

# **Tawwa'lah and Tabbar'ah**

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اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ اَعْدَاءَهُمْ اَجْمَعِيْنَ

## Introduction:

There are several Ahadith of Ahl Al-Bayt<sup>asws</sup> of Rasool Allah<sup>saww</sup>, emphasising the need to submit to the Wilayah of and have the love of the Masomeen (Infallible Divine Leaders). In the current compilation, we briefly look at the topic of disassociation from the enemies of Allah<sup>azwj</sup> and His<sup>azwj</sup> Appointed Guides<sup>asws</sup> (the Prophets<sup>as</sup> and the Imams<sup>asws</sup>). This is a broad topic, and there are many Verses in the Holy Quran and numerous Ahadith Commanding those who possess Eman to keep away, denounce, and Plead to Allah<sup>azwj</sup> (through supplications) against the enemies of Allah<sup>azwj</sup> and His<sup>azwj</sup> friends.

There are several 'Words' which are used in this regard in the Holy Quran, i.e., 'بُغْضٌ' (to hold animosity), 'تَبَرُّأٌ' (to cut-off links), 'لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ' (Curses of Allah<sup>azwj</sup>, and the Angels, and the people altogether – meaning be away from the Blessings of Allah<sup>azwj</sup> and into His<sup>azwj</sup> Wrath),... which we will, Insha Allah<sup>azwj</sup>, review and try to understand from the Ahadith of Masomeen<sup>asws</sup> and how to distance from the enemies of Allah<sup>azwj</sup>, while adhering to the Divine Guidelines and complying to the conditions of the Eman and Taaqeeya<sup>1</sup>. Some of the aspects of the present topic are, partially covered in our other Ahadith compilations, see for example the links below:<sup>2</sup>

## The Eman is Nothing 'Else' but 'حُبٌّ وَبُغْضٌ' (Love and Hatred)

وَقَالَ عَنِ الْإِيمَانِ حُبٌّ وَبُغْضٌ.

Imam Mohammed Baqir<sup>asws</sup> says: Is 'Eman' (anything other than) the 'Love' and Hatred (the love of Ahl Al-Bayt<sup>asws</sup> and hatred against their<sup>asws</sup> enemies<sup>la</sup>)?<sup>3</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ السَّيِّعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَ لَمْ يُبْغِضْ عَلَى الدِّينِ فَلَا دِينَ لَهُ.

Al-Hussain ibn Mohammed has narrated from Mohammed ibn Imran Al-Subay'i, who from Abd Allah ibn Jabalah, who from Ishaq ibn Ammar, who says:

Abu Abd Allah<sup>asws</sup> has said: 'كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَ لَمْ يُبْغِضْ عَلَى الدِّينِ فَلَا دِينَ لَهُ'

<sup>1</sup> Saving honour and life of one and fellow believers by concealing faith, for further details see the below link

<sup>2</sup> <https://hubeali.com/articles/Our-Responsibilities-and-Conduct-during-the-Occultation-of-Imam-e-Zaman-ajfi.pdf> ;

<https://hubeali.com/articles/The%20Islam,%20Eman%20and%20the%20temporary%20Eman.pdf>

<https://hubeali.com/articles/Taaqeeya.pdf>

<sup>3</sup> تحف العقول، النص، ص: 295

'Every one who does not loved upon the Religion and does not hate upon the Religion, so there is no Religion for him'.<sup>4</sup>

### The Three Signs of a Momin:

عَنْهُ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ عِلْمُهُ بِاللَّهِ وَ مَنْ يُحِبُّ وَ مَنْ يُبْغِضُ.<sup>5</sup>

It has been narrated from him (the narrator of the previous Hadith), who from Ali ibn Hassan, who from those he has mentioned in (his book), from Dawud ibn Farqad, who says:

Abu Abd Allah<sup>asws</sup> has said: Three are signs of the Momin (believer): His knowledge of Allah<sup>azwj</sup>, and the ones he loves, and the ones he hates.<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ سَهْلٍ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ حُبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ.

A number of our people has narrated from Ahmed ibn Mohammed ibn Isa and Ahmad ibn Mohammed ibn Khalid and Ali ibn Ibrahim, who has narrated from his father and Sahl ibn Ziyad all of them from Ali ibn Riab, who from Abu Ubaydah al-Hadhdha, who says:

Abu Abd Allah<sup>asws</sup> has said: 'فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ' Whoever loves for the sake of Allah<sup>azwj</sup>, hates for the sake of Allah<sup>azwj</sup> and gives for the sake of Allah<sup>azwj</sup>, he is of those whose Eman is complete.<sup>7</sup>

### The Tawwal'ah and the Tabbar'ah:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ... " وَلَكِنْ أَوْثَقَ عَرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ، وَالبغض في الله، وتوالتى أولياء الله والتبري من أعداء الله عزوجل.

So Rasool-Allah<sup>saww</sup> said: But, the firmest bond of the Eman is 'الحب في الله' the love for the Sake of Allah<sup>azwj</sup>, and 'والبغض في الله' the hatred for the Sake of Allah<sup>azwj</sup>, and to 'والتبري من أعداء الله عزوجل', befriending the Guardians<sup>asws</sup> of Allah<sup>azwj</sup>, and disavowing from the enemies of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>8</sup>

يا أخا بني هلال - فافهم. إذا أتيت بولايتنا أهل البيت في الحملة وبرئت من أعدائنا في الحملة فقد أجزأك. فإن عرفك الله الأئمة منا الأوصياء العلماء الفقهاء، فعرفتهم وأقررت لهم بالطاعة وأطعتهم فأنت مؤمن بالله وأنت من أهل الجنة، فهم الذين يدخلون الجنة بغير حساب.

<sup>4</sup> H. 16. الكافي (ط - الإسلامية)، ج2، ص: 127.

<sup>5</sup> (4) «علمه بالله» أي بذاته و صفاته بقدر وسعه و طاقته «و من يحب و من يبغض» أي من يحبه الله و من يبغضه الله. أو الضمير في الفعلين راجع إلى المؤمن أي علمه بمن يجب أن يحبه و يجب أن يبغضه.

<sup>6</sup> H. 9. الكافي (ط - الإسلامية)، ج2، ص: 126.

<sup>7</sup> H. 1. الكافي (ط - الإسلامية)، ج2، ص: 124.

<sup>8</sup> Al Mahaasin - V 1 Bk 5 H 335

Amir-ul-Momineen<sup>asws</sup> said: You have asked – O brother of Clan of Hilal— so understand. If you were to come with our<sup>asws</sup> Wilayah - the People<sup>asws</sup> of the Household in its entirety, 'وبرئت' and disavow (keep away) from our<sup>asws</sup> enemies in entirety (all of them) it would be sufficient for you.

If Allah<sup>azwj</sup> makes you to recognise the Imams<sup>asws</sup> from us<sup>asws</sup>, the successors<sup>asws</sup>, the knowledgeable ones<sup>asws</sup>, the understanding ones<sup>asws</sup>, and you have recognised them<sup>asws</sup> and accepted them<sup>asws</sup> for the obedience, and obey them<sup>asws</sup>, so you will be a Believer with Allah<sup>azwj</sup>, and you will be from the inhabitants of the Paradise, for they (the followers of Ahl Al-Bayt<sup>asws</sup>) are the ones who will enter the Paradise without Reckoning'.

وأما الناصب لنا والمعادي لنا فمشارك كافر عدو لله. والعارفون بحقنا المؤمنون بنا مؤمنون مسلمون أولياء الله.

And as for the ones who hate us<sup>asws</sup> (Nasibis) and are inimical to us<sup>asws</sup>, so they are 'Mushrik' Polytheists, 'Kafir' Infidels, enemies of Allah<sup>azwj</sup>. And the ones who have recognised our<sup>asws</sup> rights, are our<sup>asws</sup> 'Momins' (Believers) and the Believers are the Muslims and the friends of Allah<sup>azwj</sup>.<sup>9</sup> (An Extract).

- وَبِهَذَا الْإِسْنَادِ عَنْ أَبَانَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدٍ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ وَاللَّهِ يَا كُمَيْتُ لَوْ كَانَتْ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَلَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِحَسَّانَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا ذَنْبَتْ عَنَّا

And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far<sup>asws</sup>, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, O Kumeyt, if we<sup>asws</sup> had in our<sup>asws</sup> possession some wealth, we<sup>asws</sup> would have given you from it, but for you is what the Rasool<sup>saww</sup> Allah<sup>azwj</sup> said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us<sup>saww</sup>'.

قَالَ قُلْتُ خَبَرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَاللَّهِ يَا كُمَيْتُ مَا أَهْرِيقُ مُحْجَمَةً مِنْ دَمٍ وَلَا أَخْذُ مَالٍ مِنْ غَيْرِ جُلَّةٍ وَلَا قَلْبَ حَجَرٍ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men (first and second)'. He (the narrator) said: 'He<sup>asws</sup> took the pillow and folded it unto his<sup>asws</sup> chest' and said: 'By Allah<sup>azwj</sup>, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and no stone turned from another stone except that it would be upon their necks'.<sup>10</sup>

## The Expressions of Love and Disassociation are Obligatory:

وَحُبُّ أَوْلِيَاءِ اللَّهِ وَالْوَلَايَةُ لَهُمْ وَاجِبَةٌ وَالْبِرَاءَةُ مِنْ أَعْدَائِهِمْ وَاجِبَةٌ وَمِنَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ ع وَهَتَكُوا حَجَابَهُ فَأَخَذُوا مِنْ فَاطِمَةَ ع فَذَكَ وَنَعَوْهَا مِيرَاثَهَا وَغَصَبُوهَا وَزَوَّجَهَا حُقُوقَهُمَا وَهَمُّوا بِإِحْرَاقِ بَيْتِهَا وَاسْتَسُوا الظُّلْمَ وَغَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ

And love for the Guardians<sup>asws</sup> of Allah<sup>azwj</sup> and the Wilayah (submission) for them<sup>asws</sup> is Obligatory; and the disavowing from their<sup>asws</sup> enemies is Obligatory, and from

<sup>9</sup> Kitab Sulaym ibn Qais Hilali, H. 70.

<sup>10</sup> Al-Kafi, Vol. 8, H. 14523

those who oppressed the Progeny<sup>asws</sup> of Mohammed<sup>saww</sup>, and ripped apart His<sup>azwj</sup> Veil, so they seized Fadak from (Syeda) Fatima<sup>asws</sup>, and prevented her<sup>asws</sup> from her<sup>asws</sup> inheritance, and usurped her<sup>asws</sup> and her<sup>asws</sup> husband of their<sup>asws</sup> rights, and set fire to her<sup>asws</sup> house, and founded the injustices, and changed the Sunnah of Rasool-Allah<sup>azwj</sup>,

وَالْبِرَاءَةُ مِنَ النَّكَثِينَ وَالْقَاسِطِينَ وَالْمَارْقِيَيْنِ وَاجِبَةٌ وَالْبِرَاءَةُ مِنَ الْأَنْصَابِ وَالْأَزْلَامِ أَيْمَةُ الضَّلَالِ وَ قَادَةُ الْجَوْرِ كُلُّهُمْ أُولَهُمْ وَ آخِرُهُمْ وَاجِبَةٌ وَالْبِرَاءَةُ مِنْ أَشَقَى الْأَوَّلِينَ وَالْآخِرِينَ شَقِيقٍ عَاقِرٍ نَاقَةٍ تُمَوِّدُ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ ع وَاجِبَةٌ وَالْبِرَاءَةُ مِنْ جَمِيعِ قَتْلَةِ أَهْلِ النَّبِيِّ ع وَاجِبَةٌ

And the disavowing from the treacherous, and the deviated ones, and the renegades is Obligatory, and the disavowing from the monuments (altars of worship), and the arrows (of divination), the imams of misguidance, and the tyrannical guides, all of them, the first ones of them and the last ones of them, is Obligatory; and the disavowing from the wretched ones from the former ones and the later ones, the slayer of the she-camel of (people of) Samood, the murderer of Amir-ul-Momineen<sup>asws</sup>, is Obligatory; and the disavowing from the entirety of the murderers of the People<sup>asws</sup> of the Household, is Obligatory.

وَالْوَلَايَةُ لِلْمُؤْمِنِينَ الَّذِينَ لَمْ يُغَيِّرُوا وَلَمْ يَبْدُلُوا بَعْدَ نَبِيِّهِمْ ص وَاجِبَةٌ مِثْلَ سَلْمَانَ الْفَارِسِيِّ وَأَبِي ذَرِّ الْغَفَارِيِّ وَالْمُقَدَّادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ وَ عَمَّارِ بْنِ يَاسِرٍ وَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ حُذَيْفَةَ بْنِ الْيَمَانِ وَأَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ وَ سَهْلَ بْنَ حُنَيْفٍ وَأَبِي أَيُّوبَ الْأَنْصَارِيِّ وَ عَبْدِ اللَّهِ بْنِ الصَّامِتِ وَ عُبَادَةَ بْنَ الصَّامِتِ وَ خُزَيْمَةَ بْنَ ثَابِتٍ ذِي الشَّهَادَتَيْنِ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَمَنْ نَحَا نَحْوَهُمْ وَفَعَلَ مِثْلَ فَعْلِهِمْ وَالْوَلَايَةُ لِاتِّبَاعِهِمْ وَالْمُقْتَدِينَ بِهِمْ وَبِهِدَاهُمْ<sup>11</sup>

And the Wilayah is for the Believers, those who did not change (the Sunnah), and did not alter it after their Prophet<sup>saww</sup>, is Obligatory, like Salman Al-Farsy<sup>as</sup>, and Abu Zarr Al-Ghifary<sup>as</sup>, and Al-Miqdad Bin Al-Aswad Al-Kindy<sup>as</sup>, and Ammar Bin Yasser, and Jabir Bin Abdullah Al-Ansary, and Huzeyfa Bin Al-Yaman, and Abu Al-Haysam Bin Al-Tayhan, and Sahl Bin Huneyf, and Abu Ayoub Al-Ansary, and Abdullah Bin Al-Samit, and Ubada Bin Al-Samit, and Khuzeyman Bin Sabit the one with two testimonies, and Abu Saeed Al-Khudry, and the ones who inclined towards them, and did similar to their deeds, and the Wilayah is for their followers, and the believers in them and who follow them (to the Wilayah of Ahl Al-Bayt<sup>asws</sup>).<sup>12</sup>

### The One Who does 'تَبَرَّأَ' (Disowns) his Lineage:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَ إِنْ دَقَّ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Urnayr from Abu Basir who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu' Abd Allah<sup>asws</sup> has said: 'It is to disbelieve Allah<sup>azwj</sup> to 'تَبَرَّأَ' disown one's lineage even though it (the lineage) is very lowly'.<sup>13</sup>

<sup>11</sup> ابن بابويه، محمد بن علي، الخصال - قم، چاپ: اول، 1362 ش.

<sup>12</sup> الخصال ؛ ج 2 ؛ ص 607

<sup>13</sup> Al-Kafi (ط - الإسلامية)، ج 2، ص: 350

أَمَّا إِنَّهُ سَيَظْهَرُ عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ مُنْذِحُ الْبَطْنِ يَأْكُلُ مَا يَجِدُ وَ يَطْلُبُ مَا لَا يَجِدُ فَاقْتُلُوهُ وَ لَنْ تَقْتُلُوهُ أَلَا وَ إِنَّهُ سَيَأْمُرُكُمْ بِسَيِّئِ وَ الْبَرَاءَةِ مِنِّي فَأَمَّا السَّبُّ فَسُبُّوْنِي فَإِنَّهُ لِي زَكَاةٌ وَ لَكُمْ نَجَاةٌ وَ أَمَّا الْبَرَاءَةُ فَلَا تَتَّبِعُوا مِنِّي فَإِنِّي وُلِدْتُ عَلَى الْفِطْرَةِ وَ سَبَقْتُ إِلَى الْإِيمَانِ وَ الْهِجْرَةِ.

Amir-ul-Momineen<sup>asws</sup> said to his companions about (Mu'awiyah): 'Soon after me there would be placed on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave for what he does not get. You should kill him but (I know) you would not kill him. He would command you 'بِسَيِّئِ وَ الْبَرَاءَةِ مِنِّي' to abuse me and to renounce me.

As for abusing, you can abuse me because that would mean purification for me and salvation for you.

As regards 'الْبَرَاءَةُ' renunciation<sup>14</sup>, you should not 'تَتَّبِعُوا' renounce me because I have been born on the natural religion (Islam) and was foremost in accepting it as well as in Hijrah (migrating from Mecca to Medina).<sup>15</sup>

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال: قيل لأبي عبد الله (عليه السلام): قال: «إنما قال: إنكم ستدعون إلى سبي فسيبوني، ثم تدعون إلى البراءة مني و إني لعلى دين محمد (صلى الله عليه و آله)، و لم يقل: و لا تبرءوا مني».

And from him, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqa who said,

Abu Abdullah<sup>asws</sup> said that (Amir-ul-Momineen<sup>asws</sup>) would say: 'You would all be called سبي to insult me<sup>asws</sup>, so insult me. Then you would be called to 'البراءة' distance yourselves from me<sup>asws</sup>, and I<sup>asws</sup> am upon the Religion of Muhammad<sup>saww</sup>, and he<sup>asws</sup> did not say: 'لا' And do not distance yourselves from me<sup>asws</sup>.

فقال له السائل: أ رأيت إن اختار القتل دون البراءة. فقال: «و الله، ما ذاك عليه، و ما له إلا ما مضى عليه عمار بن ياسر حيث أكرهه أهل مكة و قلبه مطمئن بالإيمان، فأنزل الله عز و جل [فيه]: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ، فقال له النبي (صلى الله عليه و آله) عندها: يا عمار، إن عادوا فعد، فقد أنزل الله عز و جل عذرك، و أمرك أن تعود إن عادوا».

So the questioner said to him<sup>asws</sup>, 'Do you<sup>asws</sup> think that I should choose to be killed rather than the distancing (Tabarra)?' So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! That is not against him, and not for him, except what happened in the past with Amaar Bin Yaaser where the people of Makkah hated him, and his heart was at rest with the Eman. Thus, Allah<sup>azwj</sup> Mighty and Majestic Revealed regarding him **[16:106] except the one who is compelled while his heart is at rest on account of Eman (faith)**. So the Prophet<sup>saww</sup> said to him during it: 'If they turn you back, so return, for Allah<sup>azwj</sup> Mighty and Majestic has Revealed an excuse for you, and Commanded you that if they turn you back, return'.<sup>16</sup>

Additional Sermons of Amir-ul-Momineen<sup>asws</sup> related to 'Tabarra/Barrah' are included in Appendix I and a Hadith explaining the Verse without 'Bismillah...' is given in Appendix II.

<sup>14</sup> The formal rejection of something, typically a belief, claim, or course of action. *Renunciation* is the act of renouncing or rejecting something as invalid, especially if it is something that the renouncer has previously enjoyed or endorsed

<sup>15</sup> Nahjul Balagha, Sermon no. 56.

<sup>16</sup> الكافي 2: 10 / 173

## Never Publically Abuse Enemies of Allah<sup>azwj</sup> and Ahl Al-Bayt<sup>asws</sup>:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي التَّوْرَةِ مَكْتُوبٌ فِيمَا نَاجَى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ ع يَا مُوسَى أَكْتُمُ مَكْتُومَ سِرِّي فِي سِرِّيَّتِكَ وَ أَظْهَرُ فِي عَلَانِيَتِكَ الْمُدَارَاةَ عَنِّي لِعَدُوِّي وَ عَدُوَّكَ مِنْ خَلْقِي وَ لَا تَسْتَسِيبْ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْتُومِ سِرِّي فَتَشْرَكَ عَدُوَّكَ وَ عَدُوِّي فِي سَيِّئٍ.

It has been narrated from him (the narrator of the previous Hadith), who from Ahmad ibn Mohammed ibn Isa, who from ibn Mahbub, who from Hisham ibn Salim, who from Habib al-Sajstni, who says:

Abu Abd Allah<sup>asws</sup> has said: 'In the Torah, it is the Words of Allah<sup>azwj</sup>, to Musa<sup>as</sup> (Moses<sup>as</sup>) ibn Imran<sup>as</sup>, 'O Musa, keep My<sup>azwj</sup> Secret as Secret in your secrecy. Demonstrate gentleness from Me<sup>azwj</sup> in your public life towards your enemy and My<sup>azwj</sup> enemy among My<sup>azwj</sup> creatures.

Do not express My<sup>azwj</sup> Secret (condemnation of the enemy) for Me<sup>azwj</sup> before them and in public that, consequently, your enemy and My<sup>azwj</sup> enemy join to abuse Me.<sup>17</sup>

و سَبَّ أَعْدَاءَ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ بِاللَّهِ كَيْفَ هُوَ إِنَّهُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَقَدْ أَنْتَهَكَ سَبَّ اللَّهِ وَ مَنْ أَظْلَمُ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ بِاللَّهِ وَ لِأَوْلِيَاءِ اللَّهِ فَمَهْلًا مَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And beware of insulting the enemies of Allah<sup>azwj</sup> when they are listening to you, for the enemies will insult Allah<sup>azwj</sup> without awareness, and it is better that you should know the penalty of insulting Allah<sup>azwj</sup> and what it is.

He who has insulted the friends of Allah<sup>azwj</sup> is like the one who has insulted Allah<sup>azwj</sup>. And the one who is the most unjust with Allah<sup>azwj</sup> is the one who insults Allah<sup>azwj</sup> and the friends of Allah<sup>azwj</sup>, so don't do it, don't do it. Follow the Commands of Allah<sup>azwj</sup>. There is no Might, and no Power except by Allah<sup>azwj</sup>.<sup>18</sup>

وَ قَدْ سَمِعَ قَوْمًا مِنْ أَصْحَابِهِ يَسُبُّونَ أَهْلَ الشَّامِ أَيَّامَ حَرْبِهِمْ بِصِفِّينَ إِيَّيْ أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبَّابِينَ وَ لَكِنَّكُمْ لَوْ وَصَفْتُمْ أَعْمَالَهُمْ وَ ذَكَّرْتُمْ حَالَهُمْ كَانَ أَصَوَّبَ فِي الْقَوْلِ وَ أَبْلَغَ فِي الْعُدْرِ فَقُلْتُمْ مَكَانَ سَبِّكُمْ إِيَّاهُمْ اللَّهُمَّ احْقِنِ دِمَاءَنَا وَ دِمَاءَهُمْ وَ أَصْلِحْ ذَاتَ بَيْنِنَا وَ بَيْنَهُمْ وَ اهْدِهِمْ مِنْ ضَلَالَتِهِمْ حَتَّى يَعْرِفَ الْحَقَّ مِنْ جِهَلِهِ وَ يَرْعَوْيَ عَنِ الْعَيِّ وَ الْعُدْوَانِ مِنْ لَهْجٍ بِهِ.

During the battle of Siffin Amir-ul-Momineen<sup>asws</sup> heard some of his men (plural) 'يَسُبُّونَ' (abusing) the Syrians, then he<sup>asws</sup> said:

I<sup>asws</sup> dislike you starting to abuse them, but if you describe their deeds and recount their situations that would be a better mode of speaking and a more convincing way of arguing.

Instead of abusing them you should say, "O' Allah! Save our blood and their blood, produce reconciliation between us and them, and lead them out of their misguidance

<sup>17</sup> H. 3. الكافي (ط - الإسلامية)، ج2، ص: 117

<sup>18</sup> H. 1. الكافي (ط - الإسلامية)، ج8، ص: 7

so that he who is ignorant of the truth may know it, and he who inclines towards rebellion and revolt may turn away from it."<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّبِّ وَ الْبِدْعِ مِنَ بَعْضِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهُتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرَهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

Mohammed ibn Yahya has narrated from Mohammed ibn Al-Hussain, who from Ahmad ibn Mohammed ibn abu Nasr, who from Dawud ibn Sarhna, who says:

Abu Abd Allah<sup>asws</sup> has said: Rasool Allah<sup>saww</sup> has said, after me<sup>saww</sup>, you find people of falsehood and 'الْبِدْع' (heresy), express your disapprove of them and increase your 'سَبِّهِمْ' condemnation, (by) words and opposition to and evidence against them so they may not succeed in bring destruction to Islam. You must warn people against them and against learning their heretic ideas. Allah<sup>azwj</sup> will Reward you for this and will raise your position in the Next Life.<sup>20</sup>

### The 'لَعْنَةُ اللَّهِ' Curse of Allah<sup>azwj</sup>, His<sup>azwj</sup> Angels and all People:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {161} خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {162}

***Surely those who disbelieve and die while they are disbelievers, these are the ones on whom is the Curse of Allah and the Angels and all the people [2:161] Abiding in it; their Punishment shall not be Lightened nor shall they be Respited [2:162]***

قال الامام (عليه السلام): قال الله تعالى: (ان الذين كفروا) بالله في ردهم نبوة محمد (صلى الله عليه وآله)، وولاية علي بن ابي طالب (عليه السلام) (وماتوا وهم كفار) على كفرهم (اولئك عليهم لعنة الله) يوجب الله تعالى لهم البعد من الرحمة، والسحق من الثواب (والملائكة) وعليهم لعنة الملائكة يلعنونهم (والناس اجمعين) ولعنة الناس اجمعين كل يلعنهم، لان كل المأمورين المنهيين يلعنون الكافرين، والكافرون أيضا يقولون: لعن الله الكافرين، فهم في لعن أنفسهم أيضا (خالدين فيها) في اللعنة، في نار جهنم (لا يخفف عنهم العذاب) يوما ولا ساعة (ولا هم ينظرون) لا يؤخرون ساعة، ولا يخل بهم العذاب.

Imam Hassan Al-Askari<sup>asws</sup> said: 'Allah<sup>azwj</sup> Says: [2:161] ***Surely those who disbelieve*** in Allah<sup>azwj</sup> by their rejection of the Prophet-hood of Muhammad<sup>saww</sup> and the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> ***and die while they are disbelievers*** on this disbelief of theirs ***these it is on whom is the Curse of Allah***. Allah<sup>azwj</sup> Obligates Distancing them from His<sup>azwj</sup> Mercy and the Crushing of their Rewards ***and the Angels*** and on them are the curses of the Angels who curse them ***and all the people*** and the curses of all that men who curse the disbelievers, and the disbelievers also say: 'Curse of Allah<sup>azwj</sup> be on the disbelievers'. They themselves

<sup>19</sup> Sermon no. 205 ، نهج البلاغة وَ مِنْ كَلَامِ لَهُ ع

<sup>20</sup> H. 4. ، الكافي (ط - الإسلامية)، ج2، ص: 375

come under their own curses as well **[2:162] Abiding in it** in these curses, in the Fire of Hell **their Punishment shall not be Lightened** not for a day or a moment **nor shall they be Respited** Not delayed for a moment, and nor will there be a period empty of Punishment.

قال علي بن الحسين (عليه السلام): قال رسول الله (صلى الله عليه وآله): ان هؤلاء الكاتمين لصفة - محمد - رسول الله صلى، والجاحدين لحلية علي ولي الله اذا اتاهم ملك الموت ليقبض ارواحهم، اتاهم بأفطع المناظر، وأقبح الوجوه، فيحيط بهم عند نزع ارواحهم مردة شياطينهم الذين كانوا يعرفونهم، ثم يقول ملك الموت: أيثري؟؟ أيتها النفس الخبيثة الكافرة بربها بجحد نبوة نبيه، وامامة علي وصيه بلعنة من الله وغضبه،

Imam Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said that Rasool-Allah<sup>saww</sup> said: 'For those who concealed the qualities of Muhammad<sup>saww</sup> Rasool-Allah<sup>azwj</sup>, and fought against the features of Ali<sup>asws</sup> the Guardian from Allah<sup>azwj</sup>, the Angel of Death come to capture their souls in a horrible sight and in an ugly face, overcomes them by chaining their souls with the demons that they used to know. Then the Angel of Death says to them: 'Why did you, O bad soul, disbelieve in the Lord<sup>azwj</sup> by fighting against the Prophet-hood of His<sup>azwj</sup> Prophet<sup>saww</sup>, and the Imamate of Ali<sup>asws</sup>, his<sup>saww</sup> Trustee? Curse of Allah<sup>azwj</sup> and His<sup>azwj</sup> Wrath be on you'.

ثم يقول: ارفع رأسك وطرفك وانظر، - فينظر - فيرى دون العرش محمدا (صلى الله عليه وآله) على سرير بين يدي عرش الرحمن، ويرى عليا (عليه السلام) على كرسي بين يديه، وسائر الائمة (عليهم السلام) على مراتبهم الشريفة بحضرته، ثم يرى الجنان قد فتحت أبوابها، ويرى القصور والدرجات والمنازل التي تقصر عنها أمانى المتمنين،

Then the Angel of Death says to him: 'Raise your head and yourself and look'. He looks up and sees Muhammad<sup>saww</sup> seated in front of the Throne of the Beneficent, and sees Ali<sup>asws</sup> seated on a chair in front of him<sup>saww</sup>, and the rest of the Imams<sup>asws</sup> present around them<sup>asws</sup>. Then he sees the Gardens with their doors open wide, and sees the palaces, and the levels, and such status that even the desiring ones fall deficient in their desires.

فيقول له: لو كنت لاولئك مواليا كانت روحك يعرج بها إلى حضرتهم، وكان يكون مأواك في تلك الجنان، وكانت تكون منازلك فيها، وان كنت على مخالفتهم، فقد حرمت - على - حضرتهم، ومنعت مجاورتهم، وتلك منازلك، واولئك مجاوروك ومقاربوك، فانظر. فيرفع له عن حجب الهاوية، فيراها بما فيها من بلاياها ودواهيها وعقاربها وحياتها وأفاعيها وضروب عذابها وأنكالتها، فيقال له: فتلك اذن منازلك. ثم تمثل له شياطينه هؤلاء الذين كانوا يغوونه ويقبل منهم مقرنين معه هناك في تلك الاصفاد والاعلال، فيكون موته بأشد حسرة وأعظم أسف.

The Angel of Death says to him: 'Had you been loyal to them<sup>asws</sup>, your soul would have been elevated to be in their<sup>asws</sup> presence and you would have been in these Gardens and those would have been your levels in them. And you have been in their<sup>asws</sup> opposition, and so these have been prohibited for you to be in their<sup>asws</sup> presence, and have been prevented to be near to them<sup>asws</sup>. Look!' The veils of the abyss will be lifted from him, and he will see in there the afflictions, and the difficulties, and the scorpions and the snakes, and the striking Punishments. It will be said to him: 'And these are your levels'. Then those Satans are shown to him whom he used to listen to and accept what they said to him, and he will see them captivated in handcuffs and shackles. His death will be of intense regret for him'.<sup>21</sup>

<sup>21</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 334

## Allah<sup>azwj</sup> Says 'يَلْعَنُهُمُ اللَّهُ':

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ {159} إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ {160}

***Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those are the ones whom Allah shall Curse, and the cursing ones shall curse them (too) [2:159] Except those who repent and amend and make manifest (the Truth), these it is to whom I Turn (Mercifully); and I am the Oft-returning (to mercy), the Merciful [2:160]***

قال الامام (عليه السلام): قوله عزوجل: (ان الذين يكتُمون ما أنزلنا من البينات) من صفة محمد وصفة علي وحليته (والهدى من بعد ما بيناه للناس في الكتاب) - قال: - والذي أنزلناه من - بعد - الهدى، هو ما أظهرناه من الايات على فضلهم ومحلهم.

Imam Hassan Al-Askari<sup>asws</sup> said: 'The Words of the Mighty and Majestic [2:159] ***Surely those who are concealing what We Revealed from the the clear Proofs*** The qualities of Muhammad<sup>saww</sup> and the qualities of Ali<sup>asws</sup> and their<sup>asws</sup> features ***and the Guidance after having Clarified it for the people in the Book*** And the guidance that was Revealed after, was Manifested from the Signs on their<sup>asws</sup> virtues and status'.

كالغمامة التي كانت تظل رسول الله (صلى الله عليه وآله) في أسفاره، والمياه الاجاجة التي كانت تعذب في الابار والموارد ببصاقه والاشجار التي كانت تتهدل ثمارها بنزوله تحتها، والعاهات التي كانت تزول عن يمسح يده عليه، أو ينفث ببصاقه فيها.

'Like the cloud which shaded Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> journeys, and the salty water of the wells which turned sweet by his<sup>saww</sup> saliva, and the trees which used to lower their fruits when he<sup>saww</sup> sat by them, and the disabilities which passed away when he<sup>saww</sup> touched them by his<sup>saww</sup> hand, or by his<sup>saww</sup> saliva'.

فهذا من الهدى الذي بينه الله للناس في كتابه، ثم قال: (اولئك) - أي اولئك - الكاتمون؟؟ لهذه الصفات من محمد (صلى الله عليه وآله) ومن علي (عليه السلام) المخفون لها عن طالبيها الذين يلزمهم ابدائها لهم عند زوال التقية (يلعنهم الله) يلعن الكاتمين (ويلعنهم اللاعنون). فيه وجوه: منها (يلعنهم اللاعنون) أنه ليس أحد محقا كان أو مبطلا الا وهو يقول: لعن الله الظالمين الكاتمين للحق،

'This is from the Guidance of Allah<sup>azwj</sup> Explained to the people in His<sup>azwj</sup> Book. Then He<sup>azwj</sup> Said: ***these it is*** meaning those who cut off these qualities from Muhammad<sup>saww</sup> and from Ali<sup>asws</sup> and concealed them from those who seek them, which they have been necessitated to give in the absence of dissimulation ***these it is whom Allah shall Curse***, Curses on those who conceal (the Just) ***and the cursing ones shall curse them (too)*** Firstly, ***and the cursing ones shall curse them (too)*** there is not a single one of the true ones or the false ones, but he will say: 'Curse of Allah<sup>azwj</sup> be on the unjust who concealed the Truth'.

ان الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، وفي لعن أنفسهم.

The unjust one who concealed that truth will also say "Curse of Allah<sup>azwj</sup> be on the unjust, the concealers'. They, in this meaning, join all other in sending the curses, and also in sending curses upon themselves'.

ومنها: أن الاثنين إذا ضجر بعضهما على بعض وتلاعنا ارتفعت اللعنات، فاستأذنتا ربهما في الوقوع لمن بعثتا عليه.

And from this, secondly, if one person is annoyed with another one and they curse each other, the two curses get elevated and they seek permission from their Lord<sup>azwj</sup> to fall upon the ones who sent them.

فقال الله عز وجل للملائكة: انظروا، فإن كان اللاعن أهلا للعن وليس المقصود به أهلا فأنزلوهما جميعا باللاعن. وإن كان المشار إليه أهلا، وليس اللاعن أهلا فوجهوهما إليه. وإن كانا جميعا لها أهلا، فوجهوا لعن هذا إلى ذلك، ووجهوا لعن ذلك إلى هذا.

Allah<sup>azwj</sup> Mighty and Majestic Says to the Angels<sup>as</sup>: 'Look, if the one who cursed is himself deserving of being cursed, and the other one is not deserving of it, then Send down the curses from both of them upon the one who deserves. And if the one who cursed is not deserving of it, but the other one is, then send both the curses upon that deserving one. And if both of them are deserving of being cursed, then send this curse upon that one and that curse upon this one.

وان لم يكن واحد منهما لها أهلا لايمانهما، وان الضجر أحوجهما إلى ذلك، فوجهوا اللعنات إلى اليهود الكاتمين نعت محمد وصفته؟؟ (صلى الله عليه وآله) وذكر علي (عليه السلام) وحليته، وإلى النواصب الكاتمين لفضل علي، والدافعين لفضله.

And if none of them are deserving of being cursed due to their being believers, and they are only doing this due to their annoyance with each other, then divert them towards the Jews who concealed the qualities of Muhammad<sup>saww</sup> and the mention of Ali<sup>asws</sup> and his<sup>asws</sup> features, and towards the *Nasibis* who conceal the virtues of Ali<sup>asws</sup>, and reject his<sup>asws</sup> (Divine) attributes'.<sup>22</sup>

### The 'الصحيحة الملعونة' Accursed Agreement:

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاقدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا على علي عليه السلام فيزولوا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير،

When allegiance was taken from Ali<sup>asws</sup> (by force) we were informed by Ali<sup>asws</sup> that the Messenger of Allah<sup>saww</sup> had said what he<sup>asws</sup> had said, and we got the news that those five (first and second, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bi Al-Jarrah) had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kaaba that, if Muhammad<sup>saww</sup> were to pass away or be killed they would overpower Ali<sup>asws</sup> and keep the matter (Caliphate) away from him<sup>asws</sup>, and four of them testified to this (statement of Ali<sup>asws</sup>) – Salman<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup> and Al-Zubayr.

وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

<sup>22</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 333 & 144

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks. So we came to know that Ali<sup>asws</sup> would never report from Rasool-Allah<sup>saww</sup> any falsehood, and testified to him<sup>asws</sup> as being the best of the companions of Muhammad<sup>saww</sup> 23

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل الهمداني، قال: قال أبو عبد الله (عليه السلام) - في حديث - قلت: أو كُظِّمَتْ؟ قال: «الأول و صاحبه يَغْشَاهُ مَوْجٌ الثالث، مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظَلَمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ معاوية (لعنه الله)، و فتن بني امية إذا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظِلْمَةٍ فَتَنَهُمْ لَمْ يَكُذِّبْ رَأْيَهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا إِمَامًا مِنْ وَلَدِ فَاطِمَةَ (عليها السلام) فَمَا لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al A'sim, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

'Abu Abdullah<sup>asws</sup> said – in a Hadeeth – I said, '(What about) [24:40] Or like utter darkness?' He<sup>asws</sup> said: 'The first one and his companion **there covers it a wave of the third one above which is another wave, above which is a cloud, (layers of) utter darkness of the second one one above another Muawiya** (Curse of Allah<sup>azwj</sup> be upon him) and the strife of the Clan of Umayya **when he holds out his hand** the Believer, in the darkness of their strife **he is almost unable to see it; and to whomsoever Allah does not Give Light** of the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Fatima<sup>asws</sup> **so he has no Light** for himself on the Day of Judgement'.<sup>24</sup>

### The 'عَدُوًّا' (Enemies) of the Prophets:

أبو الفضل الطبرسي في (مشكاة الأنوار): يرفعه إلى الإمام الصادق (عليه السلام)، أنه قال: «ما كان ولا يكون ولا ليس بكائن، نبي ولا مؤمن، إلا وقد سلط عليه حميم يؤذيه، فإن لم يكن حكيم فجار يؤذيه، وذلك قوله عز وجل: وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ».

Abu Al-FazAl-Al-Tabarsy in Mishkat Al-Anwaar, raising it to

Imam Al-Sadiq<sup>asws</sup> has said: 'It has never been, nor is it now, nor will there ever be, a Prophet<sup>as</sup> or a Believer, except that an intimate one would be Made to be over him, to hurt him. So if he does not become wise, the neighbour would hurt him. And these are the Words of the Mighty and Majestic [25:31] **And thus have We Made for every Prophet an enemy from among the criminals**'.<sup>25</sup>

### The 'نَال' (Belittle):

لما قدم معاوية المدينة صعد المنبر فخطب، و نال من أمير المؤمنين علي (عليه السلام)، فقام الحسن (عليه السلام)، فحمد الله و أثنى عليه، ثم قال: إن الله تعالى لم يبعث نبيا إلا جعل له عدوا من المجرمين، قال الله تعالى: وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ

When Muawiya proceeded to Al-Medina, he ascended the Pulpit and preached a sermon and belittled Amir-ul-Momineen Ali<sup>asws</sup>. So Al-Hassan<sup>asws</sup> stood up, Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: 'Surely, Allah<sup>azwj</sup> the High never Sent a

<sup>23</sup> Kitaab Sulaym Bin Qays Al Hilali – H 19

<sup>24</sup> الكافي 1: 5/151

<sup>25</sup> مشكاة الأنوار: 287

Prophet<sup>as</sup> except that He<sup>azwj</sup> Made for him<sup>as</sup> an enemy from the criminals. Allah<sup>azwj</sup> the High Said **[25:31] And thus have We Made for every Prophet an enemy from among the criminals.**

فأنا ابن علي بن أبي طالب، و أنت ابن صخر، و أمك هند، و أمي فاطمة، و جدتك قتيلة، و جدتي خديجة، فلعن الله الأدنى منا حسبا، و أحملا ذكرا، و أعظما كفرا، و أشدنا نفاقا.

So I<sup>asws</sup> am the son<sup>asws</sup> of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and you are the son of Sakhar, and your mother is Hind, and my<sup>asws</sup> mother<sup>asws</sup> is Fatima<sup>asws</sup>, and your grandmother is Quteyla and my<sup>asws</sup> grandmother<sup>as</sup> is Khadija<sup>as</sup>. May Allah<sup>azwj</sup> Curse the lowest from us in nobility, and worthless of us in mention, and greatest of us in disbelief, and the most intense of us in hypocrisy'.

فصاح أهل المسجد: آمين آمين. و قطع معاوية خطبته و دخل منزله.

So the people in the Masjid shouted, 'Ameen! Ameen!' And Muawiya cut short his sermon, and entered his house'.<sup>26</sup>

### One is Defenceless against the Wrath of Allah<sup>azwj</sup>:

و عنه في (أماليه)، قال: أخبرنا أبو القاسم جعفر بن محمد، عن أبيه، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، قال: حدثني بكر بن صالح الرازي، عن سليمان بن جعفر الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول لأبي: «ما لي رأيتك عند عبد الرحمن بن يعقوب؟» قال: إنه خالي. فقال له أبو الحسن: «إنه يقول في الله قولا عظيما، يصف الله تعالى، و يحده، و الله لا يوصف، فإما جلست معه و تركتنا، و إما جلست معنا و تركته».

And from him, in his Amaali, said, 'Abu Al-Qasim Ja'far Bin Muhammad informed us, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al-Barqy, from Bakr Bin Salih Al-Razy, from Sulaymen Bin Ja'far Al-Ja'fary who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying to my father: 'What is the matter that I<sup>asws</sup> saw you to be in the presence of Abdul Rahman Bin Yaqoub?' He said, 'He was free (available)'. So Abu Al-Hassan<sup>asws</sup> said: 'He is saying big things with regards to Allah<sup>azwj</sup>. He describes Allah<sup>azwj</sup> the High, and Limits Him<sup>azwj</sup>. And Allah<sup>azwj</sup> cannot be Described. Either you sit with him and leave us<sup>asws</sup> or sit with us<sup>asws</sup> and leave him'.

فقال: إنه يقول ما شاء، أي شيء علي منه إذا لم أقل ما يقول؟ فقال له ابن الحسن (عليه السلام): «أما تخافن أن تنزل به نقمة، فتصيبكم جميعا؟ أما علمت بالذي كان من أصحاب موسى، و كان أبوه من أصحاب فرعون، لما لحقت خيل فرعون موسى (عليه السلام)، تخلف عنه ليعظه فأدركه موسى، و أبوه يراغمه، حتى بلغا طرف البحر، فغرقا جميعا، فأتى موسى الخبر، فسأل جبرئيل عن حاله، فقال: غرق (رحمه الله) و لم يكن على رأي أبيه، لكن النقمة إذا نزلت، لم يكن لها عمن قارب المذنب دفاع؟».

So he said, 'He is saying whatsoever he desires to. Which thing (blame) is upon me if I do not say from that which he is saying?' So Abu Al-Hassan<sup>asws</sup> said to him: 'Are you not afraid that if a Curse were to descend due to it, it would engulf everybody there? Do you not know that there was one who was from the companions of Musa<sup>as</sup>, and his father was from the companions of Pharaoh<sup>la</sup>. When the cavalry of Pharaoh<sup>la</sup> came up to Musa<sup>as</sup>, he stayed behind in order to advise him (his father). Musa<sup>as</sup> realised it, that his father is compelling him, until they reached the sea. So

<sup>26</sup> نزهة الناظر و تنبيه الخاطر: 21 / 74

they all drowned. The news came to Musa<sup>as</sup>, so he<sup>as</sup> asked Jibraeel<sup>as</sup> about his state. So he<sup>as</sup> said: 'Drowned (may Allah<sup>azwj</sup> have Mercy upon him). He was not upon the view of his father, but the Curse, when it descends, the one who is near to the sin has no defence against it'.<sup>27</sup>

### Prayers of the Songbird 'اللهم العن مبغضي آل محمد'

في كتاب المناقب لابن شهر آشوب تفسير الثعلبي قال الصادق عليه السلام: قال الحسين بن علي صلوات الله عليهما: إذا صاح النسر قال: ابن آدم! عش ما شئت آخره الموت، وإذا صاح الغراب قال: إن في البعد عن الناس انسا، وإذا صاح القنبر قال: اللهم العن مبغضي آل محمد، وإذا صاح الخطاف قرء الحمد لله رب العالمين.

In the book Al-Manaqib of Ibn Shehr Ashub, from Tafseer Sa'alby –

Al-Sadiq<sup>asws</sup> said: 'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'When the eagle shouts it says, 'O son of Adam<sup>as</sup>, live where you like, your end is death!' And when the crow shouts, it says, 'In the remoteness from the people there is familiarity!' And when the songbird (Pipit) shouts it says, 'Our Allah<sup>azwj</sup>! Curse the hater of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>28</sup>

### The Cursing of the Aliens:

حدثنا احمد بن موسى عن الحسين بن موسى الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال ان من وراء عين شمسكم هذه اربعين عين شمس فيها خلق كثير وان من وراء قمركم اربعين قمرا فيها خلق كثير لا يدرون ان الله خلق آدم ام لم يخلقه لهموا الهاما لعنة فلان وفلان.

It has been narrated to us by Ahmad Bin Musa, from Al-Husayn Bin Musa Al-Khasha'ab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has narrated:

Abu Abdullah<sup>asws</sup> said: 'Behind this sun of yours there are forty suns in which are numerous creatures, and that behind this moon of yours there are forty moons in which are numerous creatures. They do not know whether Allah<sup>azwj</sup> Created Adam<sup>as</sup> or not. He<sup>azwj</sup> has Inspired them with an Inspiration, so they send curses upon that one and that one'.<sup>29</sup>

حدثنا سلمة عن احمد بن عبد الرحمن بن عبد ربه الصيرفي عن محمد بن سليمان عن يقطين الجواليقي عن قلقة عن ابي جعفر عليه السلام قال ان الله خلق جبلا محيطا بالدنيا من زبرجد خضر وانما خضرة السماء من خضرة ذلك الجبل وخلق خلقا ولم يفرض عليهم شيئا مما افترض على خلقه من صلوة وزكوة وكلهم يلعن رجلين من هذه الامة وسماهما.

It has been narrated to us by Salmat, from Ahmad Bin Abdul Rahmaan Bin Abd Rabih Al-Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al-Jawalayqi, from Qalqalat, who has narrated:

'Abu Ja'far<sup>asws</sup> has said that: 'Allah<sup>azwj</sup> Created a mountain of green aquamarine which encompasses the world, and that mountain is greener than the vegetation under the sky. And He<sup>azwj</sup> Created creatures, and did not Obligate them anything from what He<sup>azwj</sup> has Obligated upon the creatures from the Prayers and the Zakat,

<sup>27</sup> الأمالي 3 / 112

<sup>28</sup> Tafseer Noor Al Saqalayn – Ch 27 H 21

<sup>29</sup> Basaair Al Darajaat – P10 CH 14 – H3

and all of them are invoking curses upon two men from this community'. He<sup>asws</sup> named them both'.<sup>30</sup>

حدثنا احمد بن الحسين عن علي بن زيات عن عبيد الله بن عبد الله الدهقان عن ابي الحسن عليه السلام قال سمعته يقول ان الله خلق هذا النطاق زبرجدة خضراء فمن خضرتها اخضرت السماء قال قلت وما النطاق قال الحجاب والله وراء ذلك سبعون الف عالم اكثر من عدد الانس والجن وكلهم يلعن فلانا وفلانا.

It has been narrated to us by Ahmad Bin Al-Husayn, from Ali Bin Ziyaat, from Ubeydullah Bin Abdullah Al-Dahqaan, who has narrated:

'I heard Abu Al-Hassan<sup>asws</sup> say that: 'Allah<sup>azwj</sup> has Created this Domain of green aquamarine. It is from its greenery that the sky appears as such'. I said, 'And what is the Domain?' He<sup>asws</sup> said: 'The veil. By Allah<sup>azwj</sup>, behind that (veil) are seventy thousand worlds, more numerous than the number of the human beings, and the Jinn, and all of them curse that one and that one'.<sup>31</sup>

### Allah<sup>azwj</sup>'s Curse on Hypocrites:

فقال الله عز وجل لمحمد (صلى الله عليه وآله) (يخادعون الله) يعنى يخادعون رسول الله (صلى الله عليه وآله) بأيمانهم خلاف ما في جوانحهم. (والذين آمنوا) كذلك أيضا الذين سيدهم وفاضلهم علي بن أبي طالب (عليه السلام) ثم قال: (وما يخدعون إلا أنفسهم) وما يضررون بتلك الخديعة إلا أنفسهم، فإن الله غني عنهم وعن نصرتهم، ولولا إمهاله لهم لما قدروا على شيء من فجورهم وطغيانهم (وما يشعرون) أن الأمر كذلك، وأن الله يطلع نبيه على نفاقهم، وكذبهم وكفرهم ويأمره بلعنهم في لعنة الظالمين الناكثين، وذلك اللعن لا يفارقهم: في الدنيا يلعنهم خيار عباد الله، وفي الآخرة يبتلون بشدائد عقاب الله.

'Allah<sup>azwj</sup> Said to Muhammad<sup>saww</sup>: **[2:9] They are (trying to) deceive Allah** Meaning - they desire to deceive Rasool-Allah<sup>saww</sup> by the display of their Eman (faith) which is against what is concealed in their hearts; **and those who believe** Similarly, they deceive the Believers that their preference is Ali Ibn Abu Talib<sup>asws</sup>. Then Allah<sup>azwj</sup> Said: **and they are not deceiving except for themselves** They do not damage anyone with their deceit except their own selves for Allah<sup>azwj</sup> is Needless of them and their help, and had He<sup>azwj</sup> not given them time they would have no power over anything from their debauchery and tyranny; **and they are not perceiving** In this order as well, and Allah<sup>azwj</sup> has Informed His<sup>azwj</sup> Prophet<sup>saww</sup> about their hypocrisy and lies and infidelity and includes them in the Curses sent upon the unjust and those who oppose the allegiance. The good servants of Allah<sup>azwj</sup> will send curses upon (the three of) them and in the Hereafter they would be subjected to the severe Punishment of Allah<sup>azwj</sup>.<sup>32</sup>

And Allah<sup>azwj</sup> Says:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {11} أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ {12}

**And when it is said to them, Do not make mischief in the land, they say: But rather, we are reconcilers [2:11] Now surely they themselves are the mischief makers, but they do not perceive [2:12]**

<sup>30</sup> Basaair Al Darajaat – P10 CH 14 – H6

<sup>31</sup> Basaair Al Darajaat – P10 CH 14 – H7

<sup>32</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 59

قال الامام (عليه السلام): قال العالم موسى بن جعفر (عليها السلام): - و - إذا قيل لهؤلاء الناكثين للبيعة في يوم الغدير (لا تفسدوا في الارض) باظهار نكت البيعة لعباد الله المستضعفين فتشوشون عليهم دينهم، وتحيرونهم في مذاهبهم. (قالوا إنما نحن مصلحون) لاننا لا نعتقد دين محمد ولا غير دين محمد ونحن في الدين متحيرون، فنحن نرضى في الظاهر بمحمد باظهار قبول دينه وشريعته، ونقضي في الباطن إلى شهواتنا، فنتمتع ونترفه ونعتق أنفسنا من رق محمد، ونفكها من طاعة ابن عمه علي، لكي إن اديل في الدنيا كنا قد توجهنا عنده، وإن اضمحل أمره كنا قد سلمنا (من سبي) أعدائه.

Imam Hassan Al-Askari<sup>asws</sup> said that the Imam Musa Bin Ja'far<sup>asws</sup> said: **[2:11] And when it is said to them** - To those who rebelled against the allegiance on the day of Ghadeer **Do not make mischief in the land** Do not display your rebellion to the allegiance to those servants of Allah<sup>azwj</sup> who are weak and create uncertainty in their Religion, and they become confused in their sect. **they say: But rather, we are reconcilers** They say: 'We neither believe in the Religion of Muhammad<sup>saww</sup> nor in any other Religion, but we are mystified by it all, and we accept the apparent in the Religion of Muhammad<sup>saww</sup> and his<sup>saww</sup> Law, to make him<sup>saww</sup> happy, and inwardly we fulfill our desires, and thus we free ourselves from the slavery of Muhammad<sup>saww</sup> and the obedience to the son of his uncle, Ali<sup>asws</sup>. If he<sup>asws</sup> were to succeed in the world we will turn out attention to him<sup>asws</sup> and if his<sup>asws</sup> affairs were to go wrong, we shall be safe from being captive of his<sup>asws</sup> enemies.'

قال الله عزوجل (ألا إنهم هم المفسدون) بما يقولون من امور أنفسهم لان الله تعالى يعرف نبيه (صلى الله عليه وآله) نفاقهم، فهو يلعنهم ويأمر المؤمنين بلعنهم، ولا يثق بهم أيضا أعداء المؤمنين، لانهم يظنون أنهم ينافقونهم أيضا، كما ينافقون أصحاب محمد (صلى الله عليه وآله). فلا يرفع لهم عندهم منزلة، ولا يحلون عندهم محل أهل الثقة.

Allah<sup>azwj</sup> Said: **[2:12] Now surely they themselves are the mischief makers** This is because of what they say about the affairs of their hearts and Allah the Almighty Informs His Prophet<sup>saww</sup> about their hypocrisy, and he<sup>saww</sup> sends curses upon them and orders the Believers to send curses upon them, and the enemies of the Believers also do not trust them because they think that they will also be hypocritical with them just like they have been with the companions of Muhammad<sup>saww</sup>. And so they do not raise their status with them nor will they be trusted by them either.<sup>33</sup>

And Allah<sup>azwj</sup> Says:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ {14} اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {15}

**And when they meet those who believe, they say: We believe; and when they are alone with their Satans, they say: Surely we are with you, but rather we were only mocking [2:14] Allah shall Pay them back their mockery, and He leaves them alone in their obstinacy, blindly wandering on [2:15]**

ثم يعودون إلى أخذانهم من المنافقين المتمردين المشاركين لهم في تكذيب رسول الله (صلى الله عليه وآله) فيما أداه إليهم عن الله عزوجل من ذكره تفضيل أمير المؤمنين (عليه السلام) ونصبه إماما على كافة المكلفين. " قالوا - لهم - إنا معكم إنما نحن " على ما واطأناكم عليه من دفع علي عن هذا الامر إن كانت لمحمد كائنة، فلا يغرنكم ولا يهولنكم ما تسمعون منه منا من تقريرهم وترونا نجترئ عليهم من مداراتهم ف " إنما نحن مستهزون " بهم.

When the hypocrites returned to their fellow hypocrites and idolators they used to falsify Rasool-Allah<sup>saww</sup> and whatever merits that Allah<sup>azwj</sup> had Given to Amir-ul-Momineen<sup>asws</sup> in his<sup>asws</sup> appointment as the Imam and in charge of all. **[2:14] and when they are alone with their Satans, they say: Surely we are with you** And what we say to you in our rebellion to this affair of Muhammad<sup>saww</sup>, so do not be confused and do not conjecture what you hear about when we meet them in the streets for **but rather we were only mocking** with them.'

فقال الله عزوجل: يا محمد " الله يستهزئ بهم " - و - يجازيهم جزاء استهزائهم في الدنيا والآخرة " ويمدهم في طغيانهم " يمهلهم ويتأنى بهم برفقه، ويدعوهم إلى التوبة، ويعدهم إذا تابوا المغفرة، - وهم - يعمهون " لا ينزعون عن قبيح، ولا يتركون أذى لمحمد (صلى الله عليه وآله) وعلي يمكنهم إيصاله إليهما إلا بلغوه.

Allah<sup>azwj</sup> the Mighty and Majestic Said: "O Muhammad<sup>saww</sup>! **[2:15] Allah shall Pay them back their mockery** They will be paid back for this mockery in this world and in the Hereafter, **and He leaves them alone in their obstinacy**, and He<sup>azwj</sup> allocates them time so that they may repent and if they were to do so, He<sup>azwj</sup> would Forgive them, **blindly wandering on** – They will not leave their ugliness nor will they avoid hurting Muhammad<sup>saww</sup> and Ali<sup>asws</sup> to the extent of their abilities.'

قال الامام العالم (عليه السلام): فأما استهزاء الله تعالى بهم في الدنيا فهو أنه - مع أجرائه إياهم على ظاهر أحكام المسلمين لأظهارهم ما يظهرونه من السمع والطاعة، والموافقة - يأمر رسول الله (صلى الله عليه وآله) بالتعريض لهم حتى لا يخفى على المخلصين من المراد بذلك التعريض، ويأمره بلعنهم.

The Imam of the world<sup>asws</sup> said: 'The paying back of their mockery in this world is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval of the affair of Rasool-Allah<sup>saww</sup> with their techniques made them unafraid of the sincere Believers by these techniques, until he<sup>saww</sup> ordered curses to be upon them.

وأما استهزاؤه بهم في الآخرة فهو أن الله عزوجل إذا أقرهم في دار اللعنة والهوان وعذبهم بتلك الألوان العجيبة من العذاب، وأقر هؤلاء المؤمنين في الجنان بحضرة محمد (صلى الله عليه وآله) صفي الملك الديان، أطلعهم على هؤلاء المستهزئين الذين كانوا يستهزئون بهم في الدنيا حتى يروا ما هم فيه من عجائب اللعائن وبدائع النقمات، فتكون لذتهم وسرورهم بشماتتهم بهم، كما - كان - لذتهم وسرورهم بنعيمهم في جنان ربهم.

And the paying back of their mockery in the Hereafter will be that Allah<sup>azwj</sup> will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and place these Believers in the Gardens in the vicinity of Muhammad<sup>saww</sup> in the positions of kings. The Believers will then laugh at them and mock them like they were mocked at in the world before, to the extent that they will see the strange Punishments on them, will experience a happiness and pleasure when they see them in the Punishment, like the pleasure and happiness that they have been Blessed with in the Garden by their Lord<sup>azwj</sup>.<sup>34</sup>

### The Cursing of the Angels:

قال: فذلك قوله تعالى (جعل لكم الأرض فراشا) تفتريشونها لنامكم ومقيلكم. (والسمااء بناء) سقفا محفوظا أن تقع على الأرض بقدرته تجري فيها شمسها وقمرها وكواكبها مسخرة لمنافع عباده وإمائه.

<sup>34</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 63

He<sup>asws</sup> said: 'So these are the Words of the High **[2:22] Who Made the earth a resting place for you** You lie down on this during the night for your sleep and rest. **and the sky a canopy** A safe ceiling which holds it from falling on to the earth by His Power and running in it are the Sun and the Moon and the stars which have been made subservient for the benefit of His<sup>azwj</sup> male and female slaves.'

ثم قال رسول الله (صلى الله عليه وآله): لا تعجبوا لحفظه السماء أن تقع على الأرض، فإن الله عز وجل يحفظ ما هو أعظم من ذلك. قالوا: وما هو؟ قال: أعظم من ذلك ثواب طاعات المحبين لمحمد وآله.

Then Rasool-Allah<sup>saww</sup> said: 'Do not be surprised at the Protection of stopping the sky from falling onto the earth, for Allah the Almighty gives a greater Protection than that.' They said: 'What is that?' He<sup>saww</sup> said: 'Greater than this are the Rewards of the obedience of those that love Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>.'

ثم قال: (وأُنزل من السماء ماء) يعني المطر ينزل مع كل قطرة ملك يضعها في موضعها الذي يأمره به ربه عز وجل. فعجبوا من ذلك. فقال رسول الله (صلى الله عليه وآله): أو تستكثرون عدد هؤلاء؟ إن عدد الملائكة المستغفرين لمحبي علي بن أبي طالب (عليه السلام) أكثر من عدد هؤلاء، وإن عدد الملائكة اللاعنين لمبغضيه أكثر من عدد هؤلاء.

Then Allah<sup>azwj</sup> Says: **and (Who) Sends down rain from the sky** That is the rain drops that fall, along with each of these is an Angel who makes it reach its allocated place by the Order of his Almighty Lord.' They were surprised at that. Rasool-Allah<sup>saww</sup> said: 'Do you think that this is a large number?' The number of the Angels who ask forgiveness for the one who loves Ali Bin Abu Talib<sup>asws</sup>, is far greater than this, and those Angels that curse those who harbour his<sup>asws</sup> hatred are more numerous than this.'

ثم قال الله عز وجل: " فأخرج به من الثمرات رزقا لكم " ألا ترون كثرة - عدد - هذه الاوراق والحبوب والحشائش؟ قالوا: بلى يا رسول الله ما أكثر عددها! قال رسول الله (صلى الله عليه وآله): أكثر عددا منها ملائكة يبتذلون لآل محمد (صلى الله عليه وآله) في خدمتهم، أتدرون فيما يبتذلون لهم؟ - يبتذلون - في حمل أطباق النور، عليها التحف من عند ربهم فوقها مناديل النور، - و - يخدمونهم في حمل ما يحمل آل محمد منها إلى شيعتهم ومحبيهم، وأن طبقا من تلك الاطباق يشتمل من الخيرات على ما لا يفي بأقل جزء منه جميع أموال الدنيا.

Then Allah the Almighty Says: **then brings forth with it subsistence for you of the fruits** Do you not see how numerous are these leaves and seeds and grass?' They said: 'Yes, O Rasool-Allah<sup>saww</sup>, what is more numerous than these?' Rasool-Allah<sup>saww</sup> said: 'More numerous than these are the Angels that attend the Progeny of Muhammad<sup>saww</sup> in their service. Do you know how they attend to them<sup>asws</sup>?' They attend to them<sup>asws</sup> by carrying the layers of light in which are gifts for them<sup>asws</sup> from their<sup>asws</sup> Lord, and above these layers of light are lamps. They serve them<sup>asws</sup> in what they are carrying the chosen gifts for their<sup>asws</sup> Shiah and those that love them<sup>asws</sup>. This layer is from the layers spread out over the goodness of such value that all the wealth of the world cannot equal even a part of it.<sup>35</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن بعض أصحابه، عن محمد بن مسلم، أو أبي حمزة، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليهما السلام) - في حديث فيه - قال: وإياك و مصاحبة القاطع لرحمه، فإني وجدته ملعونا في كتاب الله عز و جل في ثلاثة مواضع، قال الله عز و جل: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ،

<sup>35</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 75

And from him, from a number of our companions, from Sahl Bin Ziyad, from Amro bin Usman, from Muhammad Bin Azafar, from one of his companions, from Muhammad Bin Muslim, or Abu Hamza,

'Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> – in a Hadeeth in which he<sup>asws</sup> said: 'And beware of accompanying the one who severs the ties of kinship, for I<sup>asws</sup> have found him to be Cursed in the Book of Allah<sup>azwj</sup> Mighty and Majestic, in three places. Allah<sup>azwj</sup> Mighty and Majestic Said **[47:22] But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:23] Those it is whom Allah has Cursed so He has made them deaf and blinded their eyes.**

و قال: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ،

And Said **[13:25] And those who break the Covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.**

و قال في البقرة: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ».

And Said in (Surah) Al-Baqarah **[2:27] Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; these it is that are the losers'**.<sup>36</sup>

**Enemies of Ahl Al-Bayt<sup>asws</sup> 'وَأَعَدَّ لَهُمْ':**

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا {57} وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ  
مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا {58}

**[33:57] Surely the ones who hurt Allah and His Rasool, Allah has Cursed them in this world and the Hereafter, and He has Prepared for them a disgraceful Punishment [33:58] And those who hurt the believing men and the believing women without them being deserving of it, they are guilty indeed of a false accusation and a manifest sin**

الطبرسي: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: حدثنا الحاكم أبو عبد الله الحافظ، قال: حدثنا أحمد بن محمد بن أبي دارم الحافظ، قال: حدثنا علي بن أحمد العجلي، قال: حدثنا عباد بن يعقوب، قال: حدثنا أرطاة بن حبيب، قال: حدثني أبو خالد الواسطي و هو أخذ بشعره، قال: حدثني زيد بن علي بن الحسين (عليهما السلام) و هو أخذ بشعره، قال: حدثني علي بن الحسين (عليهما السلام) و هو أخذ بشعره، قال: حدثني الحسين بن علي بن أبي طالب (عليهما السلام) و هو أخذ بشعره، قال: حدثني علي بن أبي طالب (عليه السلام) و هو أخذ بشعره، قال: حدثني رسول الله (صلى الله عليه وآله) و هو أخذ بشعره، فقال: «من أذى شعرة منك فقد أذاني، و من أذاني فقد أذى الله، و من أذى الله فعليه لعنة الله».

Al-Tabarsy, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim Al-Haskany, from Al-Hakim Abu Abdullah Al-Hatif, from Ahmad Bin Muhammad Bin Abu Daram Al-Hafiz, from Ali Bin Ahmad Al-Ajaly,

<sup>36</sup> الكافي 2: 7 / 279.

from Abaad Bin Yaqoub, from Art'a Bin Habeen, from Abu Khalid Al-Wasity and he had grabbed his hair and said,

'Zayd the son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> narrated to me and he had grabbed his hair, said, 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> narrated to me and he<sup>asws</sup> had grabbed his<sup>asws</sup> hair and said: 'Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> narrated to me<sup>asws</sup> and he<sup>asws</sup> had grabbed his<sup>asws</sup> hair, said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> narrated to me<sup>asws</sup> and he<sup>asws</sup> had grabbed his<sup>asws</sup> hair, said: 'Rasool-Allah<sup>saww</sup> narrated to me<sup>asws</sup> and he<sup>saww</sup> had grabbed his<sup>saww</sup> hair, and said: 'The one who hurts even one hair from you<sup>asws</sup>, so he has hurt me<sup>saww</sup>, and the one who has hurt me<sup>saww</sup> so he has hurt Allah<sup>azwj</sup>, and the one who hurts Allah<sup>azwj</sup>, so Curses of Allah<sup>azwj</sup> are upon him'.<sup>37</sup>

### The Respite for the Accursed 'Satan':

وَأِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ {78} قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ {79} قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

***And surely, My curse is on you to the Day of the Religion [38:78] He said: Lord! Then respite me to the Day that they are Resurrected [38:79] He Said: So you are of the Respited ones[38:80] Till the Day of the known time [38:81]***

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

'Abu Abdullah<sup>asws</sup> regarding the Words of the Blessed and High ***Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones[38:79] Till the Day of the known time'[38:81].***

قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه و آله) على الصخرة التي في بيت المقدس».

He<sup>asws</sup> said: 'The Day of the known time, is the day in which Rasool-Allah<sup>saww</sup> would slaughter him<sup>la</sup> upon the rock which is in Bayt Al-Maqdis'.<sup>38</sup>

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ لَهُ وَهْب: جعلت فداك، أي يوم هو؟

From Wahab Bin Jami'e, a slave of Is'haq in Amaar who said,

'I asked Abu Abdullah<sup>asws</sup> about the words of Iblees<sup>la</sup> ***Lord! Then respite me to the Day that they are Resurrected [38:79] He Said: So you are of the Respited ones [38:80] Till the Day of the known time [38:81].*** 'Wahab said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Which day is this?'

<sup>37</sup> مجمع البيان 8: 579، شواهد التنزيل 2: 776/98، مناقب الخوارزمي: 235.

<sup>38</sup> تفسير القمي 2: 245.

قال: «يا وهب، أ تحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

He<sup>asws</sup> said: 'O Wahab! Do you reckon that it is a day in which Allah<sup>azwj</sup> would Resurrect the people? Allah<sup>azwj</sup> Respited him<sup>la</sup> to a day in which He<sup>azwj</sup> Send our<sup>asws</sup> Qaim<sup>asws</sup>. So when Allah<sup>azwj</sup> Sends our Qaim<sup>asws</sup>, in the Masjid of Al-Kufa, and Iblees<sup>la</sup> would come until he<sup>la</sup> would be kneeling in front of him<sup>asws</sup> upon his<sup>la</sup> knees, so he<sup>la</sup> would be saying, 'O woe it is from this day!' So he<sup>asws</sup> would grab him<sup>la</sup> and strike his<sup>la</sup> neck. So that is the day of the known time'.<sup>39</sup>

### Rejecting the Signs of Allah is 'كفر' (Disbelief):

في كتاب كمال الدين وتمام النعمة باسناده إلى عبد الرحمان بن سمرة قال: قال رسول الله صلى الله عليه واله: لعن المجادلون في دين الله على لسان سبعين نبيا، ومن جادل في آيات الله فقد كفر قال الله عز وجل: ما يجادل في آيات الله الا الذين كفروا فلا يغرك تقلبهم في البلاد.

In the Book KamaAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Abdul Rahman Bin Samarat who said,

'Rasool-Allah<sup>saww</sup> said: 'The disputers regarding the Religion of Allah<sup>azwj</sup> have been cursed by the tongues of seventy Prophets<sup>as</sup>. And the one who disputes regarding the Signs (Imams<sup>asws</sup> of Allah<sup>azwj</sup>, so he has blasphemed (كفر). Allah<sup>azwj</sup> Mighty and Majestic Said [40:4] **None dispute concerning the Signs of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you**'.<sup>40</sup>

### The Meanings of the Safety (for the Believers):

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا ۖ وَخَاقٍ بِآلِ فِرْعَوْنَ سُوءَ الْعَذَابِ {45}

**So Allah Saved him from the evil of what they planned, and the most evil punishment overtook Pharaoh's people [40:45]:**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن النعمان، عن أيوب ابن الحر، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا، فقال: «أما لقد سلطوا عليه و قتلوه، و لكن أ تدرون ما وقاه؟ وقاه أن يفتنوه في دينه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Nu'man, from Ayoub Ibn Al-Hur,

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:45] So Allah Saved him from the evil of what they planned**, so he<sup>asws</sup> said: 'They had pillaged them and murdered them, but do you know what he was Saved from? He was Saved from the strife in his Religion'.<sup>41</sup>

علي بن إبراهيم: قال أبو عبد الله (عليه السلام): «و الله لقد قطعوه إربا إربا، و لكن وقاه أن يفتنوه في دينه».

<sup>39</sup> تفسير العياشي 2: 14 / 242

<sup>40</sup> Tafseer Noor Al Saqalayn – CH 40 H 8

<sup>41</sup> الكافي 2: 1 / 171

Ali Bin Ibrahim –

Abu Abdullah<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! They had cut him into pieces and pieces, but he was saved from the strife in his Religion'.<sup>42</sup>

### The 'لارحمه الله' (exclusion from Allah<sup>azwj</sup>'s Blessings):

كش: علي بن محمد بن قتيبة، عن أحمد بن إبراهيم المراغي قال: ورد على القاسم بن العلا نسخة ما كان خرج من لعن ابن هلال، وكان ابتداء ذلك أن كتب عليه السلام إلى قوامه بالعراق: احذروا الصوفي المتصنع.

(Rijaal) Kashi – Ali Bin Muhammad Bin Quteyba, from Ahmad Bin Ibrahim Al-Maraghy who said, 'There arrived to Al-Qasim Bin Al-A'ala, a copy (of a letter), what had come from the curses upon Ibn Hilal, and the beginning of that what he<sup>asws</sup> had written to his<sup>asws</sup> group (of followers) in Al-Iraq was: - 'Be cautious of the Sufi pretender . . '.

قال: وكان من شأن أحمد بن هلال أنه قد كان حج أربعاً وخمسين حجة عشرون منها على قدميه، قال: وكان رواة أصحابنا بالعراق لقوه وكتبوا منه. فأنكروا ما ورد في مذمته، فحملوا القاسم بن العلا على أن يراجع في أمره.

He (the narrator) said, 'From the glories of Ahmad Bin Hilal was that he had performed fifty-four Hajjs, twenty of these were on-foot (walking). And it was so that our companions in Al-Iraq used to meet him and write (Ahadith) from him. Therefore, they denied what had been reported in his condemnation. So they burdened Al-Qasim Bin Al-A'ala upon that he should refer (to the Imam<sup>asws</sup>) regarding his matter (for verification).

فخرج إليه: " قد كان أمرنا نفذ إليك في المتصنع ابن هلال لارحمه الله بما قد علمت لم يزل لا غفر الله له ذنبه، ولا أقاله عثرته، دخل في أمرنا بلا إذن منا ولا رضى يستبد برأيه فيتحامى من ديوننا، لا يمضي من أمرنا إياه إلا بما يهواه ويريد أرواه الله في نار جهنم، فصبرنا عليه حتى بتر الله عمره بدعوتنا.

So (the reply) came out to him (Al-Qasim Bin Al-A'ala): 'We<sup>asws</sup> have already implemented our<sup>asws</sup> order upon you with regards to the pretender Ibn Hilal, لارحمه الله, may Allah<sup>azwj</sup> not have Mercy on him, due to what I<sup>asws</sup> knew for a long time. لا غفر الله. May Allah<sup>azwj</sup> not Forgive his sins for him, nor Belittle his faults. He interferes in our<sup>asws</sup> affairs without permission from us<sup>asws</sup> nor an agreement, he (issues that which) is being engrossed in his own opinions. So he turns away from our<sup>asws</sup> orders (issued) to him, except with what is (in accordance) to his desires and what he wants (to be followed). May Allah<sup>azwj</sup> Send him into the Fire of Hell. But, we<sup>asws</sup> were patient upon him (in our<sup>asws</sup> supplications against him) until Allah<sup>azwj</sup> Cut-short his life-span through our<sup>asws</sup> supplication'.

وكنا قد عرفنا خبره قوما من موالينا في أيامه لارحمه الله، أمرنا هم بالقاه ذلك إلى الخلف من موالينا، ونحن نبرء إلى الله من ابن هلال لارحمه الله، وممن لا يبرء منه.

And we<sup>asws</sup> have introduced his news to a group of the ones in our<sup>asws</sup> Wilayah during his days (while he was alive), may Allah<sup>azwj</sup> not have Mercy on him. We<sup>asws</sup> ordered them with the delivery of that in order to finish (the matter off) from the ones

<sup>42</sup> تفسير القمّي 2: 258.

in our<sup>asws</sup> Wilayah; and we<sup>asws</sup> disavow to Allah<sup>azwj</sup> from Ibn Hilal, may Allah<sup>azwj</sup> not have Mercy on him, and **from the ones** who do not disavow from him.

وأعلم الاسحاقى سلمه الله وأهل بيته مما أعلمناك من حال أمر هذا الفاجر وجميع من كان سألَكَ ويسألك عنه، من أهل بلده، والخارجين، ومن كان يستحق أن يطلع على ذلك، فانه لا عذر لاحد من موالينا في التشكيك فيما يؤدبهنا ثقاتنا، قد عرفوا بأننا نفأوضهم سرنا، ونحملة إياه إليهم، وعرفنا ما يكون من ذلك إنشاء الله .

And teach Al-Is'haq, may Allah<sup>azwj</sup> Secure him and his family, about what I<sup>asws</sup> teach you from the state of the matter of this immoral one, and the entirety of the ones who ask you, and ask about him, from the people of his city, and the foreigners, and the ones who are deserving that they be notified upon that. For there is no excuse for anyone from the ones who are in our<sup>asws</sup> Wilayah that they should be sceptical in what we<sup>asws</sup> entrust to our<sup>asws</sup> reliable ones. We<sup>asws</sup> have introduced them to our<sup>asws</sup> secrets to be implemented, and burdened it upon them to carry it over to them, and we<sup>asws</sup> would introduce (to you all) what would be happening from that, Allah<sup>azwj</sup> Willing'.

قال: وقال أبو حامد: فثبت قوم على إنكار ما خرج فيه، فعادوه فيه، فخرج " لا شكر الله قدره لم يدع المرزئة بأن لا يزيغ قلبه بعد أن هداه، وأن يجعل ما من به عليه مستقرا، ولا يجعله مستودعا،

He (the narrator) said, 'And Abu Hamid said, 'But a group was steadfast upon the denial of what came out with regards to him, so they referred it back, regarding it. So there came out (a reply): 'One should be grateful to Allah<sup>azwj</sup> of His<sup>azwj</sup> Ordainment of not leaving the person, that He<sup>azwj</sup> did not Deflect his heart after having Guided it, and that He<sup>azwj</sup> Made the permanency (of the Eman) to be upon him, and did not Make him to be a (temporary) depository (of the Eman).

وقد علمتم ما كان من أمر الدهقان عليه لعنة الله وخدمته وطول صحبته، فأبدله الله بالإيمان كفرا حين فعل ما فعل، فعاجله الله بالنقمة ولم يمهل

And you have come to know what was from the matter of Al-Dahqaan, may the Curse of Allah<sup>azwj</sup> be upon him, and of his service, and the length of his proximity. So Allah<sup>azwj</sup> Substituted the infidelity with the Eman (belief) when he did what he did. So, Allah<sup>azwj</sup> Hastened his death with the Outrage and did not give him the opportunity'.  
43-44

### The Rewards of 'لَعْنَةُ اللَّهِ':

عن زرارة، عنه (عليه السلام) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا قَالَ: «من ذكرهما فلعنهما كل غداة كتب الله له سبعين حسنة و محاه عنه عشر سيئات، و رفع له عشر درجات».

From Zarara,

(It has been narrated) from him<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) regarding **[6:160] Whoever comes with a good deed, he shall have ten like it**, said: 'The one who mentions the two of

<sup>43</sup> Rijal Kashi, Page-535. Bihar Vol-50, Page-318, Mustadrak ul Wasail Vol-12, Page-318

<sup>44</sup> Bihar-ul-Anwar, vol. 9, pp. 320 (Urdu)

them (first and second) and curses them every morning, Allah<sup>azwj</sup> Writes for him seventy Rewards, and Deletes ten of his evil deeds, and Raises him by ten Levels'.<sup>45</sup>

عن زرارة ان الأمام الصادق فسر قوله تعالى من جاء به الحسنة فله عشرة أمثاله.. قال: من ذكر أبا بكر وعمر فلعنهما كل غداة كتب الله له سبعين حسنة ومحى عنه عشر سيئات ورفع له عشر درجات

Zurarah reported that Imam Al-Sadiq<sup>asws</sup> explained the Verse : **Whoever brings a good deed shall have ten times the like thereof to his credit** (6:160): (and said) 'Whoever mentions Abu Bakr and Umar, then sends 'la'nah' on them every morning, Allah<sup>azwj</sup> will Write for him seventy 'hasanat' (good deeds) and Remove from him ten bad deeds and raise his rank by ten positions."<sup>46</sup>

### How a Weak Can Assist the Cause of Ahl Al-Bayt<sup>asws</sup>:

أَقُولُ رُوِيَ فِي بَعْضِ مَوْلَفَاتِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عَاصِمٍ الْكُوفِيِّ الْأَعْمَى قَالَ: دَخَلْتُ عَلَى سَيِّدِي الْحَسَنِ الْعَسْكَرِيِّ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَقَالَ مَرْحَباً بِكَ يَا ابْنَ عَاصِمٍ اجْلِسْ هُنَيْئاً لَكَ يَا ابْنَ عَاصِمٍ أَتَدْرِي مَا تَحْتَ قَدَمَيْكَ فَقُلْتُ يَا مَوْلَايَ إِنِّي أَرَى تَحْتَ قَدَمَيْ هَذَا الْبِسَاطِ كَرَّمَ اللَّهُ وَجْهَ صَاحِبِهِ فَقَالَ لِي يَا ابْنَ عَاصِمٍ اعْلَمْ أَنَّكَ عَلَى بَسَاطٍ جَلَسَ عَلَيْهِ كَثِيرٌ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ فَقُلْتُ يَا سَيِّدِي لِيَتَنِي كُنْتُ لَا أَفَارِقُكَ مَا دُمْتُ فِي دَارِ الدُّنْيَا

I (Al-Majlisi) am saying, 'It is reported in some of the books of our companions, from Ali Bin Aasim Al-Kufy, the blind one, who said,

'(The narrator says) I went over to my Master<sup>asws</sup> Al-Hassan Al-Askary<sup>asws</sup>. So, I greeted him<sup>asws</sup>, and he<sup>asws</sup> returned the greeting and said: 'Welcome to you, O son of Aasim! Be seated. Congratulations to you, O son of Aasim! Do you know what is beneath your feet?' So I said, 'O my Master<sup>asws</sup>! I feel this carpet to be under my feet, may Allah<sup>azwj</sup> Honour the face of its owner'. So he<sup>asws</sup> said to me: 'O son of Aasim! Know, that you are upon a rug sat upon by numerous Prophets<sup>as</sup> and Mursils<sup>as</sup>'. So I said, 'O my Master<sup>asws</sup>! I wish I never separate from you<sup>asws</sup> for as long as I am in the house of the world'.

ثُمَّ قُلْتُ فِي نَفْسِي لِيَتَنِي كُنْتُ أَرَى هَذَا الْبِسَاطَ فَعَلِمَ الْإِمَامُ ع مَا فِي ضَمِيرِي فَقَالَ ادْنُ مِنِّي فَدَنَوْتُ مِنْهُ فَمَسَحَ يَدَهُ عَلَيَّ وَجْهِي فَصِرْتُ بَصِيراً بِإِذْنِ اللَّهِ

Then I said within myself, 'I wish I could see this carpet'. So the Imam<sup>asws</sup> knew what was in my conscience, so he<sup>asws</sup> said, 'Come closer to me'. So I went closer to him<sup>asws</sup>, and he<sup>asws</sup> wiped his<sup>asws</sup> hand upon my face, and I became a seeing one by the Permission of Allah<sup>azwj</sup>.

ثُمَّ قَالَ هَذَا قَدَمُ أَبِينَا آدَمَ وَ هَذَا أَثَرُ هَابِيلَ وَ هَذَا أَثَرُ شِيثَ وَ هَذَا أَثَرُ إِبْرَاهِيمَ وَ هَذَا أَثَرُ هُودَ وَ هَذَا أَثَرُ صَالِحَ وَ هَذَا أَثَرُ لُقْمَانَ وَ هَذَا أَثَرُ إِبْرَاهِيمَ وَ هَذَا أَثَرُ لُوطَ وَ هَذَا أَثَرُ شُعَيْبَ وَ هَذَا أَثَرُ مُوسَى وَ هَذَا أَثَرُ دَاوُدَ وَ هَذَا أَثَرُ سُلَيْمَانَ وَ هَذَا أَثَرُ الْخَضِرِ وَ هَذَا أَثَرُ دَانِيَالَ وَ هَذَا أَثَرُ ذِي الْقُرْنَيْنِ وَ هَذَا أَثَرُ عِزَّةَ وَ هَذَا أَثَرُ عَبْدِ الْمُطَّلِبِ وَ هَذَا أَثَرُ عَبْدِ اللَّهِ وَ هَذَا أَثَرُ عَبْدِ مَنَافٍ وَ هَذَا أَثَرُ جَدِّي رَسُولِ اللَّهِ ص وَ هَذَا أَثَرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

<sup>45</sup> تفسير العياشي 1: 140/387.

<sup>46</sup> (Tafsir Ayyashi by Shaikh al Ayyashi: Volume 1 Page 387, Mukhtasar al Basair by Shaikh Hasan b. Suleiman al Hilli: Page 35), رواه الشيخ حسن بن سليمان الحلبي في كتاب المحتضر الصفحة ٣٥، رواه العياشي في تفسيره الجزء ١ الصفحة ٣٨٧

Then he<sup>asws</sup> said: 'This is a footstep of our father<sup>as</sup> Adam<sup>as</sup>, and this is a trace of Habeel<sup>as</sup>, and this is a trace of Shees<sup>as</sup>, and this is a trace of Idrees<sup>as</sup>, and this is a trace of Hood<sup>as</sup>, and this is a trace of Salih<sup>as</sup>, and this is a trace of Luqman<sup>as</sup>, and this is a trace of Ibrahim<sup>as</sup>, and this is a trace of Lut<sup>as</sup>, and this is a trace of Shuayb<sup>as</sup>, and this is a trace of Musa<sup>as</sup>, and this is a trace of Dawood<sup>as</sup>, and this is a trace of Suleyman<sup>as</sup>, and this is a trace of Al Khizr<sup>as</sup>, and this is a trace of Daniel<sup>as</sup>, and this is a trace of Zul Qarnayn<sup>as</sup>, and this is a trace of Adnaan<sup>as</sup>, and this is a trace of Abdul Muttalib<sup>as</sup>, and this is a trace of Abdullah<sup>as</sup>, and this is a trace of Abd Manaf<sup>as</sup>, and this is a trace of my<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup>, and this is a trace of my<sup>asws</sup> grandfather<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَفَبَلَّيْتُهَا وَفَبَلَّيْتُ يَدَ الْإِمَامِ ع وَفُلْتُ لَهُ إِنِّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلَكُ غَيْرَ مَوَالِيكُمْ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ وَ اللَّعْنِ لَهُمْ فِي خَلَوَاتِي فَكَيْفَ خَالِي يَا سَيِّدِي

Ali Bin Aasim (the narrator) said, 'So I threw myself upon all (traces) of the footsteps and kissed them, and I kissed the hand of the Imam<sup>asws</sup>, and I said to him<sup>asws</sup>, 'I am frustrated from (not being able to) help you<sup>asws</sup> with my hands, and I do not own anything apart from your<sup>asws</sup> Wilayah, and the disavowing from your<sup>asws</sup> enemies, and the cursing of them in my privacy. So how is my state, O my Master<sup>asws</sup>?'

فَقَالَ ع حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعُفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خَلَوَاتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكَلَّمَا لَعَنَ أَحَدُكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتُهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ أَتَوْا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَّلَ فِي نُصْرَةِ أَوْلِيَائِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ

So he<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from my<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup> having said: 'The one who is weak upon helping us the People<sup>asws</sup> of the Household, and 'لَعَنَ' curses our<sup>asws</sup> enemies in his privacy, Allah<sup>azwj</sup> would Make his voice to reach the entirety of the Angels. So every time one of your curses our<sup>asws</sup> enemies, the Angels uplift it and curse the one who does not curse them. So when his voice reaches to the Angels, they seek Forgiveness for him, and they praises upon him in loads, and they say: 'O Allah<sup>azwj</sup>! Send Blessings upon the spirit of this servant of Your<sup>azwj</sup> who is exerting his efforts in the help of his Guardians<sup>asws</sup>, and had he been able upon more than that, he would have done so'.

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنِّي قَدْ أَحْبَبْتُ [أُحِبُّ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

So there comes a Call from Allah<sup>azwj</sup> the Exalted: "O My<sup>azwj</sup> Angels! I<sup>azwj</sup> Love to Answer your supplication regarding this servant of Mine<sup>azwj</sup>, and I<sup>azwj</sup> heard your call, and hereby Send Blessings upon his spirit, along with the spirits of the righteous ones, and Make him to be from the chosen best ones'.<sup>47</sup>

## An Example of Taqueeya:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أُسْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أَحَدًا فَقِيلَ لَهُمَا ابْرَأَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَبَرِئَ وَاحِدٌ مِنْهُمَا وَابْنُ الْآخَرِ فَخُلِيَ سَبِيلُ الَّذِي بَرِئَ وَ قُتِلَ الْآخَرُ فَقَالَ أَمَا الَّذِي بَرِئَ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ

The narrator told Imam Mohammed Baqir<sup>asws</sup>: 'Two Shias from Kufa were arrested by the people belonging to 'Banu Umayya' and they asked them to abuse Amir-ul-Momineen<sup>asws</sup>. But one of them declined and was killed, the other sent 'Tabarra'<sup>48</sup> on Amir-ul-Momineen<sup>asws</sup> and was spared'. Imam<sup>asws</sup> replied: 'The one who performed Tabarra was well versed in religion but the other one made haste in going to 'Jannah' (Paradise).<sup>49</sup>

## Hostilities against the Holy Shrines:

Unjust rulers and their agents tried to destroy the holy shrines and symbols belonging to Allah<sup>azwj</sup>, 'Shiar Allah', a number of examples can be cited, for example destruction of Masjid-e-Nabvi and holy Kabaah during the rule of Yazid<sup>la</sup>, and efforts of Bani Ummaid and Bani Abbas to destroy the signs of Karbala and the holy grave of Imam Hussain<sup>asws</sup>. However, Masomeen<sup>asws</sup> did not try to gather support and mobilise people to stop such efforts but rather left it to Allah<sup>azwj</sup> and instead prayed in the Court of the All-Mighty<sup>azwj</sup> to protect His Signs and oppose such devious efforts instigated by the enemies of Allah<sup>azwj</sup>. Below we present one such example.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمُرَانَ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا أَنْ وَجَّهَ صَاحِبُ الْحَبَشَةِ بِالْحَيْلِ وَ مَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ مَرُّوا بِإِبِلٍ لِعَبْدِ الْمُطَّلِبِ فَسَافَوْهَا فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الْأَذُنَ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَ مَا يَشَاءُ قَالَ التَّرْجُمَانُ جَاءَ فِي إِبِلٍ لَهُ سَافُوهَا يَسْأَلُكَ رَدَّهَا فَقَالَ مَلِكُ الْحَبَشَةِ لِأَصْحَابِهِ هَذَا رَئِيسُ قَوْمٍ وَ زَعِيمُهُمْ جِئْتُ إِلَى بَيْتِهِ الَّذِي يَعْبُدُهُ لِأَهْدِمَهُ وَ هُوَ يَسْأَلُنِي إِبِلَهُ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ زُذُّوا عَلَيْهِ إِبِلُهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِتَرْجُمَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبِلِ وَ لِهَذَا الْبَيْتِ رَبٌّ يَمْتَنِعُهُ فَرَدَّتْ إِلَيْهِ إِبِلُهُ وَ انْصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفِيلِ فِي مَنْصَرَفِهِ فَقَالَ لِلْفِيلِ يَا مُحَمَّدُ فَحَرَّكَ الْفِيلُ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتُرَاكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانْصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ فَلَمَّا أَصْبَحُوا عَدَوْا بِهِ لِدُخُولِ الْحَرَمِ فَأَتَى وَ امْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِيَعْضِ مَوَالِيهِ عِنْدَ ذَلِكَ اُعْلُ الْجَبَلَ فَانْظُرْ تَرَى شَيْئًا فَقَالَ أَرَى سَوَادًا مِنْ قِبَلِ الْبَحْرِ فَقَالَ لَهُ يُصِيبُهُ بَصْرُكَ أَجْمَعَ فَقَالَ لَهُ لَا وَ لَاؤُشَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرَّبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مِنْقَارِهِ حَصَاةً مِثْلَ حَصَاةِ الْخَذْفِ أَوْ دُونَ حَصَاةِ الْخَذْفِ فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبِّ عَبْدُ الْمُطَّلِبِ مَا تُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُءُوسِهِمْ أَجْمَعَ أَلْقَتْ الْحَصَاةَ فَوَقَعَتْ كُلُّ حَصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَتَقَاتَلَتْ فَمَا انْفَلَتَ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ حَصَاةً فَتَقَاتَلَتْ

<sup>48</sup> Showing his disapproval.

<sup>49</sup> Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 21.

Some of our companions have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Muhammad ibn Humran from Aban ibn Taghlib who has said the following.

'Abu 'Abd Allah<sup>asws</sup> has said, 'When the fellow from Ethiopia marched with horse and elephants to destroy the Ka'ba. They passed by the camels of 'Abd al-Muttalib<sup>asws</sup> and herded them together.

When 'Abd al-Muttalib<sup>asws</sup> learned about this he<sup>asws</sup> went to the man from Ethiopia and asked permission for a meeting. His man told the king that 'Abd al-Muttalib<sup>asws</sup> ibn Hashim<sup>asws</sup> asks permission for a meeting. He said, 'What does he want?' The translator said, 'He has come asking that his camels be released.'

The king of Ethiopia said to his people, 'This is the leader and the chief of the people here. I have come to destroy his house of worship but he asks me to order the release of his camels. Had he asked me not to destroy the house I would have done so. Release his camels.'

'Abd al-Muttalib asked the translator. 'What did the king say?' When the words of the king were explained to him he<sup>asws</sup> said, **I am the 'Rab' owner of the camels. The house has the Owner Who is to protect it.** His<sup>asws</sup> camels were released and 'Abd al-Muttalib returned home. He<sup>asws</sup> passed by the elephant on his way home. He said to the elephant, 'O Muhmud. The elephant shook his head. Then he said, 'Do you know why they have brought you here?' The elephant said by shaking his head, 'No, I do not know.' 'Abd al-Muttalib<sup>asws</sup> said, 'They have brought you to destroy the house of your Lord<sup>azwj</sup>. Will you do so?' The elephant replied by shaking his head said, 'I will not do so.' 'Abd al-Muttalib<sup>asws</sup> returned home. Next morning they tried to force the elephant to enter the Holy precinct to destroy it but the elephant refused. 'Abd al-Muttalib at that time said to some of his servants, 'Climb up the hill and see if you observe anything.' He said, 'I can see black spots in the direction of the sea. He<sup>asws</sup> asked, 'Do you see all of it' He said, 'Not all of it but almost. When the black spots came closer he said, 'They are great many birds. I can see that every bird has a pebble in his beak of the size thrown with a finger.' 'Abd al-Muttalib said, 'By Allah, the Lord of 'Abd al-Muttalib that the birds aim only those people.' When the birds arrived over their heads they threw the pebble on their heads and every pebble fell on top of their scales and pierced its way down to their bottom end and left them dead. Only one man was left alive who went with the news to the others. When he gave them the news a pebble fell on his head and killed him too.'<sup>50</sup>

## The Conditions of Taaqeeba:

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقيّة ترس المؤمن، ولا إيمان لمن فقلت له: جعلت فداك، أ رأيت قول الله تبارك وتعالى: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ قال: «و هل التقيّة إلا هذا». لا تقيّة له».

Al Humeiry Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The dissimulation is a shield of the Believer, and there is no Eman (faith) for the one if there is no Taaqeeba (dissimulation) for him'. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! (What) do you<sup>asws</sup> think of the Words of Allah<sup>azwj</sup> Blessed and High [16:106] **except the one who is compelled while his**

<sup>50</sup> باب مولد النبي ص و وفاته ص 447 1 الكافي

**heart is at rest on account of Eman (faith)?** He<sup>asws</sup> said: 'And is the dissimulation other than this?'<sup>51</sup>

عن عبد الله بن عجلان، عن أبي عبد الله (عليه السلام) قال: سألته فقلت له: إن الضحاك قد ظهر بالكوفة، و يوشك أن ندعي إلى البراءة من علي، فكيف نصنع؟ قال: «فابراً منه». قال: قلت له: أي شيء أحب إليك؟ قال: «أن يمشوا في علي (عليه السلام) ما مضى عليه عمار بن ياسر (رحمه الله)، أخذ بمكة فقالوا له: ابرأ من رسول الله، فبرئ منه، فأنزل الله عزه: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ».

From Abdullah Bin Ajlan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup>, so I said to him<sup>asws</sup>, 'Al-Zahhak has appeared in Al-Kufa, and who calls (us) to 'البراءة' (to the distancing) from Ali<sup>asws</sup>, so how do we react?' He<sup>asws</sup> said: 'So distance yourselves from him<sup>asws</sup>'. I said to him<sup>asws</sup>, 'Which thing is more beloved to you<sup>asws</sup>?' He<sup>asws</sup> said: 'That should happen with regards to Ali<sup>asws</sup>, what happened in the past with Amaar Bin Yaasir. He was seized at Makkah, so they said to him, 'Do you distance yourself from Rasool-Allah<sup>saww</sup>?' So he distanced himself from him<sup>saww</sup>. Thus, Allah<sup>azwj</sup> Revealed his excuse [16:106] **except the one who is compelled while his heart is at rest on account of Eman (faith)**.<sup>52</sup>

### The Word 'وَيْلَمَهُ' for Disassociation:

15034- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَنْ ابْنِ أُدَيْنَةَ قَالَ سَمِعْتُ عُمَرَ بْنَ زَيْدٍ يَقُولُ حَدَّثَنِي مَعْرُوفُ بْنُ خَرْبُودَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ (عليه السلام) أَنَّهُ كَانَ يَقُولُ وَيْلَمَهُ فَاسِقاً مَنْ لَا يَزَالُ مُمَارِئاً وَيْلَمَهُ فَاجِراً مَنْ لَا يَزَالُ مُخَاصِماً وَيْلَمَهُ إِنَّمَا مَنْ كَثُرَ كَلَامُهُ فِي غَيْرِ ذَاتِ اللَّهِ عَزَّ وَ جَلَّ.

**H 15034** – A number of our companions, from Sahl Bin Ziyad, from Umar Bin Ali, from his uncle Muhammad Bin Umar, from Ibn Azina who said, 'I heard Umar Bin Yazeed saying, 'Narrated to me Ma'rouf Bin Kharbouz, who has said:

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was saying: 'Woe be unto a mother who defends the one who does not cease to sin! Woe be unto a mother of an immoral one who does not cease to dispute! Woe be unto a mother of a sinner, one who speaks a lot regarding other than Allah<sup>azwj</sup> Mighty and Majestic!'<sup>53</sup>

<sup>51</sup> قرب الاسناد: 17.

<sup>52</sup> تفسير العياشي 2: 76 / 272.

<sup>53</sup> Al-Kafi, Vol. 8, H. 1587

## Appendix I: Sayings of Amir-ul-Momineen<sup>asws</sup> Against Enemies of Allah<sup>azwj</sup>:

### SERMON OF AMIR-UL-MOMINEEN<sup>asws</sup> IN AL-BASRA AFTER THE EVENT OF AL-JAMAL

قال سليم: شهدت عليا عليه السلام حين عاد زياد بن عبيد بعد ظهوره على أهل الجمل، وإن البيت لملتئى من أصحاب رسول الله صلى الله عليه وآله فيهم عمار وأبو الهيثم بن التيهان وأبو أيوب وجماعة من أهل بدر نحو من سبعين رجلا - وزياد في بيت عظيم شبه البهو - إذ أتاه رجل بكتاب من رجل من الشيعة بالشام: (إن معاوية استنفر الناس ودعاهم إلى الطلب بدم عثمان، وكان فيما يحضهم به أن قال: إن عليا قتل عثمان وأوى قتلته، وإنه يطعن على أبي بكر وعمر ويدعي أنه خليفة رسول الله وإنه أحق بالأمر منهما. فنفرت العامة والقراء، واجتمعوا على معاوية إلا قليلا منهم).

Sulaym said, 'I was present with Ali<sup>asws</sup> when Zyad Bin Ubeyd returned after his victory against the people of Al-Jamal, and that his house was filled with the companions of the Rasool Allah<sup>saww</sup>.

Among them were Amaar, and Abu Al-Haysam Bin Al-Tayhaan, and Abu Ayyub, and a group of the people of Badr of approximately seventy men – and Zyad was in a large house which resembled a tent – when a man came to him<sup>asws</sup> with a letter from a man from the Shiites of Syria, that, 'Muawiya is mobilising the people, and calling them to the seeking the blood (revenge) of Usman, and urging them by saying that, 'Ali<sup>asws</sup> killed Usman and is harbouring his killers, and he<sup>asws</sup> is backstabbing Abu Bakr and Umar, and he<sup>asws</sup> is claiming that he<sup>asws</sup> is the Caliph of the Rasool Allah<sup>saww</sup>, and that he<sup>asws</sup> is the one more deserving of the command than them both,. So the general public and the reciters are outraged and are gathering to Muawiya, except for a few of them'.

### Speech of Amir-ul-Momineen<sup>asws</sup> about the usurpation of the Caliphate

قال: فحمد الله وأثنى عليه وقال: أما بعد، ما لقيت من الأمة بعد نبيها منذ قبض صلى الله عليه وآله. فأقام عمر وأصحابه الذين ظاهروا علي أبا بكر فبايعوه وأنا مشغول بغسل رسول الله صلى الله عليه وآله وكفنه ودفنه، وما فرغت من ذلك حتى بايعوه وخابصوا الأنصار بحجتي وحقي. والله إنه ليعلم يقينا والذين ظاهروه أني أحق بها من أبي بكر.

(Sulaym) said, 'He<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup> and said: 'Having said that, what has been experienced for the community after its Prophet<sup>saww</sup>, since he<sup>saww</sup> passed away. Umar and his companions stood up, and imposed Abu Bakr upon me<sup>asws</sup>. They pledged allegiance to him whilst I<sup>asws</sup> was busy with the washing of the Rasool Allah<sup>saww</sup>, and shrouding him<sup>saww</sup>, and burying him<sup>saww</sup>, and I<sup>asws</sup> was not free from that and they had pledged their allegiances to him and antagonised the Helpers by my<sup>asws</sup> arguments and my<sup>asws</sup> rights. By Allah<sup>azwj</sup>, they knew with conviction of what they had meted out, I<sup>asws</sup> was more deserving of it than Abu Bakr.

فلما رأيت اجتماعهم عليه وتركهم إياي ناشدتهم الله عز وجل وحملت فاطمة عليها السلام على حمار وأخذت بيد ابني الحسن والحسين لعلهم يرفعوني، فلم أدع أحدا من أهل بدر ولا أهل السابقة من المهاجرين والأنصار إلا استعنتهم ودعوتهم إلى نصرتي وناشدتهم الله حقي فلم يجيبوني ولم ينصروني.

When I<sup>asws</sup> saw them gathering to him, and their desertion from me<sup>asws</sup>, I<sup>asws</sup> adjured them to Allah<sup>azwj</sup> Mighty and Majestic, and I<sup>asws</sup> got Fatima<sup>asws</sup> to ride upon a mule, and took the hands of my<sup>asws</sup> sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, so that they

would change (their actions). So I<sup>asws</sup> did not leave out anyone from the people of Badr, nor the former people from the Emigrants and the Helpers except that I<sup>asws</sup> sought their help and called them to my<sup>asws</sup> help, and adjured them to Allah<sup>azwj</sup> for my<sup>asws</sup> rights. They neither answered me<sup>asws</sup> nor did they help me<sup>asws</sup>.

أنتم تعلمون يا معاشر من حضر من أهل بدر أنني لم أقل إلا حقا. قالوا: صدقت يا أمير المؤمنين وبررت، فنستغفر الله من ذلك ونتوب إليه. قال: وكان الناس قريبي عهد بالجاهلية فخشيت فرقة أمة محمد واختلاف كلمتهم، وذكرت ما عهد إلي رسول الله صلى الله عليه وآله لأنه أخبرني بما صنعوا وأمرني: إن وجدت أعوانا جاهدتهم وإن لم أجد أعوانا كففت يدي وحقنت دمي.

You all know, O group who are present from the people of Badr, that I<sup>asws</sup> have not said except for the truth'. They said, 'You<sup>asws</sup> have spoken the truth, O Amir-ul-Momineen<sup>asws</sup> and have justified yourself<sup>asws</sup>. So we seek Forgiveness of Allah<sup>azwj</sup> from that, and repent to Him<sup>azwj</sup>'.

He<sup>asws</sup> said: 'The people were closer to the era of ignorance, so I<sup>asws</sup> feared the disintegration of the community of Muhammad<sup>saww</sup> and differing in their speech, and I<sup>asws</sup> remembered what oath the Rasool Allah<sup>saww</sup> had given to me<sup>asws</sup>, because he<sup>saww</sup> had informed me<sup>asws</sup> of what they would be doing and ordered me<sup>asws</sup> that if I<sup>asws</sup> were to find helpers, then I<sup>asws</sup> should fight them, and that if I<sup>asws</sup> do not find helpers, I<sup>asws</sup> should withhold my<sup>asws</sup> hand and save my<sup>asws</sup> blood.

ثم ردها أبو بكر إلى عمر - ووالله إنه ليعلم يقينا أنني أحق بها من عمر - فكرهت الفرقة فبايعت وسمعت وأطعت.

Then Abu Bakr handed it (Caliphate) to Umar – and by Allah<sup>azwj</sup>, he knew it, without doubt, that I<sup>asws</sup> was more deserving of it than Umar – I<sup>asws</sup> disliked the disintegration, but did not (oppose) his allegiance, and kept quiet, and obeyed (Allah<sup>azwj</sup> and His Prophet<sup>saww</sup>).

ثم جعلني عمر سادس ستة فولى الأمر ابن عوف، فخلا بابن عفان فجعلها له على أن يردها عليه ثم بايعه، فكرهت الفرقة والاختلاف.

Then Umar made me<sup>asws</sup> to be the sixth one of the six (in the consultation council). He made Ibn Awf to be in-charge of it. So he met Ibn Affan in private and made it (Caliphate) to be for him on the condition that he returns it back to him. Then I<sup>asws</sup> (did not object) to his allegiance, for I<sup>asws</sup> disliked the disintegration and the differing.

ثم إن عثمان غدر بابن عوف وزواها عنه، فبرء منه ابن عوف وقام خطيبا فخلعه كما خلع نعله. ثم مات ابن عوف وأوصى أن لا يصلي عليه عثمان، وزعم ولد ابن عوف أن عثمان سمه. ثم قتل، واجتمع الناس ثلاثة أيام يتشاورون في أمرهم. ثم أتوني فبايعوني طائعين غير مكرهين.

Then Usman betrayed Ibn Awf and kept it from him. He distanced himself from Ibn Awf and stood up to give a sermon and took him off like he took off his slipper. The Ibn Awf died, and made a will that Usman would not Pray on him (funeral Prayer), and the sons of Ibn Awf alleged that Usman poisoned him.

Then he (Usman) was killed, and the people gathered for three days, having consultations regarding their command. Then they gave it to me<sup>asws</sup>, so they pledged their allegiances to me<sup>asws</sup> willingly, without abhorrence'.

## Allah<sup>azwj</sup> Tested the Muslims by their mother Ayesha

ثم إن الزبير وطلحة أتياني يستأذنانني في العمرة، فأخذت عليهما ألا ينكثا بيعتي ولا يغدرا بي ولا يغييا علي غائلة. ثم توجهتا إلى مكة فسارا بعائشة إلى أهل مدرة جهلهم قليل فقههم، فحملوهم على نكث بيعتي واستحلال دمي.

Then Al-Zubayr and Talha came to me<sup>asws</sup> seeking permission to go for Umrah. So I<sup>asws</sup> held both of them on oath that they would not break their allegiances with me<sup>asws</sup> nor would they rebel against me<sup>asws</sup> inflicting a calamity. Then they diverted themselves to Mecca. So they went with Ayesha to the people of Mudra (Al-Basra), ignorant ones of little understanding. So they got them to break their allegiances with me<sup>asws</sup> and made (shedding of) my<sup>asws</sup> blood to be permissible'.

ثم ذكر عليه السلام عائشة وخرجها من بيتها وما ركبت منه. فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فترك ذكرها وأخذ في شيء آخر، ثم عاد إلى ذكرها فقال أشد مما قال أولا.

(Sulaym said), 'Then he<sup>asws</sup> mentioned Ayesha and her coming out from her house, and what was set up from it. So Amaar said, 'O Amir-ul-Momineen<sup>asws</sup>, refrain from it for she is your<sup>asws</sup> mother'. So he<sup>asws</sup> avoided mentioning it, and spoke regarding another matter, then return to mentioning it. So he<sup>asws</sup> spoke about it in even stronger words than the first time.

فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فأعرض عن ذكرها ثم عاد الثالثة فقال أشد مما قال.

Amaar said, 'O Amir-ul-Momineen<sup>asws</sup>, refrain from it, for she is your mother'. So he<sup>asws</sup> left mentioning it, then returned for a third time, so he spoke in even stronger words (against her) than what he<sup>asws</sup> had said before.

قال: فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فقال: كلا، إني مع الله على من خالفه، وإن أمكم ابتلاكم الله بها ليعلم أمعه تكونون أم معها؟

Amaar said, 'O Amir-ul-Momineen<sup>asws</sup>, refrain from it, for she is your<sup>asws</sup> mother'. Amir-ul-Momineen<sup>asws</sup> said: 'Never! I<sup>asws</sup> am with Allah<sup>azwj</sup> against 'that mother' of yours who opposes Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Tested you by her so that He<sup>azwj</sup> would Know whether you are with Him<sup>azwj</sup> or with her'.

## The sins of the community of Muhammad<sup>saww</sup> are upon them (one and two)

ثم قال عليه السلام: إن عليهما خطايا أمة محمد. إن كل دم سفك إلى يوم القيامة ومال يؤكل حراما وفرج يغشى حراما وحكم يجار فيه عليهما، من غير أن ينقص من إثم من عمل به شيء.

Then he<sup>asws</sup> said that: 'Upon them (one and two) are the sins of the community of Muhammad<sup>saww</sup>. All the blood that will be shed up to the Day of Judgement, and wealth which will be consumed unlawfully, and women that will be approached unlawfully, and decisions made with regards to it, will all be upon them, without any reduction being in the sin of the performer'.

قال عمار: يا أمير المؤمنين، سمهما لنا فلنعنهما. قال: يا عمار، ألسنت تتولى رسول الله صلى الله عليه وآله وتبرء من عدوه؟ قال: بلى. قال: وتتولاني وتبرء من عدوي؟ قال: بلى. قال: حسبك يا عمار، قد برئت منهما ولعنتهما وإن لم تعرفهما بأسمائهما.

Amaar said, 'O Amir-ul-Momineen<sup>asws</sup>, name these two persons for us so that we may curse them both'. He<sup>asws</sup> said; 'O Amaar, do you not befriend the Rasool Allah<sup>saww</sup> and distance yourself from his<sup>saww</sup> enemies?' He said, 'Yes'. He<sup>asws</sup> said: 'And befriend me<sup>asws</sup> and distance yourself from my<sup>asws</sup> enemies?' He said, 'Yes'. He<sup>asws</sup> said: 'It is sufficient for you, O Amaar, that you keep away from these two and curse them both, even though you do not recognise them both by their names'.

قال: يا أمير المؤمنين لو سميتهما لأصحابك فبرءوا منهما كان أمثل من ترك ذلك. قال: رحم الله سلمان وأبا ذر والمقداد، ما كان أعرفهم بهما وأشد برائتهم منهما ولعنتهم لهما قال: يا أمير المؤمنين جعلت فداك، فسمهما فإننا نشهد أن نتولى من توليت ونتبرء ممن تبرأت منه.

He said, 'O Amir-ul-Momineen<sup>asws</sup>, if you were to name these two to your<sup>asws</sup> companions, they would keep away from them both, and this would be better than leaving that (unmentioned)'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy upon Salman<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Al-Miqdad, they<sup>ar</sup> knew both of them and were intense in their<sup>asws</sup> distancing themselves from both of them, and cursing them both'. He said, 'O Amir-ul-Momineen<sup>asws</sup>, may I be sacrificed for you<sup>asws</sup>, name the two of them, for we hereby testify that we will befriend those that befriend you<sup>asws</sup> and keep away from those that keep away from you<sup>asws</sup>'.

قال: يا عمار، إذا يقتل أصحابي وتتفرق عني جماعتي وأهل عسكري وكثير ممن ترى حولي قاعدة عامة في الولاية والبراءة

He<sup>asws</sup> said: 'O Amaar, then my<sup>asws</sup> companions would be killed, and my<sup>asws</sup> group would disperse from me<sup>asws</sup>, as well as the soldiers in my<sup>asws</sup> army along with most of the ones that you see seated around me<sup>asws</sup> from the general public, due to the befriending and the disavowing, O Amaar.

يا عمار، من تولى موسى وهارون وبرئ من عدوهما فقد برئ من العجل والسامري، ومن تولى العجل والسامري وبرئ من عدوهما فقد برئ من موسى وهارون من حيث لا يعلم.

The one who befriended Musa<sup>as</sup> and Haroun<sup>as</sup> and kept away from their<sup>as</sup> enemies, had also stayed away from the calf and Al-Samiry, and the one who befriended the calf and Al-Samiry and kept away from their enemies had also kept away from Musa<sup>as</sup> and Haroun<sup>as</sup>, without even realising it.

يا عمار، ومن تولى رسول الله وأهل بيته وتولاني وتبرء من عدوي فقد برئ منهما، ومن برئ من عدوهما فقد برئ من رسول الله صلى الله عليه وآله من حيث لا يعلم.

O Amaar, and the one who befriended the Rasool Allah<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household and befriended me<sup>asws</sup> and kept away from my<sup>asws</sup> enemies did stay away from these two, and the one who kept away from the enemies of these two did stay away from the Rasool Allah<sup>saww</sup> without even realising it'.

### Muhammad Bin Abu Bakr is the excellent one of his people

فقال محمد بن أبي بكر: يا أمير المؤمنين، لا تسمهما فقد عرفتهما ونشهد الله أن نتولاك ونبرء من عدوك كلهم، قريبيهم وبعيدهم وأولهم وآخرهم وحيهم وميتهم وشاهدهم وغائبهم. فقال أمير المؤمنين عليه السلام: يرحمك الله يا محمد، إن لكل قوم نجيباً وشاهداً عليهم وشافعاً لأمتلهم، وأفضل النجباء النجيب من أهل السوء وإنك يا محمد لنجيب أهل بيتك.

Muhammad Bin Abu Bakr said, 'O Amir-ul-Momineen<sup>asws</sup>, do not name the two, for we recognise both of them, and we hereby keep Allah<sup>azwj</sup> as Witness that we befriend you<sup>asws</sup> and keep away from your<sup>asws</sup> enemies, all of them, be they from the near ones or the far ones, and the former ones or the later ones, and the first one of them or the last one of them, and the live ones of them or the dead ones, and the present ones of them or the absent ones'.

Amir-ul-Momineen<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have mercy on you, O Muhammad. For every people there is an excellent one and is a witness over them and is a healer for the ones like him, and the best of the excellent ones is the excellent one from the evil people, and you, O Muhammad, are the excellent one of your family'.

قال ذلك علي عليه السلام وبيت زياد ملآن من أصحاب رسول الله صلى الله عليه وآله. ثم أقبل عليهم فقال: (اكتموا ما سمعتم إلا من مسترشد. يا زياد، اتق الله في شيعتي بعدي)

Ali<sup>asws</sup> said that, and the house of Ziyad was filled with the companions of the Rasool Allah<sup>saww</sup>. Then he<sup>asws</sup> addressed them and said: 'Conceal' what you have heard, except from the seeker of guidance. O Ziyad, fear Allah<sup>azwj</sup> regarding my<sup>asws</sup> Shiites after me<sup>asws</sup>.

فلما خرج من عند زياد أقبل علينا فقال: (إن معاوية سيدعيه، ويقتل شيعتي، لعنه الله).

When we came out from the presence of Ziyad, he<sup>asws</sup> turned towards us. He<sup>asws</sup> said: 'Muawiya will invite him, and he will kill my<sup>asws</sup> Shiites. May Allah<sup>azwj</sup> **Curse** him'.<sup>54</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ بَنْدَارٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ هِلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى إِلَيَّ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنِّي أَطْلَعْتُ إِلَى الْأَرْضِ أَطْلَاعاً فَاخْتَرْتُكَ مِنْهَا فَجَعَلْتُكَ نَبِيّاً وَ شَقَقْتُ لَكَ مِنْ اسْمِي اسْماً فَأَنَا الْمُحْمُودُ وَأَنْتَ مُحَمَّدٌ ثُمَّ أَطْلَعْتُ الثَّانِيَةَ فَاخْتَرْتُ مِنْهَا عَلِيّاً وَ جَعَلْتُهُ وَصِيّاً وَ خَلِيفَتَكَ وَ زَوْجَ ابْنَتِكَ وَ أَبَا ذُرِّيَّتِكَ وَ شَقَقْتُ لَهُ اسْماً مِنْ أَسْمَائِي فَأَنَا لِعَلِي [الْعَلِيِّ] الْأَعْلَى وَ هُوَ عَلِيٌّ وَ جَعَلْتُ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ مِنْ نَوْرِكَ ثُمَّ عَرَضْتُ وَلَا يَتَّبِعُهُمْ عَلَى الْمَلَائِكَةِ فَمَنْ قَبْلَهَا كَانَ عِنْدِي مِنَ الْمُقَرَّبِينَ يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا عَبْدَنِي حَتَّى يَنْقُطَعَ وَ يَصِيرَ كَالشَّنِّ الْبَالِي ثُمَّ أَتَانِي جَاحِداً لَوْلَايَتِهِمْ مَا أَسْكَنْتُهُ حَتَّى وَ لَا أَطْلُتُهُ تَحْتَ عَرْشِي يَا مُحَمَّدُ أَ تُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ يَا رَبِّي فَقَالَ عَزَّ وَ جَلَّ ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَنْوَارِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنَ بْنِ عَلِيٍّ وَ الْحُجَّةَ بْنِ الْحُسَيْنِ الْقَائِمَ فِي وَسْطِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ قُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الْأَئِمَّةُ وَ هَذَا الْقَائِمُ الَّذِي يُجِلُّ حَلَالِي وَ يُحَرِّمُ حَرَامِي وَ بِهِ أُنْتَفِعُ مِنْ أَعْدَائِي وَ هُوَ رَاحَةُ لِأَوْلِيَائِي وَ هُوَ الَّذِي يَشْفِي قُلُوبَ شِيعَتِكَ مِنَ الظَّالِمِينَ وَ الْجَاحِدِينَ وَ الْكَافِرِينَ فَيُخْرِجُ اللَّاتَ وَ الْعُزَّى طَرِيقَيْنِ فَيُخْرِفُهُمَا فَلَوْفَتُهُ النَّاسَ بِيَمَا يَوْمَعِدِ أَشَدُّ مِنْ فِتْنَةِ الْعِجْلِ وَ السَّامِرِيِّ.

Mohammed ibn Ibrahim ibn Ishaq Al-Taliqani narrated that Mohammed ibn Hammam who from Ahmad ibn Bondar, who from Mohammed ibn Abi Umayr, who from Ahmad ibn Hilal, who from Mohammed ibn Abi Umayr, who from Al-Mufadhdhall ibn Umar, who says:

<sup>54</sup> Kitab Sulaym ibn Qais Hilali, H. 67.

(Imam) As-Sadiq Jafar<sup>asws</sup> Ibn Mohammed<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, who from his<sup>asws</sup> forefathers<sup>asws</sup>, who from Amir-ul-Momineen<sup>asws</sup> that Rasool Allah<sup>saww</sup> said: When I<sup>saww</sup> was taken for the Ascension to the Heavens, My Allah<sup>azwj</sup> Revealed this to me by saying: O Mohammed<sup>saww</sup>! I<sup>azwj</sup> looked upon the Earth and Chose you<sup>saww</sup> – a Look! I<sup>azwj</sup> Chose you<sup>saww</sup> from among them. Then, I<sup>azwj</sup> Appointed you<sup>saww</sup> as the Prophet<sup>saww</sup>. I<sup>azwj</sup> Derived a name from My<sup>azwj</sup> Name. I<sup>azwj</sup> am Mahmood (The Praised One) and you<sup>saww</sup> are Mohammed<sup>saww</sup>. Then I<sup>azwj</sup> Looked a second time and Chose Ali<sup>asws</sup> from among them and Established him<sup>saww</sup> as your<sup>saww</sup> Trustee, Successor, the spouse of your<sup>saww</sup> daughter<sup>asws</sup>, the father of your<sup>saww</sup> progeny<sup>asws</sup>. I<sup>azwj</sup> Derived for him<sup>asws</sup> a name from My<sup>azwj</sup> Names. I<sup>azwj</sup> am Ali the Highest, and he<sup>asws</sup> is Ali<sup>asws</sup>. I<sup>azwj</sup> Established Fatima<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Hussain<sup>asws</sup> from your<sup>saww</sup> Noor (the Divine Light). Then I<sup>azwj</sup> Offered (the acceptance of) their 'وَلَايَتَهُمْ' Mastery to the angels. Whoever accepted it (immediately) is from those Nearest to Me<sup>azwj</sup> (Allah<sup>azwj</sup>).

O Mohammed<sup>saww</sup>! If anyone Worships Me<sup>azwj</sup> to the extent that he cuts himself off from everything, and only his bones remain and becomes like an old leather-skin but dies while denying their<sup>asws</sup> 'وَلَايَتَهُمْ' Mastery, I<sup>azwj</sup> will not Place him in My<sup>azwj</sup> Paradise, and I<sup>azwj</sup> will not Cover him under My<sup>azwj</sup> Throne. O Mohammed<sup>saww</sup>! Do you<sup>saww</sup> like to see them<sup>asws</sup>? Then I<sup>saww</sup> said: Yes, My Lord<sup>azwj</sup>! Then the Honourable the Exalted Allah<sup>azwj</sup> said: Raise your<sup>saww</sup> head. Then I<sup>saww</sup> raised my head and encountered the Rays of Noor (the Divine Light) from Ali<sup>asws</sup>, Fatima<sup>asws</sup>, Al-Hassan<sup>asws</sup>, Al-Hussain<sup>asws</sup>, Ali<sup>asws</sup> Ibn Al-Hussain<sup>asws</sup>, Mohammed<sup>asws</sup> Ibn Ali<sup>asws</sup>, Jafar<sup>asws</sup> Ibn Mohammed<sup>asws</sup>, Musa<sup>asws</sup> Ibn Jafar<sup>asws</sup>, Ali<sup>asws</sup> Ibn Musa<sup>asws</sup>, Mohammed<sup>asws</sup> Ibn Ali<sup>asws</sup>, Ali<sup>asws</sup> Ibn Mohammed<sup>asws</sup>, Al-Hassan<sup>asws</sup> Ibn Ali<sup>asws</sup> and Al-Hujja Ibn Al-Hassan<sup>asws</sup> – the Riser in their<sup>asws</sup> midst shining like a shining star. I<sup>saww</sup> said: O Allah<sup>azwj</sup>! Who are they<sup>asws</sup>? Allah<sup>azwj</sup> said: They<sup>asws</sup> are the Divine Leaders, and this one<sup>ajfi</sup> is the Riser who will make legitimate what I<sup>azwj</sup> have Allowed, and will forbid what I<sup>azwj</sup> have Forbidden.

I<sup>azwj</sup> will Take Revenge against My<sup>azwj</sup> enemies through him<sup>asws</sup>. He<sup>asws</sup> is the comfort of My<sup>azwj</sup> friends. He<sup>asws</sup> is the one who will pacify (calm) the hearts of your<sup>saww</sup> followers from the oppressors, the refuters and the atheists.

He<sup>ajfi</sup> will take 'Lat and Uzza' (one and two) fresh (as have just died) out of the ground and burn them<sup>la</sup>. Indeed, the 'فَلَفْتَنَةُ النَّاسِ' sedition, which these two brought for the people is more than the 'فِتْنَةُ' sedition of the calf and Samiri.<sup>55</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَجَلَّ مَنِّ عَلَيْنَا بِأَنْ عَرَفْنَا تَوْحِيدَهُ ثُمَّ مَنِّ عَلَيْنَا بِأَنْ أَقَرَّرْنَا بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالرَّسَالَةِ ثُمَّ اخْتَصَّنَا بِحُبِّكُمْ أَهْلَ الْبَيْتِ نَتَوَلَّاهُمْ وَنَتَّبِعُكُمْ مِنْ عَدُوِّكُمْ وَ إِنَّمَا نُرِيدُ بِذَلِكَ خَلَاصَ أَنْفُسِنَا مِنَ النَّارِ قَالَ وَ رَفَعْتُ فَبَيَّكْتُ

Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usmaan, from Abdul Rahmaan Bin Abu Abdullah who said:

<sup>55</sup> H. 27, عيون أخبار الرضا عليه السلام، ج 1، ص: 58

'I said to Abu Abdullah<sup>asws</sup> that, 'Allah<sup>azwj</sup> Bestowed (Favour) upon us that we recognised His<sup>azwj</sup> Oneness, then Bestowed (Favour) upon us that we accepted the Prophet-hood of Muhammad<sup>saww</sup>, then Specialised us with your<sup>asws</sup> love, the People<sup>asws</sup> of the Household that we befriended you, and keep away from your<sup>asws</sup> enemies, and we intend by that to save ourselves from the Fire'. He (the narrator) said, 'And I sympathised with him and cried'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) سَلْنِي فَوَ اللَّهِ لَا تَسْأَلُنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكَ بِهِ قَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ مَا سَمِعْتُهُ قَالَهَا لِمَخْلُوقٍ قَبْلَكَ قَالَ قُلْتُ خَبَرْنِي عَنِ الرَّجُلَيْنِ قَالَ ظَلَمَانَا حَقًّا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ مَنَعَا فَاطِمَةَ (صلوات الله عليها) مِيرَاثَهَا مِنْ أَبِيهَا وَ جَرَى ظَلَمُهُمَا إِلَى الْيَوْمِ قَالَ وَ أَشَارَ إِلَى خَلْفِهِ وَ نَبَذَا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمَا.

So Abu Abdullah<sup>asws</sup> said: 'Ask me<sup>asws</sup>, for by Allah<sup>azwj</sup>, you will not ask me<sup>asws</sup> about a thing except that I<sup>asws</sup> will inform you of it'. He (the narrator) said, 'Abdul Malik Bin Ayn, 'I have not heard him<sup>asws</sup> say that to any creature before you'. I said, 'Inform me about the two men (first and second)'. He<sup>asws</sup> said: 'They were unjust to us<sup>asws</sup> of our<sup>asws</sup> rights in the Book of Allah<sup>azwj</sup>, and with us<sup>asws</sup> Fatima<sup>asws</sup>, the inheritance from her<sup>asws</sup> father<sup>saww</sup>, and the injustices of these two still flow up to this day'. He (the narrator) said, 'And he gestured to his<sup>asws</sup> back', (and said): 'They threw the Book of Allah<sup>azwj</sup> behind their two backs'.<sup>56</sup>

Additional Ahadith, for example, are given in Appendix III.

#### **Amir-ul-Momineen Rebukes Al-Mughirah ibn Al-Akhnas<sup>57</sup>:**

نَهَجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ وَقَعَتْ مُشَاحَرَةٌ بَيْنَهُ وَ بَيْنَ عُثْمَانَ، فَقَالَ الْمُغِيرَةُ بْنُ الْأَحْنَسِ لِعُثْمَانَ: أَنَا أَكْفِيكَهُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلْمُغِيرَةِ: يَا ابْنَ اللَّعِينِ الْأَبْتَرِ، وَ الشَّجَرَةُ الَّتِي لَا أَصْلَ لَهَا وَ لَا فَرْعَ، أَنْتَ تَكْفِينِي؟! فَوَ اللَّهِ مَا أَعَزَّ اللَّهُ مَنْ أَنْتَ نَاصِرُهُ، وَ لَا قَامَ مَنْ أَنْتَ مُنْهَضُهُ، اخْرُجْ عَنَّا أَبْعَدَ اللَّهُ نَوَاكَ، ثُمَّ أُلْبِغْ جُهْدَكَ فَلَا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ.

There was some exchange of words between `Uthman ibn `Affan and Amir-ul-Momineen<sup>asws</sup> when al-Mughirah ibn al-Akhnas said to `Uthman that he would deal with Amir-ul-Momineen<sup>asws</sup> on his behalf whereupon Amir-ul-Momineen<sup>asws</sup> said to al-Mughirah:

O' son of the accursed and issueless, and of a tree which has neither root nor branch. Will you deal with me? By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will not grant victory to him whom you support, nor will he be able to stand up whom you raise.

Get away from us. Allah<sup>azwj</sup> may Keep you away from your purpose. Then do whatever you like. Allah<sup>azwj</sup> may not have Mercy on you if you have pity on me.<sup>58</sup>

<sup>56</sup> Al-Kafi, Vol. 8, H. 14522.

<sup>57</sup> Al-Mughirah ibn al-Akhnas ath-Thaqafi was among the wellwishers of `Uthman ibn `Affan and the son of his paternal aunt. His brother Abu'l Hakam ibn al-Akhnas was killed at the hands of Amir-ul-Momineen<sup>asws</sup> in the battle of Uhud, because of which he bore malice against Amir-ul-Momineen<sup>asws</sup>. His father was one of those people who accepted Islam at the time of the fall of Mecca but retained heresy and hypocrisy in heart.

That is why Amir-ul-Momineen<sup>asws</sup> called him accursed, and he called him issueless because he who has a son like al-Mughirah deserves to be called issueless.

<sup>58</sup> كتاب نهج البلاغة, Sermon no. 134.

**Amir-ul-Momineen Rebukes al-Ash`ath ibn Qays<sup>59</sup>:**

نَهَجَ، نَهَجَ الْبَلَاغَةَ مِنْ كَلَامِهِ لَهُ ع قَالَ لِلْأَشْعَثِ بْنِ قَيْسٍ وَ هُوَ عَلَى مَنِيرِ الْكُوفَةِ يَخْطُبُ فَمَضَى فِي بَعْضِ كَلَامِهِ شَيْءٌ اعْتَرَضَهُ الْأَشْعَثُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ عَلَيْكَ لَا لَكَ فَخَفَضَ إِلَيْهِ بَصَرَهُ ثُمَّ قَالَ ع لَهُ وَ مَا يُدْرِيكَ مَا عَلَيَّ يَمَّا لِي عَلَيْكَ لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللَّاعِنِينَ خَائِكَ ابْنُ خَائِكَ مُنَافِقُ ابْنُ كَافِرٍ وَ اللَّهُ لَقَدْ أَسْرَكَ الْكُفْرَ مَرَّةً وَ الْإِسْلَامَ أُخْرَى فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَ لَا حَسْبُكَ وَ إِنَّ أَمْرًا دَلَّ عَلَى قَوْمِهِ السَّيْفَ وَ سَاقَ إِلَيْهِمُ الْحُتَفَ لَحْرِيٍّ أَنْ يَمُتُّهُ الْأَقْرَبُ وَ لَا يَأْمَنَهُ الْأَبْعَدُ.

Amir-ul-Momineen<sup>asws</sup> was giving a sermon in the Masjid of Kufa when Al-Ashath ibn Qays objected and said, "O' Amir-ul-Momineen<sup>asws</sup> this thing is not in your favour but against you."

Amir-ul-Momineen<sup>asws</sup> looked at him with anger and said: How do you know what is for me<sup>asws</sup> and what is against me<sup>asws</sup>? ! لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللَّاعِنِينَ خَائِكَ ابْنُ خَائِكَ مُنَافِقُ ابْنُ كَافِرٍ Curse of Allah<sup>azwj</sup> and others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and yourself a hypocrite. You were arrested once by the Unbelievers and once by the Muslims, but your wealth and birth could not save you from either. The man who contrives for his own people to be put to sword and invites death and destruction for them does deserve that the near ones should hate him and the remote ones should not trust him.<sup>60</sup>

**Allah<sup>azwj</sup>'s Curse on Those who Advice without Acting:**

نَهَجَ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: عِبَادَ اللَّهِ، إِنَّكُمْ وَ مَا تَأْمُلُونَ مِنْ هَذِهِ الدُّنْيَا أَتَوِيَاءُ مُؤْجِلُونَ، وَ مَدِينُونَ مُفْتَضُونَ، أَجَلٌ مُنْقُوصٌ، وَ عَمَلٌ مَحْفُوظٌ، قُرْبٌ ذَائِبٌ مُضَيِّعٌ وَ رُبٌّ كَادِحٌ خَاسِرٌ. وَ قَدْ أَصْبَحْتُمْ فِي زَمَنِ لَا يَزِدُّهُ الْخَيْرُ فِيهِ إِلَّا إِدْبَارًا، وَ الشَّرُّ فِيهِ إِلَّا إِقْبَالًا، وَ الشَّيْطَانُ فِي هَلَاقِ النَّاسِ إِلَّا طَمَعًا، فَهَذَا أَوَانٌ قَوِيَتْ عُذَّتُهُ، وَ عَمَّتْ مَكِيدَتُهُ، وَ أَمَكَّتْ فَرِيضَتُهُ.

اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ، فَهَلْ تُبْصِرُ إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا، أَوْ غَنِيًّا بَدَلَ نِعْمَتِ اللَّهِ كُفْرًا، أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفَرًا، أَوْ مُمْتَرِدًا كَأَنَّ بَأْذَنَهُ عَنْ سَمْعِ الْمَوَاعِظِ وَفَرًا! أَيْنَ خِيَارُكُمْ وَ صَلَاحُكُمْ وَ أَيْنَ أَخْرَاجُكُمْ وَ سُمْحَاؤُكُمْ؟ وَ أَيْنَ الْمُتَوَرَّعُونَ فِي مَكَاسِبِهِمْ، وَ الْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ؟ أَلَيْسَ قَدْ طَعَنُوا جَمِيعًا عَنْ هَذِهِ الدُّنْيَا الدَّيْنَةِ وَ الْعَاجِلَةِ الْمُنْعَصَةِ؟ وَ هَلْ خُلِفْتُمْ إِلَّا فِي خُلَالَةٍ لَا تَلْتَقِي بِدَمِّهِمُ الشَّقَاتَانِ اسْتِصْغَارًا لِقُدْرَتِهِمْ، وَ ذَهَابًا عَنْ دِرْهِمِهِ! فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ظَهَرَ الْفَسَادُ فَلَا مُنْكَرَ مُعَيَّرٍ، وَ لَا رَاجِرٍ مُزْدَجِرٍ. أَلَيْسَ فِي هَذَا تُرِيدُونَ أَنْ تُجَاهِدُوا اللَّهَ فِي دَارِ قُدْسِهِ، وَ تَكُونُوا أَعَزَّ أَوْلِيَائِهِ عِنْدَهُ؟! هَيْهَاتَ! لَا يُخَدِّعُ اللَّهُ عَنْ جَنَّتِهِ، وَ لَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ.

لَعَنَ اللَّهُ الْأَمِيرِينَ بِالْمَعْرُوفِ التَّارِكِينَ لَهُ، وَ النََّاهِيْنَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ.

O' creatures of Allah<sup>azwj</sup>! You and whatever you desire from this world are like guests with fixed period of stay, and like debtors called upon to pay. Life is getting short while (the records of) actions are being preserved. Many strivers are wasting (their

<sup>59</sup> He was a well known munafiq (hypocrite), an agent of Muawiya, whose daughter 'Kutamah' was behind the killing of Amir-ul-Momineen<sup>asws</sup>, whose sons were among those who killed Imam Hussain<sup>asws</sup>,  
<sup>60</sup> كتاب نهج البلاغة, Sermon no. 19.

efforts) and many of those who exert are heading towards harm. You are in a period when steps of virtue are moving backwards, steps of evil are moving forward and Satan is increasing his eagerness to ruin people.

This is the time that his equipment is strong, his traps have been spread and his prey has become easy (to catch). Cast your glance over people wherever you like, you will see either a poor man suffering from poverty, or a rich man ignoring Allah<sup>azwj</sup> despite His<sup>azwj</sup> bounty over him, or a miser increasing his wealth by trampling on Allah<sup>azwj</sup>'s obligations, or an unruly person closing his ears to all counsel. Where are your good people; where are your virtuous people? Where are your high-spirited men and generous men? Where are those of you who avoid deceit in their business and remain pure in their behaviour? Have they not all departed from this ignoble, transitory and troublesome world? Have you not been left among people who are just like rubbish and so low that lips avoid mention of them and do not move even to condemn their low position.

... ***"Verily we are Allah's and verily unto Him shall we return." (Qur'an, 2:156)***

Mischief has appeared and there is no one to oppose and change it, nor anyone to dissuade from it or desist from it. Do you, with these qualities, hope to secure abode in the purified neighbourhood of Allah and to be regarded His staunch lovers? Alas! Allah cannot be deceived about His paradise and His will cannot be secured save by His obedience.

لَعَنَ اللَّهُ (Allah<sup>azwj</sup> may **curse**) those who advise good but they themselves avoid it, and those who desist others from evil but they themselves act upon it.<sup>61</sup>

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<sup>61</sup> كتاب نهج البلاغة, Sermon no. 128

## Appendix II: Sura-e-Baraat

This Surah is known by two names -- AT-TAUBAH and AL-BARA'AT. It is called AT-TAUBAH because it enunciates the nature of taubah (repentance) and mentions the conditions of its acceptance.(vv. 102. 118). The second name BARA' AT (Release) is taken from the first word of the Surah.

الطبرسي: عن علي (عليه السلام): «لم تنزل بسم الله الرحمن الرحيم على رأس سورة براءة لأن بسم الله للأمان و الرحمة، و نزلت براءة لرفع الأمان بالسيف».

Al Tabarsy,

(It has been narrated) Ali<sup>asws</sup> having said: '(The Verse) 'In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful was not Revealed at the top of Surah Bara'at, because 'In the Name of Allah<sup>azwj</sup> it is for the Safety and the Mercy, and (Surah) Bara'at Lifted the Safety by the sword'.<sup>62</sup>

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<sup>62</sup> مجمع البيان 5: 4.

## Appendix III

### HADEETH OF ABU AL-HASSAN MUSA<sup>asws</sup>:

14543- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الْخَزَاعِيِّ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَزِيعٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) وَ هُوَ فِي الْحَبْسِ كِتَابًا أَسْأَلُهُ عَنْ حَالِهِ وَ عَنْ مَسَائِلَ كَثِيرَةٍ فَاجْتَبَسَ الْجَوَابَ عَلَيَّ أَشْهُرًا ثُمَّ أَجَابَنِي بِجَوَابٍ هَذِهِ نُسَخَتُهُ

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mahraan, from Muhammad Bin Mansour Al-Khuzai'e, from Ali Bin Suweyd and Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yaz'i'e, from his uncle Hamza bin Yaz'i'e, from Ali Bin Suweyd and Al-Hassan Bin Muhammad, from Muhammad Bin Ahmad Al-Nahdy, from Ismail Bin Mahraan, from Muhammad bin Mansour, from Ali Bin Suweyd who said:

'I wrote to Abu Al-Hassan Musa<sup>asws</sup> whilst he<sup>asws</sup> was in the solitary confinement. I wrote asking him<sup>asws</sup> about his<sup>asws</sup> condition and about numerous matters. The answer did not come for months, then he<sup>asws</sup> answered me by an answer and this is its copy: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي بَعَّظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بَعَّظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بَعَّظَمَتِهِ وَ نُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَيْهِ الْوَسِيلَةُ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُتَضَادَّةِ فَمُصِيبٌ وَ مُخْطِئٌ وَ ضَالٌّ وَ مُهْتَدٍ وَ سَمِيعٌ وَ أَصَمٌّ وَ بَصِيرٌ وَ أَعْمَى خَيْرَانِ فَالْحَمْدُ لِلَّهِ الَّذِي عَرَفَ وَ وَصَفَ دِينَهُ مُحَمَّدٌ (صلى الله عليه وآله)

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. Praise be to the High, the Magnificent. It is by His<sup>azwj</sup> Greatness and His<sup>azwj</sup> Light the hearts of the 'المؤمنين' (believers) achieve vision, and by His<sup>azwj</sup> Greatness and His<sup>azwj</sup> Light, (whereas) the ignorant ones are inimical to Him<sup>azwj</sup>, and by His<sup>azwj</sup> Greatness and His<sup>azwj</sup> Light crave the ones in the heavens and in the earth and to Him<sup>azwj</sup> is the Means by the different deeds and the contradictory Religions. So the rightful, and the mistaken, and the stray, and the guided, and the hearing, and the deaf, and the seeing, and the blind ones are perplexed. So the Praise Belongs to Allah<sup>azwj</sup> Whose Religion was recognised and described by Muhammad<sup>saww</sup>.

أَمَّا بَعْدُ فَإِنَّكَ أَمَرُوا أَنْزَلَكَ اللَّهُ مِنْ آلِ مُحَمَّدٍ بِمَنْزِلَةٍ خَاصَّةٍ وَ حَفِظَ مَوَدَّةَ مَا اسْتَرْعَاكَ مِنْ دِينِهِ وَ مَا أَلْهَمَكَ مِنْ رُشْدِكَ وَ بَصَرَكَ مِنْ أَمْرِ دِينِكَ بِتَفْضِيلِكَ إِيَّاهُمْ وَ بَرَدَكَ الْأُمُورَ إِلَيْهِمْ كَتَبْتُ تَسْأَلُنِي عَنْ أُمُورٍ كُنْتُ مِنْهَا فِي تَقِيَّةٍ وَ مِنْ كَيْفَانِهَا فِي سَعَةٍ فَلَمَّا انْقَضَى سُلْطَانُ الْجَبَابِرَةِ وَ جَاءَ سُلْطَانُ ذِي السُّلْطَانِ الْعَظِيمِ بِفِرَاقِ الدُّنْيَا الْمَذْمُومَةِ إِلَى أَهْلِهَا الْعَتَاةِ عَلَى خَالِقِهِمْ رَأَيْتُ أَنْ أَفْسرَ لَكَ مَا سَأَلْتَنِي عَنْهُ مَخَافَةً أَنْ يَدْخُلَ الْخَيْرُ عَلَى ضَعْفَاءٍ شَبِعْتَنِي مِنْ قَبْلِ جَهَالَتِهِمْ

Having said that, you are of the people whom Allah<sup>azwj</sup> has Blessed by Sending the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> (towards you and) and by special status, and Preserved the cordiality which attracted you to His<sup>azwj</sup> Religion, and what He<sup>azwj</sup> has Inspired from your guidance and your vision from the matters of your Religion that you give preference to them<sup>asws</sup> and are referring your matters to them<sup>asws</sup>. You wrote to me<sup>asws</sup> asking me<sup>asws</sup> about matters which I<sup>asws</sup> was observing dissimulation in and concealed them for a while. So when the authority of the tyrant passed by, and there came the authority of the One<sup>azwj</sup> with Great Authority, by my<sup>asws</sup> departing from the world which has been condemned by its inhabitants who have hardened

themselves against their Creator, I<sup>asws</sup> saw that I<sup>asws</sup> could explain to you what you had asked me<sup>asws</sup> about, fearing that our<sup>asws</sup> weak Shiites may enter into confusion because of the ignorance which is in front of them.

فَاتَّقِ اللَّهَ عَزَّ ذِكْرُهُ وَ خُصَّ لِدَٰلِكَ الْأَمْرَ أَهْلُهُ وَ اخْذَرْ أَنْ تَكُونَ سَبَبَ بَلِيَّةٍ عَلَى الْأَوْصِيَاءِ أَوْ حَارِشاً عَلَيْهِمْ بِإِفْشَاءِ مَا اسْتَوْدَعْتُكَ وَ إِظْهَارِ مَا اسْتَكْتَمْتُكَ وَ لَنْ تَفْعَلَ إِنْ شَاءَ اللَّهُ

So fear Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and single out for these matters, its deserving ones, and be cautious that you should become a reason for the calamities against the successors<sup>asws</sup> or provoking (people) against them<sup>asws</sup> by publicising what I<sup>asws</sup> am entrusting you with and exposing what I<sup>asws</sup> have told you to conceal, and Allah<sup>azwj</sup> Willing, you will not do this.

إِنَّ أَوَّلَ مَا أَنْهَى إِلَيْكَ أَنِّي أَنْعَى إِلَيْكَ نَفْسِي فِي لَيْلِي هَذِهِ غَيْرَ جَارِعٍ وَ لَا نَادِمٍ وَ لَا شَاكٍ فِيمَا هُوَ كَائِنٌ مِمَّا قَدْ قَضَى اللَّهُ عَزَّ وَ جَلَّ وَ حَتَمَ فَاسْتَمْسَكَ بِعُرْوَةِ الدِّينِ آلِ مُحَمَّدٍ وَ الْعُرْوَةِ الْوُثْقَى الْوَصِيِّ بَعْدَ الْوَصِيِّ وَ الْمُسَالَمَةِ لَهُمْ وَ الرِّضَا بِمَا قَالُوا وَ لَا تَلْتَمِسْ دِينَ مَنْ لَيْسَ مِنْ شِيعَتِكَ وَ لَا تُحِبِّ دِينَهُمْ فَإِنَّهُمْ الْخَائِنُونَ الَّذِينَ خَانُوا اللَّهَ وَ رَسُولَهُ وَ خَانُوا أَمَانَاتِهِمْ وَ تَدْرِي مَا خَانُوا أَمَانَاتِهِمْ أَنْتُمُوهَا عَلَى كِتَابِ اللَّهِ فَحَرَّفُوهُ وَ بَدَّلُوهُ وَ دَلُّوا عَلَى وَلَاةِ الْأَمْرِ مِنْهُمْ فَانْصَرَفُوا عَنْهُمْ فَأَذَاهُمْ اللَّهُ لِبَاسِ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

Firstly what I<sup>asws</sup> would like to inform you is that you should mourn for myself<sup>asws</sup> in this very night without remorse and no complaints, for what is to transpire is from what Allah<sup>azwj</sup> Mighty and Majestic has Ordained and is inevitable. So attach yourself to the Handle of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and the Firmest Handle of the successor<sup>asws</sup> after the successor<sup>asws</sup>, and the submission to them<sup>asws</sup> and be pleased with what they<sup>asws</sup> say, and do not seek Religion from the ones who are not from your Shiites, and do not love their Religion, for they are traitors who have betrayed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and betrayed their trusts. And do you know how they betrayed their trusts? They were entrusted with the Book of Allah<sup>azwj</sup> so they distorted it and changed it, and evidenced it upon the rulers among them. So stay away from them. Allah<sup>azwj</sup> has Made them to Taste the clothing of the hunger, and the fear due to what they had done.

وَ سَأَلْتِ عَنْ رَجُلَيْنِ اغْتَصَبَا رَجُلًا مَالًا كَانَ يُنْفِقُهُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ أَبْنَاءِ السَّبِيلِ وَ فِي سَبِيلِ اللَّهِ فَلَمَّا اغْتَصَبَاهُ ذَلِكَ لَمْ يَرْضِيَا حَيْثُ غَصَبَاهُ حَتَّى حَمَلَاهُ إِلَيْهَا كُرْهًا فَوْقَ رَقَبَتِهِ إِلَى مَنْزَلِهِمَا فَلَمَّا أَحْرَزَاهُ تَوَلَّيَا إِنْفَاقَهُ أَيْبَلْغَانِ بِذَلِكَ كُفْرًا فَلَعَمْرِي لَقَدْ نَافَقَا قَبْلَ ذَلِكَ وَ رَدَّا عَلَى اللَّهِ عَزَّ وَ جَلَّ كَلَامَهُ وَ هَزَنَّا بِرَسُولِهِ (صلى الله عليه وآله) وَ هُمَا الْكَافِرَانِ عَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَانِيكَةِ وَ النَّاسِ أَجْمَعِينَ وَ اللَّهُ مَا دَخَلَ قَلْبَ أَحَدٍ مِنْهُمَا شَيْءٌ مِنَ الْإِيمَانِ مِنْذُ خُرُوجِهِمَا مِنْ حَالَتَيْهِمَا وَ مَا أَزْدَادَا إِلَّا شُكًّا كَانَا خَدَاعَيْنِ مُرْتَابَيْنِ مُنَافِقَيْنِ حَتَّى تَوَفَّيَهُمَا مَلَائِكَةُ الْعَذَابِ إِلَى مَحَلِّ الْخُزْيِ فِي دَارِ الْمَقَامِ

And you asked about two men (first and second) who usurped the wealth of a man which he used to spend upon the poor and the needy and the traveller in need, and in the Way of Allah<sup>azwj</sup>. So when they usurped that, they were not happy until they made him carry it unwillingly upon his ride to their own homes. When they undertook to be in charge of its spending, and so reached infidelity by doing that. By my<sup>asws</sup> life, they had become hypocrites before that and rejected against Allah<sup>azwj</sup> His<sup>azwj</sup> Words, and mocked at His<sup>azwj</sup> Rasool<sup>saww</sup>, and they were both infidels. May Allah<sup>azwj</sup> Curse them, and the Angels, and the people altogether.

By Allah<sup>azwj</sup>, the 'Eman' (belief) did not enter into the heart of any one of them since their coming out from their condition (Kufr), and it did not increase them in anything except for doubts. They were deceivers, sceptical, hypocrites until they both died

and the Angels of Punishment took them to the place of disgrace in the eternal abode.

وَسَأَلَتْ عَنْ حَضَرَ ذَلِكَ الرَّجُلِ وَهُوَ يُغْصَبُ مَالُهُ وَ يُوضَعُ عَلَى رَقَبَتِهِ مِنْهُمْ عَارِفٌ وَ مُنْكَرٌ فَأُولَئِكَ أَهْلُ الرَّدَّةِ الْأُولَى مِنْ هَذِهِ الْأُمَّةِ فَعَلَيْهِمْ لعنةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

And you asked about those who were in the presence of that man whilst he was usurping his wealth and placed it upon his ride, and there were among them who knew about it and denied it. So those (first and second) are the first apostates from this community, and so may the Curse of Allah<sup>azwj</sup> and the Angels and all the people be upon them.

وَسَأَلَتْ عَنْ مَبْلَغِ عِلْمِنَا وَهُوَ عَلَى ثَلَاثَةِ وُجُوهِ مَاضٍ وَ غَابِرٌ وَ حَادِثٌ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَ أَمَّا الْغَابِرُ فَمَزْبُورٌ وَ أَمَّا الْحَادِثُ فَقَدْ ذُفِّ فِي الْقُلُوبِ وَ نَقِرَ فِي الْأَسْمَاعِ وَهُوَ أَفْضَلُ عِلْمِنَا وَ لَا نَبِيَّ بَعْدَ نَبِيِّنَا مُحَمَّدٍ (صلى الله عليه وآله)

And you asked about extent of our<sup>asws</sup> Knowledge, and it is upon three aspects. The past, and the future, and the newly recurring. So as for the past, it has been explained, and as for the future, it has been written down, and as for that which is newly occurring, so it gets imprinted upon the hearts, and resonated in the ears, and it is the highest of our<sup>asws</sup> Knowledge, and there is no Prophet<sup>as</sup> after our<sup>asws</sup> Prophet<sup>saww</sup>.

وَسَأَلَتْ عَنْ أُمّهَاتِ أَوْلَادِهِمْ وَ عَنْ نِكَاحِهِمْ وَ عَنْ طَلَاقِهِمْ فَأَمَّا أُمّهَاتُ أَوْلَادِهِمْ فَهِنَّ عَوَاهِرُ إِلَى يَوْمِ الْقِيَامَةِ نِكَاحٌ بِغَيْرِ وَلِيٍّ وَ طَلَاقٌ فِي غَيْرِ عِدَّةٍ وَ أَمَّا مَنْ دَخَلَ فِي دَعْوَتِنَا فَقَدْ هَدَمَ إِيْمَانَهُ ضَلَالَهُ وَ يَقِينُهُ شَكَّهُ

And you asked about the mothers of their children (the followers of those two), and about their marriages, and about their divorces. So, as for the mothers of their children, they are prostitutes up to the Day of Judgement, having married without a guardian (Wali's consent), and going through divorces without (completing the) waiting periods. And as for the one who enters into our<sup>asws</sup> Invitation (call to Wilayah), so his 'Eman' demolishes his misguidance, and so does his 'Yaqeen' conviction (demolish) his doubts.

وَسَأَلَتْ عَنِ الزَّكَاةِ فِيهِمْ فَمَا كَانَ مِنَ الزَّكَاةِ فَأَنْتُمْ أَحَقُّ بِهِ لِأَنَّا قَدْ حَلَّلْنَا ذَلِكَ لَكُمْ مَنْ كَانَ مِنْكُمْ وَ أَيْنَ كَانَ

And you asked about the Zakaat among them. So, there was nothing from the Zakat (for them), as you are more deserving of it, because we<sup>asws</sup> have made that to be lawful for you, and those who are from you wherever they may be.

وَسَأَلَتْ عَنِ الضَّعْفَاءِ فَالضَّعِيفُ مَنْ لَمْ يُرْفَعْ إِلَيْهِ حُجَّةٌ وَ لَمْ يَعْرِفِ الْإِخْتِلَافَ فَإِذَا عَرَفَ الْإِخْتِلَافَ فَلَيْسَ بِضَعِيفٍ

And you asked about the weak. So the weak is the one who cannot argue against (the batil) and he does not understand the differences, for if he understands the difference, then he is not with the weakness.

وَسَأَلَتْ عَنِ الشَّهَادَاتِ لَهُمْ فَأَقِيمِ الشَّهَادَةَ لِلَّهِ عَزَّ وَ جَلَّ وَ لَوْ عَلَى نَفْسِكَ وَ الْوَالِدَيْنِ وَ الْأَقْرَبِينَ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنْ خِفْتَ عَلَى أَخِيكَ ضَيْمًا فَلَا وَ ادْعُ إِلَى شَرَائِطِ اللَّهِ عَزَّ ذِكْرُهُ بِمَعْرِفَتِنَا مَنْ رَجَوْتَ إِيْجَابَتَهُ وَ لَا تَحْصُنْ بِحِصْنِ رِيَاءٍ وَ وَالِ آلَ مُحَمَّدٍ وَ لَا تَقُلْ لِمَا بَلَغَكَ عَنَّا وَ نَسِبَ إِلَيْنَا هَذَا بَاطِلٌ وَ إِنْ كُنْتَ تَعْرِفُ مِنَّا خِلَافَهُ فَإِنَّكَ لَا تَدْرِي لِمَا قُلْنَا وَ عَلَى أَيِّ وَجْهِ وَصَفْنَاهُ آمِينَ بِمَا أَخْبَرُكَ وَ لَا تُفْشِ مَا اسْتَكْتَمْنَاكَ مِنْ خَبْرِكَ

You asked about the 'الشَّهَادَاتِ' testimonies for them. So establish the testimony for the sake of Allah<sup>azwj</sup>, even if it is against your own-self, and the parents and the relatives in what is between you and them. So if you fear injustice against your brother, don't (be part of it). And call to the Law of Allah<sup>azwj</sup>, as He<sup>azwj</sup> has (placed those) in our<sup>asws</sup> recognition (Ma'rifat). The one who hopes would be Answered and do not barricade yourself by the fort of hypocrisy. And befriend the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and do not speak of what reaches you from us<sup>asws</sup>, and ascribe to us that 'this is false', and you may know something from us<sup>asws</sup> which is against it, for you do not know why we<sup>asws</sup> may have said it, and upon which perspective we may have described it. Believe in what I<sup>asws</sup> inform you<sup>asws</sup> and do not publicise what I<sup>asws</sup> have told you to conceal from what I<sup>asws</sup> inform you.

إِنَّ مِنْ وَاجِبِ حَقِّ أَخِيكَ أَنْ لَا تَكْتُمَهُ شَيْئاً تَنْفَعُهُ بِهِ لِأَمْرِ دُنْيَاهُ وَآخِرَتِهِ وَلَا تَحْقِدَ عَلَيْهِ وَ إِنْ أَسَاءَ وَ أَجَبَ دَعْوَتَهُ إِذَا دَعَاكَ وَ لَا تُخَلِّ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ مِنَ النَّاسِ وَ إِنْ كَانَ أَقْرَبَ إِلَيْهِ مِنْكَ وَ عُدُّهُ فِي مَرَضِهِ لَيْسَ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ الْغَشُّ وَ لَا الْأَدَى وَ لَا الْخِيَانَةُ وَ لَا الْكِبْرُ وَ لَا الْخَنَاءُ وَ لَا الْفُحْشُ وَ لَا الْأَمْرُ بِهِ فَإِذَا رَأَيْتَ الْمَشْوَةَ الْأَعْرَابِيَّ فِي جَحْفَلٍ جَرَّارٍ فَانْتَظِرْ فَرَجَكَ وَ لِشِيعَتِكَ الْمُؤْمِنِينَ وَ إِذَا انْكَسَفَتِ الشَّمْسُ فَارْفَعْ بَصْرَكَ إِلَى السَّمَاءِ وَ انْظُرْ مَا فَعَلَ اللَّهُ عَزَّ وَ جَلَّ بِالْمُجْرِمِينَ فَقَدْ فَسَّرْتُ لَكَ جُمَلًا مُجْمَلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ.

It is from the obligatory right of your brother that you do not conceal anything from him which might benefit him in the affairs of the world and the Hereafter. And do not hold a grudge against him and not to hurt him, and answer his call when he calls you and do not leave him alone between him and his enemies from the people even though they may be closer to you than him, and support him in his illness.

It is not from etiquettes of the 'المُؤْمِنِينَ' Believers, the defrauding, and the injuring, and the treachery, and the arrogance, and the vulgarities, and the immoralities, and the commanding for such things. So if you were to see the deformed Bedouin in legions (large armies), so wait for your relief (Al-Qaim<sup>asws</sup>), and for your Shiites, the believers, and when the sun rises, raise your vision to the sky and look at what Allah<sup>azwj</sup> has Done with the criminals. So I<sup>asws</sup> have explained to you all of this in summary. And send greetings upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, the righteous<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْهُمَا فَقَالَ يَا أَبَا الْفَضْلِ مَا تَسْأَلُنِي عَنْهُمَا فَوَرَّ اللَّهُ مَا مَاتَ مِنْهُمَا مَيِّتٌ قَطُّ إِلَّا سَاخِطًا عَلَيْهِمَا وَ مَا مِنْهُمَا يَوْمٌ إِلَّا سَاخِطًا عَلَيْهِمَا يُوصِي بِذَلِكَ الْكَبِيرُ مِنَ الصَّغِيرِ إِنَّهُمَا ظَلَمَانَا حَقًّا وَ مَنَعَانَا فَيْئَنَا وَ كَانَا أَوَّلَ مَنْ رَكِبَ أَغْنَاقَنَا وَ بَتَّقَا عَلَيْنَا بَتَّقًا فِي الْإِسْلَامِ لَا يُسْكُرُ أَبَدًا حَتَّى يَقُومَ قَائِمُنَا أَوْ يَنْكَلِمَ مَتَكَلِّمُنَا

Ali Bin Ibrahim, from his father, from hanaan Bin Sudeyr, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanaan Bin Sudeyr, from his father who said:

I asked Abu Ja'far<sup>asws</sup> about the two (first and second), so he<sup>asws</sup> said: 'O Abu Al-Fazl, don't ask me about these two, for by Allah<sup>azwj</sup>, no one from among us<sup>asws</sup> passes away at all except being angry against these two, and there is none from us<sup>asws</sup> today except that he<sup>asws</sup> is angry at them. The old ones bequeath it to the young ones from us<sup>asws</sup>. These two have been unjust to us<sup>asws</sup> for our<sup>asws</sup> rights, and prevented us<sup>asws</sup> from our<sup>asws</sup> Fey (Spoils of War – Khums), and first one rode upon our<sup>asws</sup> necks, and caused damage to us<sup>asws</sup> with a damage in Al-Islam which can

<sup>63</sup> Al-Kafi, Vol. 8, H. 14543.

never be repaired ever until our<sup>asws</sup> Qaim<sup>asws</sup> makes a stand and speaks our<sup>asws</sup> speech'.

ثُمَّ قَالَ أَمَّا وَاللَّهِ لَوْ قَدْ قَامَ قَائِمُنَا أَوْ تَكَلَّمَ مُتَكَلِّمُنَا لَأَبْدَى مِنْ أُمُورِهِمَا مَا كَانَ يُكْتَمُ وَ لَكْتَمَ مِنْ أُمُورِهِمَا مَا كَانَ يُظْهَرُ وَاللَّهُ مَا أَسَسْتُ مِنْ بَلِيَّةٍ وَلَا قَضِيَّةٍ تَجْرِي عَلَيْنَا أَهْلَ الْبَيْتِ إِلَّا هُمَا أَسَسَا أَوْلَاهَا فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

Then he<sup>asws</sup> said; 'But, by Allah<sup>azwj</sup>, when our<sup>asws</sup> Qaim<sup>asws</sup> makes a stand, or speaks our<sup>asws</sup> speech, he<sup>asws</sup> will expose the matters of these two of what they had concealed, and conceal from their matters what they used to make apparent. By Allah<sup>azwj</sup>, nothing has afflicted us<sup>asws</sup> from the afflictions, and what has passed of the difficulties against us<sup>asws</sup>, the People<sup>asws</sup> of the Household, except that these two laid the foundations of it at first place, so against these two are the Curses of Allah<sup>azwj</sup>, and the Angels, and the people altogether'.<sup>64</sup>

حَنَانٌ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ مَا كَانَ وَلَدُ يَعْقُوبَ أَنْبِيَاءَ قَالَ لَا وَ لَكِنَّهُمْ كَانُوا أَسْبَاطَ أَوْلَادِ الْأَنْبِيَاءِ وَ لَمْ يَكُنْ يُفَارِقُوا الدُّنْيَا إِلَّا سَعْدَاءَ تَابُوا وَ تَذَكَّرُوا مَا صَنَعُوا وَ إِنَّ الشَّيْخَيْنِ فَارَقَا الدُّنْيَا وَ لَمْ يَتُوبَا وَ لَمْ يَتَذَكَّرَا مَا صَنَعَا بِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

Hanaan, from his father, who has said:

Abu Ja'far<sup>asws</sup> said, when I said to him<sup>asws</sup>, 'What were the children of Yaqoub<sup>as</sup>, Prophets<sup>as</sup>? He<sup>asws</sup> said: 'No, but they were the grandchildren of the children of the Prophets<sup>as</sup>, and they did not depart from the world except as happy, repentant, and remembered what they had done, and the two old men (first and second – Shaykhayn) departed from the world, and they never remembered what they had done with Amir-ul-Momineen<sup>asws</sup>, so upon these two be the Curses of Allah<sup>azwj</sup>, and the Angels, and the people altogether'.<sup>65</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخَفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا أَنْهَرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ (صلى الله عليه وآله) انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَ هُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَ لَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَ قَدْ هَرَمْنَا وَ بَقِيَ مَعَهُ عَلِيٌّ (عليه السلام) وَ سِمَاكُ بْنُ خَرْشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A'ala Al-Khaffaf, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'When the people were defeated on the Day of Ohad and fled from the Prophet<sup>saww</sup>, he<sup>saww</sup> turned towards them with his<sup>saww</sup> face and was saying: 'I<sup>saww</sup> am Muhammad<sup>saww</sup>! I<sup>saww</sup> am the Rasool Allah<sup>saww</sup>! I<sup>saww</sup> have neither been killed nor have I<sup>saww</sup> died'. So and so, and so and so (first and second) turned towards him<sup>saww</sup> saying, 'Now he<sup>saww</sup> is mocking with us as well and we have been defeated. And there remained with him<sup>saww</sup> Ali<sup>asws</sup> and Samaak Bin Kharsha Abu Dujana<sup>ar</sup>, may Allah<sup>azwj</sup> have Mercy on him.

فَدَعَاهُ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ يَا أَبَا دُجَانَةَ انْصَرِفْ وَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فَأَنَا هُوَ وَ هُوَ أَنَا فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيِ النَّبِيِّ (صلى الله عليه وآله) وَ بَكَى وَ قَالَ لَا وَ اللَّهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا وَ اللَّهُ لَا جَعَلْتُ نَفْسِي فِي حِلٍّ مِنْ بَيْعَتِي إِنْ بَايَعْتُكَ فَإِلَى مَنْ أَنْصَرَفُ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَخْرُبُ وَ مَالٍ يَفْنَى وَ

<sup>64</sup> Al-Kafi, Vol. 8, H. 14788.

<sup>65</sup> Al-Kafi, Vol. 8, H. 14791.

أَجَلٍ قَدْ اقْتَرَبَ فَرَّقَ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَتَخَنَّتْهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهِهِ وَ عَلِيٌّ (عليه السلام) فِي وَجْهِهِ

So the Prophet<sup>saww</sup> called him<sup>ar</sup> over and said: 'O Abu Dujana! Leave, for you<sup>ar</sup> are free from your pledge of allegiance. As for Ali<sup>asws</sup>, so I<sup>saww</sup> am him<sup>asws</sup> and he<sup>asws</sup> is me<sup>saww</sup>. So he came over and sat down in front of the Prophet<sup>saww</sup> and wept, and said, 'No, by Allah<sup>azwj</sup>! And he<sup>ar</sup> raised his<sup>ar</sup> head towards the sky and said, 'No, by Allah<sup>azwj</sup>! I<sup>ar</sup> will not make myself free from my pledge of allegiance. I<sup>ar</sup> gave my<sup>ar</sup> pledge of allegiance to you<sup>saww</sup>, so where shall I<sup>ar</sup> go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' So the Prophet<sup>saww</sup> left him<sup>ar</sup>, and he<sup>ar</sup> did not stop fighting until he was weakened by the wounds and he<sup>ar</sup> was on one side of him<sup>saww</sup> and Ali<sup>asws</sup> was on the other side of him<sup>saww</sup>.

فَلَمَّا أُسْقِطَ اخْتَمَلَهُ عَلِيٌّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَ قَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْرًا وَ كَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمِئْمَنَةَ فَيَكْشِفُهُمْ عَلِيٌّ (عليه السلام) فَإِذَا كَشَفَهُمْ أَقْبَلَتْ الْمَيْسِرَةُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَعَ سَيْفُهُ بِثَلَاثٍ قَطَعَ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَطَرَحَهُ بَيْنَ يَدَيْهِ وَ قَالَ هَذَا سَيْفِي قَدْ تَقَطَعَ فَيَوْمَئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) دَا الْفَقَارِ

So when he<sup>ar</sup> dropped, Ali<sup>asws</sup> carried him<sup>ar</sup> to the Prophet<sup>saww</sup> and placed him<sup>ar</sup> in his<sup>saww</sup> presence. So he<sup>ar</sup> said, 'O Rasool Allah<sup>saww</sup>, have I<sup>ar</sup> been loyal to my<sup>ar</sup> pledge of allegiance?' He<sup>saww</sup> said: 'Yes'. And the Prophet<sup>saww</sup> said good things for him<sup>ar</sup>. And the people were attacking the Prophet<sup>saww</sup> from the right, so Ali<sup>asws</sup> defended him<sup>saww</sup>. So when he<sup>asws</sup> defended him<sup>saww</sup>, they attacked the Prophet<sup>saww</sup> from the left. That situation did not cease until his<sup>asws</sup> sword broke into three pieces. So he<sup>asws</sup> came to the Prophet<sup>saww</sup>. He<sup>asws</sup> displayed it in front him<sup>saww</sup> and said: 'This is my<sup>asws</sup> sword which has broken. Thus, it was on that day that the Prophet<sup>saww</sup> gave him<sup>asws</sup> *Za Al-Fiqar* (Zulfiqar).

وَ لَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اخْتِلَاجَ سَاقِيهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَبْكِي وَ قَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظَهِّرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعَيْكَ فَأَقْبَلَ عَلِيٌّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمِعْ دَوِيًّا شَدِيدًا وَ أَسْمِعْ أَقْدِمَ حِزْرُومٍ وَ مَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جَبْرَيْلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

And when the Prophet<sup>saww</sup> saw that (Ali<sup>asws</sup>) was exhausted due to the frequency of the fighting, he<sup>saww</sup> raised his<sup>saww</sup> head towards the sky and he wept and said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> Promised me<sup>saww</sup> that You<sup>azwj</sup> would be Making Your<sup>azwj</sup> Religion to prevail, and if You<sup>azwj</sup> so Desire, it would not Tire You<sup>azwj</sup>'. Ali<sup>asws</sup> turned towards the Prophet<sup>saww</sup> and said: 'O Rasool Allah<sup>saww</sup>! I<sup>asws</sup> heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I<sup>asws</sup> did not attack to strike anyone except that he would fall dead before I<sup>asws</sup> struck him. So he<sup>saww</sup> said: 'This was Jibraeel and Mikaeel, and Israfeel among the Angels'.

ثُمَّ جَاءَ جَبْرَيْلُ (عليه السلام) فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمَوَاسَةُ فَقَالَ إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْكُمْ ثُمَّ انْهَزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ امْضُ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْقَلَاصَ وَ جَنَّبُوا الْخَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْخَيْلَ وَ هُمْ يَجْنُبُونَ الْقَلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibrael<sup>as</sup> went and paused to the side of the Rasool Allah<sup>saww</sup>. He said: 'O Muhammad<sup>saww</sup>, this is the comfort'. So he<sup>saww</sup> said: 'Ali<sup>asws</sup> is from me<sup>asws</sup>, and I<sup>saww</sup> am from him<sup>asws</sup>'. So Jibrael said: 'And I am from both of you<sup>asws</sup>'. Then the people (enemy) were defeated. So the Rasool Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Go with your<sup>asws</sup> sword until you are opposite to them. If you<sup>asws</sup> see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if you<sup>asws</sup> see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَاتَّاهُمْ عَلِيٌّ (عَلَيْهِ السَّلَام) فَكَانُوا عَلَى الْقَلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيٍّ (عَلَيْهِ السَّلَام) يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِبُونَ إِلَى مَكَّةَ فَانْصَرَفَ إِلَى صَاحِبِكَ فَاتَّبَعَهُمْ جِبْرِائِيلُ (عَلَيْهِ السَّلَام) فَكُلَّمَا سَمِعُوا وَقَعَ خَافِرُ فَرَسِهِ جَدُّوا فِي السَّبِيلِ وَكَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ ذَا عَسْكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَجَاءَ الرُّعَاةُ وَالْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا يَقْدُمُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشْفَرَ يَطْلُبُ أَثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَيِّخُونَهُ

Ali<sup>asws</sup> came up to them, and they were upon their camels, so Abu Sufyan said to Ali<sup>asws</sup>, 'O Ali<sup>asws</sup>! What do you<sup>asws</sup> want. That is where we are going, to Makkah. So leave and go to your<sup>asws</sup> companion<sup>saww</sup>'. Jibrael followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad<sup>saww</sup> which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad<sup>saww</sup>! All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الرَّأْيَةُ مَعَ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّأْيَةِ مِنَ الْعُقْبَةِ وَ رَأَى النَّاسَ نَادَى عَلِيٌّ (عَلَيْهِ السَّلَام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هُزِمْنَا هَذَا عَلِيٌّ وَ الرَّأْيَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يَتَوَبُّونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ خَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ جَزَرْنَ النَّوَاصِي وَ خَرَقْنَ الْحُيُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا رَأَيْنَهُ قَالَ لَهُنَّ خَيْرًا وَ أَمَرَهُنَّ أَنْ يَسْتَتِرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَنِي أَنْ يُظْهِرَ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَرَأَيْتُمْ إِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ أَلَيْسَ

And the Prophet<sup>saww</sup> moved and the flag was with Ali<sup>asws</sup> and he<sup>asws</sup> was in front of him<sup>saww</sup>. So when he<sup>asws</sup> came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him<sup>asws</sup>, Ali<sup>asws</sup> called out: 'O you people! This is Muhammad<sup>saww</sup>. He<sup>saww</sup> never died and he<sup>saww</sup> was never killed!' So the one who had said, 'He<sup>saww</sup> is mocking us and we have been defeated' (first and second)', said, 'This is Ali<sup>asws</sup> and flag is in his<sup>asws</sup> hands', until the Prophet<sup>saww</sup> moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him<sup>saww</sup> returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet<sup>saww</sup>. So when he<sup>saww</sup> saw them, he<sup>saww</sup> said good things for them and told them to cover themselves up and enter their respective houses. And he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Promised me<sup>saww</sup> that He<sup>azwj</sup> would Make His<sup>azwj</sup> Religion to prevail over all the Religions'. And Allah<sup>azwj</sup> Revealed unto Muhammad<sup>saww</sup>: "[3:144] Muhammad is but a messenger, messengers (the like

**of whom) have passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least”, the Verse.**<sup>66</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ غَيْرُهُ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ ابْنِ أَذِينَةَ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَاشِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عِظْهُمْ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا يُعْنِي وَ اللَّهُ فَلَانَا وَ فَلَانَا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, and someone else, from Mansour Bin Yunus, from Ibn Azina, from Abdullah Bin Najjashy who said:

I heard Abu Abdullah<sup>asws</sup> saying regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **“[4:63] These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves”,** Meaning, by Allah<sup>azwj</sup>, so and so and so and so (first and second).

وَ مَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا يُعْنِي وَ اللَّهُ النَّبِيُّ (صلى الله عليه وآله) وَ عَلِيًّا (عليه السلام) مِمَّا صَنَعُوا أَيْ لَوْ جَاءُوكَ بِهَا يَا عَلِيُّ فَاسْتَغْفَرُوا اللَّهَ مِمَّا صَنَعُوا وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ وَ اللَّهُ عَلِيٌّ بِعَيْنِهِ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَى لِسَانِكَ يَا رَسُولَ اللَّهِ يُعْنِي بِهِ مِنْ وَلَايَةِ عَلِيٍّ وَ يُسَلِّمُوا تَسْلِيمًا لِعَلِيٍّ.

**“[4:64] And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful”,** Meaning, by Allah<sup>azwj</sup>, the Prophet<sup>saww</sup> and Ali<sup>asws</sup> due to what they had done to him<sup>asws</sup>. Yes, **had they** come to you<sup>asws</sup> with it, O Ali<sup>asws</sup>, **and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.** **“[4:65] But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them”.** So Abu Abdullah<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>, it is Ali<sup>asws</sup> who is Meant by it. **and then do not find any straightness in their hearts as to what you have decided,** upon your<sup>saww</sup> tongue, O Rasool Allah<sup>saww</sup>, Meaning by it the Wilayah of Ali<sup>asws</sup> **and submit with entire submission** to Ali<sup>asws</sup>.<sup>67</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ لَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَنَعَ النَّاسُ مَا صَنَعُوا وَ خَاصَمَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ الْأَنْصَارِيُّ فَخَصَمُوهُمْ بِحُجَّةٍ عَلَيَّ (عليه السلام) قَالُوا يَا مَعْشَرَ الْأَنْصَارِ قُرَيْشٌ أَحَقُّ بِالْأَمْرِ مِنْكُمْ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مِنْ قُرَيْشٍ وَ الْمُهَاجِرِينَ مِنْهُمْ إِنَّ اللَّهَ تَعَالَى بَدَأَ بِهِمْ فِي كِتَابِهِ وَ فَضَّلَهُمْ وَ قَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ( الْأَئِمَّةُ مِنْ قُرَيْشٍ )

<sup>66</sup> Al-Kafi, Vol. 8, H. 14950.

<sup>67</sup> Al-Kafi, Vol. 8, H. 14974.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Amro Al-Yamani, from Suleym Bin Qays Al-Hilali who said:

I heard Salman Al-Farsy<sup>ar</sup> saying: 'When the Rasool Allah<sup>saww</sup> passed away, and the people did what they did, and Abu Bakr and Umar, and Abu Ubeyda Bin Al-Jarrah disputed with the Helpers, they disputed with them by the 'بُحْجَة' rights of Ali<sup>asws</sup>. They said, 'O group of Helpers! Qureysh are more deserving of the Command than you are because the Rasool Allah<sup>saww</sup> is from Qureysh and the Emigrant are from them. Allah<sup>azwj</sup> the High has Begun by them in His<sup>azwj</sup> Book and has Preferred them, and the Rasool Allah<sup>saww</sup> has said that the Imams<sup>asws</sup> are going to be from Qureysh'.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَأَتَيْتُ عَلِيًّا (عليه السلام) وَهُوَ يُغَسِّلُ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرْتُهُ بِمَا صَنَعَ النَّاسُ وَ قُلْتُ إِنَّ أَبَا بَكْرٍ السَّاعَةَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهُ مَا يَرْضَى أَنْ يُبَايِعُوهُ بِيَدٍ وَاحِدَةٍ إِنَّهُمْ لَيُبَايِعُونَهُ بِبَيْدِهِ جَمِيعاً بِيَمِينِهِ وَ شِمَالِهِ فَقَالَ لِي يَا سَلْمَانُ هَلْ تَذَرِي مَنْ أَوَّلُ مَنْ بَايَعَهُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قُلْتُ لَا أَذَرِي إِلَّا أَنِّي رَأَيْتُ فِي ظِلِّهِ بَنِي سَاعِدَةَ حِينَ خَصَمَتِ الْأَنْصَارُ وَ كَانَ أَوَّلُ مَنْ بَايَعَهُ بِشِيرِ بْنِ سَعْدٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ ثُمَّ عُمَرُ ثُمَّ سَالِمٌ

Salman<sup>ar</sup> said. 'So I<sup>ar</sup> came to Ali<sup>asws</sup> and he<sup>asws</sup> was washing (the body of) the Rasool Allah<sup>saww</sup>. I informed him of what the people had done and I said, 'At this time, Abu Bakr is upon the Pulpit of the Rasool Allah<sup>saww</sup>, and by Allah<sup>azwj</sup>, they are not happy to pledge their allegiances to him with one hand, they are pledging their allegiances by both, their right hands and their left'. So he<sup>asws</sup> said to me; 'O Salman<sup>ar</sup>! Do you know the one who pledged his allegiance to him upon the Pulpit of the Rasool Allah<sup>saww</sup>? I<sup>ar</sup> said, 'I<sup>ar</sup> do not know except that I<sup>ar</sup> saw in the shadow of the Clan of Sa'ada where the Helpers were disputing, and the one who was the first to pledged his allegiance to him was Basheer Bin Sa'ad, and Abu Ubeyda Bin Al-Jarrah, then Umar, then Saalim'.

قَالَ لَسْتُ أَسْأَلُكَ عَنْ هَذَا وَ لَكِنْ تَذَرِي أَوَّلُ مَنْ بَايَعَهُ حِينَ صَعِدَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قُلْتُ لَا وَ لَكِنِّي رَأَيْتُ شَيْخاً كَبِيراً مُتَوَكِّئاً عَلَى عَصَاهُ بَيْنَ عَيْنَيْهِ سَجَادَةٌ شَدِيدُ النَّشْمِيرِ صَعِدَ إِلَيْهِ أَوَّلُ مَنْ صَعِدَ وَ هُوَ يَبْكِي وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِثْنِي مِنَ الدُّنْيَا حَتَّى رَأَيْتُكَ فِي هَذَا الْمَكَانِ ابْسُطْ يَدَكَ فَبَسَطَ يَدَهُ فَبَايَعَهُ ثُمَّ نَزَلَ فَخَرَجَ مِنَ الْمَسْجِدِ

He<sup>asws</sup> said; 'I<sup>asws</sup> did not ask you<sup>ar</sup> about this, but do you<sup>ar</sup> know the first one who pledged his allegiance when he ascended upon the Pulpit of the Rasool Allah<sup>saww</sup>? I<sup>ar</sup> said, 'No, but I<sup>ar</sup> saw an old man leaning upon his walking stick, with a mark of prostration between his eyes due to the intensity of Al-Tashmir (prostrations) climb up to him and he was weeping and saying, 'Praise be to Allah<sup>azwj</sup> Who did not Cause me to die from the world until I saw you in this place. Extend your hand'. So he extended his hand, and he pledged his allegiance to him. Then he descended and went out from the Masjid'.

فَقَالَ عَلِيٌّ (عليه السلام) هَلْ تَذَرِي مَنْ هُوَ قُلْتُ لَا وَ لَقَدْ سَاءَتْ نَفْسِي مَقَالَتُهُ كَأَنَّهُ شَامِتٌ بِمَوْتِ النَّبِيِّ (صلى الله عليه وآله) فَقَالَ ذَلِكَ إِبْلِيسُ لَعَنَهُ اللَّهُ أَخْبَرَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّ إِبْلِيسَ وَ رُؤَسَاءَ أَصْحَابِهِ شَهِدُوا نَصَبَ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِيَّايَ لِلنَّاسِ بِغَيْرِ حَقٍّ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ فَأَخْبَرَهُمْ أَنِّي أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ أَمَرَهُمْ أَنْ يُبْلَغَ الشَّاهِدُ الْغَائِبَ

So Ali<sup>asws</sup> said; 'Do you know who he was?' I said, 'No, but his speech had displeased me, as if he was gloating at the passing away of the Prophet<sup>saww</sup>. So he<sup>asws</sup> said; 'That was Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>. The Rasool Allah<sup>saww</sup> informed me<sup>asws</sup> that Iblees<sup>la</sup> and the chiefs of his<sup>la</sup> companions witnessed the Messenger<sup>saww</sup> establishing me<sup>asws</sup> to the people at Ghadeer Khumm by the

Command of Allah<sup>azwj</sup>, so he<sup>saww</sup> told them that I<sup>asws</sup> was higher to them than their own selves and commanded them that those who were present should make it reach to the absentees.

فَأَقْبَلَ إِلَى إِبْلِيسَ أَبَالِسْتَهُ وَ مَرَدَّةُ أَصْحَابِهِ فَقَالُوا إِنَّ هَذِهِ أُمَّةٌ مَرْحُومَةٌ وَ مَعْصُومَةٌ وَ مَا لَكَ وَ لَا لَنَا عَلَيْهِمْ سَبِيلٌ قَدْ أُعْلِمُوا إِمَامَهُمْ وَ مَفَزَ عَنْهُمْ بَعْدَ نَبِيِّهِمْ فَانْطَلَقَ إِبْلِيسُ لَعْنَهُ اللَّهُ كَنِيئاً حَزِيناً

So the devils and the castaways companions of his<sup>la</sup> turned towards Iblees<sup>la</sup> and said, 'This community is a Blessed community and is infallible, and there is neither for you<sup>la</sup> nor for us<sup>la</sup> a way against them, for they have come to know their Imam<sup>asws</sup>, and their shelter after their Prophet<sup>saww</sup>. So Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> went away bleak and in grief.

وَ أَخْبَرَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنَّهُ لَوْ قُبِضَ أَنَّ النَّاسَ يُبَايِعُونَ أَبَا بَكْرٍ فِي ظِلَّةِ بَنِي سَاعِدَةَ بَعْدَ مَا يَخْتَصِمُونَ ثُمَّ يَأْتُونَ الْمَسْجِدَ فَيَكُونُ أَوَّلَ مَنْ يُبَايِعُهُ عَلَى مِنْبَرِي إِبْلِيسَ لَعْنَهُ اللَّهُ فِي صُورَةِ رَجُلٍ شَيْخٍ مُشْمَرٍ يَقُولُ كَذَا وَ كَذَا ثُمَّ يَخْرُجُ فَيَجْمَعُ شَيْاطِينَهُ وَ أَبَالِسْتَهُ فَيَنْخُرُ وَ يَكْسَعُ وَ يَقُولُ كَلَّا زَعَمْتُمْ أَنَّ لَيْسَ لِي عَلَيْهِمْ سَبِيلٌ فَكَيْفَ رَأَيْتُمْ مَا صَنَعْتُ بِهِمْ حَتَّى تَرْكُوا أَمْرَ اللَّهِ عَزَّ وَ جَلَّ وَ طَاعَتَهُ وَ مَا أَمَرَهُمْ بِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله).

And the Messenger<sup>saww</sup> informed me<sup>asws</sup> that when he<sup>saww</sup> passes away, the people would be pledging their allegiances to Abu Bakr in the shade of the Clan of Sa'ada after their quarrelling, then they would be coming to the Masjid, so the first one who would be pledging his allegiance upon my<sup>saww</sup> Pulpit would be Iblees<sup>la</sup> may Allah<sup>azwj</sup> Curse him<sup>la</sup> in the image of an old man with mark of prostration, saying such and such. Then he<sup>la</sup> will go out and gather his<sup>la</sup> Satans and devils and excitedly say to them, 'All of you<sup>la</sup> thought that there was no way for me<sup>la</sup> against them, so how do you<sup>la</sup> see what I<sup>la</sup> have done with them, to the extent that they had left the Command of Allah<sup>azwj</sup> Mighty and Majestic, and being obedient to Him<sup>azwj</sup>, and what the Rasool Allah<sup>saww</sup> has commanded them for'.<sup>68</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مِسْعَمِ بْنِ الْحَجَّاجِ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ صَبَّاحِ الْمُرَزِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَدِي عَلَيَّ (عليه السلام) يَوْمَ الْغَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَ لَا بَحْرٍ إِلَّا أَنَا فَقَالُوا يَا سَيِّدَهُمْ وَ مَوْلَاهُمْ مَاذَا دَهَكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْحَشَ مِنْ صَرْخَتِكَ هَذِهِ فَقَالَ لَهُمْ فَعَلَ هَذَا النَّبِيُّ فَعَلًا إِنَّ تَمَّ لَمْ يُعْصِ اللَّهَ أَبَدًا فَقَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِأَدَمَ

Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Ali Yamani, from Masma'a Bin Ali Hajjaj, from Sabbah Al-Haza'a, from Sabbah Al-Muzny, who has narrated from Jabir the following:

Abu Ja'far<sup>asws</sup> has said; 'When the Rasool Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> on the Day of Al-Ghadeer, Iblees<sup>la</sup> screamed in his<sup>la</sup> army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him<sup>la</sup>. So they said, 'O our chief and our master, what was that shriek which we heard which was so frightening that you<sup>la</sup> have never screamed like this before'. So he<sup>la</sup> said to them, 'It was the action of this Prophet<sup>saww</sup>, if acted upon, no one would disobey Allah<sup>azwj</sup> ever'. So they said, 'O our chief, you<sup>la</sup> dealt with Adam<sup>as</sup>'.

<sup>68</sup> Al-Kafi, Vol. 8, H. 14988.

فَلَمَّا قَالَ الْمُنَافِقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ وَ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أ مَا تَرَىٰ عَيْنِيهِ تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ مَجْنُونٌ يُعْنُونَ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَ إِبْلِيسُ صَرَخَةً بِطَرَبٍ فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أ مَا عَلِمْتُمْ أَنِّي كُنْتُ لَادِمٌ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ آدَمُ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هَؤُلَاءِ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ

So when the hypocrites said, 'He<sup>saww</sup> speak out of desires', and one of them two (first and second) said to his companion, 'Did you see his<sup>saww</sup> turn in his<sup>saww</sup> head as if he<sup>saww</sup> is a mad man?' (By this) meaning the Rasool Allah<sup>saww</sup>, Iblees<sup>la</sup> screamed with a scream of pleasure. So his<sup>la</sup> friends gathered. So he<sup>la</sup> said, 'But, do you know that I<sup>la</sup> dealt with Adam<sup>as</sup> beforehand?' They said, 'Yes'. He<sup>la</sup> said, 'Adam<sup>as</sup> set aside the Covenant and did not blaspheme with the Lord<sup>azwj</sup>, and these ones have set aside the Covenant and blasphemed against the Rasool Allah<sup>saww</sup>'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقَامَ النَّاسُ غَيْرَ عَلِيٍّ لَيْسَ إِبْلِيسُ تَاجَ الْمُلْكِ وَ نَصَبَ مِنْبَرًا وَ قَعَدَ فِي الْوُتْبَةِ وَ جَمَعَ خِيْلَهُ وَ رَجُلَهُ ثُمَّ قَالَ لَهُمْ اطْرَبُوا لَا يُطَاعُ اللَّهُ حَتَّى يَقُومَ الْإِمَامُ وَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا قُبِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ فَظَنَّ بِهِمْ إِبْلِيسُ ظَنًّا فَصَدَّقُوا ظَنَّهُ.

So when the Rasool Allah<sup>saww</sup> passed away and the people established someone other than Ali<sup>asws</sup>, Iblees<sup>la</sup> wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his<sup>la</sup> cavalry and his<sup>la</sup> infantry. Then he<sup>la</sup> said to them, 'Be delighted! Allah<sup>azwj</sup> will not be obeyed until the Imam<sup>asws</sup> makes a stand'. And Abu Ja'far<sup>asws</sup> recited: **"[34:20] And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers"**. Abu Ja'far<sup>asws</sup> said: 'The explanation of this Verse came to the fore when the Rasool Allah<sup>saww</sup> passed away, and the conjecture from Iblees<sup>la</sup> where they said to the Rasool Allah<sup>saww</sup> that he<sup>saww</sup> speak out of desire, so Iblees<sup>la</sup> conjectured about them with a conjecture and they made his<sup>la</sup> conjecture to come true'.<sup>69</sup>

- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانٍ عَنْ عَمَارِ بْنِ سُوَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي هَذِهِ الْآيَةِ فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لَا أَنْزَلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا نَزَلَ فَنِدَّ قَالَ لِعَلِّي (عليه السلام) يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يُوَاخِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ وَصِيِّي فَفَعَلَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Ammar Bin Suweyd who said:

'I heard Abu Abdullah<sup>asws</sup> saying regarding this Verse: **"[11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him?"**, When the Rasool Allah<sup>saww</sup> encamped at Qudeyd and said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Establish friendship between me<sup>asws</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did it. And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Establish brotherhood between me<sup>saww</sup> and you<sup>asws</sup>, so he<sup>azwj</sup> Did it. And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> to Make you<sup>asws</sup> to be my<sup>saww</sup> successor, so He<sup>azwj</sup> Did it.

<sup>69</sup> Al-Kafi, Vol. 8, H. 14989.

فَقَالَ رَجُلَانِ مِنَ قُرَيْشٍ وَ اللَّهُ أَصَاغُ مِنْ تَمْرٍ فِي شَنْ بَالٍ أَحَبُّ إِلَيْنَا مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ فَهَلَّا سَأَلَ رَبَّهُ مَلَكًا يَعْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزًا يَسْتَعْنِي بِهِ عَنْ فَاقَتِهِ وَ اللَّهُ مَا دَعَاهُ إِلَى حَقٍّ وَ لَا بَاطِلٍ إِلَّا أَجَابَهُ إِلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ إِلَى آخِرِ الْآيَةِ.

Two men (first and second) from Qureysh said, 'By Allah<sup>azwj</sup>! A Sa'a (unit of measurement) of dates in a basket is more beloved to us than what Muhammad<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup> for. So, had he<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup> for an Angel to support him<sup>saww</sup> against his<sup>saww</sup> enemies, or a treasure to make us to be needless by it from the hunger. By Allah<sup>azwj</sup>! He<sup>saww</sup> does not supplicate to Him<sup>azwj</sup>, be it true or false, but that He<sup>azwj</sup> Answers him<sup>saww</sup>. So Allah<sup>azwj</sup>, Glorious and High Revealed: **"[11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it"** – up to the end of the Verse'.<sup>70</sup>

<sup>70</sup> Al-Kafi, Vol. 8, H. 15019.