his^{asws} enemies, and the Mastership of his^{asws} Progeny^{asws} after him^{asws}, the preferred ones, the obedient ones of Allah^{azwj} after him^{asws}, for they^{asws} have been Created from my^{saww} essence, and have been Granted the sustenance of my^{saww} understanding and my^{saww} knowledge. So, woe be unto those of my^{saww} community who deny their^{asws} preference and cut off my^{saww} connection with them^{asws}. May Allah^{azwj} deny them my^{saww} intercession'.¹⁷

وقال أمير المؤمنين (عليه السلام): فكما أن بعض بني إسرائيل أطاعوا فأكرموا، وبعضهم عصوا فعذبوا، فكذلك تكونون أنتم. قالوا: فمن العصاة يا أمير المؤمنين؟ قال (عليه السلام): الذين أمروا بتعظيمنا أهل البيت، وتعظيم حقوقنا، فخالفوا ذلك، وعصوا وجحدوا حقوقنا واستخفوا بها، وقتلوا أولاد رسول الله (صلى الله عليه وآله) الذين أمروا بأكرامهم ومحبتهم، قالوا: يا أمير المؤمنين وإن ذلك لكائن؟ قال (عليه السلام): بلى خبرا حقا، وأمرنا كائنا، سيقتلون ولدي هذين الحسن والحسين (عليهما السلام).

The Commander of the Faithful^{asws} said: 'Just as some of the Children of Israel became honourable due to their obedience and some of them disobeyed and were Punished, so will it be for you'. They said: 'Who are the disobedient ones, O Commander of the Faithful^{asws}?'. He^{asws} said: 'They are the ones who were Ordered to revere us^{asws} the People of the Household^{asws}, and respect our^{asws} rights, and opposed that, and disobeyed and fought against our^{asws} rights, and considered that to be of less importance, and killed the children of the Messenger of Allah^{saww} whom^{asws} they were Ordered to honour and love'. They said: 'O Commander of the

¹⁷ Tafseer Imam Hassan Askari^{asws}, H. 326

Faithful^{asws}! Is that going to happen?' He^{asws} said: 'Yes, this News is true, and this affair will take place. They will kill my sons Al Hassan^{asws} and Al Husayn^{asws}'.

ثم قال أمير المؤمنين (عليه السلام): وسيصيب - أكثر - الذين ظلموا رجزا في الدنيا بسيف - بعض - من يسلط الله تعالى عليهم للانتقام بما كانوا يفسقون كما أصاب بني اسرائيل الرجز. قيل: ومن هو؟ قال: غلام من ثقيف، يقال له " المختار بن أبي عبيد".

Then the Commander of the Faithful^{asws} said: 'The plague of swords will befall on most of these unjust ones, in this world. On some of them, Allah^{azwj} will Make a ruler overcome them, and take revenge for their mischief, like the falling of the plague on the Children of Israel'. They said: 'And who is he?' He^{asws} said: 'A boy from the Clan of Thaqeef called "Al Mukhtar Bin Abu Ubayd".'

وقال علي بن الحسين (عليهما السلام): فكان ذلك بعد قوله هذا بزمان. وان هذا الخبر اتصل بالحجاج بن يوسف عليه لعائن الله من قول علي بن الحسين (عليهما السلام) فقال: أما رسول الله فما قال هذا، وأما علي بن أبي طالب فأنا أشك هل حكاه عن رسول الله، وأما علي بن الحسين فصبي مغرور، يقول الاباطيل ويغريها متبعوه، اطلبوا الي المختار. فطلب، وأخذ فقال: قدموه إلى النطع واضربوا عنقه فأتي بالنطع فبسط وأنزل عليه المختار، ثم جعل الغلمان يجيئون ويذهبون لا يأتون بالسيف.

Imam Ali Bin Al Husayn^{asws} said: 'And that what he^{asws} said, happened in this time period. And this news was conveyed to Hajjaj Bin Yusuf^{la}. Curse of Allah^{azwj} be upon him^{la}, from the words of Ali Bin Al Husayn^{asws}: 'He^{la} said: 'The Messenger of Allah^{saww} did not say this, I^{la} have doubts on what Ali Bin Abu Talib^{asws} has narrated from the Messenger of Allah^{saww}. And as for Ali Bin Al Husayn^{asws}, he^{asws} is an arrogant person. He^{asws} fabricates things and his^{asws} followers act upon them. Go and seek out Al Mukhtar for me!' They sought him, and captured him. He^{la} said: 'Take him to the altar and cut off his neck'. They took him to the altar made Al Mukhtar lay down on it. Then the attendants kept going here and there and were not getting the sword.

قال الحجاج: مالكم؟ قالوا: لسنا نجد مفتاح الخزانة، وقد ضاع منا، والسيف في الخزانة. فقال المختار: لن تقتلني، ولن يكذب رسول الله (صلى الله عليه وآله)، ولئن قتلتني ليحييني الله حتى أقتل منكم ثلاثمائة وثلاثة وثمانين ألفا.

Al Hajjaj^{la} said: 'What is wrong with you?' They said: 'We do not have the keys to the treasury, and cannot find them, and the sword is in the treasury'. Al Mukhtar said: 'You^{la} will not be able to kill me, and will not be able to falsify the Messenger of Allah^{saww}. And even if you^{la} were to kill me, Allah^{azwj} will Revive me until I kill three hundred and eighty three thousand of you'.

فقال الحجاج لبعض حبابه: أعط السيف سيفك يقتله به. فأخذ السيف بسيفه فجاء ليقتله به، والحجاج يحثه ويستعجله، فبينما هو في تدبيره إذ عثر والسيف في يده، وأصاب السيف بطنه، فشقه ومات، وجاء بسيف آخر، وأعطاه السيف فلما رفع يده ليضرب عنقه لدغته عقرب وسقط فمات، فنظروا وإذا العقرب، فقتلوه.

Al Hajjaj^{la} said to one of his ushers: 'Give your sword to the executioner so that he can kill him with it'. The executioner took and sword and went to kill him with it and Al Hajjaj^{la} was urging him on to make haste. He was in the process of this execution when the sword fell from his hand and fell on his own back splitting it, and he died. Then he^{la} called for another executioner and gave him a sword. When he lifted the

sword to strike his neck, a scorpion bit him, and he fell down dead. They looked and saw the scorpion, and killed it.

فقال المختار: يا حجاج انك لن تقدر على قتلي، وبحك يا حجاج أما تذكر ما قال نزار بن معد بن عدنان لسابور ذي الاكتاف حين - كان - يقتل العرب، ويصطلمهم فأمر نزار - ولده - فوضع في زنبيل في طريقه، فلما رآه قال له: من أنت؟ قال: أنا رجل من العرب، أريد أن أسألك لم تقتل هؤلاء العرب ولا ذنوب لهم اليك، وقد قتلت الذين كانوا مذنبين وفي عملك مفسدين؟ قال: لاني وجدت في الكتب أنه يخرج منهم رجل يقال له " محمد " يدعي النبوة، فيزيل دولة ملوك الاعاجم ويفنيها، فأما أقتلهم حتى لا يكون منهم ذلك الرجل.

Al Mukhtar said: 'O Hajjaj!^a You do not have the power to kill me. Woe be upon you, O Hajjaj!^a Do you not call to mind what Nizar Bin Ma'd Bin Adnan said to Saboor Zilqitaf when he was killing the Arabs, and Nizar ordered them to place him in his way. When he saw him he said to him: 'Who are you?' He said: 'I am a man from the Arabs. I want to ask you why you are killing the Arabs when they have not sinned against you, and those that have sinned against your government and created mischief have already been killed by you?' He said: 'This is because I have found in books, there will be coming from them a man called 'Muhammad^{saww}, who^{asws} will claim to be a Prophet^{asws}, and the governments of the non-Arabs will go into decline and be eradicated. I will keep killing them until such a man from them does not come out'.

- قال: - فقال له نزار، لئن كان من وجدته من كتب الكذابين، فلما أولاك أن تقتل البراء غير المذنبين - بقول الكاذبين -! وإن كان ذلك من قول الصادقين، فإن الله سبحانه سيحفظ ذلك الاصل الذي يخرج منه هذا الرجل، ولن تقدر على ابطاله ويجري قضاءه، وينفذ أمره، ولو لم يبق من جميع العرب الا واحد. فقال سابور: صدق، هذا نزار - بالفارسية يعني المهزول - كفوا عن العرب فكفوا عنهم.

Nizar said to him: 'If you have found these in the books of the liars, why are you then killing people who have not sinned, by the words of the liars? And if you have found this in the books of the truthful, then Allah^{azwj} will Protect the root of the man who will be coming out of them, and you will have no way of falsifying this and His^{azwj} Judgment will come to pass and His^{azwj} Order will be established even if only one Arab were to remain from among them'. Saboor said: 'This is true, Nizar – in Persian it meant that it will necessarily happen – I will no longer kill them'.

ولكن يا حجاج ان الله قد قضى أن أقتل منكم ثلاثمائة وثلاثة وثمانين ألف رجل، فإن شئت فتعاط قتلي، وإن شئت فلا تتعاط، فإن الله تعالى أما أن يمنحك عني، وأما أن يحييني بعد قتلك، فإن قول رسول الله (صلى الله عليه وآله) حق لا مرية فيه. فقال للسياف: اضرب عنقه.

But, O Hajjaj!^a, I will be killing three hundred and eighty three thousand men. If you want to, then kill me, and if you do not want to, then Allah^{azwj} would have Kept me safe from you, and Allah^{azwj} will Revive me afterwards, for the words of the Messenger of Allah^{saww} are true that he^{saww} has ordered in this'. He^a said to the executioner: 'Strike his neck'.

فقال المختار: ان هذا لن يقدر على ذلك، وكنت أحب أن تكون أنت المتولي لما تأمره، فكان يسلط عليك أفعى كما سلط على هذا الاول عقربا.

Al Mukhtar said: 'He has no power to do that, and I would like you to do what you are ordering him to, so that a snake would come to you as a scorpion came over to the first one'.

فلما هم السيف بضرب عنقه اذا برجل من خواص عبدالملك بن مروان قد دخل فصاح: يا سيف كف عنه ويحك، ومعه كتاب من عبدالملك بن مروان، فاذا فيه: بسم الله الرحمن الرحيم أما بعد يا حجاج بن يوسف فانه سقط الينا طائر عليه رقعة فيها: أنك أخذت المختار بن أبي عبيد تريد قتله، وتزعم أنه حكى عن رسول الله (صلى الله عليه وآله) أنه سيقتل من أنصار بني أمية ثلاثمائة وثلاثة وثمانين ألف رجل، فاذا أتاك كتابي هذا فخل عنه، ولا تتعرض له الا بسبيل خير فانه زوج ظئر ابني الوليد ابن عبدالملك بن مروان، وقد كلمني فيه الوليد، وان الذي حكى ان كان باطلا فلا معنى لقتل رجل مسلم بخبر باطل، وان كان حقا فانك لا تقدر على تكذيب قول رسول الله (صلى الله عليه وآله) ".
When the executioner intended to strike his neck, a man, who was a special one of Abdul Malik Bin Marwan, came running over and shouted: 'O executioner, leave him, woe be unto you!' He had a letter with him from Abdul Malik Bin Marwan and in it was written: 'In the Name of Allah^{azwj} the Beneficent the Merciful. After this, O Hajjaj Bin Yusuf^{la}! A birad was flown over to me with a message that you have captivated Al Mukhtar Bin Abu Ubayd intending to kill him, and you have been told that the Messenger of Allah^{saww} has said that he would be killing three hundred and eighty three thousand men of the Clan of Umayya. When you receive this letter of mine, then leave him, and do not deal with him except with goodness for he is the husband of the wet-nurse of my son Walid Bin Abdul Malik Bin Marwan, and Walid has spoken to me about this. And if that prophecy was false, then what is the meaning of killing a Muslim man on false news, and if that was true, you will have no power on falsifying the words of the Messenger of Allah^{saww}'.

فخلى عنه الحجاج، فجعل المختار يقول: سأفعل كذا، وأخرج وقت كذا، وأقتل من الناس كذا، وهؤلاء صاغرون يعني بني اميه. فبلغ ذلك الحجاج، فاخذ وأنزل لضرب العتق؟؟ فقال المختار: انك لن تقدر على ذلك، فلا تتعاط ردا على الله. وكان في ذلك اذ أسقط طائر آخر عليه كتاب من عبدالملك بن مروان: بسم الله الرحمن الرحيم يا حجاج لا تتعرض للمختار، فانه زوج مرضعة ابني الوليد، ولئن كان حقا فتمنع من قتله كما منع " دانيال " من قتل " بخت نصر " الذي كان الله قضى أن يقتل بنى اسرائيل.

Al Hajaaj^{la} set him free. Al Mukhtar went and he said: 'I will be doing such, and will be rebelling at a particular time, and will kill from the people, so many of these belittlers, meaning the Clan of Umayya'. Al Hajjaj^{la} was told about this. He^{la} captured him and ordered him to be beheaded. Al Mukhtar said: 'You have no power to do that, so do not rebel against Allah^{azwj}'. A bird flew over with another message from Abdul Malik Bin Marwan: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. O Hajjaj^{la}, do not do anything to Al Mukhtar for he is the husband of the one who nursed my son Al Walid, and if he is right, you^{la} will be prevented from killing him like the prevention of Dainel from the killing of Bakht Nasr who had been Ordained by Allah^{azwj} to kill the Children of Israel'.

فتركه الحجاج وتوعده ان عاد لمثل مقالته. فعاد بمثل مقالته، فاتصل بالحجاج الخبر، فطلبه فاخفى مدة ثم ظفر به فاخذ. فلما هم بضرب عنقه اذ قد ورد عليه كتاب من عبدالملك أن أبعث الي المختار. فاحتبسه الحجاج وكتب إلى عبدالملك: كيف تأخذ اليك عدوا مجاهرا يزعم أنه يقتل من أنصار بني أمية كذا وكذا ألفا فبعث اليه عبدالملك: انك رجل جاهل، لئن كان الخبر فيه باطلا فما أحقنا برعاية حقه لحق من خدمنا، وان كان الخبر فيه حقا، فانا سنربيه ليسلط علينا كما ربي فرعون موسى حتى تسلط عليه فبعثه اليه الحجاج، فكان من أمر المختار ماكان، وقتل من قتل.

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Al Hajja^{la} avoided killing him, and warned him against making such statements. As soon as he left, he started making the same kind of statements. Al Hajja^{la} received the news, and he^{la} sought him. He went into hiding for a while, then he was caught. When he^{la} wanted to behead him, another letter came from Abdul Malik. Al Hajja^{la} imprisoned him and wrote to Abdul Malik: 'How can you let go and open enemy who thinks that he will kill the helpers of the Clan of Umayya, so many thousands?' Abdul Malik wrote back: 'You are an ignorant man, for if the news is false, why should we not be lenient to the rights of the one who has served us, and if the news is true, then very soon he will overcome us just like when the Pharaoh^{la} was made to overcome by Musa^{asws} by my Lord^{azwj}'. Al Hajja^{la} sent Al Mukhtar over to him. And the affair of Al Mukhtar was that it was, and he killed those that he killed.

وقال علي بن الحسين (عليهما السلام) لأصحابه وقد قالوا له: يابن رسول الله ان أمير المؤمنين (عليه السلام) ذكر - من - أمر المختار ولم يقل متى يكون قتله ولمن يقتل. فقال علي بن الحسين (عليه السلام): صدق أمير المؤمنين (عليه السلام)؟ أولا أخبركم متى يكون؟ قالوا: بلي قال: يوم كذا إلى ثلاث سنين من قوله هذا لهم، وسيؤتى برأس عبيد الله بن زياد وشمر بن ذي الجوشن (عليهما اللعنة) في يوم كذا وكذا وسنأكل وهما بين أيدينا ننظر اليهما.

And Ali Bin Al Husayn^{asws} said to his^{asws} companions when they said to him: 'O son of the Messenger of Allah^{saww}! The Commander of the Faithful^{asws} mentioned about Al Mukhtar but did not say when he will kill them'. Ali Bin Al Husayn^{asws} said: 'The Commander of the Faithful^{asws} spoke truly. Shall I^{asws} inform you when it will happen?' They said: 'Yes'. He^{asws} said: 'On a particular day' - and it happened three years later from these words of his^{asws} - and the heads of Ubaydullah Bin Ziyad^{la} and Shimr Bin Dhi Al Jawshan^{la} will be brought over on such and such a day when we will be having a meal, and they^{la} will be in front of us and we will be looking at them^{la}.

قال: فلما كان في اليوم الذي أخبرهم أنه يكون فيه القتل من المختار لأصحاب بني امية كان علي بن الحسين (عليهما السلام) مع أصحابه على مائدة اذ قال لهم: معاشر اخواننا طيبوا نفسا - وكلوا - ، فانكم تأكلون وظلمة بني امية يحصدون. قالوا: أين؟ قال (عليه السلام) في موضع كذا يقتلهم المختار، وسيؤتى بالرأسين يوم كذا - وكذا -.

Imam Hassan Al Askari^{asws} said: 'When that day came, which he^{asws} had informed them of, that Al Mukhtar would be killing the companions of the Clan of Umayya, Ali Bin Al Husayn^{asws} was with his^{asws} companions at the dining table. He^{asws} said to them: 'Group of our^{asws} brothers, make good your selves and eat, for you will be eating and the darkness of the Clan of Umayya is passing away'. They said: 'Where?' He^{sws} said: 'At such a place where they are being killed by Al Mukhtar, and those two heads will be brought to us on such and such a day'.

فلما كان في ذلك اليوم أتى بالرأسين لما أراد أن يقعد للاكل، وقد فرغ من صلاته، فلما رأهما سجد وقال: الحمد لله الذي لم يمتني حتى أراني، فجعل يأكل وينظر اليهما. فلما كان في وقت الحواء لم يؤت بالحواء لما كانوا قد اشتغلوا عن عمله بخير الرأسين، فقال ندماءه: لم نعمل اليوم حواء؟ فقال علي بن الحسين (عليهما السلام): لا نريد حواء أحلى من نظرنا إلى هذين الرأسين؟! ثم عاد إلى قول أمير المؤمنين (عليه السلام)، قال (عليه السلام): وما للكافرين والفاسيقين عند الله أعظم وأوفى.

When that day came and the two heads were brought over, he^{asws} had just sat down for a meal, after having finished his^{asws} Prayer. When he^{asws} saw those two heads,

he^{asws} went into prostration and said: 'Praise be to Allah^{azwj} Who did not Give me death until I^{asws} saw this'. He^{asws} started eating and kept on looking at them both. When the time for dessert came, the sweets were not brought over, for the attendants were busy upon hearing the news of the two heads'. The companions disappointingly said: 'Is there no dessert today?' **Ali Bin Al Husayn^{asws} said: 'We have no desire for anything sweeter than to look at these two heads!'** Then, in reference to the words of the Commander of the Faithful^{asws}, he^{asws} said: 'And for the infidels and the mischief makers, the Punishment with Allah^{azwj} is greater and complete'.¹⁸

ثم قال امير المؤمنين (عليه السلام): وأما المطيعون لنا فسيغفر الله ذنوبهم، فيزيدهم احسانا إلى حسناتهم. قالوا: يا أمير المؤمنين ومن المطيعون لكم؟ قال: الذين يوحدون ربهم، ويصفونه بما يليق به من الصفات، ويؤمنون بمحمد نبيه (صلى الله عليه وآله) ويطيعون الله في آتيان فرائضه وترك محارمه، ويحيون أوقاتهم بذكره، وبالصلاة على نبيه محمد وآله - الطيبين - وينفون عن أنفسهم الشح والبخل، فيؤدون ما فرض عليهم من الزكاة ولا يمنعونها.

Then the Commander of the Faithful^{asws} said: 'And those who are obedient to us, we^{asws} ask Allah^{azwj} to Forgive their sins and Increase their good deeds in Rewards'. They said: 'O Commander of the Faithful^{asws}! Who are the obedient ones to you^{asws}?' He^{asws} said: 'Those who consider their Lord^{azwj} to be One, and attribute to Him^{azwj} the attributes that are appropriate for Him^{azwj}, and believe in Muhammad^{saww} as His^{azwj} Prophet^{saww}, and are obedient to Allah^{azwj} in fulfilling His^{azwj} Obligations and avoiding His^{azwj} Prohibitions, and spend their life time in His^{azwj} Remembrance and the sending of Salutations on His^{azwj} Prophet^{saww} Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and push away from their selves desires and stinginess, and give what has been obligated to them from the *Zakaat*, and they do not stop it'.

قوله عز وجل: " ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه وسعى في خرابها أولئك ما كان لهم أن يدخلوها إلا خائفين لهم في الدنيا خزي ولهم في الآخرة عذاب عظيم "

The Words of the Almighty "And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter." – (VERSE 114).¹⁹

قال الامام (عليه السلام): قال علي بن الحسين (عليهما السلام): لما بعث الله محمدا (صلى الله عليه وآله) بمكة وأظهر بها دعوته، ونشر بها كلمته، وعاب أديانهم في عبادتهم الاصنام، وأخذوه وأساءوا معاشرته، وسعوا في خراب المساجد المبنية - كانت لقوم من خيار أصحاب محمد - وشيعته - وشيعة علي بن أبي طالب (عليه السلام) - . كان بفناء الكعبة مساجد يحيون فيها ما أمانة المبطلون، فسعى هؤلاء المشركون في خرابها، وأذى محمد (صلى الله عليه وآله) وسائر أصحابه، وألجأوه إلى الخروج من مكة إلى المدينة، التفت خلفه إليها فقال: الله يعلم أنني أحبك، ولو لا أن أهلك أخرجوني عنك لما أثرت عليك بلدا، ولا ابتغيت عنك بدلا، واني لمغتم على مفارقتك.

¹⁸ Tafseer Imam Hassan Askari^{asws}, H. 327

¹⁹ Tafseer Imam Hassan Askari^{asws}, H. 328

Imam Hassan Al Askari^{asws} said that Ali Bin Al Husayn^{asws} said: 'When Allah^{azwj} Sent Muhammad^{saww} in Mecca and Manifested his^{saww} call, and advertised his^{saww} words, and faulted the idol worshipping religions, they came after him^{saww} and mistreated him^{saww} and sought the destruction of the Mosques that were constructed by a group of good companions of Muhammad^{saww} and his^{saww} Shiites and the Shiites of Ali Bin Abu Talib^{asws} in the courtyard of the Kaaba, where they used to sit and revive matters of religion, and those Polytheists sought their destruction, and hurt Muhammad^{saww} and the rest of his^{saww} companions, and he^{saww} had to leave Mecca and go to Medina. He^{saww} turned back to face Mecca and said: 'Allah^{azwj} Knows that I^{saww} love you. Had your inhabitants not forced me^{saww} to go out, I^{saww} would not have given priority to another city over you, nor changed you for another one, and I^{saww} am dejected and grieved'.

فأوحى الله تعالى إليه: يا محمد ان العلي الاعلى يقرأ عليك السلام، ويقول: سأردك إلى هذا البلد ظافرا غانما سالما، قادرا، قاهرا، وذلك قوله تعالى. (ان الذي فرض عليك القرآن لرادك إلى معاد) يعني إلى مكة ظافرا غانما، وأخبر بذلك رسول الله (صلى الله عليه وآله) أصحابه، فاتصل بأهل مكة فسخروا منه.

Allah^{azwj} Revealed unto him^{saww}: 'O Muhammad^{saww}! The Most High Sends Greetings to you^{saww} and Says, 'I^{azwj} Shall Return you^{saww} to this city victorious, unscathed, powerful, compelling'. And that is the Words of the High **"Most surely He Who has made the Quran binding on you will bring you back to the destination" – (28:85)** meaning to Mecca victorious and a winner, and the Messenger of Allah^{saww} informed that to his^{saww} companions. The Meccans laughed when they heard about this'.

فقال الله تعالى لرسوله (صلى الله عليه وآله): سوف اظهرك بمكة، واجري عليهم حكمي، وسوف أمنع عن دخولها المشركين حتى لا يدخلها منهم أحد الاخافا، أو دخلها مستخفيا من أنه ان عثر عليه قتل. فلما حتم قضاء الله بفتح مكة استوسقت له أمر عليهم عتاب بن اسيد فلما اتصل بهم خبره قالوا: ان محمد لا يزال يستخف بنا حتى ولى علينا غلاما حديث السن ابن ثمانية عشر سنة، ونحن مشايخ ذوو الاسنان، خدام بيت الله الحرام وجيران حرمه الامن، وخير بقعة له على وجه الارض.

Allah^{azwj} Said to His^{azwj} Messenger^{saww}: 'Soon I^{azwj} shall Make you to be victorious over Mecca, and Issue Orders to them, and soon it will be Prohibited for the Polytheists to enter it to the extent that if one of them were to enter it will be fearful of being caught and be killed by you^{saww}'. When the Judgment of Allah^{azwj} of victory over Mecca came to pass, he^{saww} made Otab Bin Usayd as a governor over them. When this news came to them they said: 'Muhammad^{saww} never stops from belittling us until he^{saww} has placed over us an eighteen year old boy, and we are older and more experienced in serving the Sanctimonious House of Allah^{azwj}, and live in the vicinity of the of the best place on the face of the earth'.

وكتب رسول الله (صلى الله عليه وآله) لعتاب بن اسيد عهدا على - أهل - مكة، وكتب في أوله: - بسم الله الرحمن الرحيم - من محمد رسول الله (صلى الله عليه وآله) إلى جيران بيت الله وسكان حرم الله. أما بعد، فمن كان منكم بالله مؤمنا، وبمحمد رسول الله في أقواله مصدقا، وفي أفعاله مصوبا، ولعلي أخي محمد رسوله وصفيه ووصيه وخير خلق الله بعده مواليا، فهو منا والينا.

And the Messenger of Allah^{saww} wrote to Otab Bin Usayd, and at the beginning of it was written: 'In the Name of Allah^{azwj} the Beneficent, the Merciful – From Muhammad^{saww} the Messenger of Allah^{saww} to the those in the vicinity of the House of Allah^{azwj} and in the Sanctity of Allah^{azwj}. After this, if any one of you is a believer, in Muhammad^{saww} the Messenger of Allah^{azwj} being truthful in his^{saww} speech, and being correct in his^{saww} actions, and Ali^{asws} the brother of the Messenger of Allah^{saww} being with his^{azwj} attributes and his^{saww} Trustee, and the best of the creation after him^{saww}, being the Master, is from us^{asws}.

ومن كان لذلك أو لشيء منه مخالفاً، فسحقاً وبعداً لأصحاب السعير، لا يقبل الله شيئاً من أعماله وإن عظم وكثر ويصليه نار جهنم خالد مخلداً أبداً، وقد قلّد محمد رسول الله (صلى الله عليه وآله) عتاب بن أسيد أحكامكم ومصالحكم، - قد - فوض إليه تنبيه غافلكم، وتعليم جاهلكم، وتقويم أود مضطر بكم، وتأديب من زال عن أدب الله منكم، لما علم من فضله عليكم من موالاته محمد رسول الله (صلى الله عليه وآله) ومن رجحانه في التعصب لعلي ولي الله فهو لنا خادم، وفي الله أخ، ولأوليائنا موال، ولأعدائنا معاد، وهو لكم سماء ظليّة، وأرض زكية، وشمس مضيئة، وقمر منير، قد فضله الله تعالى على كافتكم بفضل موالاته، ومحبة لمحمد وعلي والطيبين من آلها وحكمته عليكم، يعمل بما يريد الله فلن يخليه من توفيقه كما أكمل - من - موالاته محمد وعلي شرفه وحظه، ولا يؤامر رسول الله (صلى الله عليه وآله) ولا يطالعه، بل هو السديد الأمين، فليعمل المطيع منكم، وليف بحسن معاملته ليسر بشريف الجزاء، وعظيم الحباء، وليوفر المخالف له بشديد العقاب، وغضب الملك العزيز الغلاب، ولا يحتج محتج منكم في مخالفته بصغر سنه، فليس الأكبر هو الأفضل بل الأفضل هو الأكبر، وهو الأكبر في موالاتنا وموالات أوليائنا، ومعاداة أعدائنا فلذلك جعلناه الأمير لكم والرئيس عليكم، فمن أطاعه فمرحبا به، ومن خالفه فلا يبعد الله غيره.

And if anyone was to oppose anything from this, he will be cast away to be among the companions of Hell Fire. Allah^{azwj} will not Accept any of his deeds regardless of how great and numerous they may be, and will Place him in the Fire of Hell to abide therein for all eternity. And Muhammad^{saww} the Messenger of Allah^{azwj} has collared you with Otab Bin Usayd as a governor to you to look after your interests, delegated to him to make aware the unaware and teach the ignorant among you, straighten your ways, and teach the discipline of Allah^{azwj} among you. When you know his preference over you due to him being in the Mastership of Muhammad^{saww} the Messenger of Allah^{azwj} and his concentration is prejudicial towards Ali^{asws} the Guardian from Allah^{azwj}. He is our^{asws} servant, and in Allah^{azwj} a brother, a friend to our^{asws} friends and an enemy to our^{asws} enemies. And he is a sky covering you with shade, and a clean land, and a shining sun, and a reflective moon. Allah^{azwj} has Given him preference over you due to the intensity of his love and being in the Mastership of Muhammad^{saww} and Ali^{asws} and the goodly from among their Progeny^{asws}. He will act according to what Allah^{azwj} Wants and He^{azwj} will never Keep him bereft of inclination towards the complete Mastership of Muhammad^{saww} and Ali^{asws}, being honourable. He does not need to take orders from the Messenger of Allah^{saww} for he is upright and trustworthy. Whoever of you is obedient to him will have good in his affairs and an honourable Recompense and great Rewards. Whoever of you is disobedient to him will face harsh Revenge and Wrath of the Mighty King, the Subduer. Let none of you point to his young age, for **a greater one is not the preferable one, but the preferable one is greater.** He is greater in our^{asws} friendship and the friendship of our^{asws} friends and the enmity of our^{asws} enemies. This is why I^{saww} have made him a governor over you, and as your Chief.

Whoever obeys him, congratulations to him, and whoever opposes him, may Allah^{azwj} Keep him away from His^{azwj} Mercy'.

قال: فلما وصل اليهم عتاب، وقرأ عهده، وقف فيهم موقفا ظاهرا، ونادى في جماعتهم حتى حضروه وقال لهم: معاشر أهل مكة ان رسول الله (صلى الله عليه وآله) رمانى بكم شهابا محرقا لمنافقيكم، ورحمة وبركة على مؤمنكم، وانى أعلم الناس بكم وبمنافقيكم، وسوف آمركم بالصلاة فيقام لها، ثم أتخلف اراعي الناس، فمن وجدته قد لزم الجماعة التزمت له حق المؤمن على المؤمن، ومن وجدته قد قعد عنها فتشتته، فان وجدت له عذرا أعذرتة، وان لم أجد له عذرا ضربت عنقه حتما من الله مقضيا على كافتكم لاطهر حرم الله من المنافقين.

Imam Hassan Al Askari^{asws} said: 'When Otab went to them and read out the covenant to them, he stood in an open place and called out for them to gather together in his presence, and said to them: 'Group of the people of Mecca! The Messenger of Allah^{saww} sent me to you as a flame to burn the hypocrites among you, and as a mercy and blessing to the believers among you, and I know you people and the hypocrites among you, and soon I will issue the order for the establishment of the Prayer, to you. Then, I will look at the people, and whoever I find, I will make it compulsory, the congregation, upon him, and make the rights of the believers necessary on the believers. Whoever, I do not see, I will sit and investigate about him, and if he has an excuse, then I will excuse him, and if he does not have an excuse, I will have him beheaded. This Order of Allah^{azwj} has definitely been Issued to you in order to purify the Sanctimonious House of Allah^{azwj} from the hypocrites'.

فأما بعد، فان الصدق أمانه، والفجور خيانه، ولن تشيع الفاحشة في قوم الا ضربهم الله بالذل، قويمك عندي ضعيف حتى أخذ الحق منه، وضعيفكم عندي قوي حتي أخذ له الحق، اتقوا الله وشرفوا بطاعة الله أنفسكم، ولا تذلوها بمخالفة ربكم. ففعل والله كما قال، وعدل وأنصف وأنفذ الاحكام، مهتديا بهدى الله، غير محتاج إلى مؤامرة ولا مراجعة.

'After this, truth is trustworthiness, and debauchery is betrayal. And evil does not spread among the people, but Allah^{azwj} Strikes them with disgrace. The strong ones among you are weak in my sight until I take the rights from them, and the weak ones of you are strong in my sight until I give them their rights. Be afraid of Allah^{azwj} and honour yourselves by the obedience to Allah^{azwj}, and do not disgrace yourselves by opposition to your Lord^{azwj}. By Allah^{azwj}, he did what he said that he would, and was just and equitable and established the judgments, guided by the Guidance of Allah^{azwj}, not been needy for anyone's consultation or to refer to any body else.²⁰

The Story of Abu Bakr in the Cave:

ثم بعث رسول الله (صلى الله عليه وآله) بعشر آيات من سورة " براءة " مع أبى بكر بن أبى قحافة؟ وفيها ذكر نبذ اليهود إلى الكافرين، وتحريم قرب مكة على المشركين. فأمر أبا بكر بن أبى قحافة على الحج، ليحج بمن ضمه الموسم ويقرأ عليهم الايات، فلما صدر عنه أبوبكر جاءه المطوق بالنور جبرئيل (عليه السلام) فقال: يا محمد ان العلي الا على يقرأ عليك السلام ويقول: يا محمد انه لا يؤدي عنك الا أنت أو رجل منك، فابعث عليا (عليه السلام) ليتناول الايات، فيكون هو الذى ينبذ اليهود ويقرأ الايات.

²⁰ Tafseer Imam Hassan Askari^{asws}, H. 329

Then the Messenger of Allah^{saww} sent ten Verses of the Chapter "Bara'a" (The Repentance – Chapter 9) with Abu Bakr Bin Abu Qohafa^{la}, and in them was the mention of the renouncement of the infidels, and the Prohibition of the Polytheists to be near Mecca. He^{saww} ordered Abu Bakr Bin Abu Qohafa^{la} to go to Pilgrimage and read to them the Verses. When Abu Bakr^{la} left, Jibraeel descended, wearing a collar of light and said: 'O Muhammad^{saww}! The Most High Sends to you^{saww} His^{azwj} Greetings and Says: 'O Muhammad^{saww}! Non one should make your^{saww} call except for yourself^{saww} or a man from you^{saww}. He^{saww} sent Ali^{asws} to take the Verses, for he^{asws} is the one who will be reciting the Verses.

يا محمد ما أمرك ربك بدفعها إلى علي (عليه السلام) ونزعها من أبي بكر سهوا ولا شكا ولا استدراكا على نفسه غلطا ولكن أراد أن يبين لضعفاء المسلمين أن المقام الذي يقومه أخوك علي (عليه السلام) لن يقومه غيره سواك يا محمد وان جلست في عيون هؤلاء الضعفاء من امتك مرتبته وشرفت عندهم منزلته.

O Muhammad^{saww}! Your^{saww} Lord^{azwj} did not Order you^{saww} to send Ali^{asws} to take the Verses away from Abu Bakr^{la}, due to your^{saww} error or doubt or misunderstanding from your^{saww} self, but He^{azwj} Wanted to Prove to the weak ones from the Muslims the status that He^{azwj} has established for your^{saww} brother Ali^{asws}, and not established anyone else apart from you^{saww}, O Muhammad^{saww}, regardless of how high an honourable a status he^{la} may have in the eyes of the weak ones from your^{saww} community.

فلما انتزع علي (عليه السلام) الايات من يده، لقي أبوبكر - بعد ذلك - رسول الله (صلى الله عليه وآله) فقال: بأبي - أنت - وامي (يا رسول الله أنت أمرت عليا أن أخذ هذه الايات من يدي)؟ فقال رسول الله (صلى الله عليه وآله): لا، ولكن العلي العظيم أمرني أن لا ينوب عني الا من هو مني، وأما أنت فقد عوضك الله بما قد حملك من آياته وكلفك من طاعاته الدرجات الرفيعة والمراتب الشريفة أما أنك ان دمت على موالاتنا، ووافيتنا في عرصات القيامة وفيما بما أخذنا به عليك - من - العهود والمواثيق فأنت من خيار شيعتنا وكرام أهل مودتنا. فسري بذلك عن أبي بكر.

When Ali^{asws} took the Verses from his^{la} hands, after that Abu Bakr^{la} met the Messenger of Allah^{saww} and said: 'May my^{la} father and mother be sacrificed for you^{saww}, O Messenger of Allah^{saww}! You^{saww} ordered Ali^{asws} to take these Verses from my^{la} hands?' The Messenger of Allah^{saww} said: 'No, but the Almighty^{azwj} Ordered me^{saww} that no one should represent me^{saww} except the one who is from me^{saww}. And as for you^{la} going through the pain and the effort of bearing the Verses, Allah^{azwj} will Increase your^{la} levels higher for your^{la} obedience with honourable degrees, provided you^{la} remain on our^{asws} Mastership, you^{la} will come on the Plains of the Day of Judgment, having been faithful on our^{asws} covenant and oaths taken from you^{la}, you^{la} will be from our^{asws} good Shiites and prestigious ones who love us^{asws}. Abu Bakr^{la} was please with that.

قال: فمضى علي (عليه السلام) لامر الله، ونبذ اليهود إلى أعداء الله، وأيس المشركون من الدخول بعد عامهم ذلك إلى حرم الله وكانوا عددا كثيرا وجما غفيرا، غشاه الله نوره، وكساه فيهم هبة وجلالا، لم يجسروا معها على اظهار خلاف ولا قصد بسوء.

Imam Hassan Al Askari^{asws} said: 'Ali^{asws} went with the Order of Allah^{azwj} to renounce the covenant to the enemies of Allah^{azwj}, and made the Polytheists despair from entering after that day to the Sanctimonious House of Allah^{azwj}. And their numbers

were great and there was a huge crowd, but Allah^{azwj} Covered him^{asws} with His^{azwj} Light and Decorated him^{asws} with such majesty that, no one dared to oppose or do anything bad'.

قال: فذلك قوله: (ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه). وهي مساجد خيار المؤمنين بمكة لما منعوهم من التبعيد فيها بأن أُلجأوا رسول الله (صلى الله عليه وآله) إلى الخروج عن مكة (وسعى في خرابها) خراب تلك المساجد لئلا تعمر بطاعة الله، قال الله تعالى (أولئك ماكان لهم أن يدخلوها الا خائفين) أن يدخلوا بقاع تلك المساجد في الحرم الا خائفين من عدله وحكمه النافذ عليهم - أن يدخلوها كافرين - بسيوفه وسياطه (لهم) لهؤلاء المشركين في (الدنيا خزي) وهو طرده اياهم عن الحرم، ومنعهم أن يعودوا اليه (ولهم في الآخرة عذاب عظيم).

Imam Hassan Al Askari^{asws} said: "And that is His^{azwj} Words ***"And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them"*** And these were the Mosques that the good Muslims had built in Mecca, that they were prevented from worshipping therein and the Messenger of Allah^{saww} had to leave from Mecca ***"and strives to ruin them?"*** Ruin those Mosques which were built in obedience of Allah^{azwj}. Allah^{azwj} Said: ***"(As for) these, it was not proper for them that they should have entered them except in fear"*** These people will not be able to enter these Mosques except in fear now and the judgment will be enforced on them - the entering of the infidels - by the swords, for these Ploytheists ***"they shall meet with disgrace in this world"*** those who expelled them from the Sanctuary and prevented them to go back to him^{saww} ***"and they shall have great chastisement in the hereafter"*** ²¹

Prophet^{saww} 's Separation from Ali^{asws} in the Expedition of Tabuk

وقال - الباقر، عن - علي بن الحسين (عليهم السلام): ولقد كان من المنافقين والضعفاء من أشباه المنافقين مع رسول الله (صلى الله عليه وآله) أيضا قصد إلى تخريب المساجد بالمدينة، وإلى تخريب مساجد الدنيا كلها بما هموا به من قتل - أمير المؤمنين - علي (عليه السلام) بالمدينة، ومن قتل رسول الله (صلى الله عليه وآله) في طريقهم إلى العقبة، ولقد زاد الله تعالى في ذلك السير إلى تبوك في بصائر المستبصرين وفي قطع معاذير متمرديهم زيادات تليق بجلال الله وطوله على عباده. من ذلك أنهم لما كانوا مع رسول الله (صلى الله عليه وآله) في مسيره إلى تبوك قالوا: لن نصبر على طعام واحد كما قالت بنو اسرائيل لموسى (عليه السلام) وكانت آية رسول الله (صلى الله عليه وآله) الظاهرة لهم في ذلك أعظم من الآية الظاهرة لقوم موسى.

And Imam Al Baqir^{asws} said from Imam Ali Bin Al Husayn^{asws}: 'And in Medina there were hypocrites and weak ones who were like the hypocrites, with the Messenger of Allah^{saww}, who also intended to ruin the Mosques of Medina and ruin the Mosques of the whole world. They wanted this by killing of the Commander of the Faithful^{asws} Ali^{asws} in Medina and the killing of the Messenger of Allah^{saww} on the road to Aqaba. And, Allah^{azwj}, in order to Increase the vision of the visionaries and to cut off the excuses of the stubborn ones, showed miracles and the Majesty of Allah^{azwj} to His^{azwj} servants. One of this was when those who were with the Messenger of Allah^{saww} in the journey to Tabuk said: 'We cannot remain on one type of food', just like the

²¹ Tafseer Imam Hassan Askari^{asws}, H. 330

saying of the Children of Israel to Musa^{asws} and the miracle that was Manifested from the Messenger of Allah^{saww} in that was greater than the miracle that was Manifested for the People of Musa^{asws}.

وذلك أن رسول الله (صلى الله عليه وآله) لما امر بالمسير إلى تبوك، امر بأن يخلف عليا (عليه السلام) بالمدينة، فقال علي (عليه السلام): يا رسول الله ماكنت احب أن أتخلف عنك في شيء من امورك، وأن أغيب عن مشاهدتك، والنظر إلى هديك وسمتك. فقال رسول الله (صلى الله عليه وآله): يا علي أما ترضى أن تكون مني بمنزلة هارون من موسى الا أنه لا نبي بعدي، تقيم يا علي فان لك في مقامك من الاجر مثل الذي يكون لك لو خرجت مع رسول الله (صلى الله عليه وآله)، ولك مثل أجر كل من خرج مع رسول الله (صلى الله عليه وآله) موقنا طائعا، وان لك علي - يا علي - أن أسأل الله بمحبته أن تشاهد من محمد سمته في سائر أحواله، ان الله يأمر جبرئيل في جميع مسيرنا هذا أن يرفع الارض التي نسير عليها، والارض التي تكون أنت عليها، ويقوي بصرك حتى تشاهد محمدا وأصحابه في سائر أحوالك وأحوالهم، فلا يفوتك الانس من رؤيته ورؤية أصحابه، ويغنيك ذلك عن المكاتبة والمراسلة.

And that when the Messenger of Allah^{saww}, on his^{saww} journey to Tabuk, made Ali^{asws} to remain behind in Medina, Ali^{asws} said to him: 'O Messenger of Allah^{saww}! I^{asws} do not like to be separated from you^{saww} in any of your^{saww} affairs, and to be able to look at you^{saww} and listen to you^{saww}. The Messenger of Allah^{saww} said: 'O Ali^{asws}! Are you^{asws} not pleased that your^{asws} status with me^{saww} is the same which Haroun^{asws} had with Musa^{asws} except that there will not be a Prophet^{asws} after me^{saww}. Stay, O Ali^{asws}, for you^{asws} will the Rewards in your^{asws} staying, the like of the Rewards you^{asws} would have had in coming out with the Messenger of Allah^{saww}, and for you^{asws} are the Rewards the like of all those who came out with the Messenger of Allah^{saww}, obediently and with sincere belief. And for you^{asws}, O Ali^{asws}, I^{saww} shall ask Allah^{azwj}, for your^{asws} love, to enable you^{asws} to see Muhammad^{saww} in all of his^{saww} situations. Allah^{azwj} will Order Jibraeel, during the whole of this journey of ours, to elevate the earth which we journey on, and the earth that you^{asws} are on, and to strengthen your^{asws} vision until you^{asws} will be able to witness Muhammad^{saww} and his^{saww} companions in the rest of your situations and their situations. Your^{asws} love for seeing him^{saww} and seeing his^{saww} companions will not die, and Make you^{asws} free from having correspondence and messages'.

فقام رجل من مجلس زين العابدين (عليه السلام) لما ذكر هذا وقال له: يابن رسول الله كيف يكون هذا لعلني، انما يكون هذا للانباء، لا لغيرهم! فقال زين العابدين (عليه السلام): هذا هو معجزة لمحمد رسول الله (صلى الله عليه وآله) لا لغيره، لان الله تعالى لما رفعه بدعاء محمد، زاد في نوره أيضا بدعاء محمد حتى شاهد ما شاهد، وأدرك ما أدرك.

A man stood up from those sitting with Imam Zayn Ul Abideen^{asws}, when this was mentioned, and he said to him^{asws}: 'O son of the Messenger of Allah^{saww}! How can this be for Ali^{asws}. This is for the Prophets^{asws}, and not for someone other than them^{asws}. Imam Zayn Ul Abideen^{asws} said: 'This is a miracle of Muhammad^{saww} the Messenger of Allah^{azwj} and not for someone else, because when Allah^{azwj} elevated him^{asws} by the supplication of Muhammad^{saww}, and increased his^{asws} light as well by the supplication of Muhammad^{saww} until he^{asws} saw that which he^{asws} saw, and understood what he^{asws} understood'.

ثم قال الباقر (عليه السلام): - يا عبدالله - ما أكثر ظلم - كثير من - هذه الامة لعلني طالب (عليه السلام)، وأقل انصافهم له!؟ يمنعون عليا ما يعطونه سائر الصحابة وعلي (عليه السلام) أفضلهم، فكيف يمنعون منزلة يعطونها غيره؟

The Imam Al Baqir^{asws} said: 'O servant of Allah^{azwj}! No injustice has been done more from this community than to Ali Bin Abu Talib^{asws}, and less justice with him^{asws}. They denied Ali^{asws} from that which they gave to the rest of the companions, and Ali^{asws} is higher than them. How can you deny him^{asws} the status that has been given to others?' They said: 'And how is that O son of the Messenger of Allah^{saww}?' He^{asws} said: 'This is because they are friendly with those that love Abu Bakr Bin Qohafa^{la} and keep away from his^{la} enemies whoever they may be. And similarly, they are friendly with Umar Bin Al Khattab^{la} and keep away from his^{la} enemies whoever they may be. And they are friendly with Uthman Bin Affan^{la} and keep away from his^{la} enemies whoever they may be, until it comes to Ali Bin Abu Talib^{asws}, they say: 'We are friendly with those that love him^{asws} but do not keep away from his^{asws} enemies, but we love them!'. And how did this become permissible for them and the Messenger of Allah^{saww} said with regards to Ali^{asws}: 'Our Allah^{azwj}! Befriend those who befriend him^{asws}, and be an Enemy to his^{asws} enemies, and Help those who help him^{asws} and abandon those who abandon him^{asws}? Do you not see that they are not inimical to his^{asws} enemies nor do they abandon the ones who abandoned him! This is not fair.

ثم اخرى أنهم اذا ذكر لهم ما اختص الله به عليا (عليه السلام) بدعاء رسول الله (صلى الله عليه وآله) وكرامته على ربه تعالى، جحدوه، وهم يقبلون ما يذكر لهم في غيره من الصحابة فما الذي منع عليا (عليه السلام) ما جعله لسائر أصحاب رسول الله (صلى الله عليه وآله)؟

Then, another one. When it is mentioned to them, the specialties Allah^{azwj} has Bestowed upon Ali^{asws} by the supplication of the Messenger of Allah^{saww} and his^{asws} prestige by his^{asws} Lord^{azwj}, the High, they fight against it. And, they accept whatever is mentioned to them about others from the companions. Why do they deny for Ali^{asws}, that which is said about the rest of the companions of the Messenger of Allah^{saww}?

هذا عمر بن الخطاب اذا قيل لهم: انه كان على المنبر بالمدينة يخطب اذ نادى في خلال خطبته: يا سارية، الجبل. وعجبت الصحابة وقالوا: ما هذا من الكلام الذي في هذه الخطبة! فلما قضى الخطبة والصلاة قالوا: ما قولك في خطبتك يا سارية الجبل؟ فقال: اعلموا أنني - وأنا أخطب - رميت ببصري نحو الناحية التي خرج فيها اخوانكم إلى غزو الكافرين بنهاوند، وعليهم سعد بن أبي وقاص، ففتح الله لي الاستار والحجب، وقوى بصري حتى رأيتهم وقد اصطفوا بين يدي جبل هناك، وقد جاء بعض الكفار ليدوروا خلف سارية، وسائر من معه من المسلمين، فيحيطوا بهم فيقتلوهم، فقلت " يا سارية، الجبل " ليلتجئ اليه فيمنعهم ذلك من أن يحيطوا به ثم يقاتلوا، ومنع الله اخوانكم المؤمنين أكتاف الكافرين وفتح الله عليهم بلادهم، فاحفظ هذا الوقت فسيرد الله عليكم الخير بذلك. وكان بين المدينة ونهاوند مسيرة أكثر من خمسين يوما.

And this is Umar Bin Al Khattab^{la}, it was said to him^{la} when he was on the pulpit of Medina delivering a sermon, and he^{la} called out in the middle of the sermon: 'O forces, the mountain!' The companions were surprised and said: 'What is the meaning of these words in this sermon?' When he^{la} had completed the sermon and

the Prayer they said: 'What is the meaning of your^{la} words in your^{la} sermon, 'O force, the mountain?' He^{la} said: 'When I^{la} was delivering my^{la} sermon, I^{la} looked towards Nahavand where your brothers have gone towards to do battle with the infidels, under the command of Sa'd Bin Abu Waqqas. Allah^{azwj} Opened up for me^{la} the secrets and veils, and Increased my^{la} vision until I^{la} saw them standing in rows in front of a mountain over there, and some of the infidels had encircled them from behind with force, and the rest of the Muslims with them, overcame them and were about to kill them. I called out: 'O force, the mountain', so that they may go to the mountain and be safe from being overcome, and then defend themselves. And, Allah^{azwj} Prevented your believing brothers from being defeated by the infidels, and Allah^{azwj} Made them conquer their cities, Remember this time, for Allah^{azwj} Will soon Give you that news'. And the distance between Medina and Nahavand was of more than fifty days march.

قال الباقر (عليه السلام): فإذا كان هذا لعمر فكيف لا يكون مثل هذا لعلي بن أبي طالب (عليه السلام)؟ ولكنهم قوم لا ينصفون، بل يكابرون. ثم عاد الباقر (عليه السلام) إلى حديثه. عن علي بن الحسين (عليهما السلام) قال: فكان الله تعالى يرفع البقاع التي عليها محمد (صلى الله عليه وآله) ويسير فيها، لعلي بن أبي طالب (عليه السلام) حتى يشاهدهم على أحوالهم.

Imam Al Baqir^{asws} said: 'And if this was for Umar^{la}, how can the like of this not be for Ali Bin Abu Talib^{asws}? But, these people do not do justice, but are arrogant'. Then Imam Al Baqir^{asws} turned back to his^{asws} Hadeeth from Imam Ali Bin Al Husayn^{asws}, said: 'And Allah^{azwj} Elevated the place where Muhammad^{saww} walked on, to Ali Bin Abu Talib^{asws} until he^{asws} saw him^{saww} in all his^{saww} situations'.

قال علي (عليه السلام): وإن رسول الله (صلى الله عليه وآله) كان كلما أراد غزوة ورى بغيرها إلا غزاة تبوك، فانه عرفهم أنه يريدوها! وأمرهم أن يتزودوا لها فتزودوا لها دقيقا يختزنونه في طريقهم، ولحما مالحا وعسلا وتمرا، وكان زادهم كثيرا، لأن رسول الله (صلى الله عليه وآله) كان حثهم على التزود لبعث الشقة وصعوبة المفاز، وقلة ما بها من الخيرات. فساروا أياما، وعثق طعامهم، وضائق من بقاياهم صدورهم، فأحبوا طعاما طريا فقال قوم منهم: يا رسول الله قد سئمنا هذا الذي معنا من الطعام، فقد عثق وصار يابسا وكان يريح ولا صبر لنا عليه.

Imam Ali^{asws} said: 'And whenever the Messenger of Allah^{saww} intended to go on a military expedition, kept the destination a secret except for the expedition to Tabuk. He^{saww} made it known what his^{saww} intention was'. And, he^{saww} ordered them to take a lot of provisions for the journey, and salty meat, and honey and dates, and they took a lot of provisions, because the Messenger of Allah^{saww} had urged them to take more, due to the difficulties and told them that there will not be a lot of good things on the way. They had travelled for a few days and their food became old, and their chests were constrained from this, they longed for fresh food. A group of them said: 'O Messenger of Allah^{saww}! We are fed up with the food that we have with us. It has dried up and is about to smell. We cannot remain patient on this'.

فقال رسول الله (صلى الله عليه وآله): " وما معكم ؟" قالوا: خبز ولحم قديد مالح وعسل وتمر. فقال رسول الله (صلى الله عليه وآله): فأنتم الآن كقوم موسى لما قالوا له لن نصبر على طعام واحد، فما الذي تريدون؟ قالوا: نريد لحما طريا قديدا، ولحما مشويا من لحوم الطير، ومن الحلواء المعمول.

The Messenger of Allah^{saww} said: 'And what is there with you?' They said: 'Bread, and salted meat, and honey and dates'. The Messenger of Allah^{saww} said: 'You are now like the People of Musa^{asws} when they said to him^{asws} that they will not be patient on one food. What is it that you want?' They said: 'We want fresh meat, and roasted meat from the meat of the bird and sweet dish'.

فقال رسول الله (صلى الله عليه وآله): ولكنكم تخالفون في هذه الواحدة بني اسرائيل، لانهم أرادوا البقل والفتاء والفوم والعدس والبصل، فاستبدلوا الذي هو أدنى بالذي هو خير، وأنتم تستبدلون الذي هو أفضل بالذي هو دونه، وسوف أسأله لكم ربي.

The Messenger of Allah^{saww}: 'But you are different in this, for one thing, from the Children of Israel, because they wanted herbs and cucumbers and garlic and lentils and onions. They wanted in exchange that was inferior from that which was better, and you want that which is better from that which is not, and soon I^{saww} shall ask for this for your from my^{saww} Lord^{azwj}'.

قالوا: يا رسول الله فان فينا من يطلب مثل ما طلبوا من يقلها وقتائها وفومها وعدسها وبصلها. فقال رسول الله (صلى الله عليه وآله): فسوف يعطيكم الله ذلك بدعاء رسول الله، فأمنوا به وصدقوه.

They said: 'O Messenger of Allah^{saww}! There are those among us who seek the like of what they wanted from the herbs and cucumbers and garlic and lentils and onions'. The Messenger of Allah^{saww} said: 'Very soon Allah^{azwj} will Give you that by the supplication of the Messenger of Allah^{saww}. Believe in him^{saww} and ratify him^{saww}'.

ثم قال لهم رسول الله (صلى الله عليه وآله): يا عباد الله ان قوم عيسى لما سألوا عيسى أن ينزل عليهم مائدة من السماء قال الله وتعالى: (اني منزلها عليكم فمن يكفر بعد منكم فاني اعذبه عذابا لا اعذبه أحدا من العالمين) فأنزلها عليهم، فمن كفر بعد منهم مسخه الله اما خنزيرا، واما قردا واما دبا واما هرا، واما على صورة بعض من الطيور والدواب التي في البر والبحر حتى مسخوا على أربعمئة نوع من المسخ. فان محمدا رسول الله لا يستنزل لكم ما سألتموه من السماء حتى يحل بكافركم ما حل بكفار قوم عيسى (عليه السلام)، وان محمدا أرف بكم من أن يعرضكم لذلك.

Then the Messenger of Allah^{saww} said to them: 'O servants of Allah^{saww}! When the People of Isa^{asws} asked Isa^{asws} to send food down to them from the sky, Allah^{azwj} Said: **"Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations"** – (5:115) He^{azwj} Sent it down to them. Whoever disbelieved after that from them, Allah^{azwj} Converted them to be like a pig, and like an ape, and like a bear, and like a cat, and some to look like the birds and other animals of the land and the sea, to the extent that the conversion was to four hundred types of creatures. Muhammad^{saww} the Messenger^{saww} of Allah^{azwj} does not ask, for that which you asked for, to be Sent down to you from the sky, in case the disbelievers among you disbelieve like the People of Isa^{asws}, and Muhammad^{saww} is kinder to you than to see you afflicted like that'.

ثم نظر رسول الله (صلى الله عليه وآله) إلى طائر في الهواء فقال لبعض أصحابه: قل لهذا الطائر: ان رسول الله (صلى الله عليه وآله) يأمرك أن تقع على الارض. فقالها فوق. ثم قال رسول الله (صلى الله عليه وآله): يا أيها الطائر أن الله يأمرك أن تكبر، وتزداد عظمًا. فكبر، فازداد عظمًا حتى صار كالتل العظيم.

Then the Messenger of Allah^{saww} looked at the birds in the air, and said to one of his^{saww} companions: 'Say to this bird: 'The Messenger of Allah^{saww} orders you to fall down to the earth'. He said to it, and it fell down. Then the Messenger of Allah^{saww} said: 'O you bird! Allah^{azwj} Orders you to grow and increase your bones'. It became great, and its bones increased such that it became like a small hill.

ثم قال رسول الله (صلى الله عليه وآله) لأصحابه: أحيطوا به. فأحاطوا به، وكان عظم ذلك الطائر أن أصحاب رسول الله (صلى الله عليه وآله) وهم فوق عشرة آلاف اصطفوا حوله فاستدار صفهم.

Then the Messenger of Allah^{saww} said to his^{saww} companions: 'Surround it!' They surrounded it, and the bird had become so great that the companions of the Messenger of Allah^{saww}, who were more than then thousand of them, lined up around it.

ثم قال رسول الله (صلى الله عليه وآله): يا أيها الطائر ان الله يأمرك أن تفارقك أجنحتك وزغيبك وريشك. ففارقه ذلك أجمع، وبقي الطائر لحما على عظم، وجلده فوقه.

Then the Messenger of Allah^{saww} said: 'O you bird! Allah^{azwj} Orders you to separate from you your wings and your feathers and your fluff'. It shed all of that, and there remained on the bird meat over its bones, and its skin on top of them.

فقال رسول الله (صلى الله عليه وآله): ان الله يأمرك أن يفارقك - أيها الطائر - عظام بدنك ورجليك ومنقارك. ففارقه ذلك أجمع، وصار حول الطائر، والقوم حول ذلك أجمع.

The Messenger of Allah^{saww} said: 'Allah^{azwj} Orders you to separate from you, O bird, the bones of your body, and your feet and your beak'. It shed all of that, and that was all around the bird, and the people were around all of that.

ثم قال رسول الله (صلى الله عليه وآله): ان الله تعالى يأمر هذه العظام أن تعود فشاء؟؟ فعاتت كما قال ثم قال: ان الله تعالى يأمر هذه الاجنحة والزعب والريش أن تعود بقلا وبصلا وفوما وأنواع البقول. فعاتت كما قال.

Then the Messenger of Allah^{saww} said: 'Allah^{azwj} Orders these bones to become cucumbers!' They converted as he^{saww} said. Then he^{saww} said: 'Allah^{azwj} orders these wings and the fluff and the feathers to become herbs and onions and such types'. They became like that as he^{saww} said.

ثم قال رسول الله (صلى الله عليه وآله): يا عباد الله ضعوا الان أيديكم عليها، فمزقوا منها بأيديكم، وقطعوا منها بسكاكينكم فكلوه. ففعلوا.

Then the Messenger of Allah^{saww} said: 'O servants of Allah^{saww}! Extend your hands towards these, and break them with your hands, and cut them with your knives, and eat'. They did.

فقال بعض المنافقين وهو يأكل: ان محمدا يزعم - أن - في الجنة طيورا يأكل منها الجناني من جانب له قديدا، ومن جانب - له - مشويا، فهلا أرانا نظير ذلك في الدنيا! فأوصل الله علم ذلك إلى قلب محمد، فقال: عباد الله ليأخذ كل واحد منهم

One of the hypocrites said while eating: 'Muhammad^{saww} has alleged that in Paradise there are birds, that when you eat from them from one side it will be wet meat and from the other side it will be roasted, but he^{saww} has not shown us that in the world!' Allah^{azwj} Made the knowledge of that to reach the heart of Muhammad^{saww}. He^{saww} said: 'Servants of Allah^{azwj}! When each one of you takes a morsel and says to it: "In the Name of Allah^{azwj}, the Beneficent, the Merciful, and salutation be to Muhammad^{saww} and his^{saww} goodly Progeny", and puts it in his mouth, it will become whatever he so desires, wet, roasted and if he so desires, cooked, and if he desires, the rest of the types of cooking, or whatever types of sweet'. They did that, and they found it to be as the Messenger of Allah^{saww} had ordered, until they had eaten their fill.

فقالوا: يا رسول الله شبعنا، ونحتاج إلى ماء نشربه. فقال رسول الله (صلى الله عليه وآله): أو لا تريدون اللبن؟ أو لا تريدون سائر الاشربة؟ قالوا: بلى يا رسول الله فينا من يريد ذلك.

They said: 'O Messenger of Allah^{saww}! We are full up, and we need water to drink'. The Messenger of Allah^{saww} said: 'Do you not want milk? Or do not want the rest of the drinks?' They said: 'Yes, O Messenger of Allah^{saww}! All of us want that'.

فقال رسول الله (صلى الله عليه وآله): ليأخذ كل واحد منكم لقمة منها، فيضعها في فيه وليقل: " بسم الله الرحمن الرحيم، وصلى الله على محمد وآله الطيبين " فانه يستحيل في فيه ما يريد، ان أراد ماء أو لبنا أو شرابا من الاشربة. ففعلوا، فوجدوا الامر على ما قال رسول الله (صلى الله عليه وآله).

The Messenger of Allah^{saww} said: 'Let each one of you take a morsel from this, and say: "In the Name of Allah^{azwj}, the Beneficent, the Merciful, and salutations of Allah^{azwj} be on Muhammad^{saww} and his^{saww} goodly Progeny^{asws}", it is impossible for it not to be as he wants, whether he wants water, or milk or any other drink from the drinks'. They did it, and found the affair to be as the Messenger of Allah^{saww} had said it would be.

ثم قال رسول الله (صلى الله عليه وآله): ان الله يأمرك - أيها الطائر - أن تعود كما كنت، ويأمر هذه الاجنحة والمنقار والريش والزغب التي قد استحالت إلى البقل والقثاء والبصل والفوم أن تعود جناحا وريشا وعظما كما كانت على قدر قالبها. فانقلبت وعادت أجنحة وريشا وزغبا وعظاما، ثم تركبت على قدر الطائر كما كانت.

Then the Messenger of Allah^{saww} said: 'Allah^{azwj} Orders you, O bird, to become as like before, and Orders these wings, beak, feathers, and fluff that has been transformed into herbs, cucumbers, and onions to revert back to become wings and feathers and bones as before according to the conversion'. They converted, and the feathers and fluff and bones, until the bird became as it was before.

ثم قال رسول الله (صلى الله عليه وآله): أيها الطائر ان الله يأمر الروح التي كانت فيك فخرجت أن تعود إليك. فعادت روحها في جسدها. ثم قال (صلى الله عليه وآله): أيها الطائر ان الله يأمرك أن تقوم فتطير كما كنت تطير. فقام فطار في الهواء وهم ينظرون اليه، ثم نظروا إلى ما بين أيديهم، فاذا لم يبق هناك من ذلك البقل والقثاء والبصل والفوم شيء.

Then the Messenger of Allah^{saww} said: 'O you bird! Allah^{azwj} Orders the soul which used to be in you and came out, to return back to you'. The soul returned back into its body. The he^{saww} said: 'O you bird! Allah^{azwj} Orders you to stand up and start flying around like you used to before'. It stood up and started flying in the air and they looked on at it, then they looked at what was in front of them, and there was nothing left there from those herbs, cucumbers, onions, anything at all'.²²

²² Tafseer Imam Hassan Askari^{asws}, H. 331

Appendix II

Debates on Imamat:

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ الْعَاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيْنَا أَبِي ع يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُبِضَ لَهُ فَقَطَعَ عَلَيْهِ أَسْبُوعُهُ حَتَّى أَدْخَلَهُ إِلَى دَارِ جَنْبِ الصِّفَاءِ فَأَرْسَلَ إِلَيَّ فَكُنَّا ثَلَاثَةً فَقَالَ مَرْحَباً يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهُ بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنَّ شَيْئاً فَأَخْبِرْنِي وَ إِنَّ شَيْئاً فَأَخْبِرْكَ وَ إِنَّ شَيْئاً سَأَلْتَنِي وَ إِنَّ شَيْئاً سَأَلْتُكَ وَ إِنَّ شَيْئاً فَاصْدُقْنِي وَ إِنَّ شَيْئاً صَدَقْتُكَ قَالَ كُلُّ ذَلِكَ أَشَاءُ قَالَ فَيَاكَ أَنْ يَنْطِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يَخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أُنْبَى أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ قَالَ هَذِهِ مَسْأَلَتِي وَ قَدْ فَسَّرْتُ طَرَفًا مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلَتُهُ الْعِلْمُ فَعِنْدَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَمَّا مَا لَمْ يَدْ لِلْعِبَادِ مِنْهُ فَعِنْدَ الْوُصِيَاءِ قَالَ فَفَتَحَ الرَّجُلُ عَجِيرَتَهُ وَ اسْتَوَى جَالِساً وَ تَهَلَّلَ وَجْهُهُ وَ قَالَ هَذِهِ أَرَدْتُ وَ لَهَا أَتَيْتُ زَعَمْتُ أَنْ عِلْمَ مَا لَمْ يَخْتَلَفْ فِيهِ مِنَ الْعِلْمِ عِنْدَ الْوُصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ قَالَ كَمَا كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ إِلَّا أَنَّهُمْ لَا يَرَوْنَ مَا كَانَ رَسُولُ اللَّهِ ص يَرَى لِأَنَّهُ كَانَ نَبِيّاً وَ هُمْ مُحَدَّثُونَ وَ أَنَّهُ كَانَ يَفِي إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَسْمَعُ الْوَحْيَ وَ هُمْ لَا يَسْمَعُونَ فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ سَأَلْتُكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لَا يَظْهَرُ كَمَا كَانَ يَظْهَرُ مَعَ رَسُولِ اللَّهِ ص قَالَ فَضَحِكَ أَبِي ع وَ قَالَ أُنْبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلَعَ عَلَى عِلْمِهِ إِلَّا مُمْتَحَنًا لِلإِيمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ اللَّهِ ص أَنْ يَصْبِرَ عَلَى أَدَى قَوْمِهِ وَ لَا يُجَاهِدَهُمْ إِلَّا بِأَمْرِهِ فَكَمْ مِنْ اكْتِنَامٍ قَدْ اكْتَنَمَ بِهِ حَتَّى قِيلَ لَهُ فَاصْدَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ وَ أَيْمَنَ اللَّهُ أَنْ لَوْ صَدَقَ قَبْلَ ذَلِكَ لَكَانَ آمِنًا وَ لَكِنَّهُ إِنَّمَا نَظَرَ فِي الطَّاعَةِ وَ خَافَ الْخِلَافَ فَلِذَلِكَ كَفَّ قَوْدِدْتُ أَنْ عَيْنَكَ تَكُونُ مَعَ مَهْدِي هَذِهِ الثَّامَةِ وَ الْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَافِرَةِ مِنَ الْأَمْوَاتِ وَ تُلْحِقُ بِهِمْ أَرْوَاحَ أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سَيْفًا ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَارَهُ وَ قَالَ أَنَا إِلَيَّاسَ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ بِي مِنْهُ جَهَالَةٌ غَيْرَ أَنِّي أَحْبَبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ وَ سَأَخْبِرُكَ بِأَيَّةٍ أَنْتَ تَعْرِفُهَا إِنَّ خَاصِمُوا بِهَا فَلَجُوا

قَالَ فَقَالَ لَهُ أَبِي إِنَّ شَيْئاً أَخْبِرْتُكَ بِهَا قَالَ قَدْ شَيْئْتُ قَالَ إِنَّ شَيْعَتَنَا إِنَّ قَالُوا لِأَهْلِ الْخِلَافِ لَنَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِرَسُولِهِ ص إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا فَهَلْ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُ مِنَ الْعِلْمِ شَيْئاً لَا يَعْلَمُهُ فِي تِلْكَ اللَّيْلَةِ أَوْ يَأْتِيهِ بِهِ جِبْرِيلُ ع فِي غَيْرِهَا فَإِنَّهُمْ سَيَقُولُونَ لَا فَقُلْ لَهُمْ فَهَلْ كَانَ لِمَا عِلْمٌ بَدُّ مِنْ أَنْ يَظْهَرَ فَيَقُولُونَ لَا فَقُلْ لَهُمْ فَهَلْ كَانَ فِيهَا أَظْهَرَ رَسُولُ اللَّهِ ص مِنْ عِلْمِ اللَّهِ عَزَّ ذِكْرُهُ اخْتِلَافٌ فَإِنْ قَالُوا لَا فَقُلْ لَهُمْ فَمَنْ حَكَمَ بِحُكْمِ اللَّهِ فِيهِ اخْتِلَافٌ فَهَلْ خَالَفَ رَسُولُ اللَّهِ ص فَيَقُولُونَ نَعَمْ فَإِنْ قَالُوا لَا فَقَدْ نَقَضُوا أَوَّلَ كَلَامِهِمْ فَقُلْ لَهُمْ مَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَإِنْ قَالُوا مَنْ الرَّاسِخُونَ فِي الْعِلْمِ فَقُلْ مَنْ لَا يَخْتَلِفُ فِي عِلْمِهِ فَإِنْ قَالُوا فَمَنْ هُوَ ذَلِكَ فَقُلْ كَانَ رَسُولُ اللَّهِ ص صَاحِبَ ذَلِكَ فَهَلْ بَلَغَ أَوْ لَا فَإِنْ قَالُوا قَدْ بَلَغَ فَقُلْ فَهَلْ مَاتَ ص وَ الْخَلِيفَةُ مِنْ بَعْدِهِ يَعْلَمُ عِلْمًا لَيْسَ فِيهِ اخْتِلَافٌ فَإِنْ قَالُوا لَا فَقُلْ إِنَّ خَلِيفَةَ رَسُولِ اللَّهِ ص مُؤَيَّدٌ وَ لَا يَسْتَخْلِفُ رَسُولُ اللَّهِ ص إِلَّا مَنْ يَحْكُمُ بِحُكْمِهِ وَ إِلَّا مَنْ يَكُونُ مِثْلَهُ إِلَّا النُّبُوَّةَ وَ إِنَّ كَانَ رَسُولُ اللَّهِ ص لَمْ يَسْتَخْلِفْ فِي عِلْمِهِ أَحَدًا فَقَدْ ضَيَّعَ مَنْ فِي أَصْلَابِ الرِّجَالِ مِمَّنْ يَكُونُ بَعْدَهُ فَإِنْ قَالُوا لَكَ فَإِنَّ عِلْمَ رَسُولِ اللَّهِ ص كَانَ مِنَ الْقُرْآنِ فَقُلْ حَم. وَ الْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيهَا إِلَى قَوْلِهِ إِنَّا كُنَّا مُرْسِلِينَ فَإِنْ قَالُوا لَكَ لَا يُرْسِلُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا إِلَى نَبِيِّ فَقُلْ هَذَا الْأَمْرُ الْحَكِيمُ الَّذِي يُفَرِّقُ فِيهِ هُوَ مِنَ الْمَلَائِكَةِ وَ الرُّوحِ الَّتِي تَنْزِلُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ أَوْ مِنْ سَمَاءٍ إِلَى أَرْضٍ فَإِنْ قَالُوا مِنْ سَمَاءٍ إِلَى سَمَاءٍ فَلَيْسَ فِي السَّمَاءِ أَحَدٌ

يَرْجِعُ مِنْ طَاعَةٍ إِلَى مَعْصِيَةٍ فَإِنْ قَالُوا مِنْ سَمَاءٍ إِلَى أَرْضٍ وَ أَهْلُ الْأَرْضِ أَخْوَجُ الْخَلْقِ إِلَى ذَلِكَ فَقُلْ فَهَلْ لَهُمْ بَدُّ مِنْ سَيِّدٍ يَتَحَكَّمُونَ إِلَيْهِ فَإِنْ قَالُوا فَإِنَّ الْخَلِيفَةَ هُوَ حَكْمُهُمْ فَقُلْ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى قَوْلِهِ خَالِدُونَ لِعَمْرِي مَا فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَلِيُّ اللَّهِ عَزَّ ذِكْرُهُ إِلَّا وَ هُوَ مُؤَيَّدٌ وَ مَنْ أَيْدٍ لَمْ يُحِطْ وَ مَا فِي الْأَرْضِ عَدُوٌّ لِلَّهِ عَزَّ ذِكْرُهُ إِلَّا وَ هُوَ مَخْدُولٌ وَ مَنْ خُدِّلَ لَمْ يُصِيبْ كَمَا أَنَّ الْأَمْرَ لَا يَدُّ مِنْ تَنْزِيلِهِ مِنَ السَّمَاءِ بِحُكْمِ بِهِ أَهْلُ الْأَرْضِ كَذَلِكَ لَا يَدُّ مِنْ وَالٍ فَإِنْ قَالُوا لَا نَعْرِفُ هَذَا فَقُلْ لَهُمْ قُولُوا مَا أَحْبَبْتُمْ أُنْبَى اللَّهُ عَزَّ وَ جَلَّ بَعْدَ مُحَمَّدٍ ص أَنْ يَتَرَكَ الْعِبَادَ وَ لَا حُجَّةَ عَلَيْهِمْ قَالَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ وَقَفَ فَقَالَ هَاهُنَا يَا ابْنَ رَسُولِ اللَّهِ بَابٌ غَامِضٌ أَرَأَيْتَ إِنْ قَالُوا حُجَّةُ اللَّهِ الْقُرْآنُ قَالَ إِنْ أَقُولَ لَهُمْ إِنَّ الْقُرْآنَ لَيْسَ بِنَاطِقٍ بِأَمْرٍ وَ بَنَهَى وَ لَكِنْ لِلْقُرْآنِ أَهْلٌ بِأَمْرٍ وَ بَنَهَى وَ أَقُولُ قَدْ عَرَضْتُ لِبَعْضِ أَهْلِ الْأَرْضِ مُصِيبَةً مَا هِيَ فِي السُّنَّةِ وَ الْحُكْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ وَ لَيْسَتْ فِي الْقُرْآنِ أُنْبَى اللَّهُ لِعِلْمِهِ بِتِلْكَ الْفِتْنَةِ أَنْ تَظْهَرَ فِي الْأَرْضِ وَ لَيْسَ فِي حُكْمِهِ رَأْدٌ لَهَا وَ مُفَرِّجٌ عَنْ أَهْلِهَا فَقَالَ هَاهُنَا تَقْلُجُونَ يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ عَلِمَ بِمَا يُصِيبُ الْخَلْقَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ أَوْ فِي أَنْفُسِهِمْ مِنَ الدِّينِ أَوْ غَيْرِهِ فَوَضَعَ الْقُرْآنَ دَلِيلًا قَالَ فَقَالَ الرَّجُلُ هَلْ تَنْتَرِي يَا ابْنَ رَسُولِ اللَّهِ دَلِيلَ مَا هُوَ قَالَ أَبُو جَعْفَرٍ ع نَعَمْ فِيهِ جُمْلُ الْحُدُودِ وَ تَفْسِيرُهَا عِنْدَ الْحُكْمِ فَقَالَ أَبِي اللَّهُ أَنْ يُصِيبَ عِنْدًا بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ فِي مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حُكْمِهِ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ قَالَ فَقَالَ الرَّجُلُ أَمَّا فِي هَذَا الْبَابِ فَقَدْ فَجَّئْتُهُمْ بِحُجَّةٍ إِلَّا أَنْ يَفْتَرِيَ خَصْمُكُمْ عَلَى اللَّهِ فَيَقُولَ لَيْسَ لِلَّهِ جَلَّ ذِكْرُهُ حُجَّةٌ وَ لَكِنْ أَخْبِرْنِي عَنْ تَفْسِيرِ لِكَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ

الرَّجُلُ أَشْهَدُ أَنْكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَ ذَهَبَ فَلَمْ أَرِ

Muhammad ibn abu Abd Allah and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, both of them from al-Hassan ibn al-Abbass ibn al-Harish who has narrated the following from abu Jafar al-Thani^{asws}:

'Abu Abd Allah^{asws} has said: 'Once while my father was walking around the Ka'ba for Tawaf²³, a man who had covered his face partially with his turban suddenly came by. He cut out (interrupted) his^{asws} Tawaf and took him^{asws} to a house adjacent to al-Safa²⁴. He sent for me^{asws} also and then we were there three of us.'

'He said to me^{asws}: 'Welcome, the child^{asws} of the Messenger of Allah^{saww}.' He then placed his hand over my head and said: 'May Allah^{azwj} Place blessings in you, the trustworthy one^{asws} before Allah^{azwj} after his ancestors^{asws}.' (He then said to my father): 'O abu Jafar^{asws}, if you like you may tell me, and if you like I can tell you. If you like you may ask me. Also if you want I will ask you. If you like, affirm what I will say, and if you want, I will affirm what you^{asws} will say.'

'The Imam^{asws} said: 'I like all of it.' The man then said, 'You must never permit your tongue to answer me with something that is otherwise in your conscience.' The Imam^{asws} said: 'That can be the doing of one in whose heart there are two kinds of knowledge, one opposing the other. Allah^{azwj} disdains to have the kind of knowledge that is not harmonious.

'He then said: 'This is the topic of my question. You just explained one part of it. Tell me about this 'knowledge' that is so harmonious and without difference. Who has (knows) it?'

The Imam^{asws} said: 'The whole of knowledge is before Allah^{azwj}, Majestic is whose name. The knowledge that people need is with the executor of the will (of prophets). 'The narrator has said that he (the man) then removed the covering from his face and sat down straight. His face looked more cheerful and he said: 'This is what I wanted and for this I have come. You think that the 'knowledge' that is free of differences is with the executors of the wills of the prophets. How do they know it?' The Imam^{asws} said: 'Just as the Messenger of Allah^{saww} knew it. The Messenger of Allah^{saww}, during his delegation before Allah^{azwj} heard whatever was communicated to him^{saww} Divinely (through Wahy, Divine inspiration).'

'He then said: 'You have spoken the truth, O child of the Messenger of Allah^{saww}. I now ask you a more difficult question. Tell me, why does this 'knowledge' not appear as it was with the Messenger of Allah^{saww}? 'Not all Muslims acknowledge the 'A'immah^{asws} as Leaders with Divine Authority. 'The narrator^{asws} has said that my father^{asws} then smiled and said: 'Allah^{azwj} Disdains to allow those people whom He has not yet tested with belief to have information about His^{azwj} knowledge.

²³ Circumambuting seven times around the Kabah

²⁴ Name of a place near Kabah

Allah^{azwj} Commanded His Messenger^{saww} to endure the sufferings his people caused to him so much so that he^{saww} would struggle against them only with His^{azwj} Permission. Many times he^{saww} would withhold matters that might cause disappointment among his people until he^{saww} was commanded sternly to convey to them the Commandments that he^{saww} had received and disregard the pagans.

The Holy Quran says: '**Preach what you have been commanded to and stay away from the pagans (15:94)**' 'I^{asws} swear by Allah^{azwj}, had he^{saww} conveyed the commandments he would have been perfectly safe. He^{saww}, in fact, considered obedience (to Allah^{azwj}) and feared the emergence of differences (among his^{saww} people). For this reason, he^{saww} would withhold (speaking out about the Divine Authority of 'A'immah^{asws}). I love that you keep your eye upon the advent of al-Mahdi (the guide and his rise with Divine Authority) of this nation. At such time the angels with the sword of the family of David^{as} will make the dead spirits of the unbelievers between the heavens and the earth taste the results of their evil deeds and force likewise spirits of the living ones to join the unbelievers.' He (the man) then drew a sword and said: 'Here it is. This is one of them.' 'The narrator^{asws} has said: 'Then my father^{asws} said: 'Yes, that is very true, I swear by the One^{azwj} Who Chose Muhammad^{saww} from among mankind.'

The narrator has said that then the man drew the cover over his face and said: 'I am Ilyas^{as}. I did not ask you those questions about your issue because I did not know them. I loved this conversation and narration only because they could strengthen your^{asws} followers.

I will tell you about a sign and supporting evidence (of your^{asws} cause). You^{asws} know if they (your followers) choose to debate others with such evidence, your followers will win.'

'The narrator^{asws} has said that my father^{asws} then said to him^{as}: 'If you like I^{asws} can tell you^{as} about it (the sign and evidence).' The man^{as} then said: 'I wish to hear it from you.' The Imam^{asws} said: 'If our^{asws} followers say to those who differ from us^{asws}, 'Allah^{azwj} Says to His Messenger: ***'We revealed the Quran on the Night of Destiny (97: 1). Would that you had known what the Night of Destiny is! (97:2). (Worship on) the Night of Destiny is better than (worship) for a thousand months (97:3), On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny) (97:4). This Night is all peace until the break of dawn," (97:5)***'

And ask: 'Did the Messenger of Allah^{saww} know that (besides) the knowledge of things that would come down at that night or what Jibril^{as} would bring to him at other times there is such knowledge that he knew (from other sources)?'

The opposition will say: 'No, there was nothing the Messenger of Allah^{saww} knew (from other sources).'

Say to the opposition: 'Could the Messenger of Allah^{saww} do anything but to express such 'knowledge' that comes on the night of destiny?'

The opposition will say: 'It was necessary (for the Holy Prophet^{saww}) to express.'

Say to them: 'Was there any difference or disharmony in the 'knowledge' that the Messenger of Allah^{saww} had received from Allah^{azwj}?'

If the opposition say: 'No, there was no disharmony.'

Ask them: 'If one would judge in the name of the laws of Allah^{azwj} with disharmony, has one not opposed the Messenger of Allah (by acting on other than what Holy Prophet^{saww} told him)?'

'They will say: 'Yes, he (the follower) has opposed the Messenger of Allah^{saww}.'

However, if they say: 'No, he (the follower) has not opposed the Messenger of Allah^{saww}.' They have invalidated their starting point (where they affirmed harmony in the 'knowledge' from Allah).'

Say to them: 'No one knows its interpretation (knowledge from Allah^{azwj}) except Allah^{azwj} and those^{asws} who are well established in knowledge.'

If they ask: 'Who are the ones well established in knowledge?'

Say: 'They are those in whose knowledge there is no disharmony.'

If they ask: 'Who are they?'

Say: 'The Messenger of Allah^{saww} was (one of) such persons^{asws}.'

And ask them: 'Did he convey such 'knowledge' to his first (Khalifa) successor?'

'If they say: 'Yes, the Messenger of Allah^{saww} did convey it.'

Ask (them): 'Did the Messenger of Allah die and the Khalifa after him have the 'knowledge' free of disharmony?'

If they say: 'No, there was no such Khalifa with the 'knowledge' free of disharmony.'

Say (to them): '(this is not logical); the successor of the Messenger of Allah is supported (has the Divine support) and the Messenger of Allah^{saww} does not appoint a Khalifa who would not judge by the laws of Allah^{azwj}. The Messenger of Allah^{saww} will not appoint a Khalifa other than one (who possesses the noble quality of justice) like him, excluding prophet-hood. If the Messenger of Allah^{saww} did not appoint anyone as Khalifa (executor of his will) for his 'knowledge', he^{saww} (Allah forbid) caused the people of coming generations to go astray.'

'If the opposition says: 'The 'knowledge' of the Messenger of Allah^{saww} was from the Holy Quran.'

Say (to them): 'What about the following verses of the Holy Quran that speak about the matters (that will occur) after the death of the Holy Prophet^{saww}: ***'I swear by the illustrious Book (44:2) that We have revealed the Quran on a blessed night to warn mankind, (44:3) On this night, every absolute command coming from Us becomes distinct (44:4), The command that We have been sending (44:5) as a mercy (for the human being) from your Lord, , ""? (44:6) •***

'If the opposition says: 'Allah^{azwj} Sends (angels and the Spirit) to prophets only.'

Say (to them): 'These 'distinct commands' that come are from the angels^{as} and the Spirit, do they come from one heaven to the other heaven? (It is not proper); in the heavens there is no one to whom obedience (to commands) and disobedience would apply.'

'If the opposition says: 'They come from the heavens to earth and the people of earth are in dire need of such 'Commands'!

Say to them: 'Is it necessary for them (people) to have a leader who would judge among them?'

If they say: 'The Khalifa will judge for them.'

Ask them about the meaning of the following verse of the Holy Quran: ***'Allah is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever.'* (2:257)** 'I^{asws} swear by my life, all those in the heavens and on earth who are under the guardianship of Allah^{azwj} are supported (Divinely) and protected. Those who are supported and protected do not make mistakes. All the enemies of Allah^{azwj} in the heavens and on earth suffer defeat. Those who are defeated they do not deal in a rightful way. Just as it is necessary that the 'Commands' must come from the heavens for the people of earth, in the same way it is necessary to have a Wall (mentioned in (2:257), one who possesses perfect knowledge (and Divine Authority) to guide the people.

'If the opposition says: 'We do not know such a person.'

Say to them: 'Say whatever you may like. Allah^{azwj} disdains to leave, after Muhammad^{saww} the servants without the existence of one who possesses perfect knowledge and Divine Authority.'

'The narrator^{asws} has said that he (the man) then stopped and said: 'This, O child of the Messenger of Allah^{asws}, is a delicate point.

Consider if they (opposition) would say: 'The Holy Quran is the Divine Authority.'

The Imam^{asws} said: 'Then, I^{asws} will say: 'The Holy Quran does not speak, does not issue Commands or Prohibitions. The people of the Quran issue commands and prohibitions.'

I^{asws} would further say: 'Allah^{azwj} Disdains to see a certain affliction (difficult issue) befall the people of earth, and there is no law about it in the Sunnah or a ruling free of differences and it is not in the Quran also to solve such difficulty. He^{azwj} Disdains to have such a thing in His^{azwj} Knowledge or Permit it to take place on earth while there would be nothing in His^{azwj} Judgment to stop it (misery of lawlessness) from happening or the means to provide relief.'

'He (the man) then said: 'Here you gain victory, O child of the Messenger of Allah^{asws}. I testify that Allah^{azwj} certainly Knows what kinds of afflictions and sufferings may befall people of the earth in their lives and in their religion and so forth. He^{azwj} then has sent the Holy Quran as a guide.

'The narrator^{asws} has said that the man then said: 'Do you, O child of the Messenger of Allah^{asws}, know what kind of guide it (the Holy Quran) is?' Abu Ja'far^{asws} said: 'Yes, in it there are the general principles of laws and its interpretation (rests with the judge) when judgment is issued.'

He said: 'Allah^{azwj} Disdains to see His^{azwj} servant is afflicted with hardships in his religion, his life or his property. He^{azwj} Disdains to see that there is no one on His^{azwj} earth who can judge and decide truthfully and in the right way to remove the suffering.' 'The narrator has said that the man then said: 'In this matter also you^{asws} have gained victory unless your enemies falsely ascribe lies to Allah^{azwj} and say: 'Allah^{azwj} does not have anyone who possesses Divine Authority.' However, tell me, about the interpretation of the words of Allah: ***'... so that you would not grieve over what you have lost nor become extremely happy about what Allah has granted to you' (57:23)***

'The Imam^{asws} said: 'It refers to Abu so and so and his people. One of the verses is placed before and the other is placed afterward (two verses on two issues were placed together during the compilation of the existing copy of the Holy Quran). **'Grief over the loss'** refers to the case of (Amir-ul-Momineen^{asws}), and the Divine position that was particularly for him^{asws} and the words of Allah: '... **nor become extremely happy about what Allah has granted to you ...** ' refers to the mischief (the government formed) after the death of the Messenger of Allah^{saww}. 'The man then said: 'I testify that you^{asws} are the Divine Authority in whose judgment there is no disharmony.' The man then stood up and went and I did not see him any more'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ وَ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ أَبِي سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَقَالَ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ الْحَسَنِ وَ الْحُسَيْنِ عَ قُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ فَمَا لَهُ لَمْ يُسَمَّ عَلِيًّا وَ أَهْلَ بَيْتِهِ عَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ فَقَالَ قُولُوا لَهُمْ إِنَّ رَسُولَ اللَّهِ صَ نَزَلَتْ عَلَيْهِ الصَّلَاةُ وَ لَمْ يُسَمَّ اللَّهُ لَهُمْ ثَلَاثًا وَ لَا أَرْبَعًا حَتَّى كَانَ رَسُولُ اللَّهِ صَ هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَ نَزَلَتْ عَلَيْهِ الزَّكَاةُ وَ لَمْ يُسَمَّ لَهُمْ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا حَتَّى كَانَ رَسُولُ اللَّهِ صَ هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَ نَزَلَ الْحُجُّ فَلَمْ يَقُلْ لَهُمْ طُوفُوا أَسْبُوعًا حَتَّى كَانَ رَسُولُ اللَّهِ صَ هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَ نَزَلَتْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ نَزَلَتْ فِي عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ فَقَالَ رَسُولُ اللَّهِ صَ فِي عَلِيٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ قَالَ صَ أَوْصِيكُمْ بِكِتَابِ اللَّهِ وَ أَهْلِ بَيْتِي فَإِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ لَا يُفَرِّقَ بَيْنَهُمَا حَتَّى يُورِدَهُمَا عَلَيَّ الْحَوْضَ فَأَعْطَانِي ذَلِكَ وَ قَالَ لَا تَعْلَمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ وَ قَالَ إِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَ لَنْ يُدْخِلُوكُمْ فِي بَابِ ضَلَالَةٍ فَلَوْ سَكَتَ رَسُولُ اللَّهِ صَ فَلَمْ يُبَيِّنْ مِنْ أَهْلِ بَيْتِهِ لَدَعَاهَا آلُ فُلَانٍ وَ آلُ فُلَانٍ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَهُ فِي كِتَابِهِ تَصْدِيقًا لِنَبِيِّهِ صَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا فَكَانَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ عَ فَأَدْخَلَهُمْ رَسُولُ اللَّهِ صَ تَحْتَ الْكِسَاءِ فِي بَيْتٍ أَمْ سَلَمَةَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ لِكُلِّ نَبِيٍّ أَهْلًا وَ تَقْلًا وَ هَوْلًا أَهْلَ بَيْتِي وَ تَقْلِي فَقَالَتْ أُمُّ سَلَمَةَ أَلَسْتُ مِنْ أَهْلِكَ فَقَالَ إِنَّكَ إِلَى خَيْرٍ وَ لَكِنَّ هَؤُلَاءِ أَهْلِي وَ تَقْلِي فَلَمَّا فُضِضَ رَسُولُ اللَّهِ صَ كَانَ عَلِيٌّ أَوَّلِي النَّاسِ بِالنَّاسِ لِكَثْرَةِ مَا بَلَغَ فِيهِ رَسُولُ اللَّهِ صَ وَ إِقَامَتِهِ لِلنَّاسِ وَ أَخَذَهُ بِيَدِهِ فَلَمَّا مَضَى عَلِيٌّ لَمْ يَكُنْ يَسْتَطِيعُ عَلِيٌّ وَ لَمْ يَكُنْ لِيَفْعَلْ أَنْ يَدْخُلَ مُحَمَّدُ بْنُ عَلِيٍّ وَ لَا الْعَبَّاسُ بْنُ عَلِيٍّ وَ لَا وَاحِدًا مِنْ وَلَدِهِ إِذَا لَقِيَ الْحَسَنَ وَ الْحُسَيْنَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ فِيْنَا كَمَا أَنْزَلَ فِيكَ فَأَمَرَ بِطَاعَتِنَا كَمَا أَمَرَ بِطَاعَتِكَ وَ بَلَغَ فِيْنَا رَسُولُ اللَّهِ صَ كَمَا بَلَغَ فِيكَ وَ أَذْهَبَ عَنَّا الرِّجْسَ كَمَا أَذْهَبَ عَنْكَ فَلَمَّا مَضَى عَلِيٌّ عَ كَانَ الْحَسَنُ عَ أَوَّلِي بَيْتِهِ لِكِبَرِهِ فَلَمَّا تَوَقَّى لَمْ يَسْتَطِيعْ أَنْ يَدْخُلَ وَلَدُهُ وَ لَمْ يَكُنْ لِيَفْعَلْ ذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ أُولُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَجَعَلَهَا فِي وَلَدِهِ إِذَا لَقِيَ الْحُسَيْنَ أَمَرَ اللَّهُ بِطَاعَتِي كَمَا أَمَرَ بِطَاعَتِكَ وَ طَاعَةِ أَبِيكَ وَ بَلَغَ فِي رَسُولُ اللَّهِ صَ كَمَا بَلَغَ فِيكَ وَ فِي أَبِيكَ وَ أَذْهَبَ اللَّهُ عَنِّي الرِّجْسَ كَمَا أَذْهَبَ عَنْكَ وَ عَنْ أَبِيكَ فَلَمَّا صَارَتْ إِلَى الْحُسَيْنِ عَ لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ يَسْتَطِيعُ أَنْ يَدْعِيَ عَلَيْهِ كَمَا كَانَ هُوَ يَدْعِي عَلَى أَخِيهِ وَ عَلَى أَبِيهِ لَوْ أَرَادَا أَنْ يَصْرِفَا الْأَمْرَ عَنْهُ وَ لَمْ يَكُونَا لِيَفْعَلَا ثُمَّ صَارَتْ حِينَ أَفْضَتْ إِلَى الْحُسَيْنِ عَ فَجَرَى تَأْوِيلُ هَذِهِ الْآيَةِ وَ أُولُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ ثُمَّ صَارَتْ مِنْ بَعْدِ الْحُسَيْنِ لِعَلِيٍّ بْنِ الْحُسَيْنِ ثُمَّ صَارَتْ مِنْ بَعْدِ عَلِيٍّ بْنِ الْحُسَيْنِ إِلَى مُحَمَّدٍ بْنِ عَلِيٍّ عَ وَ قَالَ الرِّجْسُ هُوَ الشُّكُّ وَ اللَّهُ لَا تَشْكُ فِي رَبَّنَا أَبَدًا

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ بْنِ الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ وَ عُمَرَ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ مِثْلَ ذَلِكَ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus and Ali ibn Muhammad from Sahl ibn Ziyad, abu Sa'id from Muhammad ibn 'Isa from Yunus from ibn Muskan from abu Basil' who has said the following:

'I asked abu Abd Allah^{asws} about the words of Allah^{azwj}: **'Believers, obey Allah. His Messenger, and your leaders (who possess Divine Authority) ' (4:59)** 'The Imam^{asws} said: 'This was sent from the heavens about Ali^{asws} ibn abu Talib, al-Hassan^{asws} and al-Hussain^{asws} '.

²⁵ Al-Kafi, vol. 1, H. 637 243 : ص 1 : ج الكافي

I then said: 'People say, 'Why did He^{azwj} not Specify Ali^{azwj} and his family^{azwj} by their names in the Book of Allah^{azwj}?' "The Imam^{asws} replied: 'Say to them: 'The command for prayer came to the Messenger of Allah^{saww} but He^{azwj} has not Specified (the number of the Rakats) for them as being three or four. It, in fact, was the Messenger of Allah^{saww} who explained to them this matter. The command for Zakait came to the Messenger of Allah^{saww} and there was no specific taxable figure such as one Dirham on every forty Dirham. It was the Messenger of Allah^{saww} who explained it for them. The command for Hajj came to the Messenger of Allah^{saww}. It did not say to walk seven times around the Ka'ba. It was the Messenger of Allah^{saww} who explained it for them.

The verse about obedience came: **'Believers, obey Allah, His Messenger and your leaders (who possess Divine Authority) ...(4:59).** It came to declare that Ali^{asws}, al-Hassan^{asws} and al-Hussain^{asws} were the Leaders who possessed Divine Authority. The Messenger of Allah^{saww} then said about Ali^{asws}: 'Over whomever I have Divine Authority, Ali^{asws} also has Divine Authority over him.' He^{saww} also has said: 'I enjoin you to follow the Book of Allah^{azwj} and my family^{asws}. It is because I have prayed to Allah^{azwj} not to separate these two from each other until He^{azwj} will make them arrive at al-Kawthar²⁶ to join me. He^{azwj} has Granted my prayer as such.'

'The Holy Prophet^{saww} has said: 'Do not try to teach them (Aimma^{asws}); they are far more knowledgeable than you.' The Holy Prophet^{saww} has said: 'Aimma^{asws}, will never take you out of the gate of guidance and they will never make you enter the gate of error.' Had the Messenger of Allah^{saww} remained silent and had not explained anything about his Ahl al-Bayt^{asws} the family of so and so would have advanced their claim for Imamah (Leadership with Divine Authority). However, Allah^{azwj} has Revealed it in His book to confirm the explanations of His Prophet^{saww} about Ahl al-Bayt^{asws} (in the following verse): **'People of the house, Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly.'** (33:33) Ali^{asws}, Fatimah^{asws}, al-Hassan^{asws} and al-Hussain^{asws} were there and the Holy Prophet^{saww} made them to enter under 'al-Kisa'²⁷ in the house of 'Umm Salama' and then said: 'O Allah^{azwj}, every prophet^{as} had a family and a heaviness and credence, and these are my family^{asws}, my^{saww} heaviness and credence.'

'Umm Salama at this point said: 'Am I not of your family?' The Holy Prophet^{saww} said: 'You are in goodness but these are my family, my heaviness and credence.' 'When the Messenger of Allah^{saww} passed away Ali^{asws} had the utmost priority and guardianship of the people because of what the Messenger of Allah^{saww} had preached about him. It was because of raising him up for the people and holding his hand in his hand. When Ali^{asws} (was about to) pass away he could not (and would not) enter Muhammad ibn Ali or al-Abbass ibn Ali or anyone of his other sons in the position of Imamah (Leadership with Divine Authority). Otherwise, al-Hassan and al-Hussain^{asws} would have said: 'Allah^{azwj} has revealed about us just as He^{azwj} has done so about you^{asws}, and He^{azwj} has Commanded people to obey us^{asws} just as He^{azwj} has Commanded people to obey you^{asws}.

²⁶ Pond in the Paradise

²⁷ The Cloak

The Messenger of Allah^{saww} has preached to people about us^{asws} just as he^{saww} has done so about you. Allah^{azwj} has Removed 'al-Rijs'²⁸ from us^{asws} just as He^{azwj} has done so to you^{asws}. 'When Ali^{asws} left this world, al-Hussain^{asws} had the utmost priority for Imam^{at} (Leadership with Divine Authority); he^{asws} was the eldest. When he^{asws} was about to die he^{asws} could not, and would not, enter his sons in the position of Imam^{at}. It is because Allah^{azwj} says: '**The relatives are closer to each other, according to the Book of Allah, than the believers and the emigrants ...**' (33:6) Had he then placed Imam^{at} in his sons, al-Hussain^{asws} would have said: 'Allah^{azwj} has Commanded people to obey me just as He^{azwj} has Commanded people to obey you^{asws} and to obey your^{asws} father.

The Messenger of Allah^{saww} has preached to people about me^{asws} just as he^{saww} has preached to people about you^{asws} and your father^{asws}. Allah^{azwj} has Removed 'al-Rijs' from me^{asws} just as He^{azwj} has removed it from you^{asws} and your father^{asws}. 'When Imam^{at} was in full force with al-Hussain^{asws} there was no one in his family who could claim against him as he^{asws} could claim against his brother and father. He could do so in case they had (his father and brother) wanted to divert it from him^{asws} but they^{asws} did not and would not do so. After them it found its place with al-Hussain^{asws} and the interpretation of this verse continued to remain valid, '... **The relatives are closer to each other, according to the Book of Allah, than the believers and the emigrants**' (33:6) 'After al-Hussain^{asws} Imam^{at} found its place with Ali^{asws} ibn al-Hussain^{asws}. After Ali^{asws} ibn al-Hussain^{asws}, it (Leadership with Divine Authority) found its place with Muhammad^{asws} ibn Ali^{asws}.

'The Imam^{asws} said: 'Al-Rijs means doubts. I^{asws} swear by Allah^{azwj} that we never doubt in our Lord.' Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya ibn Imran al-Halabi from Ayyub ibn al-Hurr and Imran ibn Ali al-Halabi from abu Abd Allah^{asws} a similar Hadith'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ وَ الْفَضْلِ بْنِ يَسَّارٍ وَ بُكَيْرِ بْنِ أَعْيَنَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ وَ أَبِي الْجَارُودِ جَمِيعًا عَنْ أَبِي جَعْفَرٍ ع قَالَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ رَسُوْلَهُ بِوَلَايَةِ عَلِيٍّ وَ أَنْزَلَ عَلَيْهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُوْلُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ فَرَضَ وَلَايَةَ أَوْلِي الْأَمْرِ فَلَمْ يَذَرُوا مَا هِيَ فَأَمَرَ اللَّهُ مُحَمَّدًا ص أَنْ يُفَسِّرَ لَهُمُ الْوَلَايَةَ كَمَا فُسِّرَ لَهُمُ الصَّلَاةُ وَ الزَّكَاةُ وَ الصَّوْمُ وَ الْحَجَّ فَلَمَّا أَتَاهُ ذَلِكَ مِنَ اللَّهِ ضَاقَ بِذَلِكَ صَدْرُ رَسُوْلِ اللَّهِ ص وَ تَخَوَّفَ أَنْ يَرْتَدُّوا عَنْ دِينِهِمْ وَ أَنْ يُكَذِّبُوهُ فَضَاقَ صَدْرُهُ وَ رَاجَعَ رَبَّهُ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا أَيُّهَا الرِّسُوْلُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَصَدَعَ بِأَمْرِ اللَّهِ تَعَالَى ذِكْرَهُ فَقَامَ بِوَلَايَةِ عَلِيٍّ ع يَوْمَ غَدِيرِ خُمٍ فَتَدَاى الصَّلَاةُ جَامِعَةً وَ أَمَرَ النَّاسَ أَنْ يُبَلِّغَ الشَّاهِدَ الْغَائِبَ قَالَ عُمَرُ بْنُ أَدِيْنَةَ قَالُوا جَمِيعًا غَيْرَ أَبِي الْجَارُودِ وَ قَالَ أَبُو جَعْفَرٍ ع وَ كَانَتْ الْفَرِيضَةُ تَنْزُلُ بَعْدَ الْفَرِيضَةِ الْأُخْرَى وَ كَانَتْ الْوَلَايَةُ آخِرَ الْفَرَايِضِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي قَالَ أَبُو جَعْفَرٍ ع يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا أَنْزَلَ عَلَيْكُمْ بَعْدَ هَذِهِ فَرِيضَةٍ قَدْ أَكْمَلْتُ لَكُمْ الْفَرَايِضَ

Ali ibn Ibrahim from his father from Ibn Abu 'Umayr from 'Umar ibn Udhayna from Zurara and Fudayl ibn Yasar and Bukayr ibn A'yan and Muhammad ibn Muslim and Burayd ibn Mu'awiya and abu a I-Jarud, all have said the following from abu Jafar^{asws}:

'Allah^{azwj} Commanded His Messenger^{saww} to declare the Leadership with Divine Authority of Ali^{asws} and sent down to him this: '**Only Allah, His Messenger, and (also) the true believers who are steadfast in prayer and pay alms, while they**

²⁸ Uncleaness

²⁹ Al-Kafi, vol. 1, H. 750 287 : ص 1 : ج الكافي

'kneel during prayer (in Ruku'), are your guardians (with Divine Authority).' (5:55). He^{azwj} Made obedience to those in authority obligatory. The people did not know who they were. Allah^{azwj} Commanded Muhammad^{saww} to interpret (and explain) the 'Authority' for them as he had interpreted (and explained) Prayer, Zakat, Fasting and Hajj. When this command (to obey those who possess Divine Authority) came to him from Allah^{azwj}, the Messenger of Allah^{saww} felt pressured (and afraid of people's abandoning their religion). He^{saww} prayed to Allah^{azwj} about it and Allah^{azwj} Revealed to him this: **'O Messenger, preach what is revealed to you from your Lord. If you do not preach, it will be as though you have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people.'** (5:67). The Prophet^{saww} executed the Command of Allah^{azwj} and declared that Ali^{asws} had received Divine Authority for leadership over His^{asws} creatures. He^{saww} made this declaration on the day of Ghadir-e Khumm (18th of Dhu al-Hajja). After the prayer in congregation he^{saww} conveyed the command and asked people present to bear testimony and inform those who were absent.

'Umar ibn 'Udhayna has said: 'All, except abu al-Jarud, have narrated this Hadith.' 'Abu Jafar^{asws} said: 'One commandment would come after the other and the commandment about Leadership and Guardianship with Divine Authority was the last of such commandments. Allah^{azwj} then sent down this: **'On this day I have perfected your religion, completed My favours to you, and chosen Islam as your religion ... '** (5:3). Abu Jafar^{asws} said: 'Allah^{azwj} said: 'I will not send down any other commandments thereafter. I have completed for you the commandments'.³⁰

مُحَمَّدُ بْنُ بَحْبَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعًا عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مَنصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ خَمْسًا أَخَذُوا أَرْبَعًا وَ تَرَكَوا وَاحِدًا قُلْتُ أ تَسْمِيَهُنَّ لِي جَعَلْتُ فِذَلِكَ فَقَالَ الصَّلَاةُ وَ كَانَ النَّاسُ لَا يَدْرُونَ كَيْفَ يُصَلُّونَ فَنَزَلَ جِبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ بِمَوَاقِيتِ صَلَاتِهِمْ ثُمَّ نَزَلَتْ الرِّكَاهُ فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ مِنْ زَكَاتِهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلَاتِهِمْ ثُمَّ نَزَلَ الصَّوْمُ فَكَانَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ عَاشُورَاءَ بَعَثَ إِلَى مَا حَوْلَهُ مِنَ الثُّرَى فَصَامُوا ذَلِكَ الْيَوْمَ فَنَزَلَ شَهْرُ رَمَضَانَ بَيْنَ شُعْبَانَ وَ شَوَّالٍ ثُمَّ نَزَلَ الْحَجُّ فَنَزَلَ جِبْرِئِيلُ ع فَقَالَ أَخْبِرْهُمْ مِنْ حَجِّهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صَوْمِهِمْ ثُمَّ نَزَلَتْ الْوَلَايَةُ وَ إِنَّمَا أَنَا ذَلِكَ فِي يَوْمِ الْجُمُعَةِ بِعَرَفَةَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ كَانَ كَمَالُ الدِّينِ بَوْلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ عِنْدَ ذَلِكَ رَسُولُ اللَّهِ ص أَمَّتِي حَبِيبَتِي عَهْدَ بِالْجَاهِلِيَّةِ وَ مَتَى أَخْبَرْتَهُمْ بِهَذَا فِي ابْنِ عَمِّي يَقُولُ قَائِلٌ وَ يَقُولُ قَائِلٌ فَقُلْتُ فِي نَفْسِي مِنْ غَيْرِ أَنْ يَنْطِقَ بِهِ لِسَانِي فَأَتَنَنْتِي عَزِيمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ بِنْتُهُ أَوْعَدَنِي إِنْ لَمْ أَبْلُغْ أَنْ يُعَذِّبَنِي فَنَزَلَتْ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فَأَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيٍّ ع فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مِمَّنْ كَانَ قَبْلِي إِلَّا وَ قَدْ عَمَّرَهُ اللَّهُ ثُمَّ دَعَاهُ فَأَجَابَهُ فَأَوْشَكَ أَنْ أَدْعَى فَأَجِيبَ وَ أَنَا مَسْئُولٌ وَ أَنْتُمْ مَسْئُولُونَ

فَمَاذَا أَنْتُمْ قَائِلُونَ فَقَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ أَدَيْتَ مَا عَلَيْكَ فَجَزَاكَ اللَّهُ أَفْضَلَ جَزَاءَ الْمُرْسَلِينَ فَقَالَ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ هَذَا وَلِيُّكُمْ مِنْ بَعْدِي فَلْيَبْلُغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ قَالَ أَبُو جَعْفَرٍ ع كَانَ وَ اللَّهُ عَلَيَّ عَ آمِينَ اللَّهُ عَلَى خَلْقِهِ وَ غَيْبِهِ وَ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص حَضَرَ الَّذِي حَضَرَ فَدَعَا عَلِيًّا فَقَالَ يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أَتَمِّنَّكَ عَلَى مَا اتَّمَنْتَنِي اللَّهُ عَلَيْهِ مِنْ غَيْبِهِ وَ عِلْمِهِ وَ مِنْ خَلْقِهِ وَ مِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ فَلَمْ يُشْرِكْ وَ اللَّهُ فِيهَا يَا زِيَادُ أَحَدًا مِنَ الْخَلْقِ ثُمَّ إِنَّ عَلِيًّا ع حَضَرَ الَّذِي حَضَرَهُ فَدَعَا وَلَدَهُ وَ كَانُوا اثْنِي عَشَرَ ذَكَرًا فَقَالَ لَهُمْ يَا بَنِيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَبَى إِلَّا أَنْ يَجْعَلَ فِيَّ سُنَّةَ مَنْ يَعْقُوبُ وَ إِنَّ يَعْقُوبَ دَعَا وَلَدَهُ وَ كَانُوا اثْنِي عَشَرَ ذَكَرًا فَأَخْبَرَهُمْ بِصَاحِبِهِمْ أَلَا وَ إِنِّي أَخْبَرْتُكُمْ بِصَاحِبِكُمْ أَلَا إِنَّ هَذَيْنِ ابْنَا رَسُولِ اللَّهِ ص الْحَسَنِ وَ الْحُسَيْنِ ع فَاسْمَعُوا لَهُمَا وَ أَطِيعُوا وَ وَازَرُوهُمَا فَإِنِّي قَدْ اتَّمَنْتُهُمَا عَلَى مَا اتَّمَنْتَنِي عَلَيْهِ رَسُولُ اللَّهِ ص مِمَّا اتَّمَنَّا اللَّهُ عَلَيْهِ مِنْ خَلْقِهِ وَ مِنْ غَيْبِهِ وَ مِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ فَأَوْجِبَ اللَّهُ لَهُمَا مِنْ عَلِيٍّ ع مَا أَوْجِبَ لِعَلِيٍّ ع مِنْ رَسُولِ اللَّهِ ص فَلَمْ يَكُنْ لِأَحَدٍ مِنْهُمَا فَضْلٌ عَلَى صَاحِبِهِ إِلَّا بِكِبَرِهِ وَ إِنَّ الْحُسَيْنَ كَانَ إِذَا حَضَرَ الْحَسَنُ لَمْ يَنْطِقْ فِي ذَلِكَ الْمَجْلِسِ حَتَّى يَقُومَ ثُمَّ إِنَّ الْحَسَنَ ع حَضَرَهُ الَّذِي حَضَرَهُ فَسَلَّمَ ذَلِكَ إِلَى

³⁰ Al-Kafi, vol. 1, H753 الكافي : 1 ص : 290

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَنصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَمَلُهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Hussain both of them from Muhammad ibn Ismail ibn Bazi' who from Mansur ibn Yunus, from abu al-Jarud who has said the following:

'I heard abu Jafar say: 'Allah^{azwj} has Commanded people to fulfil five obligations. They have undertaken the responsibility for four of these obligations but they have ignored one.'

'The narrator has said: 'I asked the Imam^{asws}, 'May Allah^{azwj} keep my soul in service for your cause, will you please, describe them for me?'

The Imam^{asws} said: 'The Prayer is one of such obligations. People did not know how to perform the Prayer. Jibril^{as} descended and said: 'O Muhammad^{saww} explain to them the timing for the Prayer.' Then the Command to pay Zakaat came. Jibril^{as} then said: 'O Muhammad^{saww} explain to them how to pay Zakaat as you^{saww} have explained to them about the Prayer.' Then the Command to fast came. The Messenger of Allah^{saww} would send information to the nearby towns and would ask people to fast on the day of 'Ashura'³¹ and people would fast on that day.

Then the (Command to Fast during the) month of Ramadan came between the month of Sha'ban and Shawwal. Thereafter, came the Command for Hajj. Jibril^{as} descended and said to the Holy Prophet: 'Explain to them the rules of Hajj as you^{saww} have explained to them about the Prayer, Zakat and Fasting.'

Allah^{azwj} Completed the Religion 'Islam' on the Day of Arafa:

'Thereafter came the Command in the verse about the people who possess Divine Authority. It came to him^{saww} on Friday, the Day of Arafa on the ninth of the month of Dhu al-Hajja. Allah^{azwj} sent the following verse of the Holy Quran: ' ... **On this day I have perfected your religion, completed My favours to you, and chosen Islam as your religion ' (5:3)**' The perfection of religion came about with the declaration of the fact that Ali^{asws} ibn abu Talib possessed Divine Authority over the people. The Messenger of Allah^{saww} then said at that time: 'My followers have lived very close to the age of darkness and ignorance. When I speak of the Divine Authority of my cousin, one says this and one says that.

I^{saww} say this to myself^{saww} in my soul without speaking it out with my tongue. Then the decisive Command of Allah^{azwj} came in which He^{azwj} had warned me of punishment for not preaching to people about the Divine Authority (of Ali^{asws}). And then the following verse of the Holy Quran was sent: '**O Messenger, preach what is revealed to you from your Lord. If you do not preach, it will be as though you**

³¹ The 10th of the Month of Muharram

***have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people.'* (5:67).**

The Messenger of Allah^{saww} then holding the hand of Ali^{asws} raised it up high and said: 'O people, there had lived no prophet^{as} before me^{saww} whom Allah^{azwj} would not cause to become old. After such age Allah^{azwj} would call them to die. I^{saww} may be called to die any time very soon but would remain responsible as well as you. What then would you say?' They replied: 'We will testify and say that you^{saww} preached, gave good advice and fulfilled your^{saww} responsibilities. May Allah^{azwj} Grant you^{saww} the best of the rewards that He^{azwj} has Granted to the messengers^{as}.' He (the Holy Prophet^{saww}) then said: 'O Lord, bear testimony.' He^{saww} said so three times. Then he^{saww} said: 'O the community of the Muslims! this is the person^{asws} who possesses Divine Authority over you after me^{saww}. Those of you present here must inform about this declaration to those who are absent from here.'

'Abu Jafar^{asws} has said: 'I swear by Allah^{azwj}, that Ali^{asws} was the Guardian of the trust of Allah^{azwj} in His creatures, the Guardian of His^{azwj} Secrets and religion which He^{azwj} has chosen for Himself^{azwj}. Then the Holy Prophet experienced what is to be experienced and called Ali^{asws} near and said: 'O Ali^{asws}, I^{saww} want to appoint and entrust you^{asws} with that which Allah^{azwj} has Entrusted me^{saww} of His^{azwj} secrets, His^{azwj} knowledge, His^{azwj} creatures and His^{azwj} religion which He^{azwj} has chosen for Himself.' The Imam^{asws} then said: 'O Ziyad! I swear by Allah^{azwj} that no one besides Ali^{asws} had any share in it (appointed as Divine Authority over the people). Ali^{asws}, thereafter experienced what was to be experienced (the time of his leaving this world).

He^{asws} then called his children who numbered twelve sons. He said to them: 'My children, Allah^{azwj} has Decided to place in me^{asws} the noble tradition that He^{azwj} had placed in Jacob^{as} (Ya'qub). Jacob^{as} called all of his children who numbered twelve sons and he^{as} informed them about (the status of) their companion (brother, Joseph^{as}). Please note that I^{asws} also want to inform you about your companion. These two, al-Hassan^{asws} and al-Hussain^{asws} are the children of the Messenger of Allah^{saww}. You must listen to them^{asws}, obey and support them^{asws}.

I have entrusted them^{asws} with that which the Messenger of Allah^{saww} had entrusted me^{asws} in the matters of the creatures of Allah^{azwj}, His^{azwj} secrets and His^{azwj} religion, which He^{azwj} has chosen for Himself^{azwj}. Allah^{azwj} has Made of the responsibility of Ali^{asws} toward them^{asws} just like the responsibility of the Messenger of Allah^{saww} toward Ali^{asws}. All of their^{asws} virtuous perfection is equal except the elderliness in age. Al-Hussain^{asws} would never raise his voice in a meeting in the presence of al-Hassan^{asws} before he would leave the place.' 'Al-Hassan^{asws} then experienced (the coming of the time of his death) what is to be experienced. He delivered and submitted it (the Divine trust) all to al-Hussain^{asws}.

When the time of the death of al-Hussain^{asws} came he^{asws} called his eldest daughter, Fatimah, and gave to her a sealed document and his publicly declared will. Ali ibn al-Hussain^{asws} was ill with internal illness and they thought he was about to die. Fatimah gave the document to Ali ibn al-Hussain^{asws} and thereafter, I swear by Allah^{azwj} that document came to us.' Al-Husayn ibn Muhammad has narrated from

Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Muhammad ibn Ismail ibn Bazi' from Mansur ibn Yunus from abu al-Jarud from abu Jafar^{asws} a similar Hadith'.³²

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّبْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَوْصَى مُوسَى ع إِلَى يُوشَعَ بْنِ نُونٍ وَ أَوْصَى يُوشَعَ بْنَ نُونٍ إِلَى وَلَدِ هَارُونَ وَ لَمْ يُوَصَّ إِلَى وَلَدِهِ وَ لَا إِلَى وَلَدِ مُوسَى إِنَّ اللَّهَ تَعَالَى لَهُ الْخَيْرَةُ يَخْتَارُ مَنْ يَشَاءُ مِنْ يَشَاءُ وَ يَشْرُ مُوسَى وَ يُوشَعَ بِالْمَسِيحِ ع فَلَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْمَسِيحَ لَهُمُ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وَلَدِ إِسْمَاعِيلَ ع يَجِيءُ بِتَصَدِيقِي وَ تَصَدِيقِكُمْ وَ عَذْرِي وَ عَذْرُكُمْ وَ جَرَّتْ مِنْ بَعْدِهِ فِي الْحَوَارِيِّينَ فِي الْمُسْتَحْفَظِينَ وَ إِنَّمَا سَمَاهُمْ اللَّهُ تَعَالَى الْمُسْتَحْفَظِينَ لِأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَ هُوَ الْكِتَابُ الَّذِي يُعَلِّمُ بِهِ عِلْمَ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ ص يَقُولُ اللَّهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَ الْمِيزَانَ الْكِتَابَ الْإِسْمَ الْأَكْبَرَ وَ إِنَّمَا عَرَفَ مِمَّا يُدْعَى الْكِتَابُ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الْفُرْقَانُ فِيهَا كِتَابُ نُوحٍ وَ فِيهَا كِتَابُ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ ع فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَأَتَيْنَ صُحُفَ إِبْرَاهِيمَ إِنَّمَا صُحُفُ إِبْرَاهِيمَ الْإِسْمَ الْأَكْبَرَ وَ صُحُفُ مُوسَى الْإِسْمَ الْأَكْبَرَ فَلَمْ تَزَلِ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ ص فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ص أَسْلَمَ لَهُ الْعَقَبُ مِنَ الْمُسْتَحْفَظِينَ وَ كَتَبَهُ بَنُو إِسْرَائِيلَ وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِهِ ثُمَّ أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلَنَ فَضْلَ وَصِيكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جَفَاءَ لَمْ يَكُنْ فِيهِمْ كِتَابٌ

وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَ لَا يَعْرِفُونَ فَضْلَ نُبُوءَاتِ الْأَنْبِيَاءِ ع وَ لَا شَرَفَهُمْ وَ لَا يُؤْمِنُونَ بِي إِنَّ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ فَذَكَرَ مِنْ فَضْلٍ وَصِيَّهُ ذِكْرًا فَوَقَعَ النِّقَاقُ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ اللَّهِ ص ذَلِكَ وَ مَا يَقُولُونَ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَ لَقَدْ عَلِمْتُ أَنَّكَ بِضِيقِ صَدْرِكَ بِمَا يَقُولُونَ فَأَنْتُمْ لَا تَكْتُبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بَأْيَاتِ اللَّهِ يَجْحَدُونَ وَ لَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ لَهُمْ وَ كَانَ رَسُولُ اللَّهِ ص يَتَأَلَّفُهُمْ وَ يَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَ لَا يَزَالُ يُخْرِجُ لَهُمْ شَيْئًا فِي فَضْلٍ وَصِيَّهُ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاحْتَجَّ عَلَيْهِمْ حِينَ أَعْلَمَ بِمَوْتِهِ وَ نُعِيَتْ إِلَيْهِ نَفْسُهُ فَقَالَ اللَّهُ جَلَّ ذِكْرُهُ إِذَا فَرَعْتَ فَاَنْصَبْ وَ إِلَى رَبِّكَ فَاَرْعَبْ يَقُولُ إِذَا فَرَعْتَ فَاَنْصَبْ عِلْمَكَ وَ أَعْلِنْ وَصِيكَ فَأَعْلَمَهُمْ فَضْلَهُ عِلَاقِيَّةً فَقَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالْ مَنْ وَالَاهُ وَ عَادَ مِنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لَأُبْعِثَنَّ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَارٍ يُعْرِضُ يَمَنْ رَجَعَ يُجِيبُ أَصْحَابَهُ وَ يُجِيبُونَهُ وَ قَالَ ص عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ وَ قَالَ عَلِيٌّ عَمُودُ الدِّينِ وَ قَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَ قَالَ الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ وَ قَالَ إِبْنِي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ أَهْلَ بَيْتِي عَشْرَتِي أَيُّهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَغْتُ إِلَيْكُمْ سِرِّي عَلَى الْحَوْضِ فَاسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الْقَلْبَيْنِ وَ الْقُلُوبِ كِتَابَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلَ بَيْتِي فَلَا تَسْفُوهُمْ فَهَلِّكُوا وَ لَا تُعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ فَوَقَعَتْ الْحُجَّةُ بِقَوْلِ النَّبِيِّ ص وَ بِالْكِتَابِ الَّذِي يَقْرَأُ النَّاسُ فَلَمْ يَزَلْ يُلْقِي فَضْلَ أَهْلِ بَيْتِهِ بِالْكَلامِ وَ يُبَيِّنُ لَهُمُ بِالْقُرْآنِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا وَ قَالَ عَزَّ ذِكْرُهُ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى ثُمَّ قَالَ وَ آتِ ذَا الْقُرْبَى حَقَّهُ فَكَانَ عَلِيٌّ ع وَ كَانَ حَقُّهُ الْوَصِيَّةُ الَّتِي جُعِلَتْ لَهُ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ

فَقَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ قَالَ وَ إِذَا الْمَوْدَّةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ يَقُولُ أَسْأَلُكُمْ عَنِ الْمَوَدَّةِ الَّتِي أَنْزَلْتُ عَلَيْكُمْ فَضْلَهَا مَوَدَّةَ الْقُرْبَى بِأَيِّ ذَنْبٍ قُتِلْتُمْ هُمْ وَ قَالَ جَلَّ ذِكْرُهُ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الْكِتَابُ هُوَ الذِّكْرُ وَ أَهْلُهُ أَلِ مُحَمَّدٍ ع أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِسُؤَالِهِمْ وَ لَمْ يُؤْمَرُوا بِسُؤَالِ الْجَهَالِ وَ سَمَّى اللَّهُ عَزَّ وَ جَلَّ الْقُرْآنَ ذِكْرًا فَقَالَ تَبَارَكَ وَ تَعَالَى وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ وَ قَالَ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ وَ قَالَ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قَالَ عَزَّ وَ جَلَّ وَ لَوْ رَدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ فَقَدْ أَمَرَ النَّاسَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ الَّذِينَ أَمَرَ بِطَاعَتِهِمْ وَ بِالرَّدِّ إِلَيْهِمْ فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرِيلُ ع فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فَتَنَادَى النَّاسُ فَاجْتَمَعُوا وَ أَمَرَ بِسْمَرَاتٍ فَعَمَّ شَوْكُهُنَّ ثُمَّ قَالَ ص يَا أَيُّهَا النَّاسُ مَنْ وَلِيَّكُمْ وَ لِيَّكُمْ وَ أُولَى بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالْ مَنْ وَالَاهُ وَ عَادَ مِنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ فَوَقَعَتْ حَسَكَةُ النِّقَاقِ فِي قُلُوبِ الْقَوْمِ وَ قَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ النَّاصِرَةُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَ شَرَّفَنَا بِكَ وَ بَنَزَلَكَ بَيْنَ ظَهْرَانِنَا فَقَدْ فَرَحَ اللَّهُ صَدِيقَنَا وَ كَبَّتْ عَدُوَّنَا وَ قَدْ يَأْتِيكَ وَفُودٌ فَلَا تُجِدُ مَا تُعْطِيهِمْ فَيَسْتَمِتُ بِكَ الْعَدُوُّ فَتُحِبُّ أَنْ تَأْخُذَ ثَلَاثَ أَمْوَالِنَا حَتَّى إِذَا قَدِمَ عَلَيْكَ وَ قَدْ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ فَلَمْ يَرَدْ رَسُولُ اللَّهِ ص عَلَيْهِمْ شَيْئًا وَ كَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَفَزَلَ جِبْرِيلُ ع وَ قَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ لَمْ يَقْبَلْ أَمْوَالَهُمْ فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ اللَّهُ هَذَا

³² Al-Kafi, vol. 1, H. 755, الكافي، ص 1 : 291

عَلَى مُحَمَّدٍ وَمَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بَضْبِعَ ابْنِ عَمِّهِ وَ يَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ الْيَوْمَ فَلُ
لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْخُمْسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَ فِينَا ثُمَّ أَتَاهُ جَبْرِئِيلُ
فَقَالَ يَا مُحَمَّدُ إِنَّكَ فَدُ قُضِيَتْ نُبُوتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْكَبِيرَ وَ مِيرَاثَ الْعِلْمِ وَ أَتَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلِيٍّ ع
فَإِنِّي لَمْ أَتْرُكِ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالَمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَلَايَتِي وَ يَكُونُ حُجَّةً لِمَنْ يُؤَلِّدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى
خُرُوجِ النَّبِيِّ الْآخِرِ قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْكَبِيرِ وَ مِيرَاثِ الْعِلْمِ وَ أَتَارَ عِلْمِ النُّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ
يَفْتَحُ كُلَّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ

Muhammad ibn al-Husayn and others have narrated from Sahl from Muhammad ibn 'Isa, Muhammad ibn Yahya and Muhammad ibn al-Husayn all of them from Muhammad ibn Sinan from Isma'il ibn Jabir and 'Abd al-Karim ibn 'Amr from 'Abd Al-Hamid ibn abu al-Daylam who has narrated the following from abu Abd Allah^{asws}:

'Moses^{as} prepared his will and gave it to Yusha' ibn Nun^{as}. Yusha' ibn Nun^{as} made his will to give it to the sons of Harun^{as}. He^{as} did not make a will to his own sons or to the sons of Moses^{as}. To Allah^{azwj} belong all the good choices. He^{azwj} Chooses whomever He^{azwj} Wants from whomever He^{azwj} Wants. He^{azwj} Gave the glad news about Jesus^{as} to Moses^{as} and Yusha'^{as}. When Allah^{azwj} appointed Jesus^{as} as His Messenger, Jesus^{as} said to them (his people), 'After me there will come a prophet whose name will be 'Ahmad'^{saww} from the descendents of Ismail^{as}. He^{saww} will come and affirm my message and your message, my excuses and your excuses.' The will continued after him in the protecting disciples. Allah^{azwj} has called them 'protectors' because they preserved the greatest name and it is the Book through which such knowledge of all things is learned that existed with the prophets^{as} as Allah^{azwj} has said in the following Verse: ***'We sent Our messengers (before you) with clear evidence (to support their truthfulness), and sent with them the Book and the Balance'*** (57:25).

The Book is the greatest name. Of what is known as the books are the Torah, Gospel and al-Furqan (the Holy Quran) of which also is the book of Noah, the book of Salih^{as}, Shu'ayb^{as} and Abraham^{as}. Allah^{azwj} has said: ***'This is what is written in the ancient heavenly books, (87: 18) the Scriptures of Abraham and Moses.'*** (87: 19) Where then is the book of Abraham^{as}? In fact, the book of Abraham^{as} is the greatest name. The book of Moses^{as} is the greatest name. Thus, the will continued through one scholar^{as} to the next scholar^{as} until they delivered it to Muhammad^{saww}. 'When Allah^{azwj} Sent Muhammad^{saww} the descendents of the 'protecting' disciples accepted his faith but the lying ones of the Israelites refused to believe in him^{saww}.

He^{saww} prayed to Allah^{azwj} and worked hard for His^{azwj} Cause. Thereafter, Allah^{azwj} Commanded him to declare the excellence of the executor of his will and he said: 'My Lord^{azwj}, the Arabs are the most rude and unjust ones. They did not have any books with them, no Prophet had come to them and they do not know the virtues of the Prophecy of the Prophets^{as} and their honour. They will not believe me if I declare to them the excellence and virtues of my family'. Allah^{azwj}, said: ***'Do not be grieved about them . (16: 127) ' ... We have told him, 'Ignore them and say to them "peace". They will soon know the consequences of their deeds.'*** (43:89) He^{saww} mentioned the name of the executor of his will and hypocrisy crept into their (certain Arabs') hearts. The Messenger of Allah^{saww} noticed it and whatever they were to say.

‘Allah^{azwj} Said: ‘O Muhammad^{saww}! ***We know that what they say causes sadness to your heart. They, in fact, not only reject what you say, they refuse to accept the signs of Allah also.***’ (6:33) However, they refused to accept them without any good reason and authority. The Messenger of Allah^{saww} would associate with them and seek the support of certain ones of them against the other ones among them. He^{saww} would continue to express the excellence of the executor of his will to them from time to time until the following Chapter of the Holy Quran was revealed.

He^{saww} presented justifications against them when he was informed of death approaching and the news of his leaving this world. Allah^{azwj} Said: ***‘When you are free from (your obligations), strive hard (to worship Allah) (94:7) and be devoted to your Lord's service.’ (94:8).*** Allah^{azwj} in the above verse has said to His Messenger^{saww}: ‘When your duty is fulfilled then establish your mark and symbol and declare who will be the executor of the will, and speak to them of his excellence and virtues’. Thus, Muhammad^{saww} declared: ‘Over whomever I have Divine Authority, this Ali^{asws} also has Divine Authority over them. O Lord^{azwj}, support those who will support him and be the enemy of those who are hostile to him.’ He^{saww} said so three times.

He^{saww} has further said: ‘I will commission and send the man^{asws} who loves Allah^{azwj} and His Messenger^{saww}, and Allah^{azwj} and His Messenger^{saww} love him^{asws}. He is not the one who would run away from the battlefield.’ In the above statement he^{saww} points out also the one who returned from the gates of the castle (of the enemy) frightening and disheartening his own people’. He^{saww} has also said: ‘Ali^{asws} is the leader of the believers. Ali^{asws} is the pillar of religion.’ He^{saww} has further said: ‘This is the one^{asws} who will strive against certain people with his sword to defend the truth, after me^{saww}’.

The Holy Prophet^{saww} has also said: ‘The truth is with Ali^{asws} wherever he^{asws} inclines’. The Holy Prophet has further said: ‘I leave among you two facts, if you hold to them firmly, you will never be misled: The Book of Allah^{azwj} and my family^{asws}, my descendents^{asws}. O people, listen! I^{asws} have, certainly, preached the message to you. You will arrive at the pond of al-kawthar³³ and I^{saww} will ask you about your dealings with the two illustrious matters. The two illustrious matters are the Book of Allah^{azwj} and my family^{asws}. Do not proceed ahead of them^{asws} lest you be destroyed. Do not try to teach them^{asws}; they^{asws} are by far more knowledgeable than you are’. ‘Al-Hujja’³⁴ was established through the words of the Holy Prophet^{saww} and those of the Book that people read.

³³ Pond in Paradise

³⁴ Solid proof of Ali^{asws}’s Wilayah

He^{saww} still continued to extol the excellence and spiritual virtues of his family^{asws} in words and explain with verses of the Holy Quran such as: ***'People of the house'³⁵ Allah wants to remove all kinds of uncleanness from you and to keep you thoroughly purified.'* (33:33). *'Take notice that whatever property you may gain, one-fifth belongs to Allah, the Messenger, the kindred (his relatives) .. .' (8:41) 'Give the relatives (of the Holy Prophet), the destitute and those who when on a journey have become needy, their dues.'* (17:26)**

'It was Ali^{asws} and his right was to have, as the executor in his possession, the will of the Holy Prophet^{saww} that gave him^{asws} the Leadership with Divine Authority. The will assigned to him^{asws} the custodianship of the greatest name, the legacy of knowledge and the symbols of knowledge of the prophet-hood. He^{azwj} (Allah) also has said: ***'(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives"' (42:23).*** In, ' ... questions are asked about al-Maw'udah; translated as (the baby girls buried alive), (81:8)

He (Allah) in fact, says: 'I question you about al-Maw'udah, the love. I had told you about its great virtue. It was the love of the relatives (family of the Holy Prophet) but for what reason did you murder them (members of the family of the Holy Prophet)? He^{azwj} has said: ***'Ask those who know about the heavenly Books if you do not know about this.'* (16:43).** He^{azwj} has said that the Book is the reminder and the people of this reminder (the Book) are the Ahl al-Bayt of Muhammad^{saww}. Allah^{azwj} has Commanded them (people) to ask Ahl al-Bayt^{asws} for guidance. He^{azwj} has not commanded Ahl al-Bayt^{asws} to ask the ignorant people.

Allah^{azwj} has called the Holy Quran 'Dhikr'³⁶, thus, He^{azwj} has Said: ***'We have revealed the Quran to you so that you can tell the people what has been revealed to them and so that perhaps they will think.'* (16:44).** Allah^{azwj} has Said: ***'The Quran is a reminder to you and to your people and you will soon be asked for guidance.'* (43:44)** Allah^{azwj} has also said: ***'Believers, obey Allah, His Messenger, and your leaders (who possess Divine Authority)' (4:59)*** He^{azwj} has said: ***'Had they referred it to (Allah), the Messenger of Allah or to their leaders, (who possess Divine Authority), they could have used that information more properly. Were it not for the favour and mercy of Allah, all but a few of them would have followed Satan.'* (4:83).** 'The words 'Had they referred' in the above verse are the command referenced to in the matter and the task mentioned. People must refer in such tasks to those^{asws} who possess Divine Authority among them.

They are the people that Allah^{azwj} has Commanded to be obeyed and referred to. 'When the Messenger of Allah^{saww} returned from his farewell pilgrimage to the sacred

³⁵ Ahl Al-Bayt^{asws}

³⁶ To Remember/Mention

House in Makkah, Jibril^{as} descended to him^{saww} and said: ***'Messenger, preach what is revealed to you from your Lord. If you will not preach, it will be as though you have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people.'*** (5:67). He^{saww} called the people to come together at one place and they did. He^{saww} ordered that the thorns and bushes be removed from the ground to make room. He^{asws} then said: 'O people, who is your guardian with Divine Authority who has greater right and control over your souls than you yourselves do?' They said: 'Allah^{azwj} and His Messenger^{saww} have such authority'. The Holy Prophet^{saww} then said: 'Over whomever I^{saww} have Divine Authority, this Ali^{asws} also has the same degree of authority. O Lord^{azwj}, support those who support him^{asws} (Ali) and be the enemy of those who are his^{asws} (Ali 's) enemies'. He^{saww} said this three times.

This made the thorn of hypocrisy to go deeper into the hearts of a certain group of people who said: 'Allah^{azwj} has never said any such thing to Muhammad^{saww}. He^{saww} wants only to lift up the shoulder of His cousin to promote him^{asws}'. When he arrived at Madina, the Ansar³⁷ (Muslims of Madina) came to see him for a certain issue. They said: 'O Messenger of Allah^{saww}, Allah^{azwj} has Granted us a great deal of favours. He^{azwj} has Granted us honour in bringing you^{saww} to this town among us. In so doing He^{azwj} has Brought joy to the hearts of our friends and sorrow to our enemies. We know that many delegates come to see you^{saww} and there is not enough to give them and the enemies call it de-grading. We like very much if you accept one-third of our properties so that when delegates from Makkah come to see you, you will find enough means to accommodate them'.

The Messenger of Allah^{saww} did not reply to them and he^{saww} was waiting for Jibril^{as} to come from his Lord^{azwj}. Jibril^{as} descended and said: ***'Muhammad, say, 'I do not ask you for any payment for my preaching to you except (your) love of (my) near relatives (42:23).'*** He^{saww} did not accept their property. The hypocrites said: 'Allah has not said this to Muhammad. He^{saww} only wants to lift up the shoulder of his cousin to promote him^{asws}. He is imposing his family upon us. Yesterday he said: 'Over whomever I^{saww} have Divine Authority, this Ali^{asws} also has the same degree of Divine Authority over them' and today he^{saww} says: ***'(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my) near relatives "'*** (42:23). 'Thereafter came the Verse of the Holy Quran about Khums (paying one-fifth of net income as tax (see 8:4 I Holy Quran).

They said: 'He^{saww} wants only to take away our properties and interests'. Then Jibril^{as} came and said: 'O Muhammad^{saww} you have completed the task of prophet-hood and the duration of your life is coming to a close. You, now, must place the greatest name, the legacy of the knowledge and the symbols of knowledge of prophet-hood

³⁷ The Muslims (helpers)

with Ali^{asws}. It is because I^{azwj} (Allah) do not want to leave the earth without having a scholar^{asws} therein so that people will learn from him how to obey Me^{azwj} and know through him^{asws} My^{azwj} Guardianship and Authority.

The scholar^{asws} will be the Divine Authority for those who come to be born at a time between the passing away of one Prophet^{as} and the appearance of the next Prophet^{as}. 'The Imam^{asws} said: 'He^{saww} bequeathed to him (Imam Ali^{asws}) the greatest name, the legacy of the knowledge and the symbols of knowledge of the prophet-hood. He^{saww} also bequeathed to him^{asws} a thousand words and a thousand chapters whereby there opened a thousand chapters and a thousand words from each chapter and each word'.³⁸

Virtues of Amir-ul-Momineen^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ تَبَارَكَ وَتَعَالَى الْخَلَائِقَ كَانَ نُوحٌ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيَقَالُ لَهُ هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ فَيَقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ ص قَالَ فَيُخْرِجُ نُوحٌ عَ فَيَتَخَطَّى النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ ص وَهُوَ عَلَى كَثِيبِ الْمَسْكِ وَمَعَهُ عَلِيٌّ ع وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَّيْتُ وَجْوهَ الَّذِينَ كَفَرُوا فَيَقُولُ نُوحٌ لِمُحَمَّدٍ ص يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى سَأَلَنِي هَلْ بَلَّغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ ص فَيَقُولُ يَا جَعْفَرُ يَا حَمْزَةُ اذْهَبَا وَاشْهَدَا لَهُ أَنَّهُ قَدْ بَلَغَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَجَعَفَرُ وَ حَمْزَةُ هُمَا الشَّاهِدَانِ لِلنَّبِيِّاءِ ع بِمَا بَلَّغُوا فَقُلْتُ جَعَلْتُ فِدَاكَ فَعَلِيٌّ ع أَيْنَ هُوَ فَقَالَ هُوَ أَعْظَمُ مَنْزِلَةً مِنْ ذَلِكَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Khalid from al-Qasim ibn Muhammad from Jamil ibn Salih from Yusuf ibn abu Said who has narrated the following:

'I once was with abu Abd Allah^{asws} and he^{asws} (the Imam) said to me: 'When it will be the Day of Judgment, Allah^{azwj} will Raise all creatures, among them Noah^{as} will be the first to have been called and it will be asked, 'Did you preach?' He will reply, 'Yes, I preached.' It will be asked: 'Who testifies in your favour?' He will say, 'Muhammad ibn 'Abd Allah^{saww} testifies.' He^{asws} (the Imam) said: 'Noah^{as} will then come out and people walk until they come to Muhammad^{saww}. He will be like a large amount of musk with Ali^{asws} along with him as it is mentioned in the words of Allah^{azwj} " ... **when they saw him happy the faces of the unbelievers turned troubled.**" (67:27) Noah^{as} will say to Muhammad^{saww}, O Allah Grant compensation to Muhammad and his family worthy of their services to Your cause, 'O Muhammad, Allah^{azwj} Asks me if I preached.

I replied: 'Yes, I did, but He^{azwj} asked: 'Who testifies in your favour?' I said: 'Muhammad^{saww} testifies.' He^{saww} will say: "O Ja'far^{asws}, O Hamzah^{asws}, go and testify in his favour that he^{as} had preached.' Abu Abd Allah^{asws} then said: 'Jafar^{asws} and Hamzah^{asws} are witnesses in favour of the prophets^{as}, in support of their preaching.' I then asked: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, where will be Ali^{asws}?' He^{asws} (the Imam) said: 'His rank is greater than that'.³⁹

³⁸ Al-Kafi, vol 1, H 759, Ch. 65, h 3

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³⁹ Al-Kafi, vol. 8, H. 14840 الكافي 8 267 القيامة يوم ع نوح حديث