BIHAR AL-ANWAAR

Volume 10

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams\textsuperscript{asws}

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CHAPTER 1 – HIS\textsuperscript{as} ARGUMENTATION AGAINST THE JEWS REGARDING A LOT OF TYPES OF KNOWLEDGES AND VARIOUS QUESTIONS


Qomed Bihudyan Ahwun, min Roosaa Alhydoo lI Medin, faqala: Ya Qom, in Niba, jadthana anhe, anhe Qadm Zelnel Nimaan Alhydoo, witerun in Dinehun;

’Two Jew brothers from the chiefs of the Jews came to Medina and they said, ’O people! There is a Prophet\textsuperscript{saww} we have been narrated about who has appeared with the claim that he\textsuperscript{saww} is a Prophet\textsuperscript{saww} to ridicule the dreams of the Jews, and challenging their religion.

Won nen zahaf an Yibilunu, unuma ka nAllah, faookum haan nibi? Qan bekk nikd be dawd Amana be wattendu, wenee le bek dordi AlKalum Allatheefi biqul Alshara, biqurna minhawal biha we binaswu, wenee le bek dordi AlKalum Allatheefi biqul Alshara, biqurna minhawal biha we binaswu.

And we fear that he\textsuperscript{saww} would decline us from what our forefathers were upon. So, which one of you is this Prophet\textsuperscript{saww}? If he\textsuperscript{saww} happens to be the one whom Dawood\textsuperscript{as} gave the glad tidings of, we shall follow him\textsuperscript{saww}, and if he\textsuperscript{saww} does not happen to respond the speech upon his\textsuperscript{as} accord and is speaking the poetry and coercing us with his\textsuperscript{saww} tongue, we will reject him\textsuperscript{saww} by our lives and our wealth. So, which one of you is this Prophet\textsuperscript{saww}?”
The Emigrants and the Helpers said, ‘Our Prophet saww Muhammad saww has expired’. They said, ‘The Praise is for Allah azwj! So, which one of you is his saww successor asws? Allah azwj Mighty and Majestic has not Sent any Prophet as to a people except and for him as has been a successor as fulfilling on his as behalf from after him as, and telling us on his as behalf whatever his as Lord azwj had Commanded with’.

The Emigrants and the Helpers gestured towards Abu Bakr, and they said, ‘This is his saww successor’. They said to Abu Bakr, ‘We shall cast questions what had been cast upon the successors as, and we shall ask you about what the successors as have been questioned about’. Abu Bakr said to them, ‘Cast whatever you like to. I shall inform of its answer, if Allah azwj the Exalted so Desires’.

One of them said, ‘What am I and you in the Presence of Allah azwj Mighty and Majestic? And what is a soul inside a soul, there isn’t any womb relationship nor any nearness? And what grave which travelled with its occupant? And from where does the sun emerge? And into where does it set? And where did the sun emerge then will not be emerging in it after that? And where does the Paradise happen to be? And where does the Fire happen to be? And is your Lord azwj carried or does He azwj Carry? And what are two witnesses, and to absentees, and two overwhelming ones? And what is the one? And what is the two? And what is the three? And what is the four? And what is the five? And what is the six? And what is the seven? And what is the eight? And What is the nine? And what is the ten? And what is the eleven? And what is the twelve? And what is the twenty? And what is the thirty? And what is the forty? And what is the fifty? And what is the sixty? And what is the seventy? And what is the eighty? And what is the ninety? And what is the hundred?’
قال: فبقي أبو بكر لا يرد جوابا، وتخوفنا أن يرتد القوم عن الأسماكن، فأتيت منزل علي بن أبي طالب (عليه السلام) فقلت له: يا علي إن رؤساء اليهود قد قدموا المدينة و ألقوا على أبي بكر مسائل. فبقي أبو بكر لا يرد جوابا،

He (the narrator) said, ‘Abu Bakr wept, not responding with an answer, and we feared that the people would renege from Islam, so I came to the house of Ali asws Bin Abu Talib asws and I said to him asws ‘O Ali asws! The chiefs of the Jews have come to Medina and have cast questions to Abu Bakr, but Abu Bakr cried, not responding with an answer’.

فتبسم علي (عليه السلام) ضاحكا ثم قال: هو اليوم الذي وعدني رسول الله (صلى الله عليه وآله) به، فأقبل يمشي أمامي، وما أخطأت مشيته من مشية رسول الله (صلى الله عليه وآله) شيئا حتى قعد في الموضع الذي كان يقعد فيه رسول الله (صلى الله عليه وآله)، ثم التفت إلى اليهوديين فقال (عليه السلام): يا يهوديان ادنوا مني وألقيا علي ما ألقيتماه على الشيخ.

Ali asws smiled laughingly, then said: ‘It is the day which Rasool-Allah saww promised me with’. He saww turned walking in front of me and I could not fault his saww walking from the walk of Rasool-Allah saww by anything, until he saww sat in the place which Rasool-Allah saww used to sit it, then turned towards the two Jews and he saww said: ‘O Jews! Come near me saww and cast unto me saww what you had cast upon the old man’.

فقال اليهوديان: ومن أنت ؟ فقال لهما: أنا علي بن أبي طالب بن عبد المطلب أخو النبي (صلى الله عليه وآله)، وزوج ابنته (Syeda) Fatima asws، وأبو الحسن والحسين، وأبو الحسن والحسين، ووصياء في حالاته كلها، وصاحب كل منقبة وعز، وموضع سر النبي (صلى الله عليه وآله).

The Jews said, ‘And who are you?’ He asws said to them: ‘I saww am Ali saww Bin Abu Talib asws Bin Abdul Mutlib asws, brother asws of the Prophet saww and spouse of his saww daughter (Syeda) Fatima asws, and father of Al-Hassan asws and Al-Husayn asws, and his saww successors asws regarding all of his saww states, and in charge of every veiled and proud (matters), and place of the secrets of the Prophet saww.’

فقال له أحد اليهوديين: ما أنا وأنت عند الله ؟ فقال (عليه السامم): أنا مؤمن منذ عرفت نفسي، وأنت كافر منذ عرفت نفسك، فما أدرى ما يحدث الله فيك يا يهودي بعد ذلك.

One of the Jews said, ‘And what am I and you asws in the Presence of Allah awj?’ He asws said: ‘I saww am a Momin since I saww recognised myself saww, and you are a Kafir since you recognised yourself. I saww do not know what Allah awj would be Bringing into being regarding you after that, O Jew’.

فقال اليهودي: فما نفس في نفس ليس بينهما رحم ولا قربة ؟ قال (عليه السلام): أنا يوشع (عليه السلام) في بطن الحوت.

The Jew said, ‘So what is a soul inside a soul, there isn’t between them any womb relationship nor nearness?’ He asws said: ‘That is Yunus as in the belly of the whale’. He said to him asws, ‘So what is the grave which travelled with its occupant?’ He asws said: ‘Yunus as, when the whale travelled with him as in seven oceans’.

He said to him asws, 'The sun, from where does it emerge?' He asws said: 'From the two horns of Satan la'. He said, 'Where does it set?' He asws said: 'In the eye of protection. My asws beloved Rasool-Allah asww said to me asws: 'Neither pray Salat during its coming nor during its turning back until it comes to be a measurement of a spear or two spears'. He said, 'Where did the sun emerge then will not emerge (again) in that place?' He asws said: 'In the sea when Allah azwj Split it for the people of Musa asw.'


He said to him asws, 'Your asws Lord azwj, is He azwj carried or does He azwj Carry?' He asws said: 'My asws Lord azwj Mighty and Majestic Carries all things by His azwj Power and is not carried by anything'. He said, 'So how are the Words of the Mighty and Majestic: and eight shall hold above them the Throne of your Lord on that Day [69:17]? He asws said: 'O Jew! Do you not know that for Allah azwj is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]? So, all thing are upon the soil, and the soil is upon the Power, and the Power, all things are carried by it'.

قال: فأين تكون الجنة ؟ وأين تكون النار ؟ قال: أما الجنة ففي السماء، وأما النار ففي الأرض.

He said, 'Where does the Paradise happen to be? And where does the Fire happen to be? He asws said: 'As for the Paradise, it is in the sky, and as for the Fire, it is in the earth'.


He said, 'Where does the Face of your asws Lord azwj happen to be?' Ali asws Bin Abu Talib asws said to me: 'O Ibn Abas! Come to me asws with fire and fireworks, and ignited it, then said: 'O Jew! Where does the face of this fire happen to be?' He said, 'I cannot stand for it upon its face'. He asws said: 'My asws Lord azwj Mighty and Majestic is of this example, and for Him azwj is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]'.
He said to him, ‘What are the two witnesses?’ He said: ‘The skies and the earth, there are not absent even for a moment.’ He said, ‘What are the two absentees?’ He said: ‘The death and the life, there is no ceasing upon these two’. He said, ‘And the two overwhelming ones?’ He said: ‘The night and the day’.

He said, ‘So, what is the one?’ He said: ‘Allah Almighty Mighty and Majestic’. He said, ‘So what is the two?’ He said: ‘Adam and Hawwa?’ He said, ‘So what is the three?’ He said: ‘The Christians belied upon Allah Almighty Mighty and Majestic saying, ‘Third of three’, and Allah Almighty neither Took a female companion nor a son’.

He said, ‘So what is four?’ He said: ‘The Quran, and the Psalms, and the Torah, and the evangel’. He said, ‘The five?’ He said: ‘Five (daily) Obligatory Salats’. He said, ‘So what is the six?’ He said: ‘Allah Created the skies and the earth and whatever is between the two in six days’. He said, ‘What is the seven?’ He said: ‘Seven Doors of the Fire, layered’. He said, ‘What is the eight?’ He said: ‘Eight Doors of the Paradise’.

He said, ‘So, what is the nine?’ a group of nine, making mischief in the land and they were not amending [27:48]. He said, ‘What is the ten?’ He said: ‘Ten days of ‘Al-Ashr’ (Last ten days of the Month of Ramazan)’. He said, ‘What is eleven?’ He said: ‘The words of Yusuf to his father: ‘O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me’ [12:4].

He said, ‘What is the twelve?’ He said: ‘Months of the year’. He said, ‘What is the twenty?’ He said: ‘Sale of Yusuf for twenty Dirhams’. He said, ‘What is the thirty?’ He said: ‘Thirty days of the Month of Ramazan. Its Fasting is necessary, an Obligation upon all Momins except the one who was sick or upon a journey’. He said, ‘So what is the forty?’ He said: ‘The appointment of Musa was of thirty nights, but Allah Almighty Mighty and Majestic Completed these with ten (more), so the complete appointment of his Lord was of forty nights’.
He said, ‘What is the fifty?’ He\textsuperscript{asws} said: ‘Noah\textsuperscript{as} stayed among his\textsuperscript{as} people for a thousand years except fifty years’. He said, ‘What is the sixty?’ He\textsuperscript{asws} said: ‘The Words of Allah\textsuperscript{azwj} mighty and Majestic regarding the expiation of the ‘Zihaar’: And one who is not capable, so he should feed sixty needy ones. [58:4], when he is not able upon Fasting two months consecutively’.

He said, ‘What is the seventy?’ He\textsuperscript{asws} said: ‘Musa\textsuperscript{as} chose seventy men from his\textsuperscript{as} people for the appointment of his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic’. He said, ‘So what is the eighty?’ He\textsuperscript{asws} said: ‘A town by the island call ‘Samanoun’, from it Noah\textsuperscript{as} sat in the ship and came to the (mount) Judy, and Allah\textsuperscript{azwj} Drowned the people’.

He said, ‘What is the ninety?’ He\textsupersupt{asws} said: ‘the laden ship [26:119]. Noah\textsuperscript{as} took (made) ninety rooms in it for the animals’. He said, ‘What is the hundred?’ The term (lifespan) of Dawood\textsuperscript{as} was of ninety years, but he\textsuperscript{as} gifted forty years from his lifespan to Adam\textsuperscript{as}. When the expiry presented to Adam\textsuperscript{as}, he\textsuperscript{as} fought, so his\textsuperscript{as} offspring fought’.

He said to him\textsuperscript{asws}, ‘O young man! Describe Muhammad\textsuperscript{saww} to me as if I am looking at him\textsuperscript{saww}, until I believe in him\textsuperscript{saww} at this moment’. Amir Al-Momineen\textsuperscript{asws} wept, then said: ‘O Jew! Now you have grieved me\textsuperscript{asws}. My\textsuperscript{asws} beloved Rasool-Allah\textsuperscript{saww} was of a shining forehead, joined eyebrows, outstanding eyes, plain cheeks, strong nose, delicate chest hair, bushy beard, bright of two sides of the face, as if his\textsuperscript{saww} neck was a silver pitcher.

There were folded hairs for him\textsuperscript{saww} from his\textsuperscript{saww} chest to his\textsuperscript{as} navel as if they were reeds of camphor, there were no hairs in his body apart from it, he\textsuperscript{saww} was neither long in going out
nor with the shortness of the smallness. Whenever he saws walked with the people, his saws radiance immersed them, and when he saws walked it was as if he saws had uprooted from a rock or rolling down from a cliff. He saws was of rounded heels, subtle of the feet, thin of the waist.

His saws turban of (like) the cloud (white), and his saws sword was double pointed (Zulfiqar), and his saws mule was (called) ‘Duldul’, and his saws donkey was (called) ‘Al-Yafour’, and his saws she-camel was (called) ‘Al-Azba’a’, and his saws horse was (called) Lazaz, and his saws staff was (called) ‘Al-Mamshouq’.

He saws was the most compassionate of the people upon the people, and the kindest of the people with the people. Between his shoulders was a seal. There was an inscription upon the seal of two lines. As for the first line: “There is no god except Allah, and as for the second, “Muhammad is a Rasool of Allah. This is his saws description, O Jew!’

The two Jews said, ‘We testify that there is no god except Allah, and that Muhammad is a Rasool of Allah, and you are a successor of Muhammad, truly’.
‘Raising it to one of the two truthful ones (5th or 6th Imam asws) having said: ‘Two men from the Jews of Khyber came, and with them was the published Torah, wanting the Prophet saww, but they found him saww to have expired. So, they came to Abu Bakr and said, ‘We have come wanting the Prophet saww to ask him saww certain question, but we find him saww to have expired’.

He said, ‘And what are your questions?’ They said, ‘Inform us about the one, and the two, and the three, and the four, and the five, and the six, and the seven, and the eight, and the nine, and the ten, and the twenty, and the thirty, and the forty, and the fifty, and the sixty, and the seventy, and the eighty, and the one hundred’. Abu Bakr said to them, ‘There is nothing with me regarding this!’

They came to Ali asws Bin Abu Talib asws, and related to him asws the story from its beginning, and with them was the published Torah. Amir Al-Momineen asws said to them: ‘I asws shall inform you both with whatever with what you (yourselves) are finding it to be with (yourselves), will you both become Muslims?’ They said, ‘Yes’.

He asws said: ‘As for the one, it is Allah azwj Alone, there being no associate for Him azwj. And as for the two, it is the Words of Allah azwj Mighty and Majestic: “Do not take to two gods, but rather He is One God, so it is Me you should fear” [16:51]. And as for the three and the four and the five and the six and the seven and the eight, these are the Words of Allah azwj Mighty and Majestic in His azwj Book regarding the companions of the cave: (Some) would be saying, ‘(They were) three, the fourth of them was their dog’; throwing (guesses) at the unknown; and (some) would be saying, ‘(They were) seven, and the eighth of them was their dog’. [18:22].

And as for the nine, it is the Word of Allah azwj Mighty and Majestic in His azwj Book: a group of nine, making mischief in the land and they were not amending [27:48]. And as for the ten, so it is the Word of Allah azwj Mighty and Majestic: these would be ten complete [2:196]. As
for the twenty, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{If there happen to be twenty patient ones from you, they would overcome two hundred, [8:65].}

And as for the thirty and the forty, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. [7:142].} And as for the fifty, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{in a day, its measurement would be of fifty thousand years [70:4].}

As for the sixty, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{And one who is not capable, so he should feed sixty needy ones [58:4].} And as for the seventy, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{And Musa chose seventy men of his community for Our Appointment. [7:155].}

And as for the eighty, \textit{It is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: And those who slander the chaste women then do not come with four witnesses, so whip them eighty lashes [24:4].} And as for the ninety, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{This is my brother. For him are ninety-nine ewes [38:23].} And as for the hundred, it is the Word of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: \textit{The adulteress and the adulterer, flog each one of them a hundred lashes, [24:2].}

He\textsuperscript{asws} said, \textit{The two Jews became Muslims upon the hands of Amir Al-Momineen\textsuperscript{asws}, 2:

\begin{itemize}
  \item [2] Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 2
\end{itemize}
'A group of Jews came to Umar Bin Al-Khattab, and one that day he was a ruler over the people. They said to him, ‘Are you the guardian of this matter after your Prophet saww, and we have come to you to ask you about certain things. If you were to inform us, we will believe and ratify and follow you’. Umar said, ‘Ask whatever comes to you’.

They said, ‘Inform us about the locks of the seven skies and their keys; and inform us about the grave which travelled with its occupant; and inform us about the one who warned his people neither being from the jinn nor from the human; and inform us about the place in which the sun emerged and will not be returning to it; and inform us about five which are not created in the wombs; and about one, and two, and three, and four, and five, and six, and seven, and about eight, and nine, and ten, and eleven and twelve’.

Umar lowered his head for a while then opened his eyes, then said, ‘You have asked Umar Bin Al-Khattab about what there is no knowledge of with him. But, the cousin asws of Rasool-Allah saww will inform you of what you have asked me about’. So, he sent (a message) to him asws, and called him asws. When he asws came to him, he said to him asws, ‘O Abu Al-Hassan asws! The group of Jews asked me about certain things, I could not answer them with anything, and they have guaranteed to me that if I were to inform them, they would believe in the Prophet saww.


Ali asws said to them: ‘O group of Jews! Turn your questions towards me asws. They said to him asws the like of what they had said to Umar. Ali asws said to them: ‘Do you want to ask me asws about anything besides this?’ They said, ‘No, father of Shabbar asws and Shabbir asws.

Ali asws said to them: ‘As for the lock of the skies, it is the association (Shirk) with Allah azwj, and its keys are the words, ‘There is no god except Allah azwj’. As for the grave which travelled with its occupants, it is the whale which travelled seven oceans with Yunus as in its belly. And as for the one who warned his people, neither being from the Jinn nor from the humans, it is that ant of Suleyman Bin Dawood as.

And as for the place in which the sun emerged and will not be returning to it, that is the sea which Allah azwj Mighty and Majestic Rescued Musa as from and Drowned Pharaoh la and his la companions. And as for the five which were not created in the wombs, it is Adam as, and Hawwa as, and staff of Musa as, and she-camel of Salih as, and ram of Ibrahim as.

And as for the one, it is Allah azwj the One, there being no associates for Him azwj. And as for the two, it is Adam as and Hawwa as. And as for the three, it is Jibraeel as, and Mikaeel as, and Israfeel as. And as for the four, it is the Torah, and the Evangel, and the Psalms, and the Furqan (Quran). And as for the five, (these) are the five (daily) Salats Obligated unto the Prophet asw.

And as for the six, it is the Word of Allah azwj Mighty and Majestic: And We have Created the skies and the earth and what is between the two in six days and [50:38]. And as for the seven, it is the Word of Allah azwj Mighty and Majestic: And We Built seven strong (skies) above you [78:12]. And as for the eight, it is the Word of Allah azwj Mighty and Majestic: They shall hold above them the Throne of your Lord on that Day [69:17] On the Day you will be presented [69:18].

And as for the nine, these are the nine Signs Sent down unto Musa Bin Imran as. And as for the ten, it is the Word of Allah azwj Mighty and Majestic: And We Appointed thirty nights for Musa and Completed it with ten [more], [7:142]. And as for the eleven, these are the words of Yusuf as to his as father as: O my father! I saw eleven stars [12:4]. And as for the twelve, it is the Word of Allah azwj Mighty and Majestic to Musa as: Strike the rock with your Staff! So there gushed out from it twelve springs [2:60].
He (the narrator) said, ‘The Jews turned around saying, ‘We testify that there is no god except Allahazwj, and that Muhammad saww is a Rasool saww of Allahazwj, and you asws are the cousin saww of Rasool-Allah saww.’ Then they turned towards Umar and they said, ‘We testify that this is the brother saww of Rasool-Allah saww, and he asws is more rightful with this place than you are’, and the ones with them became Muslims, and their Islam was good’.  

My father, from Sa’ad, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen Al Saqafy, from Salih Bin Aqaba,

‘From Ja’farasws Bin Muhammadasws having said: ‘When Abu Bakr perished (died) and made Umar the Caliph, Umar returned to the Masjid and sat. A man entered to see him and he said, ‘O commander of the faithful! I am a man from the Jews, and I am their representative and have intended to ask you about certain issues, if you were to answer me with regards to these, I shall become a Muslim’. He said, ‘What are these?’

He said, ‘Three, and three, and one. So, if you like I shall ask you, and if there was anyone among the people more knowledgeable than you, guide me to him’. He said, ‘Upon you is that youth’ – meaning Aliasws Bin Abu Talibasws. He came to Aliasws asked himasws. Heasws said to him: ‘Why did you say, ‘Three, and three and one’? And did not say, ‘Seven’?’ He said, ‘Then I am ignorant. If you asws do not answer me regarding the three, I shall suffice’. Heasws said: ‘If I asws were to answer you, will you become a Muslim?’ He said, ‘Yes’. Heasws said: ‘Ask’.

He said, ‘I ask you asws about the first stone placed upon the surface of the earth, and the first spring burst, and the first tree grown’.

He said: ‘As a result of the explanation we give you about the first stone placed upon the surface of the earth, the first spring burst, and the first tree grown’.

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3 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 3
He said: ‘O Jew! You all are saying that the first stone placed upon the face of the earth is the stone which is in Bayt Al-Maqdis, and you are lying. It is the stone which Adam descended with from the Paradise’. He said, ‘You speak the truth! By Allah, it is so in the handwriting of Haroun and dictated by Musa’.

He said: ‘And you (Jews) are saying that the first spring burst forth upon the surface of the earth is that which is in Bayt Al-Maqdis, and you are lying. It is the spring of life in which Joshua Bin Noon (Musa) washed the fish, and it is the spring which Al-Khizr drank from, and no one drank from it except he is alive’. He said, ‘You speak the truth. By Allah, it is so in the handwriting of Haroun and dictated by Musa’.

He said: ‘And you (Jews) are saying that the first tree grown upon the surface of the earth is the olive, and you are lying. It is the ‘Ajwa’ (date) which Adam descended with from the Paradise with him’. He said, ‘You speak the truth. By Allah, it is so in the handwriting of Haroun and dictated by Musa’.

He said, ‘And another three – How many Imams are there for this community from the Imams of Guidance, the ones who abandon them would not harm them?’ He said: ‘Twelve Imams’. He said, ‘You speak the truth. By Allah, it is so in the handwriting of Haroun and dictated by Musa’.

He said, ‘Where is your Prophet settled in the Paradise?’ He said: ‘It its upper lever and its noblest place in the Gardens of Eden’. He said, ‘You speak the truth. By Allah, it is so in the handwriting of Haroun and dictated by Musa’.

Then he said, ‘Who will be descending (living) with him in his house?’ He said: ‘Twelve Imams’. He said, ‘You speak the truth. By Allah, it is so in the handwriting of Haroun and dictated by Musa’.

Then he said, 'The seventh – how much would his successor be living after him? ' He said: 'Thirty years'. He said, 'Then what, will he be dying (a natural death) or killed?' He said: 'He will be killed, being struck upon his forehead and his Beard would be dyed (with the blood)'. He said, 'You speak the truth. By Allah, it is so in the handwriting of Haroun and dictated by Musa'.

Al Husayn Bin Muhammad Al Ashnany Al Razy Al Adl at Balkh, from Ali Bin Mahraqiya Al Qazwimy, from Dawood Bin Suleyman Al Fara’a,


قال علي (عليه السلام): أما مالا يعلمه الله فهو قولكم يا معشر اليهود: إن عزيرا ابن الله، والله تعالى لا يعلم له ولدا، وأما قولك، ما ليس لله فليس الله شريك، وأما قولك: ما ليس عند الله تعالى فليس عند الله ظلم للعباد.

Ali said: ‘As for what Allah does not know, it is your word, O community of Jews that Uzayr is a son of Allah, and Allah does not know there is a son for Him. And as for your words what isn’t for Allah, it is an associate, and as for what isn’t with Allah the Exalted, so there isn’t with Allah injustice on the servants’.

The Jew said, ‘I testify that there is no god except Allah, and I testify that Muhammad is a Rasool of Allah’. 

Sheykh Al Ta’ifa, from Abu Muhammad Al Faham Al Sarmrai, from Abu Al Hassan Muhammad bin Ahmad Bin Ubeydullah Al Mansoury,

4 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 4
5 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 5
‘From Ali asws Bin Muhammad asws Al-Askari asws, from his asws forefathers asws that a man came to Amir Al-Momineen Ali asws Bin Abu Talib asws and he said, ‘Inform me about what isn’t for Allah azwj, and what isn’t with Allah azwj, and about what Allah azwj does not know’.

He asws said: ‘As for what Allah azwj does not know, He azwj does not Know that there is a son for Him azwj, in belying of you all where you said, ‘Uzayr as is a son of Allah azwj’. As for your words (what isn’t for Allah azwj), there isn’t any associate for Him azwj. And as for your words (what isn’t with Allah azwj), there isn’t with Allah azwj any injustice on the servants’.

The Jew said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad sawai is His azwj servant and His azwj Rasool sawai, and I testify that you asws are the Truth, and from the people of the Truth, and you asws speak the Truth’. And he became a Muslim upon his asws hands’.

It is narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Muhammad By his chain, raising it said,

‘A Jew came to Ali asws Bin Abu Talib asws and he said, ‘O Amir Al-Momineen asws! I shall ask you asws about certain things, if you asws were to inform me of these, I shall become a Muslim’. Ali asws said: ‘Ask me asws, O Jew, about whatever comes to you, for you will not find anyone more knowledgeable than us asws, the People asws of the Book’.

The Jew said to him asws, ‘Inform me about the tranquillity of this earth, what is it (based) upon? And about the resemblance of the child with its paternal uncle and its maternal uncle? And from which of the two seeds do the hair, and the flesh, and the bones and the nerves? And why is the sky named as ‘Sma’a’? And why is the world named as ‘Dunya’? And

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6 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 6
why is the Hereafter named as ‘Aakhira’? And why is Adam as named as ‘Adam’? And why is Hawwa as named as ‘Hawwa’? And why is the Dirham named as ‘Dirham’? And why is the Dinar named as ‘Dinar’? And why is it said for the horse, ‘A’jad’? And why is it said to the mule, ‘Ad’? And why is it said to the donkey, ‘Hurr’?

فقال (عليه السلام): أما قرار هذه الأرض لا يكون إلا على عاتق ملك، وقدما ذلك الملك على صخرة، والصخرة على قرن ثور، والثور قوله عليه ما ظهر من عينه في اليم السفلي، واليام على الظلمة، والظلمة على العقيم، والعقيم على الديم، وعُلم تحت الديم الله جل جل。

He asws said: ‘As for the tranquillity of this earth, it cannot happen to be except upon a responsibility of an Angel, and the feet of that Angel is upon a rock, and the rock is upon the horn of a bull, and the bull, its feet are upon the back of the whale in the lowest sea, and the sea is upon the darkness, and the darkness is upon the void, and the void is upon the soil, and none know what is beneath the soil except Allah azwj Mighty and Majestic.

وأما شبه الولد أعمامه وأخواله فإذا سبق نطفة الرجل نطفة المرأة إلى الرحم خرج شبه الولد إلى أعمامه، ومن نطفة الرجل يكون العظم والعصب، وإذا سبق نطفة المرأة نطفة الرجل إلى الرحم خرج شبه الولد إلى أخواله، ومن نطفتها يكون الشعر والجلد واللحم لامع صفراء رقيقة.

And as for the resemblance of the child with its paternal uncle and its maternal uncle, so when the seed of the man precedes the seed of the woman to the womb, the resemblance of the child comes out to its paternal uncle, and from the seed of the man occur the bones and the nerves. And when the seed of the woman precedes the seed of the man to the womb, the resemblance of the child comes out to its maternal uncle, and from her seed occur the hair and the skin and the flesh, because it is yellow, thin.

وسميت السماء سماء لانها وسم الماء - يعني معدن الماء - وإنما سميت الدنيا دنيا لانها أدنى من كل شئ، وسميت الآخرة آخرة لأن فيها الجزاء والثواب.

And the sky is named as ‘Sama’a’ because it is the shape (Wasm) of water – meaning a mine of water; and rather the world is named as ‘Dunya’ because it is the lowest (Adna) of all things; and the Hereafter is named as ‘Aakhira’ because in it is the Recompense and the Rewards.

وسمي آدم آدم لانه خلق من أديم الارض. وذلك أن الله تبارك وتعالى بعث جبرئيل (عليه السلام) وأمره أن يأتيه من أديم الارض باربع طينات: طينة بيضاء، وطينة حمراء، وطينة غبراء، وطينة سوداء، وذلك من سهلها وحزنها، ثم أمره أن يأتيه بأربع مياه: ماء عذب، وماء ملح، وماء مر، وماء منتان.

And Adam as is named as ‘Adam’ because he as is Created from the crust (Adeym) of the earth, and that is because Allah azwj the Exalted Sent Jibraeel as and Commanded him as that he as brings from the crust of the earth, four (types of) clays – a white clay, and a red clay, and dusty clay, and black clay, and that should be from its easy and its hard. Then He azwj
Commanded him\textsuperscript{as} to bring four (types of) waters – fresh water, and salty water, and bitter water, and stinky water.

ثم أمره أن يفرغ الماء في الطين وأدمه الله بيده فلم يفضل شئ من الطين يحتاج إلى الماء، ولا شئ من الماء شئ يحتاج إلى الطين، فجعل الماء العذب في حلقه، وجعل الماء المالح في عينه، وجعل الماء المر في اذنيه، وجعل الماء المنتن في أنفه.

Then He\textsuperscript{azwj} Commanded him\textsuperscript{as} to empty the water in the clay, and Allah\textsuperscript{azwj} Formed it with His\textsuperscript{azwj} Hands, so there was not extra thing from the clay left needy to the water, nor anything from the water needy to the clay. He\textsuperscript{azwj} Made the fresh water to be in his\textsuperscript{as} throat, and made the salty water to be in his\textsuperscript{as} eyes, and Made the bitter water to be in his\textsuperscript{as} ears, and Made the stinky water to be in his\textsuperscript{as} nose.

وإنما سميت حواء حواء لانها خلقت من الحيوان وإنما قيل للفرس أجد، لان أول من ركب الخيل قابيل يوم قتل أخاه هابيل، وأنشا يقول: أحد اليوم دما 9 ترك الناس دما فقيل للفرس أجد لذلك،

And rather, Hawwa\textsuperscript{as} is named as ‘Hawwa’ because she\textsuperscript{as} is Created from (river) Al-Haywaan. And rather it is said to the horse, ‘Ad’, because the first one to ride the (cavalry) horse was Qabeel\textsuperscript{la} on the day he\textsuperscript{la} killed his\textsuperscript{la} brother\textsuperscript{as} Habeel\textsuperscript{as}, and prosed saying, ‘Today I\textsuperscript{la} found (Ajad) blood’. The people left (saying) ‘Dama’, so it is said to the horse, ‘Ajad’ due to that.

وإنما قيل للبغل: عد لان أول من ركب البغل آدم (عليه السلام) وذلك لانه كان له ابن يقال له: معد، وكان عشوقا للدوااب، وكان يسوق بآدم (عليه السلام)، فإذا تقاعس البغل نادى: يا معد سقها، فألفت البغلة اسم معد، فترك الناس معد وقالوا: عد،

And rather it is said to the mule, ‘Ad’, because the first one to ride the mule was Adam\textsuperscript{as}, and that is because there was a son for him called ‘Ma’ad’, and was desirous to riding the animal, and he would usher with Adam\textsuperscript{as}. When the mule did not budge, he\textsuperscript{as} called out, ‘O Ma’ad, usher it!’ The mule was titled with the name Ma’ad. But, the people left (saying) ‘Ma’ad’, and they said, ‘Ad’.

وإنما قيل للحمار حر لان أول من ركب الحمار حواء، وذلك أنه كان لها حمارة وكانت تركبها لزيارة قبر ولدها هابيل، وكانت تقول في مسيرها: واحراه، فإذا قالت هذه الكلمات سارت الحمارة، وإذا أمسكت تقاصست، فترك الناس ذلك وقالوا: حر،

And rather it is said to the donkey, ‘Hur’ because the first one to ride the donkey was Hawwa\textsuperscript{as}, and that is because there was a donkey for her\textsuperscript{as} and she\textsuperscript{as} used ride it to visiting the grave of her\textsuperscript{as} son\textsuperscript{as} Habeel\textsuperscript{as}, and she was saying during her\textsuperscript{as} journey, ‘Waah Hura’. Whenever she\textsuperscript{as} said this phrase, the donkey would travel, and whenever she\textsuperscript{as} withheld, it would not budge. The people left that and said, ‘Hur’.

وإنما سمى الدرهم درهما لانه دار هم من جمعه ولم ينفقه في طاعة الله أورثه النار، وإنما سمى الدينار دينارا لانه دار النار من جمعه ولم ينفقه في طاعة الله تعالى أورثه النار.

And rather, the Dirham is named as ‘Dirham’ because it is a house of worry (Daar Hamm) for the one who amasses it and does not spend it in obedience of Allah\textsuperscript{azwj}, inheriting the Fire.
And rather the Dinar is named as ‘Dinar’ because it is a house of fire (Daar Naar) for the one who amasses it and does not spend it in the obedience of Allah the Exalted, inheriting the Fire’.

The Jew said, ‘You speak the truth, O Amir Al-Momineen! I have found the entirety of what you described in the Torah’. He became a Muslim upon his hands and necessitated him until he was killed on the day (battle of) Siffeen’.

Then Allah Said: *Alif Lam Meem [2:1] That is the Book. [2:2] – i.e., O Muhammad! This is the Book which Revealed unto you, it is with the abbreviated letters from which is ‘Alif’, ‘Lam’, ‘Meem’, and it is in your (Arabs) language and letter of your spelling, so come with the like of it, if you were truthful, and seek assistance upon that with the rest of your witnesses. Then He Explained that they would not be able upon it by His Words: *Say: If the humans and the jinn were to combine together to come with the like of this Quran, they would not (be able to) come with the like of it, and even if they were backers of each other [17:88].

Then Allah Said: **Alif Lam Meem [2:1]. It is the Quran which opens with Alif Lam Meem [2:1]. It is that Book which informed Musa, and the ones from after him, from the Prophets. They informed the Children of Israel that will be Revealing unto you, O
Muhammad saww, a Mighty Book, *Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].*

"لا ريب فيه " لا شك فيه لظهوره عندهم كما أخبرهم أنبياؤهم أن محمدًا ينزل عليه كتاب لا يمحوه الباطل يقرؤه هو وامته عليهم سائر أحوالهم.

*There is no doubt in it [2:2]* – there is no doubt in it of its appearance with them, just as their Prophets as had informed them, that Muhammad, A Book would be Revealed unto him saww, the falsehood will not obliterate it, he saww and his saww community would be reading it upon the rest of their situation.

" هدى " بيان من الضاملة " للمتقين " الذين يتقون الموبقات، ويتقون تسليط السفه على أنفسهم حتى إذا علموا ما يجب عليهم علمه عملوا بما يوجب عليهم رضى رهم.

*Guidance* - and explanation from the straying, *for the pious [2:2]*, those who are fearing the destructive sins, and are fearing the weakness upon themselves to the extent when they know what is Obligated upon them of its knowledge, they know what would Obligated the Pleasure of their Lord azwj upon them.

قال: وقال الصادق (عليه السامم): ثم الالف حرف من حروف قولك: (الله) دل بالالف على قولك: الله، ودل بالامم على قولك: الملك العظيم القاهر للخلق أجمعين، ودل بالميم على أنه المجيد المحمود في كل افعاله.

He (the narrator) said, 'And Al-Sadiq asws said: 'Then the ‘Alif’ is a letter from the letters of your word, ‘Allah’ pointing with the ‘Alif’ upon your word, ‘Allah azwj’. And with the ‘Lam’ it points upon your word, 'The King (Al-Malik), the Magnificent (Al-Azeem), the Subduer (Al-Qahar) of the entirety of the creatures. And it is pointed by the ‘Meem’ upon that He azwj is the Glorious (Al-Majeed), the Most Praised One (Al-Mahmoud) in all of His azwj Works.

وجعل هذا القول حجة على اليهود، وذلك ان الله لما بعث موسى بن عمران (عليه السلام) ثم من بعده من الانبياء (علىهم السلام) إلى بني إسرائيل لم يكن فيهم قوم الا اخذوا عليهم اليهود العهود والمواثيق ليؤمنن بمحمد العربي الامي المبعوث بمكة الذي يهاجر إلى المدينة، يأتي بكتاب بالحروف المقطعة افتتاح بعض سوره يحفظه امته فيقرؤونه قياما وقعودا ومشاة وعلى كل الاحوال، يسهل الله عزوجل حفظه عليهم.

And this word has been Made to be an argument upon the Jews, and that is because when Allah azwj Sent Musa as Bin Imran as, then the Prophets as from after him as to the Children of Israel, there did not happen to be any group among them that the Jews had taken agreements and the covenants upon them that they will believe in Muhammad saww the Arab, the Ummay, the one Sent at Makkah who will be emigrating to Medina, he saww will come with a Book with Abbreviated letters opening some of its Chapters. His saww community would be reading it standing, and sitting, and walking and upon all states. Allah azwj Mighty and Majestic will Ease its memorisation upon them.
And they will be accepting along with Muhammad saww, his saww brother asws and his saww successor asws Ali asws Bin Abu Talib asws, taking his saww knowledge from him asws which he asws would teach, and the Taqleed of his asws security which he saww had collared it, and humiliator of every one inimical to Muhammad saww by his sharp sword, and making understand everyone who surrounds him saww and disputes him saww by his asws forceful evidence. He saww will fight the servants of Allah azwj upon the Revelation of the Book of Allah azwj until he saww guides them to its acceptance, willing and unwillingly.

Then when Muhammad saww goes to the Pleasure of Allah azwj Mighty and Majestic, and a lot of the ones renege from the ones who had followed him saww manifesting the Eman, and they alter its explanation and change its meanings and place these upon opposite of its (correct) perspective, he asws will fight them afterward upon its explanation until Iblees la becomes the deviator of them as the loser, the humiliated, the expelled, the shackled’.

He asws said: ‘When Allah azwj Sent Muhammad saww and he saww appeared at Makkah, then he saww journeyed from it to Medina and appeared at it, then the Book was Revealed unto him saww the its large Chapter was Made to begin with ‘Alif, Lam, Meem’ (meaning Alif Lam Meem [2:1] That is the Book. [2:2], and it is that Book which My azwj previous Prophets as had informed of that Izw would be Revealing unto you asaw, O Muhammad saww, There is no doubt in it [2:2].

So, he saww appeared, just as their Prophets as had informed them that Muhammad saww, a Blessed Book would be Revealed unto him saww, the falsehood will not obliterate it. He saww and his saww community would be reading it upon all of their states. Then the Jews altered it from its (correct) aspect and explained it upon other than its (correct) aspect, and they engaged in the reaching to a knowledge what Forbidden it from them, from the state of the term of this community, and how much would be the period of its kingdom.
Then a group from them came to Rasool-Allah asws, so Rasool-Allah asws placed Alasws in charge or addressing them. Their speaker said, ‘If what Muhammad saww is saying was true, then we know the measurement of the kingdom of his saww community, it is of seventy-one years – the ‘Alif is one, and the ‘Laam’ is thirty, and the ‘Meem’ is forty’.

Ali asws said: ‘Then what will you do with Alif Lam Meem Suad [7:1], and it has (also) been Revealed unto him saww?’ They said, ‘This is one hundred and sixty one years’. He asws said: ‘So what will you do with Alif Lam Ra [10:1] and it has (also) been Revealed unto him saww?’ They said, ‘This is more. This is two hundred and thirty years’. Ali asws said: ‘So what will you do with Alif Lam Meem Ra [13:1] what has (also) been Revealed unto him saww?’ They said, ‘This is two hundred and seventy years’.

Ali asws said: ‘Then what will you do with Alif Lam Meem Suad [7:1], and it has (also) been Revealed unto him saww?’ They said, ‘This is one hundred and sixty one years’. He asws said: ‘So what will you do with Alif Lam Ra [10:1] and it has (also) been Revealed unto him saww?’ They said, ‘This is more. This is two hundred and thirty years’. Ali asws said: ‘So what will you do with Alif Lam Meem Ra [13:1] what has (also) been Revealed unto him saww?’ They said, ‘This is two hundred and seventy years’.

Ali asws said: ‘Then what will you do with Alif Lam Meem Suad [7:1], and it has (also) been Revealed unto him saww?’ They said, ‘This is one hundred and sixty one years’. He asws said: ‘So what will you do with Alif Lam Ra [10:1] and it has (also) been Revealed unto him saww?’ They said, ‘This is more. This is two hundred and thirty years’. Ali asws said: ‘So what will you do with Alif Lam Meem Ra [13:1] what has (also) been Revealed unto him saww?’ They said, ‘This is two hundred and seventy years’.

Ali asws said: ‘Then bring the Book from Allah azwj which Spoke with what you are saying’. But, they were unable from naming that, and said to the others, ‘Point us upon the correct of this view’. They said, ‘The correct view of ours is that this is counting of ‘Al-Jaml’ (Application of numerical values to the alphabet).
فقال (عليه السلام): كيف ذكرánmaswrs ما تقولون وليس في هذه الحروف ما اقترحتم ولا بوان أي أرائهم إن قبل لكم: إن هذه الحروف ليست دالة على هذه المدة ملكة محمد (صلى الله عليه وآله)، ولكنهما دالة على أن كل واحد منكم قد لع بعد هذا الحساب، أو أن عند كل واحد منكم دينا بعد هذا الحساب دراهم أو دنانير، أو أن لعه كل واحد منكم دينا عدد ماله مثل عدد هذا الحساب؟

Heasws said: ‘How can there be evidence upon what you are saying and there isn’t anything in these letters what you are suggesting without an explanation? What is your view if it is said to you that these letters don’t point upon this term of the kingdom of the community of Muhammadasws, but these point upon that each one of you has been Cursed by the number of this number, or that with each one of you is a debt (owing) of the number of this accounting, either in Dirhams or Dinars; or that perhaps each one of you there is a debt (owed) like the number of this account?’

قالوا: يا أبا الحسن ليس شئ مما ذكرته منصوص عليه في ألم وألمص وألرا وألمر. فقال علي (عليه السلام): ولا شئ مما ذكرتموه منصوص عليه في ألم وألمص وألر وألمر، فإن بطل قولنا لما قلتم بطل قولكم لما قلنا.

They said, ‘O Abu Al-Hassanausws! There isn’t anything from what you mention attributed upon it regarding Alif Lam Meem [2:1], Alif Lam Meem Suad [7:1], Alif Lam Ra [10:1], Alif Lam Meem Ra [13:1]. So, if it invalidates our words to what youasws are saying, it (also) invalidates yourasws words to what we are saying’.

فقال خطيبهم ومنطيقهم: لا تفرح يا علي بأن عجزنا عن اقامة حجة فيما نقوله على دعوانا، فما حجة لك في دعواك، إلا أن يجعل عجزنا حجتك؟ فإذا مالنا حجة فيما نقول ولا لكم حجة فيما تقولون.

Their preacher and their speaker said, ‘Do not be happy, O Aliasws, that we are unable to establish a proof regarding what we said upon our claim. Which proof is there for youasws regarding yourasws claim except that youasws are making our inability to be a proof for yourasws for if there is no proof for us regarding what we are saying, and there is no proof for youasws regarding what youasws are saying’.

قال علي (عليه السلام): لا سواء، إن لنا حجة هي المعجزة الباهرة، ثم نادى جمال اليهود: يا ايتها الجمال اشهدي لمحمد ولوصيه، فتبادر الجمال: صدقت صدقت يا وصي محمد وكذب هؤلاء اليهود.

Aliasws said: ‘It is not the same. There is proof for usasws, it is the great miracle’. The heasws called out to the camels of the Jews: ‘O camels! Testify for Muhammadasww and hisasww successorasws!’. The camels said, ‘Youasws speak the truth! Youasws speak the truth, O successorasws of Muhammadasww, and these Jews are lying’.

فقال علي (عليه السلام): هؤلاء جنس من الشهود، يا لباب اليهود الذين عليهم شهادة محمد ولوصبه، فпуطت لياعم كليها: صدقت صدقت يا علي نشهد أن محمد رسول الله حقا، وأنا يا علي وصي حقا، لم يثبت محمدًا قدما في مكرمة إلا وطلت
Ali asws said: ‘These are a genus from the witnesses. Clothes of the Jews which are upon them! Testify for Muhammad saww and for his asws successor asws!’ Their clothes spoke, all of them, ‘You asws speak the truth! You asws speak the truth, O Ali asws! We testify that Muhammad saww is a Rasool asws of Allah azwj truly, and you asws, O Ali asws, are his asws true successor asws. Muhammad saww does not affirm a foot regarding an honour, except you asws tread upon the place of his saww foot with the like of his saww honour, for both of you asws are derived from the noblest Light of Allah azwj, and are distinguished as two, and you asws are both participants in the merits except that there is no Prophet saww after Muhammad saww.’

The Jews were silenced at that, and some of the beholders from them believed in Rasool-Allah saww, and the wretchedness overcame upon the Jews and the rest of the other onlookers. That is what Allah the Exalted Said: *There is no doubt in it [2:2].* It is just as what Muhammad saww and the successor asws of Muhammad saww said about the words of Muhammad saww about the Words of the Lord azwj of the worlds.'

Then He azwj Said: *Guidance [2:2] - an explanation and a healing, for the pious* - from among the Shias of Muhammad saww and Ali asws. They are the ones who avoid all forms of disbelief and all kinds of sins and fearing exposing the secrets of Allah azwj and the secrets of pious worshippers and the successors asws after Muhammad saww, so they conceal these. And they fearing veiling the knowledge from its deserving ones and among them they do publicise it’.

Al Qatan and Al Daqaq, both together from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Abdul Rahman Bin Aswad,

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8 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 8
'From Ja’far asws Bin Muhammad asws, from his asws father asws having said: 'There were two friends for Rasool-Allah asws (from the) Jews who had believed in Musa as of Allah azwj, and they came to Muhammed saww Rasool as of Allah azwj and heard from him saww, and they had read the Torah, and Parchments of Ibrahim as, and knew the knowledge of the former Books.

فلما قبض الله تبارك وتعالى رسوله أقبام يسألان عن صاحب الامر بعده وقالا: انه لم يمت نبي قط الا وله خليفة يقوم بالأمر في امته من بعده، قريب القرابة إلى اهل بيته، عظيم الخطرجليل الشأن.

When Allah azwj the Exalted Captured (the soul of) His asws Rasool saww, they came asking out the master of the command after him as, and they said, ‘There does not die any Prophet as except and there is a Caliph after him as standing with the command in his as community from after him saww, a close one from the relatives of his as from the people of his as Household, magnificent of mind, majestic of the glory’.

فقال احداهما لصاحبه: هل تعرف صاحب الامر من بعد هذا النبي ؟ قال الآخر لا أعلمه الا بالصفة التي أجدها في التوراة: هو الاصعلم المصفرفانه كان أقرب القوم من رسول الله (صلى الله عليه وآله).

One of them said to his companion, ‘Do you recognise the master of the command from after this Prophet saww?’ The other one said, ‘I do not know him except by the descriptions which I found to be in the Torah – he will be of short hair, place, and he would be the closest of the people from Rasool-Allah saww.


When they entered Medina and asked about the Caliph, they were guided to Abu Bakr. When they looked at him, they said, ‘This is not our guy’, then said to him, ‘What is your relationship from Rasool-Allah saww?’ He said, ‘I am a ram from his saww clan, and he saww is the husband of my daughter Ayesha’. They said, ‘Is there other than this?’ He said, ‘No’. They said, ‘This isn’t with relationship. Inform us, where is your Lord azwj?’ He said, ‘Above the seven skies’. He said, ‘Is there other than this?’ He said, ‘No’.

قالا: دلنا على من هو اعلم منك، فانك انت لست بالرجل الذي نجد في التوراة أنه وصي هذا النبي وخليفته.

They said, ‘Point us to one who is more knowing than you are, for you aren’t the man we find to be in the Torah as being a successor asws of this Prophet saww and his asws Caliph’.

He asws said: ‘He was angered from their words and thought (of killing) them, then guided them to Umar – and that is because he knew from Umar that when they face him with anything, he would be violent with them. When they came to him, they said, ‘What is your relationship from this Prophet saww?’ He said, ‘I am from his saww clan, and he saww is the husband of my daughter Hafsa’. They said, ‘Is there other than this? This isn’t with a relationship, and this isn’t the description which we find to be in the Torah’.

Then they said to him, ‘Where is your Lord azwj?’ He said, ‘Above the seven skies’, They said, ‘Is there other than this?’ He said, ‘No’. They said, ‘Point us to one who is more knowing that you are’. He guided them to Ali asws. When they came to him asws and looked at him asws, one of them said to his companions, ‘He is the man who has been described in the Torah that he would be a successor of this Prophet saww and his as Caliph, and husband of his saww daughter, and father of the two grandsons, and the one standing with the Truth from after him saww’.

Then they said to Ali asws, ‘O man! What is your relationship from Rasool saww?’ He asws said: ‘He saww is my asws brother and I asws am his saww inheritor and the first one to believe in him saww, and I asws am the husband of his saww daughter asws’. They said, ‘This is the pride-worthy relationship and the status of the relationship, and this is the description we find to be in the Torah. Where is your asws Lord azwj Mighty and Majestic?’

Ali asws said to them: ‘If you like I asws can inform you with that which was upon the era of your Prophet Musa as, and if you like I asws can inform you with that which was upon our Prophet Muhammad saww’. They said, ‘Inform us with that which was upon the era of our Prophet Musa as’.

Ali asws said: ‘Four Angels came – and Angel from the east, and an Angel from the west, and an Angel from the sky, and an Angel from the earth. The one from the east said to the one
from the west, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lordazwj’. And the one from the west said to the one from the east, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lordazwj’. And the one descending from the sky said to the one coming out from the earth, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lordazwj’. And the one coming out from the earth said to the one descending from the sky, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lordazwj’.

So, this is what happened in the era of your Prophet Musaas. And as for what happened in the era of our Prophet saww, that is in Hisazwj Words in the Decisive of Hisazwj Book: There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7] – the Verse.

قال اليهوديان: فما منع صاحبيك أن يكون جمعاك في موضعك الذي أنت أهله ؟ فوالذي أنزل التوراة على موسى (عليه السامم) إنك لانت الخليفة حقا نجد صفتك في كتبنا، ونقرؤه في كنائسنا، وأنك لانت أحق بهذا الأمر وأولى به من الذي قد غلبك عليه.

The Jews said, ‘So what prevents your saww companion (Abu Bakr) to make you asws to be in your asws place which you asws are its rightful one? By the One azwj Who Revealed the Torah unto Musaas, you asws are the true Caliph we find to have been described in our Book, and we read it in our synagogues, and you asws are more rightful with this command and foremost with it than the one who has overcome you asws upon it’.

Ali asws said: ‘It has been delayed, and their Reckoning is upon Allah azwj Mighty and Majestic. They will be Stopped and Questioned’.9

9 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 9
‘We attended the (funeral) Salat upon Abu Bakr, then we gathered to Umar Bin Al-Khattaab and pledged out allegiance and stayed for a few days coming and going to the Masjid to him until he was named as `commander of the faithful’. While we were seated in his presence one day when a Jew from the Jews of Medina came and he claimed that he was from the children of Haroun as, brother as of Musa as, until he paused by Umar and the Jew said to him, ‘O commander of the faithful! Which one of you is more knowledgeable with the knowledge of your Prophet saww, and Book of your Lord azwj, until I ask him about whatever I want?’

فأشار عمر إلى علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي أن علي بن أبي طالب (عليه السلام): نعم سألتني عن pplp كان عليه السلام). ثم تزداد حتى جاء يوماً فقال إليه علماً تعالى فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن تعلم علي بن أبي طالب (عليه السلام) فقال له اليهودي: أكذب أن T

فقال لي: هل تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن T

Umar gestured towards Ali asws Bin Abu Talib asws. The Jew said to him asws. ‘Are you asws like that, O Ali asws?’ He asws said: ‘Yes. Ask about whatever you want to’. He said, ‘I ask you asws about three, and about three, and about one’. Ali asws said to him: ‘Why did you not say, ‘I ask you asws about seven?’ The Jew said to him: ‘I ask you asws about three, so if you asws get it right regarding these, I shall ask you about the other three, and if you asws get it right, I shall ask you asws about the one, and if you asws err regarding the first three, I will not ask you asws about anything’.

فقال لي: هل تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن T

Ali asws said to him: ‘And what will make you know when you ask me, and I asws answer you, whether I asws am correct or mistaken?’ He struck his hand to his sleeve and brought out an old letter and said, ‘I inherited this from my father and my grandfather, a dictation of Musa as Bin Imran as and handwritten by Haroun as, and therein are the characteristics which I want to ask you asws about’.

فقال لي: هل تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن T

Ali asws said to him: ‘Upon you, if I asws were to answer you regarding these with the correctness, that you will become a Muslim?’ The Jew said, ‘By Allah azwj! If you asws were to answer me regarding these with the correctness, I will become a Muslim at that very moment upon your asws hands’. Ali asws said to him: ‘Ask’.

فقال لي: هل تعلمون أي شيء عن السبب الذي أتاك في أن تعلمون أي شيء عن السبب الذي أتاك في أن T

قال: أخبرني عن أول حجر وضع على وجه الأرض، وأخبرني عن أول شجرة نبتت على وجه الأرض، وأخبرني عن أول عين نبتت على وجه الأرض
He said, ‘Inform me about the first stone placed upon the surface of the earth, and inform me about the first tree grown upon the surface of the earth, and inform me about the first spring bursting forth upon the surface of the earth’.

Ali asws said to him: ‘O Jew! As for the first stone placed upon the surface of the earth, the Jews are claiming that it is the stone of Bayt Al-Maqdis, and they are lying. But, it is the Black Stone which Adam as descends with from the Paradise. He as placed it in a corner of the House (Ka’bah), and the people are touching it and kissing it, and they are renewing the pact and the Covenant regarding what is between them and Allah azwj Mighty and Majestic’. The Jew said, ‘I testify with Allah azwj, you asws have spoken the Truth’.

Ali asws said to him: ‘As for the first tree grown upon the surface of the earth, the Jews are claiming that it is the olive, and they are lying. But, it is the date tree from the Al-Ajwa (type of date), which Adam as descended with it from the Paradise. Thus, the origin of the date trees, all of them are from ‘Al-Ajwa’. The Jew said to him asws, ‘I testify with Allah azwj, you asws have spoken the Truth’.

Ali asws said to him: ‘And as for the first spring to burst forth upon the surface of the earth, the Jews are claiming that it is the spring which sprang from beneath the rock of Bayt Al-Maqdis, and they are lying. But, it is the salty spring of life at which the companion of Musa as forgot the fish. When it was hit by the water of life, it lived and swam. So, Musa as and his as companion pursued it, and they met up with Al-Khizir asws. The Jew said to him asws, ‘I testify with Allah azwj, you asws have spoken the Truth’.

Ali asws said to him: ‘Ask’. He said, ‘Inform me about this community, how many would there be for it after its Prophet saww, from the just Imams asws? And inform me about the house of Muhammad saww, where is it from the Paradise? And who would be dwelling with him saww in his saww house?’
Ali asws said to him: ‘O Jew! There will happen to be for this community after its Prophet saww, twelve Just Imams asws. They asws will not be harmed by the opposition of the ones opposing them asws. The Jew said to him asws, ‘I testify that you asws have spoken the Truth’.

Ali asws said to him: ‘And as for the house of Muhammad saww from the Paradise, it is in the Garden of Eden, and it is the middle of the Gardens, and nearest to the Throne of the beneficent, Majestic is His azwj Majesty’. He said to him asws, ‘I testify that you asws have spoken the Truth’.

Ali asws said to him: ‘And those who will be dwelling with him saww in the Paradise, they are the twelve Imams asws. The Jew said to him asws, ‘I testify with Allah azwj, you asws have spoken the Truth’.

Ali asws said to him: ‘Ask’. He said, ‘Inform me about the successor asws of Muhammad saww from his saww family, how much will he be living from after him saww? And will he be dying a (natural) death or will a killer kill him asws?’

He (the narrator) said, ‘The Jews leapt up to him asws and he said, ’I testify that there is no god except Allah azwj, and that Muhammad saww is a Rasool saww of Allah azwj, and you asws are a successor asws of Rasool-Allah saww’.

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10 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 10
11 - Ibn Uqda about Muhammad the Faithful, about Ibrahim bin Suleiman, about Ibrahim bin Abi Yahiya bin Khazaan, about Ibrahim bin Abi Yahiya bin Madan, about Aba' Harun the Servant of Allah (PBUH) and Aba' Al-Tufayl said: We attended the funeral prayer of Abu Bakr and we continued the hadith as far as its conclusion.

12 - My father and Ibn Al Waleed were together, from Sa'ad and Muhammad Al Attar, and Ahmad bin Idrees together from Al Barqy and Ibn Yazeed and Al Hashim together, from Ibn Fazal, from Ayman bin Ismail, from Muhammad bin Sama'at, from Ibrahim bin Abu Yahya Al Madany,

‘From Abu Abdullahasws – similar to it. And there have come Ahadeeth by these two chains in the Chapter of the attribution of Amir Al-Momineenasws upon the twelve asws, and we have narrated another hadith over there, close to what we have narrated over here”.

13 - My father said, ‘When Rasool-Allahsaww passed away, a man from the sons of Dawoodas – the Jews entered Medina, and he saw the markets empty. So, he said to one of the people of Medina, ‘What is your state?’ It was said to him, ‘Rasool-Allahsaww passed away’. The Dawoodi said, ‘But, heasaww expired today which is in our Book’.

Ibn Aqda, from Hameed bin Ziyad, from Ja'far bin Ismail, from Ibn Abu Najran, from Ismail bin Ali bin Al Basry, from Abu Ayoub Al Mowdab,

‘From his fatherasws - and Mowdab was one of the sons of Ja'farasws bin Muhammadasws – said, ‘When Rasool-Allahasww passed away, a man from the sons of Dawoodas upon the Jewish Religion, entered Medina, and he saw the markets empty. So, he said to one of the people of Medina, ‘What is your state?’ It was said to him, ‘Rasool-Allahsaww passed away’. The Dawoodi said, ‘But, heasww expired today which is in our Book’.

Ibn Aqda, from Muhammad Al Fazal, from Ibrahim bin Mahzam, from Khazaan bin Suleyman, from Ibrahim bin Abu Yahya Al Madany, from Abu Haroun Al Abd, from Umar bin Abu Salma,

‘A step-son of Rasool-Allahsaww, and from Abu Al-Tufayl who both said, ‘We attended the (funeral) Salat of Abu Bakr’ – and continued the (above) Hadith to its end’.

Ibn Aqda, from Muhammad Al Fazal, from Ibrahim Bin Mahzam, from Khazaan Ibn Suleyman, from Ibrahim Bin Abu Yahya Al Madany, from Abu Haroun Al Abd, from Umar Bin Abu Salma,
Then he said, ‘Where are the people?’ It was said to him, ‘In the Masjid’. He came to the Masjid, and there was Abu Bakr, and Umar, and Usman, and Abdul Rahman Awf, and Abu Ubyeida Al-Jarah, and the people, the Masjid was crammed with them. He said, ‘Make room until I can enter, and guide me to the one your Prophet saww has made a Caliph’.

فأرشدوه إلى أبي بكر فقال له: إنني من ولد داود على دين اليهودية، وقد جئت لا سأل عن أربعة أحرف، فإن خبرت بما أرسلت، فقالوا له: انظر قيلا، وأقبل أمير المؤمنين علي بن أبي طالب (عليه السلام) من بعض أبواب المسجد. فقالوا له: عليك بالفتي فقام إليه فلمما دنا منه قال له: أنت علي بن أبي طالب؟ فقال له علي (عليه السلام): أنت فلان بن داود؟ قال: نعم;

They guided him to Abu Bakr, and he said to him, ‘I am from the sons of Dawood as, upon the Jewish Religion, and I have come to ask about four letters, so if I am informed of these, I shall become a Muslim’. They said to him, ‘Wait for a while’, and Amir Al-Momineen Ali asws Bin Abu Talib asws came from one of the doors of the Masjid. They said to him, ‘Upon you is to be with the young man’. So, he stood up to him asws, and when he went near him asws, said to him asws, ‘Are you asws Ali Bin Abu Talib asws?’ Ali asws said to him: ‘Are you so and so, son of Dawood as?’ He said, ‘Yes’.

فأخذ على يده وجاء به إلى أبي بكر وقال له اليهودي: إني سألت هؤلاء عن أربعة أحرف فأرشدوني اليك لسألك قال: أسلمت، والرسول انتقل إلى أبي بكر وقال له: أنت علي بن أبي طالب؟ فقال له علي (عليه السلام): أنت فلان بن داود؟ قال: نعم،

He grabbed his asws hand and came with him asws to Abu Bakr and said to him asws, ‘I asked them about four letters, but they guided me to you asws to ask you asws’. He asws said: ‘Ask’. He said, ‘What is the first letter which Allah azwj the Exalted Spoke to your Prophet saww when He azwj Ascended him asws and he saww returned from the Presence of His azwj Lord? And Inform me about the Angel who was sour (cold) to your Prophet saww and did not greet him saww? And inform me about the four, those from whom Maalik (Keeper of Hell) uncovered a layer from the Fire and they spoke to your Prophet saww? And inform me about a Pulpit of your Prophet saww, which place is it from the Paradise?’

قال علي (عليه السلام): أول ما كلم الله به نبينا (صلى الله عليه وآله) قول الله تعالى: (آمن الرسول بما انزل إليه من ربه)؟ قال: ليس هذا أردت قال قول رسول الله (صلى الله عليه وآله): (والمؤمنون كل آمن بالله) قال: ليس هذا أردت قال: اترك الأمر مستورا. قال لتحيري أو لست أنت هو؟

Ali asws said: ‘The first of what Allah azwj Spoke our Prophet saww with are the Words of Allah azwj the Exalted: “The Rasool believes in what is Revealed unto him from his Lord”. [2:285]?’ He said, ‘This isn’t what I intended’. He asws said: ‘The words of Rasool-Allah saww: (The Rasool said), ‘And (so do) the Momineen. They all believe in Allah [2:285]’. He said, ‘This isn’t what I intended’. He asws said: ‘Leave the hidden matter’. He said, ‘Either you asws inform me or (maybe) you asws aren’t him?’
قال: أما إذ أبيت فإن رسول الله (صلى الله عليه وآله) لما رجع من عند ربه والحجاب ترفع له قبل أن يصير إلى موضع جبرئيل (عليه السلام) ناداه ملك: يا أحمد قال: إن الله تعالى يقرء عليك السامم ويقول لك: اقرء على السيد الولي فقال الملك: علي بن أبي طالب (عليه السلام). قال اليهودي: صدق وانبي إلي إني لاحد ذلك في كتاب أبي

He asws said: ‘But, when you are refusing, then when Rasool-Allah saww returned from the Presence of his saww Lord azwj, and the Veils were Raised for him saww before he saww journeyed to the place of Jibraeel as, an Angel called out to him saww: ‘O Ahmad asww!’ He saww said: ‘Here i saww am!’ He said, ‘Allah azwj the Exalted Conveys the Greetings unto you saww and is Saying to you saww: “Convey (the Greetings) to the chief of the Guardians asws”. The Angel said: ‘Ali asws Bin Abu Talib asws’. The Jew said, ‘You asws speak the truth. By Allah azwj, I do find that in the letter of my father’.

Ali asws said: ‘And as for the angel who was sour (cold) to Rasool-Allah asww, it is the Angel of death. He had come from a tyrant from the people of the world, and had spoken with grievous words and was angry for (the Sake of) Allah azwj, so he was sour to Rasool-Allah saww and did not recognise him saww. Jibraeel as said: ‘O Angel of death! This is a Rasool saww of Allah azwj Ahmad saww, Beloved of Allah azwj’, So he returned to him saww and adhersed with him saww and offered excuse and said, ‘O Rasool-Allah saww! I went to a tyrannous king who had spoken with grievous words, so I got angry for (the Sake of) Allah azwj, and did not recognise you saww. So, he saww excused him.

وأما الأربعة الذين كشف عنهم مالك طبقا من النار فإن رسول الله (صلى الله عليه وآله) مر بمالك ولم يضحك قط فقال جبرئيل (عليه السلام) يا مالك هذا نبي الرحمة، فتبسم في وجهه، فقال رسول الله (صلى الله عليه وآله) مره يكشف طبقا من النار

And as for the four, those from whom Maalik uncovered a layer from the Fire, Rasool-Allah saww passed by an Angel who did not laugh (or smile) at all, so Jibraeel as said: ‘O Maalik! This is the Prophet saww of Mercy’. He smiled in his saww face, and Rasool-Allah saww ordered him to uncover a layer from the Fire. He uncovered a layer and there were Qabeel as and Nimrod as and Pharaoh as, and Haman as. They said, ‘O Muhammad saww! Ask your saww Lord azwj to return us to the house of the world until we act rightly’. Jibraeel as got angered and said (gestured) by a feather from the feathers of his as wings, and returned upon them the layer of the Fire.
As for the Pulpit of Rasool-Allah \textsuperscript{saww}, The dwelling of Rasool-Allah \textsuperscript{saww} is the Garden of Eden. It is a Garden which Allah \textsuperscript{azwj} Created by His \textsuperscript{azwj} Hands, and along with him \textsuperscript{saww} therein would be twelve successors \textsuperscript{asws}, and above it is a dome called Al-Rizwaan, and above the dome Al-Rizwaan is a house called Al-Waseela; and there isn’t any house in the Paradise which resembles it. It is the Pulpit of Rasool-Allah \textsuperscript{saww}.

The Jew said, 'You\textsuperscript{asws} speak the truth. By Allah\textsuperscript{azwj} it is so in the letter of my father Dawood\textsuperscript{as}, one after one inherited it until it came to me, and I testify that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{as} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and he\textsuperscript{saww} is the one whom Musa\textsuperscript{as} gave the glad tidings of, and I testify that you\textsuperscript{asws} are the most knowledgeable one of this community, and a successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}.'

He (the narrator) said, 'Then Amir Al-Momineen\textsuperscript{asws} taught him the laws of the Religion’.\textsuperscript{13}
The Jew said, ‘Inform me about what isn’t for Allah azwj, and about what isn’t with Allah azwj, and about what Allah azwj does not know’. At that, Abu Bakr said, ‘These are questions of the atheists, O Jew!’ At that, the Muslims thought of killing him, and among the ones present was Ibn Abbas, and he shouted at the people and said, ‘O Abu Bakr! Respite regarding his killing’. He said to him, ‘Did you not hear what he has spoken with?’ Ibn Abbas said, ‘If his answers were with you (then fine), or else throw him out wherever you so desire from the earth’.

He said, ‘Then expel him’, and he was saying, ‘May Allah azwj Curse a people who are sitting it other than their ranks intending to kill the soul which Allah azwj has Prohibited, without (them) having any knowledge’.

He (the narrator) said, ‘He went out and he was saying, ‘O you people! Islam has gone to the extent that they are not answering me. Where is Rasool-Allah asws? And where is the Caliph of Rasool-Allah asws?’ Ibn Abbas followed him and said to him, ‘Go to the vault of knowledge the Prophet-hood to the house of Ali Asws Bin Abu Talib asws’. He said: Then expel him. He went out and he was saying, ‘O you people! Islam has gone to the extent that they are not answering me. Where is Rasool-Allah asws? And where is the Caliph of Rasool-Allah asws?’ Ibn Abbas followed him and said to him, ‘Go to the vault of knowledge the Prophet-hood to the house of Ali Asws Bin Abu Talib asws’. He (the narrator) said, ‘During that, Abu Bakr and the Muslims came seeking the Jew and they met him in one of the streets, so they seized him and came with him to Amir Al-Momineen Ali Asws Bin Abu Talib asws. They sought permission to see him asws, then they entered to be with him asws, and the people had crowded, a group weeping and a group laughing.

He (the narrator) said, ‘Abu Bakr said, ‘O Abu Al-Hassan asws! This Jew asked me certain question from the questions of the atheists’. The Imam Asws said: ‘What are you saying, O Jew?’ The Jew said, ‘I ask and you asws will deal with me like what they have done with me’. He asws said: ‘And which thing did they intend to be doing with you?’ He said, ‘They wanted to take away my blood’. The Imam asws said: ‘Leave this one and let him ask about whatever he likes to’. He said, ‘My questions are such, none would know it except a Prophet as or a successor as of a Prophet as’. He asws said: ‘Ask about whatever comes to you’.

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فبعد ذلك قال: مد يدك فأنا أشهد أن لا إله إلا الله، وأن محمداً (صلى الله عليه وآله) رسول الله، وأنك خليفة حقاً ووصية وارث علمه، فجزاك الله عن الأسمام خيراً.

During that, he said, ‘Extend your hand, for I testify that there is no god except Allah, and that Muhammad is a Rasool of Allah, and you are his successor, and inheritor of his knowledge. May Allah Recompense you well on behalf of Islam’.

قال: فضح الناس عند ذلك. فقال أبو بكر: يا كاشف الكربات يا علي أنت فارج الهم.

He (the narrator) said, ‘The people clamoured at that, so Abu Bakr said, ‘O remover of the anguish, O Ali, you are the reliever of the worries’.


He (the narrator) said, ‘During that, Abu Bakr went out and ascended the Pulpit and said, ‘They fired me! They fired me! You (Muslims) aren’t with goodness while Ali is among you all’. Umar came to him and said, ‘Withhold, O Abu Bakr, from this speech, for we are pleased with you for ourselves’. Then he descended from the Pulpit, and Amir Al-Momineen came to know that’.

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14 Bihar Al Anwar – V 10, The book of Argumentation, S 3 Ch 1 H 14
CHAPTER 2 — ANOTHER REGARDING HIS asws ARGUMENTATION AGAINST THE JEWS BY MENTIONING THE MIRACLES OF THE PROPHET saww

It is reported from Musa asws Bin Ja’far asws, from his asws father asws, from his asws forefathers asws, from Al-Husayn asws Bin Ali asws: ‘A Jew from the Jews of Syria, and their rabbi who had read the Toarh, and the Evangel and the Psalms, and the Parchments of the Prophets as, and a knower of their evidences, came to a gathering of the companions of Rasool-Allah saww, and among them was Ali asws Bin Abu Talib asws, and Ibn Abbas, and Abu Ma’bad Al-Jahny.

He said, ‘O community of Muhammad saww! You have not left any rank of a Prophet as nor a merit of a Mursil except you are releasing it for your Prophet saww. Can you answer me about what I am asking about?’ The group withheld from him. Ali asws Bin Abu Talib asws said: ‘Yes. Allah azwj Mighty and Majestic has not Given a Prophet as any rank nor any merit to a Mursil except and He azwj has Gathered it for Muhammad saww, and Increased Muhammad saww over the Prophet as by an additional multiple’.

The Jew said to him asws, ‘So, will you asws be answering me?’ He asws said to him: ‘Yes, I asws shall mention for you today, certain merits of Rasool-Allah saww what Allah azwj has Delighted the eyes of the Momineen with it, and I asws shall mentioned to you his saww merits, without disturbing the Prophets as not being deficient of them as. But, I asws thank Allah azwj Mighty and Majestic upon what He azwj Gave Muhammaad saww similar to what He azwj Gave them, and what Allah azwj Increased for him saww, and what He azwj Merited him saww over them as’.

Chapter 2 – Another Regarding His asws Argumentation Against the Jews by Mentioning the Miracles of the Prophet saww

1 - ج: روی عموی بن جعفر (عليهما السلام) عن أبيه، عن الحسن بن علي (عليه السلام) أن يهودي من يهود الشام وأحبارهم كان قد فرقة التوراة والإنجيل والزبور وصحف الأنباء (عليه السلام) وعرف دلالاتهم جاء إلى مجلس فيه أصحاب رسول الله (صلى الله عليه وآله) وفيهم علي بن أبي طالب (عليه السلام) وابن عباس وأبو معد الجهني، فقال له اليهودي: فهل أنت مجيبني؟ قال له: نعم، سأذكر لك اليوم من فضائل رسول الله (صلى الله عليه وآله) ما يقر الله به أعين المؤمنين، ويكون فيه أزالة لشك الشاكين في فضائله إنه عليه الصامة والسامم كان إذا ذكر لنفسه فضيلة قال: ولافخر، وأنا أذكر لك فضائله غير مرز بالأنبياء ولا منتقص لهم، ولكن شكر الله عزوجل على ما أعطى محمدًا (صلى الله عليه وآله) على الإنسان أضعافا مضاعفاً. Whatever your question to me is, it will not be a question that I do not answer. I shall mention for you today, certain merits of Rasool-Allah saww what Allah azwj has Delighted the eyes of the Momineen with it, and I asws shall mentioned to you his saww merits, without disturbing the Prophets as not being deficient of them as. But, I asws thank Allah azwj Mighty and Majestic upon what He azwj Gave Muhammaad saww similar to what He azwj Gave them, and what Allah azwj Increased for him saww, and what He azwj Merited him saww over them as.

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The Jew said to him\textsuperscript{asws}, 'I ask you\textsuperscript{asws}, so prepare an answer for it'. Ali\textsuperscript{asws} said to him: 'Give'. The Jew said to him: 'This Adam\textsuperscript{as}, Allah\textsuperscript{azwj} Got the Angels to do Sajdah to him\textsuperscript{as}. Did He\textsuperscript{azwj} Do with Muhammad\textsuperscript{saww}, anything from this?'

The Jew said to him\textsuperscript{asws}, 'Adam\textsuperscript{as} was such, Allah\textsuperscript{azwj} Turned to him\textsuperscript{as} from after his\textsuperscript{as} mistake'. Ali\textsuperscript{asws} said to him: 'It was like that, and Muhammad\textsuperscript{saww} was such, there descended regarding him\textsuperscript{saww} what is greater than this, from without him\textsuperscript{saww} having committed a sin. Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2]}. Muhammad\textsuperscript{saww} will not be coming on the Day of Judgment with any sin, nor will he\textsuperscript{saww} be sought with any sin during it'.
And while Idrees\textsuperscript{as} was fed from the gifts of the Paradise after his\textsuperscript{as} expiry, Muhammad\textsuperscript{saww} was Fed in the world during his\textsuperscript{saww} lifetime when he\textsuperscript{saww} was starving. Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} with a vessel from the Paradise wherein was a gift. The vessel extolled and the gift extolled in his\textsuperscript{saww} hand, and Glorified, and extolled the Greatness, and Praised. His\textsuperscript{saww} family took it, and the vessel did similar to that.

فهم أن يتناولوها بعض أصحابه فتناولها جبرئيل (عليه السلام) فقال له: كلها فإنها تحفة من الجنة أتحفك الله بها، وإنها لا تصلح إلا للنبي أو وصي نبي، فأكل ( صلى الله عليه والله) وأكلنا معه (من خ ل) وإني لا أتريد حلاوتها ساعتي هذه.

So, he\textsuperscript{saww} thought of giving it to one of his\textsuperscript{saww} companions, but Jibraeel\textsuperscript{as} took it and said to him\textsuperscript{saww}: ‘Eat it, for it is a gift from the Paradise, Allah\textsuperscript{azwj} has Gifted it to you\textsuperscript{saww}, and it is neither correct except for a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}. He\textsuperscript{saww} ate and we\textsuperscript{saww} ate along with him\textsuperscript{saww}, and I\textsuperscript{saww} still find its sweetness in this moment of mine\textsuperscript{saww}.

The Jew said, ‘This Noah\textsuperscript{as}, was patient for the Self of Allah\textsuperscript{azwj} Mighty and Majestic, and excused his\textsuperscript{as} people when belied’.

قال له اليهودي: فهذا نوح ( عليه السلام) صبر في ذات الله عزوجل وأعذر قومه إذ كذب:

قال له علي ( عليه السلام): لقد كان كذلك، ومحمد ( صلى الله عليه وآله) صبر في ذات الله وأعذر قومه إذ كذب وشرد وحصب بالحرص وعاهد أبو لهب باسلا شاة، فأوحى الله تبارك وتعالى إلى جابيل ملك الجبال: أن شق الجبال، واتن إلى أم محمد ( صلى الله عليه وآله).

Ali\textsuperscript{asws} said to him: ‘It was like that, and Muhammad\textsuperscript{saww} was patient regarding the Self of Allah\textsuperscript{azwj} and excused his\textsuperscript{saww} people when belied and displaced, and pelted with the stones, and Abu Lahab\textsuperscript{la} threw upon him\textsuperscript{saww} the intestines of a sheep. Allah\textsuperscript{azwj} Blessed and Exalted Revealed unto Jabeel, Angel of the mountains, that he splits the mountains and ends to the orders of Muhammad\textsuperscript{as}.

فانتهقاً فقال له: إني قد أمرت لك بالطاعة، فإن أمرت أن أطبق عليهم الجبال فأهلكتهم بما. قال عليه الصلاة وسلم: إنما بعث رحمة رب اهد امتي فإفهم لا يعلمون:

He came to him\textsuperscript{saww} and said to him\textsuperscript{saww}, ‘I have been Commanded with being obedient to you\textsuperscript{saww}, so if you\textsuperscript{saww} were to order that I layer the mountains upon them, I can destroy them by it’. He\textsuperscript{saww} said: ‘But rather, I\textsuperscript{saww} have been Sent as a Mercy of the Lord\textsuperscript{azwj} Promised to my\textsuperscript{saww} community for they do not know’.

ويعكر بها يهودي إن نوها لما شاهد غرق قومه رق علهم رقه القرابة وأظهر عليهم شفقة، فقال: (رب إن ابني من أهلي) فقال الله تبارك وتعالى: امهامه: (إنه ليس من أهلك إنه عمل غير صالح) إراد جل ذكره إراد جل ذكره، ومحمد ( صلى الله عليه وآله) لما علنت من قومه المعاندة شهر عليهم سيف النقمة ولم تدرك فيهم رقة القرابة، ولم ينظر إليهم عين مقية:

Woe be unto you, O Jew! When Noah\textsuperscript{as} witnessed the drowning of his\textsuperscript{as} people, inclined towards them with the inclination of the relationship and manifested the kindness upon
them, so he as said: ‘Lord! Surely, my son is from my family, [11:45].’ Allah azwj, Blessed is His azwj Name, Said: ‘O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46].’ He azwj, Majestic is His azwj Mention Wanted to Divert him as by that, and when Muhammad saww noticed the enmity from his saww people, brandished the sword of nemesis, and he saww had no kindness of the relationship regarding them, and did not look at them with the eye of love.

The Jew said to him asws, ‘Noah as supplicated to his as Lord azwj, and He azwj Opened up the sky with torrential water’.

He asws said: ‘It was like that, and his as supplication was a supplication of wrath, and Muhammad saww, the sky opened up for him saww with torrential water of Mercy. When he saww emigrated to Medina, his saww family came to him saww during the day of Friday and they said to him saww, ‘O Rasool-Allah saww! The drops are withheld, and the wood is turning yellow, and the leaves are falling’. So, he saww raised his saww Blessed hand(s) until the whiteness of his armpits were seen, and no cloud was seen in the sky, but it continued (to rain) until Allah azwj Quenched them, until the youth admiring his youth thinking of himself regarding the return to his house, but he was not able due to the severity of the flood. It remained for a week.

They came to him during the second Friday and they said, ‘O Rasool-Allah saww! The walls are demolished, and the riding and the travelling is withheld’. He saww smiled and said: ‘This is the hastiness of the nations of the sons of Adam as.

Then he saww said: ‘O Allah azwj! Around us and not upon us. O Allah azwj! In the roots of the plants and patches of spots’. So, the outskirts of Medina there was rain, drops by drops, and no drop fell in Medina due to his saww prestige unto Allah azwj Mighty and Majestic’.

قال له اليهودي: فإن هذا هود (عليه السلام) قد انتصر الله له من أعدائه بالريح، فهل فعل محمد (صلى الله عليه وآله) شيئا من هذا؟
The Jew said to him\textsuperscript{asws}, ‘This Hud\textsuperscript{as}, Allah\textsuperscript{azwj} had Helped him\textsuperscript{as} with the wind against his\textsuperscript{as} enemies, did He\textsuperscript{as} Do anything for Muhammad\textsuperscript{saww} anything from this?’

He\textsuperscript{asws} said: ‘It was like that. Muhammad\textsuperscript{saww} was Given what is superior than this. Allah\textsuperscript{azwj}, Mighty and Majestic is His\textsuperscript{azwj} Mention, has Helped him\textsuperscript{saww} against his\textsuperscript{saww} enemies with the wind on the day of (battle of) Khandaq, when He\textsuperscript{azwj} Sent a wind upon them with sand and gravel, and the army did not see it. Allah\textsuperscript{azwj} Blessed and Exalted Increased for Muhammad\textsuperscript{saww} over Hud\textsuperscript{as} by eighty thousand Angels, and Merited him\textsuperscript{saww} over Hud\textsuperscript{as} that the wind of Aad was a wind of Wrath, and wind of Muhammad\textsuperscript{saww} was a wind of Mercy. Allah\textsuperscript{azwj} Blessed and Exalted Said: \textit{O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, [33:9]’}.

The Jew said to him\textsuperscript{asws}, ‘This Salih\textsuperscript{as}, Allah\textsuperscript{azwj} Brought out a she-camel for him\textsuperscript{as}, Making it a lesson for his\textsuperscript{as} people’.

Ali\textsuperscript{asws} said: ‘It was like that, and Muhammad\textsuperscript{saww} was Given what is superior than that. The she-camel of Salih\textsuperscript{as} did not speak to Salih\textsuperscript{as} and was not Made to speak and did not testify with the Prophet-hood for him\textsuperscript{as}, and Muhammad\textsuperscript{saww}, while we were with him\textsuperscript{saww} in one of his\textsuperscript{saww} military expeditions, he\textsuperscript{saww} was with a camel we were ushering. Then it shrieked and Allah\textsuperscript{azwj} Mighty and Majestic Made it speak: ‘O Rasool-Allah\textsuperscript{saww}! So and so utilised me until I became old and he intends to slaughter me, therefore I seek Refuge with you\textsuperscript{saww} from him’.

Rasool-Allah\textsuperscript{saww} sent for its owner. He\textsuperscript{saww} sought it from him, and he gifted it to him\textsuperscript{saww} and set it free, and it was with him\textsuperscript{saww} when we were with a Bedouin who had a she-camel for him, ushering it, and he had submitted for the cutting when the witness bore false testimony against him. The she-camel spoke to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! So and
so is disavowed from me, and that the witnesses testified against him with the falsehood, and it was so and so the Jew had stolen me”.

The Jew said to him asws, ‘This Ibrahim as had awoken (the people) with the consideration upon recognition of Allah azwj, the Exalted, and His aswj Evidence had encompassed with knowledge of the belief in Him azwj.

Ali asws said to him: ‘It was like that, and Muhammad saww was Given superior than that. He saww had awoken (the people) with the consideration upon the recognition of Allah azwj, the Exalted and His azwj Evidence had encompassed with knowledge and the belief in Him azwj, and Ibrahim as had awoken (the people) while he as was a boy of fifteen years, and Muhammad saww was a boy of seven years. Traders from the Christians came and they descended with their merchandise between Al-Safa and Al-Marwa. One of them looked at him saww and recognised him saww by his saww description and his saww attributes, and the news of him saww being Sent, and his saww signs.

They said to him saww, ‘O boy! What is your saww name?’ He saww said: ‘Muhammad saww. They said, ‘What is the name of your saww father as?’ He saww said: ‘Abdullah asws’. They said, ‘And what is the name of this’ – and they gestured towards the ground. He saww said: ‘The earth’. They said, ‘What is the name of this?’ – and they gestured with their hands towards the sky. He saww said: ‘The sky’. They said, ‘So, who is their Lord azwj?’ He saww said: ‘Allah azwj’. Then he saww rebuked them and said: ‘Are you all doubting me saww regarding Allah azwj Mighty and Majestic?’

Woe be unto you, O Jew! He saww had awaken (the people) with the consideration upon the recognition of Allah azwj Mighty and Majestic with the Kufr of his saww people when he saww was between them. They were dividing with the arrows and worshipping the idols, while he saww was saying: ‘There is no god except Allah azwj’. 
The Jew said, ‘Ibrahim\textsuperscript{as} was veiled from Nimrod\textsuperscript{as} by three veils’.

Ali\textsuperscript{asws} said: ‘It was like that, and Muhammad\textsuperscript{saww} was veiled from the ones who intended to kill him\textsuperscript{saww} by five veils, so it was three with the three and two extra. Allah\textsuperscript{azwj} Mighty and Majestic said and He\textsuperscript{azwj} was Describing the matter of Muhammad\textsuperscript{saww}, so He\textsuperscript{azwj} said: ‘And We Made a barrier to be from their front [36:9] - so this is the first veil, and a barrier from their back, - and this was the second veil, and We Covered them, so they are not seeing [36:9] – so this was the third veil.

Then He\textsuperscript{azwj} Said: And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45] – so this is the fourth veil. Then He\textsuperscript{azwj} Said: so these are up to their chins, so their heads are raised [36:8] – and this is the fifth veil’.

The Jew said to him\textsuperscript{asws}, ‘Ibrahim\textsuperscript{as} had astounded those who disbelieved with proofs of his\textsuperscript{as} Prophet-hood’.

Ali\textsuperscript{asws} said to him: ‘It was like that, and Muhammad\textsuperscript{saww}, the belier of the Resurrection after the death came to him\textsuperscript{saww}, and he was Abayy Bin Khalaf Al-Jamhy, with him was a decayed bone, and he crushed it, then said, ‘O Muhammad\textsuperscript{saww}! Who will revive the bones and these have rotted away?’ [36:78]. So Muhammad\textsuperscript{saww} Made Allah\textsuperscript{azwj} Speak with the Decisive of His\textsuperscript{azwj} book and astounded him with the proofs of his\textsuperscript{saww} Prophet-hood, and he\textsuperscript{saww} said: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]. So he left dumbfounded’.

The Jew said to him: ‘Then he disbelieved the proofs of his Prophet-hood’.

Ali\textsuperscript{asws} said: ‘It was like that, and Muhammad\textsuperscript{saww} was veiled from the ones who intended to kill him\textsuperscript{saww} by five veils, so it was three with the three and two extra. Allah\textsuperscript{azwj} Mighty and Majestic said and He\textsuperscript{azwj} was Describing the matter of Muhammad\textsuperscript{saww}, so He\textsuperscript{azwj} said: ‘And We Made a barrier to be from their front [36:9] - so this is the first veil, and a barrier from their back, - and this was the second veil, and We Covered them, so they are not seeing [36:9] – so this was the third veil.

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The Jew said to him: ‘Then he disbelieved the proofs of his Prophet-hood’.
The Jew said to him asws, ‘This Ibrahim as broke the idols of his as people out of anger for the Sake of Allah aswj Mighty and Majestic’.

Ali asws said to him: ‘It was like that, and Muhammad saww had broken three hundred and sixty idols from the Kabah, and negated these from the Arabian peninsula, and humiliated the ones who worshipped these by the sword’.

The Jew said to him asws, ‘This Ibrahim as, had rested his as son as and laid him as down to the forehead’.

Ali asws said to him: ‘It was like that, and Ibrahim as was Given a ransom (of a ram) after laying down (Ibrahim as), and Muhammad saww with worse than it from a disaster, and paused upon it upon his saww uncle Hamza asws Lion of Allah azwj, and Lion of His azwj Rasool saww, and helper of his saww Religion, and had separated between his as soul and body.

So he saww did not manifest any movement upon him as, and did not devote a lesson upon him as, and did not look at his as place from his as heart and the hearts of his as family in order to please Allah azwj Mighty and Majestic by his saww patience and his saww submission to His azwj Commands in the entirety of his saww deeds, and said: ‘Had it not been for the sadness of all sadness, I saww would have left him as until he as is Resurrected from the bellies of the wild animals and the beaks of the birds, and had it not been for the fact that it would become a Sunnah after me saww, I saww would have done that’.

The Jew said to him asws, ‘Ibrahim as, his as people had submitted him as to be burnt, and he as was patient, so Allah azwj Mighty and Majestic Made the fire to be cool and safe unto him as. Has anything from that been done for Muhammad saww?’
قال له عليّ (عليه السلام): لقد كان كذلك و محمد (صلى الله عليه وآله) لما نزل بخیبر سمته الخيبرية فستر الله السم في جوفه بردا وسلماما إلى منتهى أجله، فأنمل السم يحرق إذا استقر في الجوف، كما أن النار تحرق، فهذا من قدرته لا تنكره.

Ali asws said to him: ‘It was like that, and when Muhammad saww encamped at Khyber a woman of Khyber poisoned him saww, but Allah azwj Veiled the poison in his saww inside as cool and safe until he saww ended his saww term. The poison was incinerated when it settled in his saww inside, just as the first burns, so this is from His azwj Power and you cannot deny it’.

قال له اليهوديّ: فإن هذا يعقوب (عليه السلام) أعظم في الخير نصيبه، إذ جعل الاسباط من ساملة صلبه، ومريم ابنة عمران من بناته.

The Jew said to him: ‘This Yaqoub as, his as share regarding the good is great, when the tribes were made to be from the descent of his as lineage, and Maryam as daughter of Imran as is from his as daughters’.

قال له عليّ (عليه السلام): لقد كان كذلك وكان حزن يعقوب حزنا بعده تامق ومحمد (صلى الله عليه وآله) قبض ولده إبراهيم قرة عينه في حياة منه، وخصوصه بالاختبار ليعظم له الادخار.

Ali asws said to him: ‘It was like that, and Muhammad saww is of a greater share of the good than him as, when (Syeda) Fatima asws has been made to be the Chief of the women of the worlds, is from his saww daughters, and Al-Hassan asws and Al-Husayn asws are from his saww grandsons’.

قال له اليهوديّ: فإن يعقوب (عليه السلام) قد صبر على فراق ولده حتى كان يحرض من الحزن.

The Jew said to him asws, ‘Yaqoub as was patient upon the separation from his as son to the extent that he was almost broken down (blinded) from the grief’.

قال عليّ (عليه السلام): لقد كان كذلك وكان حزن يعقوب حزنا بعده تلته و محمد (صلى الله عليه وآله) فيض ولده إبراهيم قرة عينه في حياة منه، وخصوصه بالاختبار ليعظم له الادخار.

Ali asws said: ‘It was like that, and the grief of Yaqoub as was grief after which was a termination, and Muhammad saww, his saww son Ibrahim as, the delight of his saww eyes, passed away from him saww during his saww lifetime, and He azwj Particularised him saww with the Trial in order to Magnify the Rewards for him saww.

قال (صلى الله عليه وآله): حزن النفس، ويجزع القلب، وإننا عليك يا إبراهيم خزونون ولا نقول ما يسخط الربي في كل ذلك يؤثر الرضا عن الله عز ذكره والاستسلام له في جميع الفعال.

He saww said: ‘The soul grieves, and the heart is alarmed, and I saww am grieving upon you as O Ibrahim as and am not saying (anything) what would Anger the Lord azwj’. In all that, he saww preferred the Pleasure of Allah aswj, Mighty is His aswj Mention, and the submission to Him azwj in the entirety of the deeds’.
فقال اليهودي: فإن هذا يوسف (عليه السلام) قاسي مرارة الفرقة، وحبس في السجن توقياً للمعصية، فافنى في الجب وحيداً.

The Jew said, ‘This Yusuf as, suffered the bitterness of the separation, and was withheld in the prison to be prevented from the sin, and he as was thrown in the well alone’.

قال له علي (عليه السلام): لقد كان كذلك، محمد (صلى الله عليه وآله) قاسي ماراة الفراق وأفرقه والأهل والصدوق والمال مهجراً من حرم الله تعالى وأمنه فلم حرم أرث أروى نيا وراه تبraq ولعلاقه وروى نيا وراه تبraq (عليه السلام)

in its explanation, and manifested to the world the truthfulness of its reality. Allah has validated the dream of His Rasool with the truth - You will be entering the Sacred Masjid in safety if Allah so desires, your heads being shaven and (others) with hair cut, not fearing. [48:27].

And Yusuf as was withheld in the prison, so Rasool-Allah saww had imprisoned himself saww in the gorge (ravine of Abu Talib asws) for three years, and the ones who had accepted him saww were cut off from it and so were the ones with the relationship, and they starved him saww to the most straitened of the straitness. Allah azwj, Mighty is His azwj Mention, Plotted against them with a clear plan when He asw Sent the weakest of His asw creatures and it ate their agreement which they had written between them regarding cutting him saww off.

ومن كان يوسف (عليه السلام) حبس في السجن فلم حرم رحمة الله عليه وآله نصمه في السبعم ثلاثين سنين، وقطع منه أفراره وذوي الرحم، ووصله إلى أضيق المضيق، فلم حرمهم الله عز ذكره له كيداً مستبيناً، إذ بعث الله عزوجل أضعف خلقه فأكل عهدهم الذي كتبوا بينهم في قطيعة رحمه، فأخاء عهدهم الذي كتبوا بينهم في قطيعة رحمه.

And Yusuf as what thrown in the well, so Muhammad saww had withheld himself saww fearing his saww enemies in the cave until he saww said to his saww companion: ‘Do not grieve, surely Allah is with us!’ [9:40], and Allah asw Praised him saww with that in His asw Book.

فقال له اليهودي: فهذا موسى بن عمران (عليه السلام) آنا الله التوراة التي فيها حكم.

The Jew said to him, ‘This Musa as Bin Imran as, Allah aswj gave him as the Torah in which are (His aswj) Judgments’.
قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أعطى ما هو أفضل منه، أعطى محمدًا (صلى الله عليه وآله) سورة البقرة والمائدة بالإنجيل، وطواسين وله ونصف المفصل والحواميم بالتوراة، وأعطى نصف المفصل والنسابيع بالزبور.

Ali asws said to him: ‘It was like that, and Muhammad saww was Given what is superior than it. Muhammad saww was Given Surah Al-Baqara, and Al-Ma'ida with the Evangel, and ‘Tawaseem’ (Suras Shoara and Qasas), and Taha, and half of ‘Al-Mufassal’ (Sura Qaf), and ‘Al-Hawameem’ (Surah Al-Momin) with the Torah, and was Given half of ‘Al-Mufassal’ (Surah Qaf), and ‘Al-Tasabheeh’ (The Surahs in which ‘Tasbeeh’ is Revealed) with the Psalms.

وأعطى سورة بني إسرائيل وبراءة بصحف إبراهيم (عليه السامم) وصحف موسى (عليه السلام). وزاد الله عز ذكره محمدا (صلى الله عليه وآله) السبع الطوال، وفاتحة الكتاب وهي السبع المثاني والقرآن العظيم وأعطى الكتاب والحكم.

And he saww was Given Surah Bani Israel and Bara’a (Surah Tawba) with the Parchment of Ibrahim as and Parchment of Musa as. And Allah azwj, Mighty is His Mention, Increased for Muhammad saww, the seven long ones (Surahs Al-Baqara, and Aal-e-Imran, and Al-Nisaa, Al-Ma'ida, and Al-Anaam, Al-A’raaf, and Al-Yunus as), and the Opening of the Book, and it is the seven from Al-Masaany and the Magnificent Quran [15:87], and was Given the Book and the Wisdom’.

The Jew said to him asws, ‘Musa as, Allah azwj Mighty and Majestic Whispered to him upon the (mount) Toor of Sinai’.

قال له اليهودي: فإن موسى (عليه السلام) ناجاه الله عزوجل على طورسيناء.

The Jew said to him asws, ‘Musa as, Allah azwj Mighty and Majestic Whispered to him upon the (mount) Toor of Sinai’.

قال له اليهودي فلقد ألقى الله على موسى (عليه السلام) محبة منه.

The Jew said to him asws, ‘Musa as, Allah azwj Mighty and Majestic Whispered to him upon the (mount) Toor of Sinai’.
which He\textsuperscript{azwj} Associated him\textsuperscript{saww} in this name as an Honour from Allah\textsuperscript{azwj} Mighty and Majestic with the testimony, therefore the testimony is not complete except if it is said, ‘I testify that there is no god except Allah\textsuperscript{azwj}, and I testify that Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, called out with from the pulpits. Thus, the voice is not raised with the Mention of Allah\textsuperscript{azwj} Mighty and Majestic unless the mention of Muhammad\textsuperscript{saww} is raised (as well) along with it’.

The Jew said to him\textsuperscript{asws}, ‘Allah\textsuperscript{azwj} had Revealed unto the mother\textsuperscript{as} Musa\textsuperscript{as} of the merit of the status of Musa\textsuperscript{as} in the Presence of Allah\textsuperscript{azwj}.

Ali\textsuperscript{asws} said: ‘It was like that, and Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Praise was Gentle to the mother\textsuperscript{as} of Muhammad\textsuperscript{saww} by Sending his\textsuperscript{saww} name to her\textsuperscript{as} until she\textsuperscript{as} said: ‘as and the worlds testify that Muhammad\textsuperscript{saww} is awaited’ And the Angles testify upon the Prophets\textsuperscript{as} that they\textsuperscript{as} had affirmed him\textsuperscript{saww} in the previous Books, and it was Gentleness from Allah\textsuperscript{azwj} Mighty and Majestic to Send him\textsuperscript{saww} to her\textsuperscript{as}, and his\textsuperscript{saww} name arrived to her\textsuperscript{as} due to the merit of his\textsuperscript{saww} status in His\textsuperscript{azwj} Presence, to the extent that she\textsuperscript{as} saw in the dream that it is said to her\textsuperscript{as}: ‘But rather, you\textsuperscript{as} are to be blessed with a Chief, so when you\textsuperscript{as} are Blessed with him\textsuperscript{saww}, name him\textsuperscript{saww} as ‘Muhammad’. Thus, Allah\textsuperscript{azwj} Derived a name for him\textsuperscript{saww} from His\textsuperscript{azwj} Own Name, for Allah\textsuperscript{azwj} is ‘Mahmoud’ (the most Praised One), and this is ‘Muhammad’ (Praised one)’.

The Jew said to him\textsuperscript{asws}, ‘This Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, He\textsuperscript{azwj} had Sent him\textsuperscript{as} to Pharaoh\textsuperscript{la} and Shown him the great Signs’.

Ali\textsuperscript{asws} said to him: ‘It was like that, and Muhammad\textsuperscript{saww}, He\textsuperscript{azwj} Sent him\textsuperscript{saww} to various Pharaohs, like Abu Jahl Bin Hisham, and Utba Bin Rabi’\textsuperscript{e}, and Shayba, and Abu Al-Bakhtary, and Al-Nazar Bin Al-Haris, and Abayy Bin Khalaf, and Manbah and Baneeh two sons of Al-Hajaj, and to five mocking ones – Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Al-Aas Bin Al-Wa’il Al-Sahmy, and Al-Aswad Bin Abd Yagous Al-Zuhry, and Al-Aswad Bin Al-Matlab, and
Al-Haris Bin Al-Talatala. He azwj showed them the Signs in the horizons, and in their own selves until it was clear to them that it is the Truth'.

The Jew said to him asws, ‘Allah azwj had Selected them for Musa as from Pharaoh.

Ali asws said to him: 'It was like that, and Allah azwj, Majestic is His Name, had Selected for Muhammad saww, from the Pharaohs. As for the mocking ones, Allah azwj the Exalted Said: We will Suffice you against the scoffers [15:95]. Allah azwj Killed each one of them with other than the killing of his companion in one day.

As for Al-Waleed Bin Al-Mugheira, so he passed proudly by a man from the Clan of Khaza’at on the road, and he was hit by him with a fragment from the middle of the armour until he bled. So he died, and he was saying, 'It was the Lord azwj of Muhammad saww Who killed me'

And as for Al-Aas Al-Wa’il Bin Wa’il Al Sahmy, so he went out for a need of his to a mountain. He was crushed under a rock, and he was cut down into pieces and pieces. So, he died, and he was saying: 'It was the Lord azwj of Muhammad saww Who killed me'

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam’at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel as came to him, seized his head and butted it against the tree. He said to his boy, 'Prevent this from me!' So, he said, 'I have not seen anyone do anything with you, except that it was yourself'. So, he was killed, and he was saying, 'It was the Lord azwj of Muhammad saww Who killed me'

And as for Al-Aswad Bin Al Matlab, the Prophet saww supplicated against him that Allah azwj should Blind his vision, and he should be bereft of his son. When it was during that day, he...
went out until he came to a place, and Jibraeels came to him with a green leaf and struck his face with it, and he was blinded, and he remained (alive) until Allahazwj Mighty and Majestic Made him to be bereft of his son.

وأما الحارث بن الطامطلة فإنه خرج من بينه في السموم فتحول حبشيا فرجع إلى أهله فقال: أنا الحارث فغضبوا عليه فقالوا: (صلى الله عليه وآله) - قتلني رب محمد - (صلى الله عليه وآله)-.

And as for Al-Haaris Bin Al-Talatala, so he went out from his house during the season (of Hajj), so he changed into (to look like) an Ethiopian. He returned back to his family and said, ‘I am Haaris!’ So, they were angered against him and killed him, and he was saying, ‘It was the Lordazwj of Muhammad saww Who killed me’.

(And it is reported) And as for Al-Aswad Bin Al-Matlab, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, ‘It was the Lordazwj of Muhammad saww Who killed me’.

And all that was at one time, and that was when they were in front of Rasool-Allahsaww, so they said to himsaww, ‘O Muhammadsaww! We will respite yousaww until midday, so if yousaww were to retract from yoursaww words, fine, otherwise we will kill yousaww.’

فدخل النبي (صلى الله عليه وآله) في منزله فأغلق عليه بابه مغتما لقولهم فأتاه جبرئيل (عليه السامم) عن الله ساعته فقال له: يا محمد السامم يقرء عليك السامم وهو يقول: (اصدع بما تؤمر وأعرض عن المشركين) يعني أظهر أمرك لاهل مكة و ادعهم إلى الايمان

The Prophet saww entered his saww house, and locked his saww door against them, saddened by their words, and Jibraeels came up to him saww in that moment and said to himsaww: ‘O Muhammad saww! Allahazwj Conveys Hisazwj Greetings to yousaww, and Heazwj is Saying: So proclaim what you are Commanded with and turn away from the polytheists [15:94] - Meaning manifest your saww matter to the people of Makkah and Invite them to the Emaan.

قال: يا جبرئيل كيف أصنع بالمستهزئين وما أوعدي؟ قال له: (إذا كنت من المستهزئين) قال: يا جبرئيل كنا الساعة بين يدي

He saww said: ‘O Jibraeels! How shall saww react to the scoffers, and what if they are inimical to me saww?’ He saww said: We will Suffice you against the scoffers [15:95]. He saww said: ‘O Jibraeels! They were in front of me saww this very hour’. So he saw said: ‘You saw have been Sufficed from them, therefore manifest your saww matter in that (situation)’.
وأما بقيتهم من الفراعنة فقتلوا يوم بدر بالسيف، وهمز الله الجمع وولوا الدبر.

And as for their remaining ones from the Pharaohs, they were killed on the Day of (battle of) Badr by the sword, and Allah \( \text{as} \) Defeated the crowd and they turned back on their heels’.

قال له اليهودي: فإن هذا موسى بن عمران قد أعطي العصا فكانت تتحول ثعبانا.

The Jew said to him \( \text{as} \), ‘This Musa Bin Imran \( \text{as} \), had been Given the staff, and it used to transform into a serpent’.

قال له علي (عليه السامم): لقد كان كذلك ومحمد (صلى الله عليه وآله) أعطي ما هو أفضل من هذا، إن رجلا كان يطالب أبا جهل بن هشام بدين ثمن جزور قد اشتراه، فاشتغل عنه و جلس يشرب، فطلبه الرجل فلم يقدر عليه فقال له أحد المستهزئين:

من تطلب ؟ قال: عمرو بن هشام – يعني أبا جهل – في عليه دون، قال: فأدلك على من يستخرج الحقواب؟ قال: نعم،

Ali \( \text{as} \) said to him: ‘It was like that, and Muhammad \( \text{saww} \) was Given what is superior than this. A man was seeking Abu Jahil Bin Hisham \( \text{la} \) for a debt of the price of a camel which he \( \text{la} \) had doubt. He was pre-occupied about it and sat drinking, and the man kept seeking but was not able upon it. One of the scoffers said to him, ‘Whom do you seek?’ He said, ‘Amro Bin Hisham’ – meaning Abu Jahl \( \text{la} \) – ‘There is a debt for me upon him’. He said, ‘Shall I point you upon one who brings out the rights?’ He said, ‘Yes’.

فهدا على النبي (صلى الله عليه وآله) وكان أبو جهل يقول: ليت لمحمد إلي حاجة فأسخر به وأرده، فاتى الرجل النبي (صلى الله عليه وآله) فقله الله عليه وألله، فقال له بعض أصحابه: فعلت ذلك فرقا من محمد، قال: ويحكم أعتريني، إنه لما أقبل رأيت عن يمينه رجالا بأيديهم حراب تتاملؤ، وعن يساره ثعبانان تصطك أسنانهما وتلمع النيران من أبصارهما، لو امتنعت لم آمن أن يبعجوا بالحراب بطني ويقضمني الثعبانان،

Rasool-Allah \( \text{saww} \) stood up with him and came to his \( \text{la} \) door and said to him \( \text{la} \), ‘Arise O Abu Jahil \( \text{la} \), and repay to the man his right’, and rather his \( \text{la} \) teknonym as ‘Abu Jahl’, that is today. He \( \text{la} \) stood up quickly until he paid to him his right. When he \( \text{la} \) returned to his \( \text{la} \) gathering, one of his \( \text{la} \) companions said to him \( \text{la} \), ‘You \( \text{la} \) did that due to Muhammad \( \text{saww} \). He \( \text{la} \) said, ‘Woe be unto you all! Excuse me. When \( \text{la} \) went \( \text{la} \) saw men on his \( \text{saww} \) right having flaming bayonets in their hands, and on his \( \text{saww} \) left were two serpents grinding their teeth and flames shining from their eyes. If \( \text{la} \) had refused, \( \text{la} \) would not have been safe from being stabbed by the bayonets in my \( \text{la} \) belly, and the two serpents devouring me \( \text{la} \).
This is greater than what was Given of serpents than the serpents of Musa\textsuperscript{as}, and Allah\textsuperscript{azwj} increased for Muhammad\textsuperscript{saww} there were two serpents and eighty Angels having bayonets with him\textsuperscript{saww}. And the Prophet\textsuperscript{saww} used to hurt the Quraysh with the supplication. One-day he\textsuperscript{saww} arose and ridiculed their dreams, and faulted their religion, and cursed their idols, and faulted their forefathers. So, they were gloomy from that with intense gloom.

Abu Jahl\textsuperscript{la} said, ‘By Allah\textsuperscript{azwj}, the death is better for us than the life. Isn’t there anyone among you, O community of Quraysh, who can kill Muhammad\textsuperscript{saww}, so he\textsuperscript{saww} could be killed by him?’ They said to him\textsuperscript{la}, ‘No’. He\textsuperscript{la} said, ‘Then I\textsuperscript{la} will kill him\textsuperscript{saww}, then if the clan of Abdul Mutlib\textsuperscript{as} desire to kill me\textsuperscript{la} (in retaliation), they can kill me\textsuperscript{la} for it, or else they would leave me\textsuperscript{la}.’ They said, ‘You\textsuperscript{la}, if you\textsuperscript{la} were to do that, you\textsuperscript{la} will become famous among the people of the valley. They will not cease mentioning you\textsuperscript{la} with it’. He\textsuperscript{la} said, ‘He\textsuperscript{saww} frequently does Sajdah around the Kabah, so when he\textsuperscript{saww} come to do Sajdah, I\textsuperscript{la} shall take a stone and smash his\textsuperscript{saww} skull with it’.  

Rasool-Allah\textsuperscript{saww} came and performed Tawaaf of the House (Kabah) seven circuits, then prayed Salat and prolonged the Sajdah. Abu Jahl\textsuperscript{la} grabbed a stone and came to him\textsuperscript{saww} from the front of his\textsuperscript{saww} head. When he\textsuperscript{la} was near him\textsuperscript{saww}, he\textsuperscript{la} was faced by a bull in front of Rasool-Allah\textsuperscript{saww}, having opened its mouth towards him\textsuperscript{la}. When Abu Jahl\textsuperscript{la} saw it, he\textsuperscript{la} panicked from it and his\textsuperscript{la} hand trembled, and the stone fell and injured his\textsuperscript{la} leg, so he\textsuperscript{la} returned bleeding, changed of colour, sweating profusely.

His\textsuperscript{la} companions said to him\textsuperscript{la}, ‘We have not seen you\textsuperscript{la} like today’. He\textsuperscript{la} said, ‘Woe be unto you all! Excuse me, there was a bull with him\textsuperscript{saww} having opened its mouth, and it almost devoured me\textsuperscript{la}, so I\textsuperscript{la} pelted with the stone, and injured my\textsuperscript{la} own leg’.

فقال له أصحابه: ما رأينا كاليوم، قال: وَلَن تَغْلِبُونَ الْمَوْتَ الْحَيَاةَ أَمْثَلَةٌ فَلَن تَغْلِبُونَ فَتَخَفَّفُوا إِلَيْهِ حَجَرًا فَشَدَّت يَدَيْهِ، وَهَزَّوْهَا بِعَجْلٍ وَدَمَّرَ مَعَاذَهَا.
The Jew said to him\textsuperscript{as}, ‘Musa\textsuperscript{as} was Given the white (shining) hand, was anything from this done with Muhammad\textsuperscript{saww}?\’

قال له اليهودي: فإن موسى (عليه السلام) قد ضرب له (عليه السلام) في البحر طريق، فهل فعل محمد شئ من هذا؟

The Jew said to him\textsuperscript{as}, ‘Musa\textsuperscript{as} was Given the rock, and twelve springs burst forth from it’.

قال له اليهودي: فإن موسى (عليه السلام) قد أعطي الحجر فانبجست منه اثنتا عشرة عينا.

Ali\textsuperscript{asws} said to him: ‘It was like that, and Muhammad\textsuperscript{saww} was Given what is superior than this. A Light used to illuminate on his\textsuperscript{saww} right wherever he\textsuperscript{saww} sat, and on his\textsuperscript{saww} left wherever he\textsuperscript{saww} sat, and all of the people saw that’.

Ali\textsuperscript{asws} said to him: ‘It was like that, and Muhammad\textsuperscript{saww} was Given what is superior than this. We went out with him\textsuperscript{saww} to (the battle of) Hunayn, and there we were by a flowing valley and we measured it and it was of fourteen statures deep. They said, ‘O Rasool-Allah\textsuperscript{saww}! The enemy is from behind us and the valley is in front of us’, just as the companions of Musa said, ‘We are being overtaken’ [26:61].

So, Rasool-Allah\textsuperscript{saww} descended, then said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj}! Made evidence to be for every Messenger\textsuperscript{as}, so Show me\textsuperscript{saww} Your\textsuperscript{azwj} Power!’ and he\textsuperscript{saww} rode and the horse crossed over without dampening its hooves, and (also) the camels did not dampen their feet. We returned and our victory was a (complete) victory.’

The Jew said to him\textsuperscript{as}, ‘Musa\textsuperscript{as} had been Given the rock, and twelve springs burst forth from it’.

قال له اليهودي: فإن موسى (عليه السلام) قد أعطي الحجر فانبجست منه البتا عشرة عينا.
Ali\textsuperscript{asws} said to him: ‘It was like that, and when Muhammad\textsuperscript{saww} encamped at Al-Hudaybiyya and the people of Makkah besieged him\textsuperscript{saww}, was Given what is superior than that, and that is that his\textsuperscript{saww} companions complained to him\textsuperscript{saww} of the thirst, and that afflicted them to the extent that the sides of the horses changed. They mentioned that to him\textsuperscript{saww}, so he\textsuperscript{saww} called for a Yemeni container, then inserted his\textsuperscript{saww} Blessed hand in it, and there burst forth springs of water from between his\textsuperscript{saww} fingers. We and our horses were quenched, and we filled up every water container.

And we were with him\textsuperscript{saww} at Al-Hudaybiyya, and there was an old dried up well, he\textsuperscript{saww} brought out an arrow from his\textsuperscript{saww} quiver, and gave it to Al-Bara’a Bin Aazib and said to him: ‘Go with this arrow to that old dried up well and immerse it in there’. He did that and there burst out from it, twelve springs from beneath the arrow. And it was a day of performing the ablution, as a lesson and a sign for the deniers of his\textsuperscript{saww} Prophet-hood, like the rock of Musa\textsuperscript{as} was when he\textsuperscript{saww} called for the washing, and he\textsuperscript{saww} inserted his\textsuperscript{saww} hand in it and it overflowed with the water and it rose until eighty thousand men performed Wudu from it, and they drank to their needs, and quenched their animals and they carried whatever they wanted’.

The Jew said to him\textsuperscript{asws}, ‘Musa\textsuperscript{as} was Given the Manna and Quails, was Muhammad\textsuperscript{saww} Given a match of this?’

Ali\textsuperscript{asws} said to him: ‘It was like that, and Muhammad\textsuperscript{saww} was Given what is superior than this. Allah\textsuperscript{azwj} Mighty and Majestic Permitted the war booties for him\textsuperscript{saww} and for his\textsuperscript{saww} community, and did not Permit it for anyone before him\textsuperscript{saww}. This is superior than the Manna and Quails. Then He\textsuperscript{azwj} increased it by Making the intention (of a deed) for him\textsuperscript{saww} and for his\textsuperscript{saww} community to be a righteous deed, and did not Make that to be for anyone from the communities. So, when one of them thinks of doing a good deed and does not do it, a good deed is Written for him, and if he does do it, ten are Written for him’.

The Jew said to him\textsuperscript{asws}, ‘Musa\textsuperscript{as}, the cloud had shaded upon him\textsuperscript{as}’.
Ali asws said to him: ‘It was like that, and that was Done for Musa as during the Trial, and Muhammad saww was Given superior than this. The clouds used to shade him saww from the day he saww came (to the world) up to the day he saww passed away, during his saww and his saww travelling. This is superior to what Musa as was Given’.

The Jew said to him asws, ‘This Dawood as, Allah azwj Mighty and Majestic Softened the iron for him as, and he as made the armours from it’.

Ali asws said to him: ‘It was like that, and Muhammad saww was Given what is superior than it. Allah azwj Softened the solid rock, the slab, and Made it into a cavern, and the rock had become soft in his saww hands at Bayt al Maqdis until it became as if it was the dough. We had seen that and sought to be beneath his saww flag’.

The Jew said to him asws, ‘This Dawood as, cried upon his as mistake until the mountains were with him saww out of fear for him as’.

Ali asws said to him: ‘It was like that, and Muhammad saww was Given what is superior than this. Whenever he saww stood for the Salat, humming could be heard from his saww chest and his saww inside like the humming of the cauldron upon the tears from the intensity of the crying, and although Allah azwj had Secured him saww from the Punishment, but he saww wanted to be humble to his Lord azwj by his crying, and become a leader for the ones who believed in him saww.

We had cams his saww and his saww passed away, during his saww and his saww travelling. This is superior to what Musa as was Given’.
And he saw had stood upon the tips of his toes for ten years until his feet were bruised and his face paled, standing the whole night until he was Turned to regarding that. Allah Mighty and Majestic Said: Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2], but to be happy with it.

وَلَكَنْ كَانَ يُبْكِي حَتَّى يَغَشِّى عَلَيْهِ، فَقَالَ لَهُ: يَا رَسُولُ اللَّهِ أَلْسَنَ اللَّهُ عَزَّوُهُ جَهَّازُ فَغَفَّرَ لَكَ مَا تَقْدَمَ مِنْ ذُنُوبٍ وَمَا تَأْخَرَ؟ قَالَ: بَلَى أَفَلَا أَكُونُ عَبِيدًا شَكُورًا؟

And he used to cry until there was faintness upon him. It was said to him, 'O Rasool-Allah! Hasn’t Allah Mighty and Majestic Forgiven (the sins of your community Shias) for you, whatever has preceded from your (Shias) sins and whatever is delayed?’ He said: ‘Yes, but should I not become a grateful servant?’

ولَنَّفَذ سَارَتِ الجِبَالِ وَسَبَحَتْ مَعَهُ، لَقَدْ أَنْعَمَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلهِ) مَا هُوَ أَفْضَلُ مِنْ ذَلِكَ إِذْكَنَا مَعَهُ عَلَى جِبِلِ حَرَاءٍ إِذْ تَشْتَهَيْتُكَ?

And if the mountains were cheerful and glorified (Allah) along with him, Muhammad has done what is superior than this. When he was with him at mount Hira when the mountain trembled, and he said to it: Calm down, for there isn’t anyone upon you except a Prophet and a truthful witness’. The mountain calmed down in response to his order and to end up to his obedience.

وَلَقَدْ مَرَّنَا مَعَهُ بِجِبَلٍ، وَإِذَا الدَّمَوعُ تَخْرَجَتْ مِنْ بَعْضِهَا فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلهِ): مَا يُبْكِيَكَ أَيَا جِبَلُ؟ فَقَالَ: يَا رَسُولُ اللَّهِ كَانَ الْمُسِئِلُ مُرَيَّمًا وَهُوَ يَخَوِّفُ النَّاسَ بِنَارٍ وَقَدْوَهَا النَّاسُ وَالْجِبَلُ وَالحَجَرَةُ فَأَنَا أَخَافُ أَنْ أَكُنَّ مِنْ هَذَهَا الحَجَرَةِ، قَالَ لَهُ: لَا تَخَفْ هَذِهِ الحَجَرَةُ، فَقَرَّ الجِبَلُ وَسَكَنَ وَهُدَأَ، وَأَجَابَ لَوْلَا قَوْلَهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلهِ).

And we passed by a mountain with him, and when the tears came out from part of it, the Prophet said to it: ‘What makes you cry, O mountain?’ It said, ‘O Rasool-Allah!’ The Messiah has passed by me and he was scaring the people from the Fire (Hell), and its fuel are the people and the stones, so I fear that I would become from those stones’. He said to it: ‘Do not fear! Those stones are the sulphuric stones’. The mountain calmed down and was tranquil and quietened, and responded to his words.’

قَالَ لِهِ النَّهْوِي: فَإِنَّ هَذَا سُلِيْمَانَ، اعْطِي مِلْكًا لَا يُنِيبُ لَهُ اَحَدًا مِنْ بَعْدهِ

The Jew said to him, ‘This Suleyman was Given a kingdom not befitting for anyone from after him.”

فَقَالَ لِهِ عَلِيٍّ (عَلِيُّ السَّلَامِ) لَقَدْ كَانَ كَذَلِكَ، وَمُحَمَّدٌ (صَلَّى الله عَلَيْهِ وَآلهِ) اعْطَى مَا هُوَ أَفْضَلُ مِنْ هَذَا، إِنَّ هَيْبَتِهِ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ لَا يَنْبِي لَهُ اَحَدًا مِنْ بَعْدهِ إِنَّ هَيْبَتُهُ مِلْكٌ L

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Ali asws said to him: ‘It was like that, and Muhammad saww was Given what is superior than this. An Angel descended unto him saww who had not descended to the earth before it, and he is Mikaeel as? He as said to him saww, ‘O Muhammad saww! Live the life of a kind perpetually, and these here are the keys of the earth with you saww, and its mountains would be transformed into gold and silver with you saww, and there will be no reduction for you saww of anything in what is treasured for you saww in the Hereafter’.


فأومأ إلى جبرئيل (عليه السامم) وكان خليله من المامئكة
فأشار إليه: أن تواضع فقال: بل أعيش نبيا عبدا، آكل يوما ولا آكل يومين، وأحق بإيابان من الابناء من قلبي

He saww gestured towards Jibraeel as, and he as was his saww friend from the Angels, and he as indicated to him saww to perform Wudu, so he saww said: ‘But, a Prophet saww lives the life of a slave, eating one day and not eating for two days, and I saww shall catch up with my saww brethren from the Prophets as from before me saww.


فقال له اليهودي: فإن هذا سليمان قد سخرت له الرياح فسارت به في بامده غدو ها شهر ورواحها شهر

So, Allah azwj Gave him saww Al-Kausar, and Gave him saww (right of) intercession, and that is greater than the kingdom of the world from its beginning up to its end, seventy times, and Promised him saww the Praiseworthy position (Al-Maqam Al-Mahmoud). When it will be the Day of Judgment, Allah azwj the Exalted will Make him saww to be seated upon the Throne. Thus, this is superior than what was Given to Suleyman as Ibn Dawood as.


قال له اليهودي: فإن هذا سليمان قد سخرت له الرياح فسارت به في بلاده ن קטه، شهير ورواحها شهر

The Jew said to him asws, ‘This Suleyman as, the wind was Made to be subservient to him as, and he as travelled with it in his as country, taking it a month and bringing him as a month’.


فقال له على (عليه السلام) لقد كان كذلك ومحمد (صلى الله عليه وآله) أعطي ما هو أفضَّل من هذا إنه اسري به من المسجد الحرام إلى المسجد الاقصى مسيرة شهر، وعرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة حتى انتهى إلى ساق العرش فدنا بالعلم فدللي فدللي له من الجنة رفرف أخضر و غشى النور بصره

Ali asws said to him: ‘It was like that, and Muhammad saww was Given what is superior than this. He saww was Ascended from the Sacred Masjid to Masjid Al-Aqsa, being a travel distance of a month, and he saww was Ascended into the kingdoms of the skies a travel distance of fifty thousand years, in less than a third of a night until he saww ended up to the Base of the Throne. He saww went near with the knowledge and bowed, so a green carpet came down to him from the Paradise, and his saww eyes were overwhelmed with the Light.


فرأى عظمة ربه عزوجل بفؤاده ولم يرها بعينه فكان كقاب قوسين بينها وبينه أو أدنى، فأوحى إلى عبده ما أوحى، فأوحى إليه الآية التي في سورة البقرة قوله تعالى: ((لله ما في السموات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوه تعالى بيكم أنفسكم أن عذب من يشاء وغفر من يشاء الله على كل شئ قدير)
He\textsuperscript{saww} saw the Magnificence of his\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic with his\textsuperscript{saww} heart and did not see Him\textsuperscript{awj} with his\textsuperscript{saww} eyes. There was like two bows between it and him\textsuperscript{awj} or less, and He\textsuperscript{awj} Revealed unto His\textsuperscript{awj} servant what He\textsuperscript{awj} Revealed. Among what He\textsuperscript{awj} Revealed unto him\textsuperscript{saww} was the Verse which is in Surah Al-Baqarah, the Words of the Exalted: \textit{For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284].}

‘And the Signs which were Presented upon the Prophets\textsuperscript{as} since Adam\textsuperscript{as} that Allah\textsuperscript{azwj} the Blessed would Send one\textsuperscript{saww} whose name would be ‘Muhammad’, and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah\textsuperscript{saww} accepted it, and it was Presented to his\textsuperscript{saww} community, so they accepted it. So when Allah\textsuperscript{azwj} Blessed and Exalted Saw the acceptance from them, Knew that they would not tolerate it.

So he\textsuperscript{saww} came to the Base of the Throne, Repeated to him\textsuperscript{saww} the Speech for his\textsuperscript{saww} understanding, so He\textsuperscript{awj} Said: \textit{The Rasool believes in what is Revealed unto him from his Lord [2:285].} So he\textsuperscript{saww} answered from himself\textsuperscript{saww} and on behalf of his\textsuperscript{saww} own community. So He\textsuperscript{awj}, Majestic is His\textsuperscript{awj} Mention, Said: “For them is the Paradise and the Forgiveness is upon Me\textsuperscript{saww} if they were to do that”. So the Prophet\textsuperscript{saww} said: ‘So if you\textsuperscript{awj} were to do that with us\textsuperscript{asws} Yours is the Forgiveness, our Lord, and to You is the Destination [2:285] – meaning the return in the Hereafter.

He\textsuperscript{asws} said: ‘So Allah\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Praise, Answered him\textsuperscript{saww}: “And I\textsuperscript{awj} have Done that with you\textsuperscript{saww} and your\textsuperscript{saww} community”. Then the Mighty and Majestic Said: “But if they accept the Signs with its difficulties and magnify what is in these, and \textsuperscript{awj} have Presented it to the (other) communities, but they refused to accept it, and your\textsuperscript{saww} community accepted it. So it is a right upon Me\textsuperscript{awj} that I\textsuperscript{awj} should Lift it from your\textsuperscript{saww} community”.

فقال: (لا يكلف الله نفسا إلا وسعها لها ما كسبت) من خبر (وعليها ما أكتسبت) من شر.
He azwj Said: *Allah does not Encumber a soul except to its capacity. For it would be what it earned – from good, and against it would be what it earned – from evil.*

So the Prophet saww said when he saww heard that: ‘Since You saww have Done that with me saww and my saww community, therefore Increase it for me saww’. He azwj Said: “Ask”. He saww said ‘Our Lord! Do not Seize us if we forget or we make a mistake.'

Allahazwj Mighty and Majestic: "Iazwj will not Seize your saww community for the forgetfulness and the errors due to your saww Prestige with Me azwj. And the past communities, when they forgot what Iazwj had Reminded them of, Iazwj Opened the Gates of Punishment upon them, and Iazwj have Lifted that from your saww community. And when the past communities used to sin, Iazwj Seized them due to their sins and Punished them, and Iazwj have Lifted that from your saww community due to your saww Prestige with Me azwj.”

The Prophet saww said: ‘Our Allahazwj! Since You sawj have Granted me saww that, therefore Increase it for me saww. So Allahazwj the High Said to him saww, “Ask”. He saww said: ‘Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us [2:286] – meaning by the burden, the difficulties which were upon the ones who were before us’.

So Allahazwj Mighty and Majestic Answered him saww to that, so Blessed is His azwj Name Said: “Iazwj have Lifted the burden from your saww community which was upon the communities of the past. Iazwj did not Accept their Salat except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your saww community, and its sand pure. So this is from the difficulties which was upon the communities before you saww. Iazwj have thus Lifted it from your saww community.
And the past communities, whenever they were harmed by the impurities upon their bodies, they had to bite it off, and I\[azwj\] have Made the water for your\[saww\] communities for purification. So, this is from the difficulties which were upon them. I\[azwj\] have Lifted it from your\[saww\] community.

And the previous communities had to carry their sacrifices upon their necks to Bayt Al-Maqdis. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I\[azwj\] have Made the sacrificial offerings of your\[saww\] community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I\[azwj\] shall Multiply for him with a multiplication, and the ones from it who do not accept that, I\[azwj\] shall Lift from him the Punishment of the world, and I\[azwj\] have Lifted that from your\[saww\] community, and it is from the difficulties which was upon the ones from before you\[saww\].

And the communities before you\[saww\], its Salat were Obligatory upon it in the darkness of the night and midday, and it is from the difficulties which were upon them, so I\[azwj\] Lifted it from your\[saww\] communities, and Obligated their Salat to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

And the past communities, fifty Salat were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I\[azwj\] Lifted it from your\[saww\] communities and Made it a five (Salat) during five times, and these are fifty-one (51) Cycles (Rakats), and Made the Recompense for them to be of fifty Salat.
And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I\(^{azwj}\) Lifted it from your\(^{saww}\) community, and Made one good deed to be Counted as ten, and the sin to be Counted as one.

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your\(^{saww}\) community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties, which was upon them, so I\(^{azwj}\) Lifted it from your\(^{saww}\) community.

And the past communities, when one of them thought of sinning then did not do it, it was not Written down for him, and if he did do it, one sin was Written down for him. And if one of your\(^{saww}\) community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I\(^{azwj}\) Lifted that from your\(^{saww}\) community.

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I\(^{azwj}\) have Lifted that from your\(^{saww}\) community, and Made their sins to be between Myself\(^{azwj}\) and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

And the past communities, when one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I\(^{azwj}\) Lifted it from your\(^{saww}\) community. And a man from your\(^{saww}\) community sins for twenty years, or
thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I\textsuperscript{azwj} Forgive that for him, all of it.

So the Prophet\textsuperscript{saww} said: ‘Our Allah\textsuperscript{azwj}! Since You\textsuperscript{azwj} have Given all of that to me\textsuperscript{saww}, so Increase it for me\textsuperscript{saww}. He\textsuperscript{azwj} Said: “Ask”. He\textsuperscript{saww} said: ‘Our Lord! And do not Load upon us what we have no strength for us with it’. So Blessed is His\textsuperscript{azwj} Name, Said: “\textsuperscript{azwj} have Done that with your\textsuperscript{saww} community, and have Lifted from them all of the afflictions of the (past) communities, and that is My\textsuperscript{azwj} Judgement in all of the communities, that I\textsuperscript{azwj} do not Impose upon a creature above its strength (of toleration)’.

He\textsuperscript{saww} said: ‘and Pardon (our sins) for us and have Mercy on us. You are our Master’. Allah\textsuperscript{azwj} Mighty and Majestic Said: “I\textsuperscript{azwj} have Done that with the penitent ones of your\textsuperscript{saww} community”. Then he\textsuperscript{saww} said: ‘therefore Help us against the Kafir people’.

Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Name Said: “Your\textsuperscript{saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you\textsuperscript{saww} nor your\textsuperscript{saww} prestige to Me\textsuperscript{azwj}, and it is a right upon Me\textsuperscript{azwj} that I\textsuperscript{azwj} should Make your\textsuperscript{saww} Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your\textsuperscript{saww} Religion, and they would be paying taxation to the people of your\textsuperscript{saww} Religion’.

The Jew said to him\textsuperscript{asws}, ‘This Suleyman\textsuperscript{as}, the satans\textsuperscript{as} were subjugated to him\textsuperscript{as}, working for him\textsuperscript{as} whatever he\textsuperscript{as} so desired from Prayer Niches and resemblances’.
Ali asws said to him: ‘It was like that, and Muhammad saw was Given superior than this. The satans were subjugated to Suleyman as, and they were staying upon their Kufr, and the satans were subjugated to the Prophet-hood of Muhammad saw with the Eman. The Jinn faced towards him saw, nine from their noblest ones, one from Nasibayn and eight from the clan of Amro Bin Aamir – Shazat, and Mazat, and Hamlakan, and Al-Marzban, and Al-Mazban, and Nazat, and Haasib, and Haazab, and Amro – and they are those for whom Allah azwj, Blessed is His azwj Name, is Saying regarding them: And when We Turned a number of the Jinn [46:29], and they were the nine, listening to the Quran, [46:29].

Faqiil ilayhi al-jinn wal-bani (صلى الله عليه وآله) bnat al-nabli Faqatiruwa b-aqim tuwaqka faa-ahna bi layth anna l-bituhu allah akhada wa-l-faqil ilayhi l-adin

And when We Turned a number of the Jinn [46:29], and they were the nine, listening to the Quran, [46:29].

The Jinn turned towards him saw, and the Prophet saw was by the palm tree, and they offered their excuses that they thought just as you had thought, that Allah azwj will never Send anyone, and seventy thousands of them had turned to him saw, pledging allegiances to him saw upon the Fasting, and the Salat, and the Zakat, and the Hajj, and the Jihad, and preaching to the Muslims.

Faqatiruwa b-aqim faalauwa lillah shitika faahda faaqil ma a-quti al-Salimin sahian min sayhrat la-biyya Muhammad (صلى الله عليه وآله) ba’d an

They offered their excuses that they had said grievous words upon Allah azwj, and this is superior than what Suleyman as was Given. Glorious is the One azwj Who Subjugated them to the Prophet-hood of Muhammad saw after they had rebelled and alleged that there is a son for Allah azwj. There have been included in the (acceptance) of the Prophet-hood, from the Jinn and the human beings what cannot be counted’.

 قال له اليهودي: فهذا يحيى بن زكريا يقال: إنه اوتي الحكم صبيا والحلم والفهم، وإنه كان يبكي من غير ذنب، وكان يواصل الصوم

The Jew said to him asws, ‘This Yahya as Bin Zakariya as, it is said that he as was Given the Wisdom while a boy, and the forbearance and the understanding, and he as used to cry from without having committed any sin, and he as used to adhere to the Fasting’.

قال له على (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعتني ما هو أفضل من هذا إن يحيى بن زكريا كان في عصر لأوثان فيه ولا جاهلية، ومحمد (صلى الله عليه وآله) اوتي الحكم والفهم صبيا بين عبادة الأوثان وحزب الشيطان ولم يرغب له في صنم فط، ولم ينشط لاعيادهم، ولم يرمسه كاذب فقط (صلى الله عليه وآله)، وكان أمينا صدوقا حليما، وكان يقول صوم الأسبوع والاقل واكثر

Ali asws said to him: ‘It was like that, and Muhammad saw was Given what is superior than this. Yahya as Bin Zakariya as during an era of neither the idols nor the ignoramuses, and Muhammad saw was Given the Wisdom and the understanding between the worshippers of the idols and parties of satans, and he saw did not wish for them regarding an idol at all,
and was not active (participant) in their festivals, and no lie was seen from him at all, and was trustworthy, truthful, forbearing, and was adhering to Fasting a week and less and more.

فيقال في ذلك فيقول: إني لست كأحدكم، إني أظل عند ربي فيطعمني ويسقيني، وكان يبكي (صلى الله عليه وآله) حتى يبتل مصلاحه خشية من الله عز وجل من غير جرم.

It was said regarding that, so he said: 'I am not like one of you. I am Shaded with my Lord, and He Feeds me and Quenches me; and he used to cry until the prayer mat would be swamped, out of fear from Allah Mighty and Majestic, without having committed any crime’.

قال له اليهودي: فإن هذا عيسى بن مريم يزعمون أنه تكلم في المهد صبيا.

The Jew said to him, ‘This Isa Bin Maryam, they are claiming that he spoke in the cradle as a baby’.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) سقط من بطن امه ووضع يده اليسرى على الأرض، ورافقا يده اليمنى إلى السماء يحرك شفتيه بالتوحيد، ويدام فيهم تور رأى أهل مكة منه قصور يرصد من الشام وما يليها، والقصور الحمر من أرض اليمن وما يليها، والقصور البيض من أرض إصطخر وما يليها، والقصر من أرض اليمن وما يليها، والقصر البيض من إصطخر وما يليها.

Ali said to him: ‘It was like that, and Muhammad fell from the lap of his mother and placed his left hand upon the ground, and raised his right hand towards the sky, moving his lips with the Tawheed, and hand wherein was Light. The people of Makkah could visually see from it the castles from Syria and what follows it, and the red castles from the land of Yemen and what follows it, and the white castles from Istakhar and what follows it.

And the world had been illuminated on the night the Prophet was born to the extent that the Jinn and the human beings and the satans panicked, and they said, ‘An event has newly occurred in the earth, and the Angels were seen on the night of the birth, ascending and descending, and glorifying and extolling the Holiness, and the stars were shaken, and signs befell for his birth. And Iblees had been surrounded by the darkness in the sky when he from the wonders during that night.

وكان له مقعد في السماء الثالثة، والشياطين يسترقون السمع، فما رأى إلا عاجيب أرادوا أن يسيرا السمع فإذا هموا قد حجبوا من السماء كلها ورموا بالشهب درله لبيته (صلى الله عليه وآله)
And there was a seat for him in the third sky, and the satans were stealing the hearing, and when they saw the wonders they wanted to steal the hearing, but they were veiled from all the skies, and they were pelted with the meteors, as evidence of his Prophet hood.

The Jew said to him, ‘Isa Bin Maryam, he had cured the blindness and the leprosy by the Permission of Allah Mighty and Majestic.

Ali said to him: ‘It was like that, and Muhammad was Given what is superior than that. He cured the one with the disability from his disability. While he was seated (in a gathering) when he asked about a man from his companions. They said, ‘O Rasool Allah! He has become like the body chick having not feathers upon it, from the severity of the afflictions’. He came to him, and there he was like the body of a chick from the severity of the afflictions.

He said: ‘Didn’t you supplicate a supplication regarding your health?’ He said, ‘Yes, I was saying, ‘O Lord! Whichever Punishment You will be Punishing me with in the Hereafter, so Make it to be for me in the world’. The Prophet said: ‘Why don’t you say, ‘O Allah! Give me good in the world, and good in the Hereafter, and save us from the Punishment of the Fire’?’ He said, it, and it was as if he had become active from the cramp, and was healthy and came out along with us.

And a man from Juhayna came to him with vitiligo, being cut from the vitiligo, and complained to him of it. He took a cup of water and spit in it, then said: ‘Wipe your body with it’. He did so and was cured, nothing (from it) was seen in him; and a Bedouin leper had come, he applied his saliva upon it, and he did not stand from his presence, except as healthy.

And then Zayd b. Zaid ( عليه السلام) said: ‘O Allah, if You give mercy to the blind man, then give mercy to me’. Then I said: ‘If You give mercy to the blind man, then give mercy to me’. And then Zayd b. Zaid ( عليه السلام) said: ‘O Allah, if You give mercy to the blind man, then give mercy to me’. And then Zayd b. Zaid ( عليه السلام) said: ‘O Allah, if You give mercy to the blind man, then give mercy to me’. And then Zayd b. Zaid ( عليه السلام) said: ‘O Allah, if You give mercy to the blind man, then give mercy to me'.
And if you claim that Isa\textsuperscript{as} cured the ones with the disabilities from their disabilities, then Muhammad\textsuperscript{saww}, while he\textsuperscript{saww} was among some of his\textsuperscript{saww} companions, a woman came and said, ‘O Rasool-Allah\textsuperscript{saww}! My son is overseeing upon the death. Every time I come to him with food, the yawning occurs upon him’. So, the Prophet\textsuperscript{saww} stood up and we arose along with him\textsuperscript{saww}. When we came to him, he\textsuperscript{saww} said, ‘Keep away O enemy of Allah\textsuperscript{azwj}, from the friend of Allah\textsuperscript{azwj}, for I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}!’ The satan\textsuperscript{lb} kept aside from him, and he stood up healthy, and he was with us among our soldiers.

And if you claim that Isa\textsuperscript{as} cured the blind, so Muhammad\textsuperscript{saww} has done what is more than that. Qatada Bin Rabie was a handsome man. When it was the day of Sunday, he was hit by a stab in his eye and it rolled down his cheek. So, he took it in his hand, then came with it to the Prophet\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! A matter has come now you\textsuperscript{saww} will hate me’. Rasool-Allah\textsuperscript{saww} took it from his hand then placed it in its place. So, he was not recognised except by the grace of his beauty and of its illumination over the other eye.

And Abdullah Bin Ateek was injured and his hand was disjointed one day by Ibn Abu Al-Haqueq, so he came to the Prophet\textsuperscript{saww} one night, and he\textsuperscript{saww} wiped his\textsuperscript{saww} hand upon him, so it was not recognised (to be any different) from the other hand.

And Muhammad Bin Muslim had been hit one day by Ka’ab Bin Al-Ashraf, similar to that in his eye and his hand, so Rasool-Allah\textsuperscript{saww} wiped it, so it could not be detected.

And Abdullah Bin Aneyes was hit similar to that in his eye, so he\textsuperscript{saww} wiped it, and it was not recognised (to be any different) from the other. All these are evidences for his\textsuperscript{saww} Prophethood’.

قال له اليهودي: فإن عيسى بن مريم يزعمون أنه قد أحيى الموتى بإذن الله تعا...
The Jew said to him\textsuperscript{alsw}, ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, they are claiming that he\textsuperscript{as} had revived the dead by the Permission of Allah\textsuperscript{aswj} the Exalted’.

قال له اليهودي (عليه السلام): لقد كان كذلك، محمد (صلى الله عليه وأله) سبدت في يده تسعة حцитات تسمع نغماتها في جموحها ولا روح فيها لم تتمكن حجة نبوته ولقد كلمته الموتى، بعد موته واستغاثتهما ما خافوا من نبعته ولقد صلى بأصحابه ذات يوم فقال: ما هنّا من بني النجار أحد وصاحبهم محتبس على درهامين، فكان شهيداً.

Ali\textsuperscript{asw} said to him: ‘It was like that, and Muhammad\textsuperscript{saww}, nine pebbles glorified in his\textsuperscript{saww} hand, their chants were heard in their immobility and there spirits were therein to complete the proof of his\textsuperscript{saww} Prophet-hood, and the deceased had spoken to him\textsuperscript{saww} from after their deaths and sought his\textsuperscript{saww} help from what they feared its pursuit. And he\textsuperscript{saww} had prayed Salat with his\textsuperscript{saww} companions one day and he\textsuperscript{saww} said: ‘Isn’t there anyone from the clan of Najjar, and their companion is being withheld at the Door of the Paradise, to give three Dirhams to so and so the Jew?’ And he had been martyred.

 ولئن زعمت أن عيسى (عليه السلام) كلم الموتى، فلقد كان محمد (صلى الله عليه وآله) ما هو أعجوب من هذا، إن النبي (صلى الله عليه وآله) لما نزل بالطائف وحاصر أهلها بعثوا إليه بشاة مسلخة مطلية (مطبوخة خل ل) بسم فنطق اذراعها وقلت: يا رسول الله إلا أن أكل فيها مسمومة، فلو كلمته البهيمة وهي حية لكانت من أعظم حجج الله عزوجل على المنكرين لنبوته، فكيف وقد كلمته من بعد ذبح وسلخ وشيء.

And if you claim that Isa\textsuperscript{as} spoke to the dead, so there has been for Muhammad\textsuperscript{saww} what is more wondrous than this. When the Prophet\textsuperscript{saww} encamped at Al-Ta’if and besieged its people, they sent a sheep to him\textsuperscript{saww}, cooked and painted with poison. But the forearm (of the sheep) from it spoke and said, ‘O Rasool-Allah\textsuperscript{saww} I am poisoned’. If an animal had spoken to him\textsuperscript{saww} while it is alive, it would have been from the great proofs of Allah\textsuperscript{azwj} Mighty and Majestic upon the deniers of his\textsuperscript{saww} Prophet-hood, so how is it, and it had spoken to him\textsuperscript{saww} from after having been slaughtered and cooked, and seasoned.

 ولقد كان (صلى الله عليه وآله) يدعو بالشجرة فتجيبه، وتكلمها البهيمة، وتكلمها السباع وتشهد له بالنبوة وتحذرهم عصيانه، فهذا أكثر مما أعطي عيسى (عليه السلام).

And he\textsuperscript{saww} had called the tree and it had answered him\textsuperscript{saww} and the animals spoke to him\textsuperscript{saww}, and the lions spoke to him\textsuperscript{saww} and testified for him\textsuperscript{saww} with the Prophet-hood, and warned them from disobeying him\textsuperscript{saww}. Thus, this is more than what Isa\textsuperscript{as} had been Given’.

قال له اليهودي: إن عيسى يزعمون أنه أبداً قومه بما يكون وما يدعون في بيوتم.

The Jew said to him\textsuperscript{alsw}, ‘Isa\textsuperscript{as}, they are claiming that he\textsuperscript{as} informed his\textsuperscript{as} people with what they had eaten and what they had hoarded in their houses’.
Ali asws said to him: 'It was like that, and Muhammad saww did what is more than this. Isa as informed his people with what was from behind a wall, and Muhammad saww informed his saww people about a death and he saww was absent from it, and described their war and the ones from them who would be martyred, and there was a travel distance of a month between him saww and them.

And the man came to him intending to ask him saww about something, and he saww said: 'Will you speak or shall I saww speak?' He said, 'But, speak, O Rasool-Allah saww!' He saww said: 'You came to me saww regarding such and such', until he was free from his need.

And he saww had informed the people of Makkah of their secrets at Makkah until he saww did not leave anything from their secrets. From it was what was between Safwan Bin Amiya and Umeyr Bin Wahab when Umeyr came to him saww and said, ‘I came regarding my dead son’. He saww said to him: ‘But, you said to Safwan, and you had gathered in Al-Hateym and you mentioned killing me saww at Badr, ‘By Allah azwj! The death is better for us than the remaining with what Muhammad saww is doing with us, and is there any life after the people of Al-Qaleyb?’

So, you said, ‘Had it not been for my dependants and debts upon me, I would have waited for you, from Muhammad saww’. Safwan said, ‘Upon me is that I pay off your debts and that I shall make your daughters to be with my daughters to accompany them, from good or evil’. You said, ‘Repeat it unto me and leave me until I go and kill him saww’. So, you came to kill me saww. He said, ‘You saww speak the truth, O Rasool-Allah saww! I testify that there is no god except Allah azwj, and you saww are a Rasool saww of Allah azwj’. And the like of this are from what cannot be counted’.

قال له اليهودي: فإن علي بن أبي طالب : بسم الله الرحمن الرحيم المكانة، وإن kişي (عليه السلام) أنهما كفهَاهما بما كان من وراء حائط، وأمحمد (عليه السلام) أنبأ عن مؤتة وهو عنها غائب، ووصف حربهم ومن استشهد منهم، وبينهم وبينهم مسيرة شهر.

وكان يأتيه الرجل يريد أن يسأله عن شئ فيقول (صلى الله عليه وآله): تقول أو أقول ؟ فيقول: بل قل يا رسول الله فيقول: جئتني في كذا كذا حتى يفرغ من حاجته.
The Jew said to him, ‘Isa, they are claiming that he created from clay like a body of the bird, then he blew into it, and it became a bird by the Permission of Allah Mighty and Majestic’.

Ali said to him: ‘It was like that, and Muhammad had done what is like this. On the day of Hunayn, he grabbed a rock, and we heard glorification and extollation of Holiness from the rock. Then he said to the rock, ‘Split’, and it split into three pieces, and we heard from every piece from it, glorification we did not hear for the other ones.

And he had sent a message to a tree on the day of Al-Bat’ha, and it answered him, and for every branch from it was glorifications, and extollations of Oneness, and extollations of Holiness. Then he said to it: ‘Split apart’, and it broke into two halves. Then he said to it: ‘Stick together’, and it was stuck together. Then he said to it: ‘Testify for me with the Prophet-hood’, and it testified. Then he said to it: ‘Return to your place, with the glorifications, and the extollations of Oneness, and the extollations of the Holiness’. It did so, and its place was by the side of Al-Jazareyn at Makkah.’

The Jew said to him: ‘Isa, they are claiming that he was a traveller’.

Ali said to him: ‘It was like that, and Muhammad was a traveller regarding the Jihad, and in ten years he mobilised what cannot be counted from the ones present and remote and killed many from the Arabs from the ones caught by the sword. He did not circle with the speech, nor sleep except about blood, and he did not travel except and equipped for fighting his enemies’.

The Jew said to him, ‘Isa, they are claiming that he was ascetic’.
Ali asws said to him: It was like that, and Muhammad saww was most ascetic of the Prophets as.

There were thirteen wives for him saww besides the ones whom he saww circled with from the maids. No meal was raised for him saww at all and there was (still) food upon it, and he saww did not eat the wheat bread at all, nor satiated from the barley bread for three consecutive nights at all. He saww passed away and his saww armour was mortgaged with a Jew for four Dirhams.

He saww neither left any yellow (gold) nor white (silver) with what was folded for him saww from the country and enabled for him saww from the war booties of the servants. And he saww used to distribute in one days, three hundred thousand, and four hundred thousand, and a beggar would come to him saww in the evening and he saww would say: ‘By the One azwj Who Send Muhammad saww with the Truth, there is nothing among the Progeny saww of Muhammad saww even one Sa’a of barley, nor a Sa’a of wheat, nor a Dirham nor a Dinar’.

The Jew said to him asws, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is a Rasool asws of Allah azwj, and I testify that Allah azwj did not Give any Prophet a rank, nor a merit to a Messenger as except and He azwj Gathered it for Muhammad saww, and Increased Muhammad saww over the Prophets as, additional rank’.

Ibn Abbas said to Ali asws Bin Abu Talib asws, ‘I testify, O Abu Al-Hassan asws, you asws from the ones firmly rooted in the Knowledge [3:7].’ He asws said: ‘Woe be unto you! It is not for me asws. I asws did not say what I asws said regarding a soul whom Allah azwj the Exalted Magnified in his saww majestic magnificence, so He azwj Said: And you are upon magnificent morals [68:4]’.
CHAPTER 3 – HIS\textsuperscript{asws} ARGUMENTATION AGAINST THE CHRISTIANS

It is reported that there was a delegation delegated from a city of Rome to Medina in the era of Abu Bakr, and among them was a monk from the Christian monks who came to the Masjid of Rasool-Allah\textsuperscript{as}, and with him were two camels decorated in gold and silver; and Abu Bakr was present and with him was a group of the Emigrants and the Helpers. He entered unto them and greeted them and was welcoming with them and browsed their faces, then said, ‘Which one of you is a Caliph of Rasool-Allah\textsuperscript{as}, your Prophet\textsuperscript{as} and trustee of your Religion?’

They gestured towards Abu Bakr, so he faced him with his face, then said, ‘O you Sheykh! What is your name?’ He said, ‘My name is Ateeq’. He said, ‘Then what is it?’ He said, ‘Siddique’. He said, ‘Then what?’ He said, ‘I do not know for myself any names other than it’. He said, ‘I am not with my guy’. He said to him, ‘And what is your need?’

He said, ‘I am from a city of Rome, coming with two camels decorated in gold and silver to as the trustee of this community about certain issues. If he were to answer me about these, I shall become a Muslim, and obey him with whatever he orders me; and this wealth between you all is to be distributed. And if he is unable from it, I shall return back with whatever is with me and will not become a Muslim’.

He said to him, ‘Ask about whatever comes to you’. The monk said, ‘By Allah\textsuperscript{azwj}! I will not open the speech for as long as you do not protect me from your stature and the statures of your companions’. Abu Bakr said, ‘You are safe and there won’t be any problem upon you. Say whatever you like to’. 
The monk said, ‘Inform me about something which isn’t for Allah azwj, and is not with Allah azwj, and Allah azwj does not know’. Abu Bakr trembled and could not give an answer. When it was after a while, he said to one of his companions, ‘Come to me with Abu Hafsa (Umar)’. They came with him, and he sat with them, then said, ‘O monk! Ask him’.

The monk turned with his face towards Umar and said to him the like of what he had said to Abu Bakr. But he did not give an answer. Then he came to Usman, and there flowed between the monk and Usman what had flowed between him and Abu Bakr and Umar, and he did not give an answer. The monk said, ‘Honourable sheykhs dumbfounded ones of Islam’.

Then he got up to leave, so Abu Bakr said, ‘O enemy of Allah azwj! Had there not been an agreement, I would have dyed the ground with your blood’. Salman Al-Farsy ra stood up and came to Ali asws Bin Abu Talib asws, and he asws was seated in the courtyard of his house along with Al-Hassan asws and Al-Husayn asws, and related to him saww the story. Ali asws said: ‘ . . . ‘.

He asws went out and with him asws were Al-Hassan asws and Al-Husayn asws, until he asws came to the Masjid. When the people saw Al asws, they extolled the Greatness of Allah azwj (Takbeer), and they praised Allah azwj, and they stood up to him asws in their entirety. Ali asws entered and sat down. Abu Bakr said, ‘O you monk! Ask him asws, for he is your guy and the one you seek’.

The monk turned with his face towards Ali asws, then said, ‘O youth! What is your name?’ He asws said: ‘My asws name is ‘Elia’ with the Jews’, and with the Christians it is ‘Eliyah’, and with my asws father as it is ‘Ali’, and with my asws mother as it is ‘Haidar’. He said, ‘What is your asws place from your asws Prophet asw, Prophet saww? He asws said: ‘My asws brother asw, and my asws in-law, and my asws cousin asw’.
The Monk said, ‘You asws are my guy, by the Lord azwj of Isa as! Inform me about something which isn’t for Allah azwj, and is not with Allah azwj, and Allah azwj does not know’.

Ali asws said: ‘You have fallen upon the informed one. As for your words, ‘What isn’t for Allah azwj’, so there’s neither a female companion for Him azwj nor a son’. And as for your words, ‘And is not with Allah azwj’, so there isn’t with Allah azwj injustice for anyone. And as for your words, ‘Allah azwj does not Know’, so He azwj does not Know of there being any associates for Him azwj in the Kingdom’.

The Monk stood up and cut his belt and grabbed his asws head and kissed what is between his asws eyes, and said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is a Rasool saww of Allah azwj, and I testify that you asws are the Caliph and Trustee of this community, and mine of the Religion and the Wisdom, and a source of the springs of proof. I had read your asws name in the Torah as ‘Elia’, and in the Evangel as ‘Eliyah’, and in the Quran as ‘Ali’, and in the previous Books as ‘Haidar’, and I find you asws as a successor asws after the Prophet saww, and a ruler for the emirate, and you asws are more rightful with this gathering than others are, so inform me, what is your asws situation and the situation of the people?’

He asws answered him with something, and the Monk stood up and submitted the wealth to him in its entirety. Ali asws did not depart from his asws place until he asws had distributed it among the poor people of Medina and their needy ones, and the Monk left to go to his people as a Muslim’. 16

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16 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 1
رحمة الله عليه قال: لما قبض النبي (صلى الله عليه وآله) وتقلد أبو بكر الأمر قدم المدينة جماعة من النصارى يتقدمهم جاثليق لديهم، لسه وعمرة بالكلام وما وجوههم، وحفظ التوراة والإنجيل وما فيها.

Al Mufeed, from Ali Bin Khalid, from Al Abbas Bin Al Waleed, from Muhammad Bin Umar Al Kindy, from Abdul Kareem Bin Is’haq Al Razy, from Bandaar, from Saeed Bin Khalid, from Ismail Bin Abu Idrees, from Abdul Rahman Qays Al Basry who said,

‘Zaza narrated to us from Salman Al-Farsy\textsuperscript{a} having said, ‘When the Prophet\textsuperscript{saww} passed away and Abu Bakr was collared with the command, a group of Christians came to Medina headed by a Catholic priest of theirs, having a highness (of status) for him and understanding of the speech and its aspects, and memorisation of the Torah and the Evangel and what is in both of these.

فقصدوا أبا بكر وقال له الجاثليق: إنا وجدنا في الأنجيل رسولاً يخرج بعد عيسى وقد بلغنا خروج محمد بن عبد الله يذكر أنه ذلك السوول فرذتنا إلى ملكتنا فجمع وجهونا، وأنفذا في التماس الحق فيما اتصلنا، وقد فاتنا نبؤكم محمد، فيما قرآنا هو كتبنا أن الاذباء لا يخرجون من الدين إلا بعد إقامة أوصياء لهم يخلفونهم في أمهم يقتبس منهم الضياء فيما اشكل فأنت أيها الأمير وصيه لنا سألك عما نحتاج إليه؟

They aimed at Abu Bakr and the Catholic priest said to him, ‘We found in the Evangel that a Rasool\textsuperscript{as} would be coming out after Isa\textsuperscript{as}, and it has reached us the coming of Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{asws} mentioning he\textsuperscript{saww} is that Rasool\textsuperscript{saww}. We panicked to your king and he gathered the faces of our people, and delegated us regarding the seeking of the truth during what is contacted through us, and your Prophet\textsuperscript{saww}, we have missed him\textsuperscript{saww}, and among what we have read from our Books is that the Prophets\textsuperscript{as} do not exit from the world except the nomination of the successors\textsuperscript{as} of theirs leaving them behind among their\textsuperscript{as} communities, the light can be taken from them\textsuperscript{as} regarding what is doubtful. O you Emir, are you his\textsuperscript{saww} successor so we can ask you about was we are needy to?’

 فقال عمر: هذا خليفة رسول الله (صلى الله عليه وآله) فجثا الجاثليق لركبته وقال له: خبرنا أيها الخليفة عن فضلكم علينا في الدين فإنا جئنا نسأل عن ذلك

Umar said, ‘This is the Caliph of Rasool-Allah\textsuperscript{saww}. The Catholic priest knelt down due to his prestige and said to him, ‘Inform us, O Caliph, about your merits over us regarding the Religion, for we came to ask about that’.

فقال أبو بكر: خن مؤمنون وأثمن كفار، والمؤمن خير من الكافر، والإيمان خير من الكفر. فقال الجاثليق: هذه دعوى يحتاج إليها حجة، ففجأئشه أنت مؤمن عند الله أم عند نفسك؟ فقال أبو بكر: أنا مؤمن عند نفسي ولا علم لي بما عند الله.

Abu Bakr said, ‘We are Momineen and you are Kafirs, and the Momineen are better than the Kafirs, and the Eman is better than the Kufr’. The Catholic priest said, ‘This is a claim needy to a proof, so inform me, are you a Momin in the Presence of Allah\textsuperscript{azwj} or in the presence of yourself?’ Abu Bakr said, ‘I am a momin with myself and there is no knowledge for me with what is in the Presence of Allah\textsuperscript{azwj}.’
The Catholic priest said, ‘So, am I a Kafir in your presence upon the like of what you are a Momin, or am I a Kafir in the Presence of Allahazwj?’ He said, ‘You are a Kafir in my presence, and there is no knowledge for me with your state in the Presence of Allahazwj’. The Catholic priest said, ‘Then I do not see except a doubt within yourself regarding me, and you aren’t upon conviction from your religion. Inform me, is there a house for you in the Paradise due to what you are upon from the Religion (which) you recognise?’

He said, ‘There is a house for me from the Paradise. I recognise is by the promise, and I do not know whether I shall arrive to it or not’. He said to him, ‘Do you wish for me to have a house from the Paradise?’ He said, ‘Yes, I do wish that’. The Catholic priest said, ‘Then I do not see except that you are wishing for yourself and fearful upon yourself, so what is your merit regarding the knowledge?’

Then he said to him, ‘Inform me, are you containing the entirety of the knowledge of the Prophet ﷺ Sent to you?’ He said, ‘No, but I am more knowledgeable than him ﷺ for what has been decreed to me of his knowledge’. He said, ‘How did you come to be a Caliph of the Prophet ﷺ and you do not contain knowledge of what his community would be needy to from his knowledge? And how did your people place you ahead upon that?’

Then said to him Umar, ‘O Christian! Stop from this blame or else I will legalise your blood!’ The Catholic priest said, ‘This is not justice upon the one who has come travelling with difficulties to seek’.

Salman said, ‘It was as if we had worn a covering of disgrace, so I went until I came to the door of Ali ﷺ and informed him ﷺ the news. So, he came, by my father and my mother until he sat, and the Christian was saying, ‘Point me upon the one I can ask him about what I need’. Amir Al-Momineen ﷺ said to him: ‘Ask, O Christian, for, by the Oneazwj
Who Split the seed and Formed the person, you will not ask me asws about what has passed nor what is to happen (in the future) except Iasws will inform you with it on behalf of the Prophet saww of Guidance Muhammad saww.

The Christian said, ‘I ask you asws about what I asked this sheykh about. Inform me, are you asws a Momin in the Presence of Allah azwj in the presence of yourself?’ Amir Al-Momineen asws said: ‘Iasws am a Momin in the Presence of Allah azwj just as I am a Momin in my asws own belief’. The Catholic priest said, ‘Allah azwj is the Greatest! This is a speech of one firm with his Religion, verified regarding the correctness of his conviction. Inform me now about your asws house in the Paradise, what is it?’

He asws said: ‘My asws house is with the Prophet saww, the Ummayy in the high (Garden of) Al-Firdows, neither am I asws suspicious of that nor do Iasws doubt in the Promise of it from my asws Lord azwj’. The Christian said, ‘What is that due to which you asws recognise the promise for you asws with the house which you asws are mentioning it?’ Amir Al-Momineen asws said: ‘By the Revealed Book and truthfulness of the Mursil Prophet saww’. He said, ‘By what do you asws know the truthfulness of your asws Prophet saww?’ He asws said: ‘By the clear Signs and the evidential miracles’.

The Catholic priest said, ‘This is a way of the arguing of the one who wants the argumentation. Inform me about Allah azwj the Exalted, where is He azwj today?’ He asws said: ‘O Christian! Allah azwj the Exalted is beyond from the ‘where’, and Exalted from the place in what He azwj was not there from a place, and today He azwj is upon that. He azwj does not change from a state to a state’.

He said, ‘Yes, well done O scholar, and you asws have exceeded in the answer. Inform me about Allah azwj the Exalted, can He azwj be Realised by the sensory perceptions with you asws so one can ask you asws to be guided in seeking Him azwj by using the senses, or how is the path to the recognition of Him azwj, if the matter does not happen to be like that?’
Amir Al-Momineen\textsuperscript{asws} said, ‘Exalted is the King, the Compeller from being described with a measurement, or realised by the sensory perception, or compared with the people; and the path to recognising Him\textsuperscript{azwj} is His\textsuperscript{azwj} Making, clear for the intellects are the evidences with the lessons with what He\textsuperscript{azwj} is witnessed and understood from these’.

The Catholic priest said, ‘You\textsuperscript{asws} speak the truth! By Allah\textsuperscript{azwj}, this, it is the truth which the wanderers have strayed from in the ignorance. Inform me now about what your\textsuperscript{asws} Prophet\textsuperscript{as} said regarding the Messiah\textsuperscript{as} and he\textsuperscript{as} is a created being, from where is the creation proved for him\textsuperscript{as} and the goodness is negated from him\textsuperscript{as}, and the deficiency is necessitated regarding him\textsuperscript{as}, and they have recognised what a lot of the religious people are believing in?’

Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} prove the creation being for him\textsuperscript{as} by the measurement which necessitates him\textsuperscript{as}, and the image, and the changing from a state to a state, and the increase which cannot be negated from it and the reduction, and I\textsuperscript{asws} do not refuse the Prophet-hood from him\textsuperscript{as} nor do I\textsuperscript{asws} take him\textsuperscript{as} out from the infallibility and the perfection and the support, and there has come to us from Allah\textsuperscript{azwj} the Exalted that he\textsuperscript{as} is like Adam\textsuperscript{as}. He\textsuperscript{azwj} Created him\textsuperscript{as} from soil then Said to him: “Be!” And he\textsuperscript{as} came into being’.

The Catholic priest said to him\textsuperscript{asws}, ‘This what there is no challenging regarding it now apart from that the arguments are from what the proof upon the creation participates and the proven is from them. So, by what do you\textsuperscript{asws}, O scholar, grow the incomplete parish with me?’

He\textsuperscript{asws} said: ‘With what I\textsuperscript{asws} inform you with from my\textsuperscript{asws} knowledge with what has happened (in the past) and what is to happen (in the future)’. The Catholic priest said, ‘Is there anything from the mention of that I can investigate your\textsuperscript{asws} claim with?’
فقال أمير المؤمنين (عليه السلام): خرجت أيها النصراني من مستقرك مستفزا لمن قصدت بسؤالك له مضمارا خالفا ما أظهرت من الطلبه والاستشاد، فأدرت في مناملك مقامي وحدثت فيه بكلامك وحذرت فيه من خالقي وأمرت فيه باتباعي.

Amir Al-Momineen<sup>asws</sup> said: ‘You came out, O you Christian, from your dwelling, provocative to the one you aimed with your questioning to him, secretly opposite to what you manifested from the seeking and the guidance, and you saw in your dream my<sup>asws</sup> position, and you discussed during it of my<sup>asws</sup> speech, and were warned during it of the ones opposing me<sup>asws</sup>, and were commanded during it with following me<sup>asws</sup>.

قال: صدقت والله الذي بعث المسيح، وما اطلع على ما أخبرتني به إلا الله تعالى، وأنا أشهد أن لا إله إلا الله وأن محمدا رسول الله (صلى الله عليه وآله)، وأنك وصي رسول الله وأحق الناس بمقامه.

He said, 'You<sup>asws</sup> speak the truth. By Allah<sup>azwj</sup> Who Sent the Messiah<sup>as</sup>, and no one knows what I have been informed with except Allah<sup>azwj</sup> the Exalted, and I testify that there is no god except Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and you<sup>asws</sup> are a successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and most rightful of the people with his<sup>saww</sup> position'.

وأسلم الذين كانوا معه كإ ساممه، وقالوا: نرجع إلى صاحبنا فنخبره بما وجدنا عليه هذا الأمر وندعوه إلى الحق.

And those who were with him became Muslims just like him, and they said, 'We shall return to our companion and we shall inform him of what we found it to be upon and invite him to the truth'.

فقال له عمر: الحمد لله الذي هداك أيها الرجل إلى الحق، وهدى من معك إليه غير أنه يجب أن تعلم أن علم النبوة في أهل بيت صاحبها، والأمر بعده لم خاطبت أولا برضى الأمة واصطحابها عليه وتخبر صاحبك بذلك وتدعوه إلى طاعة الخليفة.

Umar said to him, ‘The Praise is for Allah<sup>azwj</sup> Who Guided you, O man, to the truth, and Guided the ones with you to Him<sup>azwj</sup>, apart from that it is Obligatory to know that the knowledge of the Prophet-hood is in the family of its owner, and the matter after him<sup>saww</sup> is for the one whom you addressed at first (Abu Bakr) by the pleasure of the community and their convening upon him, and inform your companion of that and invite him to the obedience of the Caliph (Abu Bakr)’.  

فقال: عرفت ما قلت أيها الرجل و أنا على يقين من أمري فيما أسررت و أعلنت.

He said, ‘I have understood what you have said, O man, and I am upon conviction from my matter regarding what I kept a secret and what I announced’. 

وانتصر الناس وتقدم عمر أن لا يذكر ذلك المقام بعد، وتوعد على من ذكره بالعذاب، وقال: أم والله لا أنتي أهاف أن يقول الناس: قتل مسلمنا لتقفلت هذا الشيخ ومن معه، فإني أظن أقوم شباطين أرازا الأفساد على هذه الأمة وإيقاع الفرقة بينها.

And the people dispersed, and Umar advanced (proclaimed) that, that place will not be mentioned afterwards, and threatened the ones who would mention it with the
punishment, and said, ‘Or, by Allah\textsuperscript{awj}, had it not been for my fear that the people would say, ‘A Muslim has been killed’, I would have killed this sheykh (Abu Bakr) and the ones with him, for I think that they are satans intending the mischief upon this community, and creating division between it!’

فقال أمير المؤمنين صلى الله عليه: يا سلمان أترى كيف يظهر الله الحجة لاوليائه وما يزيد بذلك قومنا عن ألا نفور؟

Amir Al-Momineen\textsuperscript{asws} said: ‘O Salman! Did you see how Allah\textsuperscript{azwj} Manifested the proof of His\textsuperscript{asws} Guardians, and (still) our people did not increase by that except aversion from us\textsuperscript{asws}?\textsuperscript{17}

By the chain, raising it to Anas Bin Malik who said,

‘Al-Asqaf of Al-Najran led a delegation to Umar Bin Al-Khattab for the reason of his paying the taxes, so Umar invited him to Islam. Al-Asqaf said to him, ‘Aren’t you saying that there is a Garden for Allah\textsuperscript{azwj}, its expanse is of the skies and the earth, so where does the Fire (Hell) happen to be?’

قال: فقال عمربن الخطاب والجماعة على أقدامهم وقال: يا مولاي أين كنت عن هذا الاسقف الذي قد عامنا منه الكلام ؟ أخبره يا مولاي بالعجل إنه يريد الاسامم فأنت البدر التمام ومصباح الظلم، وابن عم رسول الانام من الناس!’

He (the narrator) said, ‘Umar was silent and did not return an answer. The ones gathered in his presence said, ‘Answer him, O Umar, until there is no accusation regarding Islam!’ He bowed down in shame from the group presence, not returning an answer. Then there was a man at the door of the Masjid whose shoulders were filled having the treasure of the knowledge of the Prophet-hood, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, having had entered. So the people clamoured at seeing him\textsuperscript{asws}.

 قال: فقال عمرن الخطاب والجماعة على أقدامهم وقال: يا مولاي أبي كنت عن هذا السقف الذي قد علانا منه الكلام ؟ أخبرنا يا مولاي بالعجل إنه يريد الإسلام فأنت البدر التمام ومصباح الظلم، وابن عم رسول الأنام من الناس!’

He (the narrator) said, ‘Umar Bin Al-Khattab and the group were upon their feet and said, ‘O my Master\textsuperscript{asws}! Where were you\textsuperscript{asws} from this Al-Asqaf from whom we have heard the speech? Inform him, O my Master\textsuperscript{asws}, immediately, he wants (people to renge from) Islam, for you\textsuperscript{asws} are the full moon and a lantern in the darkness, and cousin\textsuperscript{asws} of the Rasool\textsuperscript{saww} of the people!’

\textsuperscript{17} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 2
The Imam\textsuperscript{asws} said: ‘What are you saying, O Asqaf?’ He said, ‘O youth! You (Muslims) are saying that the Paradise, its width is of the skies and the earth, so when does the Fire (Hell) happen to be?’ The Imam\textsuperscript{asws} said to him: ‘When the night comes, where does the day happen to be?’

Al-Asqaf said to him\textsuperscript{asws}, ‘Who are you\textsuperscript{asws}, O youth? Leave me until I ask this loud mouthed one! Inform me O Umar, about the ground upon which the sun emerged for a while and will not emerge another time’. Umar said, ‘Excuse me from this, and ask Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. Then he said, ‘Inform him, O Abu Al-Hassan\textsuperscript{asws}.’

Al\textsuperscript{asws} said: ‘It is the ground of the sea which Allah\textsuperscript{azwj} the Exalted Split for Musa\textsuperscript{as} until he\textsuperscript{saww} and his\textsuperscript{as} crowd crossed. So, the sun fell upon it during that moment and did not emerge upon it before nor will it afterwards, and the sea layered upon Pharaoh\textsuperscript{la} and his\textsuperscript{as} army’.

Al-Asqaf said, ‘You\textsuperscript{asws} speak the truth, O youth of his\textsuperscript{asws} people and chief of his\textsuperscript{asws} clan! Inform me about something, which is regarding the people of the world. The people are taking from it whatever they are taking, but it does not reduce, but it increases’. He\textsuperscript{asws} said: ‘It is the Quran and the knowledge’.

He said, ‘You\textsuperscript{asws} speak the truth. Inform me about the first messenger which Allah\textsuperscript{azwj} Sent who is neither from the Jinn nor from the human beings’. He\textsuperscript{asws} said: ‘That is the crow which Allah\textsuperscript{azwj} the Exalted Sent when Qabeel\textsuperscript{la} killed his\textsuperscript{la} brother\textsuperscript{as} Habeel\textsuperscript{as}, as he\textsuperscript{as} remained confused not knowing what he\textsuperscript{la} should do with him\textsuperscript{as}. During that, Allah\textsuperscript{azwj} Sent a crow to dig in the earth to show him\textsuperscript{la} how to cover the body of his\textsuperscript{la} brother\textsuperscript{as}.’
He said, 'You asws speak the truth, O youth. There remains one question for me I want you asws to inform me about this. This' – and he gestured by his hand towards Umar, and said to him, 'O Umar! Inform me, where is Allah azwj?' Umar got angry at that and was silent and did not return an answer'. So, the Imam Ali asws turned and said, 'Do not be angry O father of Hafsa, for they will say that you are unable'. He said, 'Then you asws inform him, O Abu Al-Hassan asws'.

During that, the Imam asws said, ‘One day I asws was in the presence of Rasool-Allah saww when an Angel came to him and greeted unto him saww. So, he saww returned the greeting and said to him: ‘Where were you?’ He said, ‘With my Lord azwj, above the seven skies’. Then another Angel came, and he saww said: ‘Where were you?’ He said, ‘With my Lord azwj in the bottom of the seventh lowest firmament of the earth’. Then a third Angel came and he saww said to him: ‘Where were you?’ He said, ‘With my Lord azwj at the emergence of the sun’. Then another Angel came and he saww said: ‘Where were you?’ He said, ‘I was with my Lord azwj in the west of the sun’.

This is because Allah azwj is such, there is no place vacant from Him azwj, nor is He azwj in something, nor upon something, nor from something. His azwj Chair extends to the skies and the earth. There is nothing like Him azwj, and He azwj is the Hearing, the Seeing. Neither is any weight of a particle hidden from Him azwj in the earth, nor in the sky, nor anything smaller than that nor larger. He azwj Knows what is in the skies and what is in the earth. There does not happen any counsel of three except He azwj is their fourth, nor five except He azwj is their sixth, nor any less than that nor more except He azwj is with them wherever they may be'.

He (the narrator) said, ‘When Al-Asqaf heard his asws words, said to him asws, ‘Extend your asws hand, for I testify that there is no god except Allah azwj, and that Muhammad saww is a
Rasool saww and you asws are a Caliph of Allah azwj in His azwj earth and a successor asws of His azwj Rasool saww, and that this one seated (on the pulpit) is the repugnant angry one thrower of his weight upon the people. He isn’t the one rightful of this, and rather you asws are its rightful one’.

فتمسم الإمام (عليه السلام)

The Imam asws smiled’. 18

When Umar sat in the Caliphate, there flowed talk and conflict between a man from his companions called Al-Haris Bin Sinan Al-Azdy and a man from the Helpers. Umar was not fair to him, so Al-Haris Bin Sinan attached himself with Caesar and reneged from Islam and forgot the Quran, all of it, except the Words of Allah azwj Mighty and Majestic: And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85].

He made Caesar listen to this speech. He said, ‘I shall write to the king of the Arabs with (certain) questions, so if he informs me of its interpretation, I shall free the prisoners (who are) with me, and if he does not inform me of the interpretation of my questioned, I shall baptize the prisoners and present the Christianity to them. The one from them who accepts, I shall enslave him, and one who does not accept, I shall kill him’.

And he wrote to Umar Bin Al-Khattab with the question – one of these was his question of the interpretation of Al-Fatiha, and about the weather which is neither from the earth nor from the sky, and about what breathes and there is no soul in it, and about the staff of Musa as, where was it from? And what is its name? And what is its length? And about a virgin girl of two brothers in the world and in the Hereafter for one’.

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18 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 3
فلما وردت هذه المسائل على عمر لم يعرف تفسيرها ففزع في ذلك إلى علي (عليه السلام) فكتب إلى قيصر: من علي بن أبي طالب صهر محمد (صلى الله عليه وآله)، ووارث علمه، و أقرب الخلق إليه، وزوجته، ومن حقته اله الولاية، وأمر الخلق من أعدائه بالبراءة، قرة عين رسول الله (صلى الله عليه وآله)، وزوج ابنته، وأبو ولده إلى قيصر ملك الروم:

When these questions arrived to Umar, he did not know their interpretation, so he panicked regarding that to Ali (asws). So, he (asws) wrote to Caesar: ‘From Ali (asws) Bin Abu Talib (asws), in-law of Muhammad (saww) and inheritor of his (saww) knowledge, and the closest of the people to him (saww), and his (saww) Vizier, and the one for whom the state (rule) is rightful, and he (saww) instructed the people from his (saww) enemies with the disavowment, delight of the eyes of Rasool-Allah (saww), and husband of his (saww) daughter (asws), and father (asws) of his (saww) children (asws), to Caesar king of Rome.

أما بعد فإني أحمد الله الذي لاإله هو، عالم الخفيات، ومنزل البركات، من يهدي الله فاممضل له، ومن يضلل الله فام هادي له، ورد كتابك واقرأنيه عمر بن الخطاب،

As for after, (asws) praise Allah (azwj). Who, there is no god except He (azwj), Knower of the hidden matters, and Descended of the Blessings. One whom Allah (azwj) Guides, there is not strayer for him, and one whom Allah (azwj) Lets to stray, there is no guide for him. And your letter arrived and Umar Bin Al-Khattab made me (asws) read it.

فأما سؤالك عن اسم الله تعالى فإنه اسم فيه شفاء من كل داء، وعون على كل دواء، وأما الرحمن فهو عون لكل من آمن به، وهو اسم لم يقسم به غير الرحمن تبارك وتعالى وأما الرحيم فرحم من عصى وتاب وآهان وعمل صالحا

As for your question about the Name ‘Allah’, the Exalted, it is a Name where is healing from every illness, and an assistance upon every medicine. And as for ‘The Beneficent’, it is a support for every one who believes in Him (azwj), and it is a Name which none can be named with apart from the Beneficent, Blessed and Exalted. And as for ‘The Merciful’, so He (azwj) Mercies the one who disobeys and repents, and weakens, and does righteous deeds.

وأما قوله: (الحمد لله رب العالمين) فذلك ثناء منا على ربنا تبارك وتعالى بما أنعم علينا

And as for His (azwj) Words: All Praise is for Allah the Lord of the Worlds [1:2], so that is a praise from us upon our Lord (azwj) Blessed and Exalted of what He (azwj) has Favoured upon us.

وأما قوله: (مالك يوم الدين) فإنه يملك نواصي الخلق يوم القيامة، وكل من كان في الدنيا شاكا أو جبارا أدخله النار، ولا يمتنع من عذاب الله شاك ولاجبار، وكل من كان في الدنيا طاعا مدينا محظوظا إياه أدخله الجنة برحمته

And as for His (azwj) Words: Master of the Day of Reckoning [1:4], so He (azwj) would Control the forelocks of the people on the Day of Judgment, and every one who was in the world who doubted or was a tyrant, would Enter him into the Fire, nor would he be prevented from the Punishment of Allah (azwj), neither a doubter nor a tyrant. And every one who was in the world as a perpetual obedient, preserver, He (azwj) would Enter him into the Paradise by His (azwj) Mercy.
And as for His \textit{azwj} Words: \textit{(It is) You we worship [1:5]}, so we worship Allah \textit{azwj} and do not associate with Him \textit{azwj} with anything.

And as for His \textit{azwj} Words: \textit{And You do we seek Assistance (from) [1:5]}, so we seek assistance with Allah \textit{azwj} Mighty and Majestic against the Pelted Satan\textsuperscript{a} not to stray us just as he\textsuperscript{a} has strayed you all.

And as for His \textit{azwj} Words: \textit{Guide us to be on the Straight Path [1:6]}, so that is the clear path. One who worked righteous deeds in the world, he would travel upon the Path to the Paradise.

And as for His \textit{azwj} Words: \textit{The path of those You have Bestowed Bounties upon [1:7]}, so that is the Bounty which Allah \textit{azwj} Mighty and Majestic Favoured upon the ones who were before us, from the Prophets\textsuperscript{as} and the truthful, so we ask Allah \textit{azwj}, our Lord \textit{azwj} that He \textit{azwj} Favours upon us just as He \textit{azwj} had Favoured upon them’.

And as for His \textit{azwj} Words: \textit{other than of those You are Wrathful upon}, so they are the Jews, who replaced the Bounties of Allah \textit{azwj} with Kufr, so He \textit{azwj} was Wrathful upon them and Made from them, the monkeys and the pigs, therefore we ask Allah \textit{azwj} the Exalted not to be Wrathful upon us just as He \textit{azwj} had been Wrathful upon them.

And as for His \textit{azwj} Words: \textit{nor of the straying ones}, so you and the likes of you, O worshippers of the wicked cross, you strayed from after Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, so we ask Allah \textit{azwj}, our Lord \textit{azwj} that He \textit{azwj} does not let us to stray just as you have strayed.

And as for His \textit{azwj} Words: \textit{We ask Allah to show Us favor such as he gave to our forefathers when they were with us and those who were before us.}\textsuperscript{2}

And as for His \textit{azwj} Words: \textit{We command you, O men of faith, concerning those who have disbelieved among your people; surely God is severe in punishment.}\textsuperscript{3}

And as for His \textit{azwj} Words: \textit{And as for His \textit{azwj} Words: \textit{We ask Allah to show Us favor such as he gave to our forefathers when they were with us and those who were before us.}}

And as for His \textit{azwj} Words: \textit{We ask Allah to show Us favor such as he gave to our forefathers when they were with us and those who were before us.}
And as for your question about the water which isn’t from the earth nor from the sky, so that is which Bilquis had sent to Suleyman Bin Dawood, and it is the perspiration of the horse when it was pulled in the war.

وأما سؤالك عن عصير موسى (عليه السلام) مما كنت؟ وما طولها؟ وما اسمها؟ وما هي؟ فإذا كنت بقاؤها: البرنية الرابعة
وكان إذا كان فيها الروح زادت، وإذا خرجت منها الروح نقصت، وكان من عوضه، وكانت عشرة أذرع، وكانت من الجنة أنزلها جبرائيل (عليه السلام).

And as for your question about what breathes and there is no soul for it, so that is the morning when it breathes.

وأما سؤالك عن عصير موسى (عليه السلام) مما كنت؟ وما طولها؟ وما اسمها؟ وما هي؟ فإذا كنت بقاؤها: البرنية الرابعة
وكان إذا كان فيها الروح زادت، وإذا خرجت منها الروح نقصت، وكان من عوضه، وكانت عشرة أذرع، وكانت من الجنة أنزلها جبرائيل (عليه السلام).

And as for your question about the staff of Musa, where was it from? And what was its length? And what is its name? And what is it? It used to be called Al-Barniya Al-Rayda; and whenever there was soul in it, it increased, and when the soul exited from it, it was shorter, and it was of boxthorn (Lyceum), and it was of ten cubits, and it was from the Paradise. Jibraeel brought it down (unto Shuayb).

وأما سؤالك عن عصير موسى (عليه السلام) مما كنت؟ وما طولها؟ وما اسمها؟ وما هي؟ فإذا كنت بقاؤها: البرنية الرابعة
وكان إذا كان فيها الروح زادت، وإذا خرجت منها الروح نقصت، وكان من عوضه، وكانت عشرة أذرع، وكانت من الجنة أنزلها جبرائيل (عليه السلام).

And as for your question about a girl happening to be for two brothers in the world and in the Hereafter for one, so that is the palm tree in the world. It is for a Momin like me and for a Kafir like you, and we are from the children of Adam, and in the Hereafter it would be for the Muslim besides the Kafir, the Mushrik, and it would be in the Paradise, not in the Fire, and these are His Words: In both of them are fruits, and palm trees, and pomegranates [55:68].

And as for your question about a girl happening to be for two brothers in the world and in the Hereafter for one, so that is the palm tree in the world. It is for a Momin like me and for a Kafir like you, and we are from the children of Adam, and in the Hereafter it would be for the Muslim besides the Kafir, the Mushrik, and it would be in the Paradise, not in the Fire, and these are His Words: In both of them are fruits, and palm trees, and pomegranates [55:68].

And as for your question about a girl happening to be for two brothers in the world and in the Hereafter for one, so that is the palm tree in the world. It is for a Momin like me and for a Kafir like you, and we are from the children of Adam, and in the Hereafter it would be for the Muslim besides the Kafir, the Mushrik, and it would be in the Paradise, not in the Fire, and these are His Words: In both of them are fruits, and palm trees, and pomegranates [55:68].

And as for your question about a girl happening to be for two brothers in the world and in the Hereafter for one, so that is the palm tree in the world. It is for a Momin like me and for a Kafir like you, and we are from the children of Adam, and in the Hereafter it would be for the Muslim besides the Kafir, the Mushrik, and it would be in the Paradise, not in the Fire, and these are His Words: In both of them are fruits, and palm trees, and pomegranates [55:68].

And as for your question about a girl happening to be for two brothers in the world and in the Hereafter for one, so that is the palm tree in the world. It is for a Momin like me and for a Kafir like you, and we are from the children of Adam, and in the Hereafter it would be for the Muslim besides the Kafir, the Mushrik, and it would be in the Paradise, not in the Fire, and these are His Words: In both of them are fruits, and palm trees, and pomegranates [55:68].

Then he folded the letter and sent it. When Caesar read it, he deliberated to the prisoners and freed them and became a Muslim, and called the people of his kingdom to Islam and the Eman in Muhammad. The Christians gathered against him and thought of killing him. He answered them and said, ‘O people! I wanted to experiment with you, and rather I manifested from it what I manifested to look at how you would become. Your matter is praise-worthy during the test, therefore calm down and be reassured'.
They said, ‘Like that were our thoughts with you’. And Caesar concealed his Islam until he died and he was saying to his special companions and the ones he relied with, ‘Isa\textsuperscript{as} is a servant of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{azwj} and His\textsuperscript{azwj} Word Cast to Maryam\textsuperscript{as} and a Spirit from Him\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is a Prophet\textsuperscript{saww} after Isa\textsuperscript{as}’. He gave glad tidings of Muhammad\textsuperscript{saww} to his companions, ‘One from you who comes across him\textsuperscript{saww}, then let him convey the greetings to him\textsuperscript{saww} from me, for he\textsuperscript{saww} is my brother and a servant of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{azwj}’.

And Caesar died upon the word of a Muslim. When he died and Hercules ruled after him they informed him of that. He said, ‘Conceal this and deny it and do not accept, for if it appears, the king of Arabs will covet, and in that would be our spoiling and our destruction’. So, the one who was upon this view, from his special ones of Caesar, and his servants, and his family, concealed it, and Hercules manifested the Christianity and his affair was strengthened, and the Praise is for Allah\textsuperscript{azwj} Alone, and Salawat of Allah\textsuperscript{azwj} be upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}’. 19

And from the (above) mentioned book, by a deleted chain, said,

‘Sahl Bin Hunayf the Helper said, ‘We returned with Khalid Bin Al-Waleed and we ended up to a monastery wherein was a Monk, in what is between Syria and Iraq. He looked out to us and said, ‘Who are you?’ We said, ‘We are Muslims of the community of Muhammad\textsuperscript{saww}’. He descended to us and said, ‘Where is your master?’ So, we came with him to Khalid Bin Al Waleed. He greeted unto Khalid and he returned the greeting unto him.

He (the narrator) said, ‘And he was a big old man, so Khalid said to him, ‘How many (years) have come upon you?’ He said, ‘Two hundred and thirty years’. He said, ‘Since how many

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19 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 4
(years) have you dwelled in this monastery of yours?’ He said, ‘I have dwelled in it since about sixty years’. He said, ‘Have you met anyone who had met Isa as?’ He said, ‘Yes, I met two men’. He said, ‘And what did they say to you?’

He said, ‘One of them said to me, ‘Isa as is a servant of Allah azwj and His azwj Rasool as and His azwj Spirit, and His azwj Word Cast unto Maryam as his as mother as, and that Isa as is a created being not the Creator’. I accepted from him and ratified him’. And the other one said that Isa as was his Lord azwj, so I belied him and cursed him’.

Khalid said, ‘This is strange! How come they differed and they had both met Isa as?’ The Monk said, ‘This one followed his whims and the Satan la adorned it for him his evil deed, and that one pursued the truth and Allah azwj Mighty and Majestic Guided him’.

He said, ‘Have you read the Evangel?’ He said, ‘Yes’. He said, ‘The Torah?’ He said, ‘Yes’. He said, ‘Did you believe in Musa as?’ He said, ‘Yes’. He said, ‘So, is there for in Islam that you testify that Muhammad saww is a Rasool saww of Allah azwj and you believe in him saww?’ He said, ‘I believe before you believed in him saww, and I had not heard him and had not seen him’.

He said, ‘Do you at this moment believe in Muhammad saww and in what he saww came with?’ He said, ‘And how can I not believe in him saww, and I had read it in the Torah, and the Evangel, and I was given glad tidings of him saww by Musa as and Isa as’. He said, ‘So what is your position in this monastery?’

He said, ‘Wherever I go and I am a great sheykh, and there does not happen to be for me an age I can rise with him saww, and it reached me (news) of your arrival, so I was awaiting to meet you all and cast my greetings unto you and inform you that I am upon your Religion. So, what is happening with your Prophet saww?’
قالوا: توفي (صلى الله عليه وآله) قال: فأتت وصية؟ قال: لا ولكن من عشيرته ومن صحبه. قال: فمن بعثك إلى ههنا؟ وصية؟

They said, ‘He saww expired’. He said, ‘Are you his saww successor asws?’ He said, ‘No, but he asws is from his saww clan and from the ones who accompanied him saww’. He said, ‘Who sent you to over here? His saww successor asws?’ He said, ‘No, by his saww Caliph’. He said, ‘He is other than his saww successor asws?’


He said, ‘Yes’. He said, ‘How did that happen?’ He said, ‘The people gathered upon this man and he was a man from other than his saww clan and from the righteous companions’.

قال: وما أراك إلا أعجوب من الرجل اللذين اختلفا في عيسى ولقد لقياه وسمعابه، وهوذا أنتم قد خالفتم نبيكم وفعلتم مثل ما فعل ذلك الرجل.

He said, ‘And I do not see except as even stranger than the two men, those who had differed regarding Isa as, and they had met him as and heard him as, and it is that you have opposed your Prophet saww and did similar to what that man had done’.

قال: فانتفت خالد إلى من يليه وقال: هو والله ذاك اتبعنا هوانا والله، وجعلنا رجلا مكان رجل، ولولا ماكان بيني وبين علي من الحشوة على عهد النبي (صلى الله عليه وآله) مامالات عليه أحدا.

He said, ‘Khalid turned around to the ones behind him and said, ‘By Allah azwj, it is that. We had followed our whims by Allah aswj, and we made a man to be in place of (another) man, and it had not been for the rudeness what was between me and Ali asws in the era of the Prophet saww, I would not have made anyone a ruler upon him asws’.

فقال له الاشتر النخعي مالك بن الحارث: ولم كان ذلك بينك وبين علي؟ وما كان؟ قال خالد: نافسته في الشجاعة ونافسني فيها، وكان له من السوابق والقرابة ما لم يكن لي، فدخلني حمية قريش فكان ذلك ولقد عاتبتني في ذلك ام سلمة زوجة النبي صلى الله عليه وآله وهي الي ناصحة فلم أقبل منها.

Al-Ashtar Al-Nakhaie Malik Bin Al-Haris said to him, ‘And why was that so between you and Ali asws? And what happened?’ Khalid said, ‘I competed with him asws in the bravery and he asws competed with me with regards to it, and there was for him the precedence and the relationship what did not happen to be for me. The disdain of Quraysh entered into me, and Umm Salmā ra wife of the Prophet saww had reproached me regarding that, and she ra was an adviser to me, but I did not accept from her ra.

ثم عطف على الديراني فقال: هلم حديثك وما تخبر به قال: اخبر أيك كنت من أهل دين كان حديثا فخلق حتى لم بيق منهم من أهل الحق إلا الرجلان أو الثلاثة، وخلق دينكم حتى لا يبقى منه إلا الرجلان أو الثلاثة.
Then he showed kindness upon the Monk and he said, ‘Continue your narration and what you were informing with’. He said, ‘I inform you that I was from the people of a religion which was new, so they fabricated until there did not remain from them, from the people of the truth, except for two men or three, and your Religion would be fabricated until there does not remain from it except for two men or three.

And know that by the death of your Prophet⁵{saww} has left you all with a rank from Islam, and you will be leaving by the death of the successor⁵{asws} of your Prophet⁵{saww}, another rank from Islam, until there does not remain anyone on the view of your Prophet⁵{saww}; and your Religion will be fabricated until your Salat, and your Hajj, and your military expedition, and the Fasts are spoilt, and the entrustments and the Zakat will be raised from you.

And no remainder (remnant of Religion) will cease to be among you so long as there remains among you the Book of your Lord⁵{azwj} Mighty and Majestic among you and for as long as there remain among you one from the People⁵{asws} of the Household of your Prophet⁵{saww}. But, when these two are raised from you, there will not remain from your Religion except for the two testimonies – Testimony of the Tawheed and the testimony that Muhammad⁵{saww} is a Rasool⁵{saww} of Allah⁵{azwj}.

During that, your Qiyamah will be established and the Qiyamah of others, and there will come to you what you have been promised, and the Hour will not be established except upon you (Muslims), because you are the last of the communities. By you the world would end and upon you the Hour would be established’.

Khalid said to him, ‘Our Prophet⁵{saww} had informed us with that, but inform us of the strangest thing you have seen since you dwelled in this monastery of yours, and before you settled in it’. He said, ‘I have seen what cannot be counted from the wonder and have met people what cannot be counted’. He said, ‘Narrate to us some of what you mentioned’.
He said, 'Yes. I used to go out between the two nights to a well which was at the base of the mountain to wash from it, and get a provision of the water what I could ascend with along with me to my monastery, and I used to rest to the descent therein between the two evenings. I was there one night and there was a man who had come, so I greeted him, and he returned the greetings. He said, 'Did there pass by you a people having sheep with them behind me, or did you sense them?' I said, 'No'.

He said, 'There is a group of Arabs who passed by with sheep wherein was a slave of mine pasturing these. But, they ushered these and went with the slave'. I said, 'And who are you?' He said, 'I am a man from the children of Israel'. He said, 'So what is your religion?' I said, 'You, what is your religion?' He said, 'My religion is the Judaism'. I said, 'And I, my religion is the Christianity, but I turned away from it with my face'. He said, 'What is the matter with you, for you all, you indulged in the mistakes (sins) and entered into it, and you neglected the correctness?' And he did not cease to talk to me.

I said to him, 'Is it for you that we raise our hands and beseech, whichever of us was upon the falsehood, we supplicate to Allah azwj Sends down a fire upon him from the sky to incinerate him?' So, we raised our hands and the speech had not completed until I looked at him inflamed in fire and whatever was beneath him from the ground.

It was not long because a man came, so I greeted and he returned the greetings and he said, 'Have you seen a man and his description is such and such?' I said, 'Yes', and I narrated to him. He said, 'You are lying! But, you killed my brother, O enemy of Allah azwj'. And he was a Muslim, and he went on cussing me, and I went on warding him off from myself with the stones, and he kept on cussing me and cussing the Messiah as and the ones who was upon the Religion of the Messiah as.
While he was like that when I looked at him being burnt, and the fire had seized him, that which had seized his brother. Then the fire fell him onto the ground. While I was standing like that in wonderment when a third man came over. He greeted, so I returned his greeting, and he said, 'Have you seen two me, their states and their descriptions are such and such?' I said, 'Yes', and I dislike to inform him just as I had informed his brother, lest he kills me'. I said, 'Come, I will show you your brother', and I ended up with him to their places. He looked at the ground, smoke coming out from it.

He said, 'What is this?' So, I informed him. He said, 'By Allahazwj! If only my brothers had answered me with ratifying you they would have followed you in your religion, and while it was other than that, either I kill you or you kill me. He shouted at him, 'O Daniel! Is it true what this man is saying?' He said, 'Yes, O Haroun! Ratify him'. He said, 'I testify that Isaas Bin Maryam as is a Spirit of Allahazwj, and Hisazwj Words, and Hisazwj servant, and Hisazwj Rasoolasws'.

I said, 'The Praise is for Allahazwj Who Guided you’. He said, 'I am your brother for the Sake of Allahazwj', and that for me there is a wife, and children, and sheep, and had it not been for them I would have being with you in the land, but my separation is severe upon them, and I wish that I would happen to be Rewarded with them in the Qiyamah, and perhaps I shall go and come with them to come to near you’.

He went and was absent from me for some nights, then came to me and shouted for me on a night from the nights, and there he was having had come and with him was his wife, and his sheep. So, I struck a tent for him over there with the nearness from me. I did not cease to be hospitable to him in the darkness of the night and sitting with him, and he was a sincere brother for the Sake of Allahazwj.
فقال لي ذات ليلة: يا هذا إن قرأت في التوراة، فإذا هو صفة محمد النبي الأمي فقلت: وأنا قرأت صفته في التوراة والإنجيل فآمنت به، وعلمت به من الإنجيل، وأخبرته بصفته في الإنجيل، فأنا أنا وهو وأحببناه وتمتني لقاءه.

One day he said to him, 'O you! I read in the Torah, and it turned out to be the description of Muhammad \textit{saww}, the Prophet \textit{saww}. I said, 'And I (also) read his \textit{saww} description in the Torah and the Evangel, so I believed in him \textit{saww}. And I taught him about him \textit{saww} from the Evangel and informed him of his \textit{saww} description in the Evangel, so both of us believed, me and him, and we loved each other and wished for meeting each other.

قال: فمكث كذلك زمانا وكان من أفضل ما رأيت، وكنت أستأنس إليه، وكان من فضله أنه يخرج بغنمه يرعاها فينزل بالمكان المجدب فيصير ما حوله أخضر من البقل، وكان إذا جاء المطر جمع غنمه فيصير حوله وحوله غنمه وخدمه مثل الأكليل من أثر المطر ولا يصيب خدمه ولا غنمه منه،

He said, 'It remained like that for a time, and it was from the best of what I had seen, and I used to be comforted to it, and it was from his merits that he would go out with his sheep to pasture them, and he would stay at a barren place, and it would become green what is around it, from the vegetation, and it was so that when the rain came, his sheep would gather, it would transform around him, and around his sheep and his tent, similar to the garland from the effects of the rain, and it would not hit his tent nor his sheep from it.

فإذا كان الصيف كان على رأسه أينما توجه سحابة وكان بين الفضل، كثير الصوم والصامة.

So, when it was the summer, there would be a cloud over his head wherever he would be headed, and he was between the Grace, frequent of the Fasting and the Salat. The death presented to him and he called me to him, so I said to him, ‘What was the reason of your illness, and why did I not know of it?’ He said, ‘I remembered a mistake (sin) I had committed in my youth. There was faintness upon me, then I awoke, then I remembered my other mistake (sin), so there was faintness upon me and I inherited that illness, so I do not know what my state it’.

ثم قال لي: فإن قلبت محمدًا (صلى الله عليه وآله) نبي الرحمة فاقتراه مني السلام، وإن لم تلقه وقلت به فاقتراه مني السلام وهي حاجتي إلى إلهي ووصفي.

Then he said to me, ‘If you were to meet Muhammad \textit{saww}, the Prophet \textit{saww} of Mercy, then convey the greeting from me, and if you do not meet him \textit{saww} and meet his \textit{saww} successor \textit{asws}, then convey the greeting from me, and it is my need to you and my bequest’.

قال الديراني: وإني مودعكم إلى وصي محمدًا (صلى الله عليه وآله) نبي الرحمة فأقره مني السلام، وإن لم تلقه وقلت به فأقره مني السلام وهي حاجتي إلى إلهي ووصفي.

The Monk said, ‘And I am depositing to you all the greeting to the successor \textit{asws} of Muhammad \textit{saww} from me and my companion.'
قال سهل بن حنيف: فلما رجعنا إلى المدينة لقيت عليا (عليه السلام) فأخبرته خبر الديراني وخبر حلال، وما أودعنا إليه الديراني من السلام منه ومن صاحبه قال: فسمعته يقول: وعليهما وعلى من مثلهما السلام، وعلىك يا سهل بن حنيف السلام.

Sahl Bin Huneyf said, ‘When we returned to Medina, I met Ali asws and informed him asws of the news of the Monk, and news of Khalid of what we had been deposited with from the Monk of the greeting from him and from his companion. I heard him asws saying: ‘And upon them both, and upon the like of them be the greeting, and upon you, O Sahl Bin Huneyf, be the greeting’.

وما رأيته أكثر مما أخبرته من خالد بن الوليد وما قال، وما رد علي فيه شيئا غير أنه قال: يا سهل بن حنيف! إن الله تبارك وتعالى بعث محمدًا صل الله عليه وسلم فلم يبق في الأرض شئ إلا علم أنه رسول الله إلا شقي الثقلين وعصاتهما

And I did not see him asws interested in what I had informed him from Khalid Bin Al-Waleed and what he said, and he asws did not return unto me anything regarding him apart from him saying, ‘O Sahl Bin Huneyf! Allah azwj Blessed and Exalted Sent Muhammad saww, and there did not remain anything in the earth except it knew that he saww is a Rasool saww of Allah azwj except for a wretched one of the Jinn and humans and their disobedient ones’.

قال سهل: وما في الأرض من شئ فاخره إلا شقي الثقلين وعصاتهما

Sahl said, ‘And there is nothing in the earth who would withhold it, except for a wretched one of the Jinn and humans and their disobedient one’.

قال سهل: فعبرنا زمانا ونسيت ذلك، فلما كان من أمر علي (عليه السلام) ما كان توجهنا معه، ونأتي فشيئا غير أننا قال: يا سهل بن حنيف: إن الله تبارك وتعالى

قال: اقلعوها، قال: فجهدنا أن نقلعها، فما استطعنا قال: فبهمنا ثم أهوى إليها بنديها جميعا، كأنما كانت في يده كرزة، فإذا تحتها عين بيضاء كأنها من شدة بيضاء اللحى، فقال دونكم فاشروا واستقوا وتردوا ثم آذنا بما.

He asws said: ‘Uproot it’. But, we struggled to uproot it, but we were not able to’. So, Amir Al-Momineen asws smiled from our frustration from it, then he asws overthrew it by his asws hands together, as if it was a ball in his asws hand. Beneath it was a clear spring as if it was pure silver from its whiteness. He said, ‘Be at its side and drink, and quench, and take provision, then leave me asws with it’.

قال: نقلعوها، قال: فجهدنا أن نقلعها، فما استطعنا قال: فبهمنا ثم أهوى إليها بنديها جميعا، كأنما كانت في يده كرزة، فإذا تحتها عين بيضاء كأنها من شدة بيضاء اللحى، فقال دونكم فاشروا واستقوا وتردوا ثم آذنا بما.
He said, ‘We did that, then we came to him asws, and he asws returned walking towards it without a cloak nor shoes. He asws grabbed the rock by his asws hand, then rolled it in the mouth of the spring, and it swallowed it. Then he asws shoved the soil upon it. And it was that spring of the Monk, and he was near from it and from us, watching us and hearing our speech.’

He said, ‘We descended, and he said, ‘Where is your Master asws?’ So, we went with him to Ali asws, and he said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is a Rasool asws of Allah azwj, and you asws are a successor asws of Muhammad saww, and I had sent the greetings from me and from a companion of mine who has died he had bequeathed me with that, with an army of yours since such and such number of years’.

Sahl said, ‘I said, ‘O Amir Al-Momineen asws! This is the Monk who I had delivered the greeting from him and from his companion’, and mentioned the narration of the day we had passed by him with Khalid. Ali asws said to him: ‘And how did you know that I asws am a successor asws of Rasool-Allah saww?’

He said, ‘My father informed me, and there had come upon him from the age like what has come upon me, from his father, from his grandfather from the one who fought alongside Yoshua as successor of Musa as wherever he as headed and fought the tyrants after Musa as for forty years. He as passed by this place and his as companion was thirsty, so he complained to him as of the thirst. He as said, ‘Nearby you there is a spring from the Paradise. Adam as had extracted it.

He said, ‘We did that, then we came to him asws, and he asws returned walking towards it without a cloak nor shoes. He asws grabbed the rock by his asws hand, then rolled it in the mouth of the spring, and it swallowed it. Then he asws shoved the soil upon it. And it was that spring of the Monk, and he was near from it and from us, watching us and hearing our speech.’
He said, ‘Yoshua Bin Noon\textsuperscript{as} snatched the rock, then he\textsuperscript{as} drank and his\textsuperscript{as} companion drank, and they quenched (their animals), then turned back the rock, and he\textsuperscript{as} said to his\textsuperscript{as} companion, ‘None can overturn it except a Prophet\textsuperscript{as}, or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}\textsuperscript{as}’.\footnote{Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 3 H 5}

He said, ‘A number of companions of Yoshua\textsuperscript{as} differed after what he\textsuperscript{as} had expired, and they struggled a struggle upon that they would renew its place, but they could not find it, and rather the clan of this monastery is upon this spring and upon its Blessings and its hills, so I knew when you\textsuperscript{awsw} extracted it and you\textsuperscript{awsw} are a successor\textsuperscript{awsw} of Rasool\textsuperscript{aww} of Allah\textsuperscript{azwj} Ahmad\textsuperscript{saww} whom I had sought, and would love to fight alongside you\textsuperscript{awsw}.\textsuperscript{20}

He said, ‘He\textsuperscript{awsw} loaded him upon a horse and gave him a weapon and he went out with the people, and he was from the ones who were martyred on the day of (the battle of) Nahrawan’. The companions of Ali\textsuperscript{awsw} rejoiced with the narration of the Monk with intense happiness’.\textsuperscript{20}

He said, ‘And a group stayed back after the departure of the army and they sought the spring, but they could not know where its place was, and they caught up with the people, and Sa’\textsuperscript{aw}a Bin Sowhan said, ‘And I saw the Monk on the day he descended to us when Ali\textsuperscript{awsw} overturned the rock from the spring and the people drank from it, and I heard him narrating it to Ali\textsuperscript{awsw}, and Sahl Bin Hunayf narrated to me on that day with this Hadeeth when they passed by with Khalid’’.\textsuperscript{20}
CHAPTER 4 – HIS\textsuperscript{asws} ARGUMENTATION AGAINST THE GREEK PHYSICIAN AND WHAT APPEARED FROM HIM\textsuperscript{asws} FROM THE CLEAR MIRACLES

By the chain going up to Abu Muhammad Al-Askari\textsuperscript{asws}, from Zayn Al-Abideen\textsuperscript{asws} having said: ‘One day Amir Al-Momineen\textsuperscript{asws} was seated and a man from the Greeks came over, the claimant to the philosophy and the medicine, and he said to him\textsuperscript{asws}, ‘O Abu Al-Hassan\textsuperscript{asws}! A piece of news has reached me that your\textsuperscript{asws} companion (Rasool-Allah\textsuperscript{saww}), and that he\textsuperscript{saww} is with the insanity, and I came to cure him\textsuperscript{saww}. So, I want to meet him\textsuperscript{saww}, but (I was told that) he\textsuperscript{saww} has passed on his\textsuperscript{saww} way (passed away). So there came to me what I intended from that, and it was said to me, ‘You\textsuperscript{asws} are his\textsuperscript{saww} cousin and his\textsuperscript{saww} son-in-law, and I can see paleness with you\textsuperscript{asws}, and I have seen that your\textsuperscript{asws} legs are thin. I do not see them bearing your\textsuperscript{asws} weight’.

As for the paleness, so there is its cure with me, and as for the two thin legs, so there is gimmick with me in order to thicken these, and the mode is that you\textsuperscript{asws} should raise yourself\textsuperscript{asws} regarding the walking, and a little of it, not more, and in what you\textsuperscript{asws} can load upon your\textsuperscript{asws} back, and embrace it with your\textsuperscript{asws} chest if you are less with these, and do not be excessive with these two for your\textsuperscript{asws} legs are thin – they would not be safe during carrying a heavy load they might break.

And as for the paleness, so its cure is with me, and it is this’, and he brought out a medication – and he said, ‘This will not harm you\textsuperscript{asws} nor would it alter anything in you\textsuperscript{asws} but it would necessitate a dieting from the meat for forty morning, then your\textsuperscript{asws} paleness would decline’.
فقال له علي بن أبي طالب (عليه السلام): قد ذكرت نفع هذا الدواء لصفاري، فهل عرفت شيئاً يزيد فيه ويضره؟ فقال الرجل:

فقال له علي بن أبي طالب (عليه السلام): أرأيت هذا الضار، فأعطاه إياه فقال له: كم قدر هذا؟ قال له: قدر مثقالين سم ناقع قدر حبة منه يقتل رجلاً.

فتناوله علي (عليه السلام) قمحه وعرق عرقاً خفيفاً، وجعل الرجل يرتعد ويقول في نفسه: الآن اؤخذ بابن أبي طالب ويلبست ويلبست، وقل، وقولي: إنه هو (لهوخ) الجاني على نفسه.

فتبسم علي (عليه السلام) وقال: يا عبد الله أصح ماكنت بدنا الآن لم يضرني ما زعمت أنه سم فغمض عينيك، فغمض ثم قال: افتح عينك ففتح ونظر إلى وجه علي (عليه السلام) فإذا هو أبيض أمرش حمراء فارتعد الرجل لما رأى، وتبسم علي (عليه السلام) وقال: أين الصفار الذي زعمت أنه بي؟

فقال: والله لكأنك لست من رأيت من قبل، كنت صفاراً فأنتج الآن مورد قال علي (عليه السلام): فزال عني الصفر بسمك الذي تزعم أنه قاتلي.

So Ali asws Bin Abu Talib asws said to him: ‘You mentioned the benefits of this medicine for my sall paleness, so do you recognise anything which would increase it and harm it?’ So the man said, ‘Yes, a seed from this’ – and he gestured by his hand to a medicine with him – and said, ‘If the human being takes it and there is paleness with him, he would die from its very moment, and if there was no paleness with him, the paleness would come to be with him until he dies during his very day’.

So Ali asws Bin Abu Talib asws said: ‘Then show me this harmful one’. He gave it to him asws and he asws said to him: ‘How much is the measurement of this?’ He said, ‘A measurement of two Misqaal of pure poison, a measurement of each seed from it would kill a man’.

So Ali asws took it, and sat comfortably and sweated with light sweating, and the man went on trembling and he was saying within himself, ‘Now I will be seized by the son asws of Abu Talib asws and it would be said I killed him asws, and my word would not be accepted from me that he asws has offended against himself asws.

فتيسم علي (عليه السلام) وقال: يا عبد الله أصح ماكنت بدنا الآن لم يضرني ما زعمت أنه سم فغمض عينيك، فغمض ثم قال: افتح عينك ففتح ونظر إلى وجه علي (عليه السلام) فإذا هو أبيض أمرش حمراء فارتعد الرجل لما رأى، وتبسم علي (عليه السلام) وقال: أين الصفار الذي زعمت أنه بي؟

But Ali asws smiled and said: ‘O servant of Allah aswj! asws as healthy as asws was (physically now). It did not harm me asws what you claimed that it has poison, so close your eyes’. So he closed. Then he asws said: ‘Open your eyes’. So he opened, and looked at the face of Ali asws, and he asws was white, red, unblemished redness. So the man trembled from what he saw, and Ali asws smiled and said: ‘Where is the paleness which you claimed that it is with me asws?’

فقال: والله لكأنك لست من رأيت من قبل، كنت صفاراً فأنتج الآن مورد قال علي (عليه السلام): فزال عني الصفر بسمك الذي تزعم أنه قاتلي.

So, the man said, ‘By Allah aswj! It isn’t what I saw before. You asws were pale, and now you asws are rosy’. Ali asws Bin Abu Talib asws said: ‘The paleness has declined from me asws due to your poison which you claimed that it would kill me asws.'
And as for these two legs of mine — and he extended his left and uncovered from his leg — ‘So you are claiming that I am needy to be kind to my body, in carrying what I carry from the load upon it, it might break the two legs, and I will (now) show you that the medicine of Allah Mighty and Majestic is different to your medicine’ — and he struck his hand at a large wooden pillar, upon its top was the ceiling sitting on it in which he was, and above it were two rooms (storeys), one of them above the other — and he moved it and carried it, and the ceiling and the walls raised, and above them were the two rooms (storeys), and there was faintness upon the Greek (physician).

Amir-Al-Momineen saww said: ‘Pour water upon him!’ So they poured water upon him, and he awoke, and he was saying, ‘By Allah, I have not seen wonders like today’. So Ali saww said to him: ‘This is the strength of the two thin legs and their carrying (capacity). Where is this medicine of your (now), O Greek?’ The Greek said, ‘was Muhammad saww similar to you saww?’

So Ali saww said: ‘And my knowledge is (in) fact from his saww knowledge, and my intellect is in fact from his saww intellect, and my strength except from his saww strength? A Saqafy (man) who was a physician of the Arabs, came to him saww and said to him saww, ‘If there was insanity with you saww, I can cure you saww’. So Muhammad saww said to him: ‘Would you like me saww to show you a sign by which you can know my saww needlessness from your medicine, and your need to my saww medicine?’ He said, ‘Yes’.

He saww said: ‘Which sign do you want?’ He said, ‘Call that bunch’ — and he saww gestured towards a distant palm tree. So he saww called it, and it uprooted itself from the ground — and it was grooving in the ground with a grooving, until it paused in front of him saww. He saww said to him: ‘Does that suffice you?’ He said, ‘No’. He saww said: ‘So what is that which you want?’
He said, ‘Order it to return to where it came from, and settle in its residence which it uprooted from’. So he saww ordered it, and it returned and settled in its residence.

So the Greek said to Amir-Al-Momineen asws, ‘This which you asws are mentioning from Muhammad saww, he saww is absent from me, and I want reduced from you and less than that. I shall go distant from you asws, and you asws call me over, and I will choose not to respond. So, if I do come to you asws, then this would be a sign’.

Amir-Al-Momineen asws said: ‘This rather happens to be a sign for you alone, because you know from yourself that you do not want (to come), and (it would not be known whether it was) I asws who moved your choice from without any gesture to anything from me asws, or (whether it was) from I asws having ordered it with your coming, or (whether it was) from the (other) ones who aimed to that and it wasn’t I asws who ordered it.

But, (you should ask for) what would happen to be from the Power of Allah azwj the Exalted, the Compeller. And you, O Greek, (otherwise) it would be possible that you claim that somebody else enabled it, and he would be saying, ‘I have made you obey upon that’. Therefore, suggest if were suggesting, what would be a sign for the entirety of the worlds’.

So Ali asws said: ‘Since you asws have made the suggesting to be for me, then I suggest that you asws disjoint the parts of that palm tree and separate them and distance what is between them. Then you asws should gather and return them just as they used to be’.

So Ali asws said: ‘This is a sign, and you be my asws messenger to it – meaning to the palm tree – and say to it that the successor asws of Muhammad saww Rasool asws of Allah asws orders your parts that they should separate and distance from each other’.
فذهب فقال لها، فتفاصلت وتمترت وتصاغرت أجزاؤها حتى لم يرها عين ولا أثر، حتى كان لم يكن هناك نخلة فطَّ.

So, he went and said to it, and it disjoined, and gathered, and separated, and became small parts to the extent that neither could they be seen by the eye nor any traces of it, until it was as if the palm tree had not existed over there at all. The body parts of the Greek trembles and he said, ‘O successor of Muhammad! You have given me my first choice, so (now) give me another. Order it to gather and return to be just as it was’.

فقال: أنت رسولي إليها بعد فقل لها: يا أجزاء النخلة إن وصي محمد رسول الله (صلى الله عليه وآله) يامرك أن تجتمعي وكما كنت تعودي.

So he said: ‘You be my messenger to it and repeat saying to it, ‘O parts of the palm tree! The successor of Muhammad, Rasool of Allah orders you that you gather and return to be just as you were’.

فقال اليوناني فقل ذلك فارتفعت في الهواء كهيئة الهباء المنثور، ثم جعلت تجتمع جزء جزء منها حتى تصور لها القضبان والا وراق وصول السعف وشما ريخ الاعذاق، ثم تألفت وجتمعت واستقرت أصلها في مقرها، وتمكنت عليها ساقها، وتركب على الساق قضبانها، وعلى القضبان أوراقها، وعلي القضبان أوراقها، في أمكنتها أعذاقها، وكانت في البداية شماريخها متجردة لبعدها من أوان الرطب والبشر والخلال.

So, the Greek called out and he said that, and they raised in the air as if they were dust particles, then went on to gather, part by part from it – until the branches were formed for it – and the leaves, and the roots, and the trunk. Then it composed and gathered and elongated and displayed, and settled its roots in its residence and planted its trunk upon these, and joined the branches upon it and joined up the leaves upon these, and its dates upon it – and beforehand its clusters were bare – as it was far from the season for the ripe dates, and the un-ripened dates, and the twigs.

فقال اليوناني: واحرى احرب ان تخرج شما ريخها خالها وتحزمتها من خضرها إلى صفرة وحمرة وترطيب وبلوغ ليؤكل وتطعمني ومن حضرك منها.

The Greek said, ‘And another (thing) I would like is that ripened dates should come out from its twigs, and transform it from green to yellow and red, and dates reaching maturity in order to be eaten and you feed me and the ones in your presence from it’.

فقال علي (عليه السلام) أنت رسولي إليها بذلك فمرها به فقال لها اليوناني: يامرك أمير المؤمنين (عليه السلام) بكذا وكذا فأخلت وأسررت وأصفرت وأحمرت وترطيب.

All said: ‘You be my messenger to it with that and instruct it with it’. The Greek said it to it what Amir Al-Momineen had ordered him, and it sprouted twigs and un-ripened
dates, and they became yellow, and red, and ripened, and its twigs became heavy with its dates.

The Greek said, ‘And another thing I would like is to draw nearer its branches in front of me, or elongate my hand so I can grab these, and the most beloved thing to me is that one of them descends to me and my hand elongates to the other which is its counterpart.

Amir Al-Mumineen(asws) said: ‘Extend your hand which you want to be elongated and said, ‘O Who Brings nearer the distant, Cause my hand to be near to it!’ And withhold the other (hand) which you want the dates to descend to it and say, ‘O Easer of the difficulties! Ease for me the grabbing of what is remote from me, from it!’ He did so and said it, and his right hand elongated and arrive to the dates, and the dates came nearer to the other one and fell upon the ground, and its branch had elongated.

Then Amir Al-Mumineen(asws) said: ‘You, if you were to eat from these, then do not believe in the one who displayed to you its wonders, Allahazwj Mighty and Majestic would Hasten the Punishment to you - as you would be Tried with it what the intellectuals of Hisazwj creatures would take a lesson from it (as well as) the ignorant ones’.

The Greek said, ‘I, if I were to disbelieve after what I have seen, then I have reached to be in the stubbornness, and moved to be exposed to the destruction. I testify that you asws are from the special ones of Allahazwj – truthful in the entirety of your asws words from Allahazwj, therefore order me with whatever you asws so desire to, I will obey’.

Ali(asws) said: ‘I asws order you that you acknowledge to Allahazwj with the Oneness, and testify to Himazwj with the Generosity and the Wisdom, being far above from the tampering and the corruption, and from being unjust to the maids and the servants. And you should testify that
Muhammad\textsuperscript{saww}, the one whose successor\textsuperscript{asws} I\textsuperscript{asws} am, is the Chief of the beings, and is of the most superior of the ranks of the people of the house of Al-Islam.

And you should testify that Ali\textsuperscript{asws}, the one who showed you what he\textsuperscript{asws} showed you preferred you from the bounties what he\textsuperscript{asws} preferred you with, is the best of the creatures of Allah\textsuperscript{azwj} after His\textsuperscript{azwj} Prophet\textsuperscript{saww}, Muhammad\textsuperscript{saww} the Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and is the most rightful of the creatures of Allah\textsuperscript{azwj} with the position of Muhammad\textsuperscript{saww} after him\textsuperscript{saww}, and with the establishment of his\textsuperscript{saww} Laws and his\textsuperscript{saww} rulings.

And I testify that his\textsuperscript{asws} friends are the friends of Allah\textsuperscript{azwj} and that his\textsuperscript{asws} enemies are the enemies of Allah\textsuperscript{azwj} and that the Momineen are the participants of yours in what you are encumbered, and the assistants to you upon whatever it is he\textsuperscript{asws} orders you – is the best of the community of Muhammad\textsuperscript{saww} and the elite of the Shias of Ali\textsuperscript{asws}.

And I\textsuperscript{asws} order you that you be consoling with your Momineen brothers, the matching ones to you, upon the ratification of Muhammad\textsuperscript{saww}, and ratifying me\textsuperscript{asws}, and the submission to him\textsuperscript{saww} and to me\textsuperscript{asws}, from what Allah\textsuperscript{azwj} Sustained you and Graced you upon the ones who merited you with it, from them.

You should block their destitution, and forcefully break their loneliness. And the one from them who was in your level regarding the Eman – equalise him in your wealth with yourself, and the one from them who was meritorious upon you in your Religion, prefer him with your wealth over yourself until Allah\textsuperscript{azwj} Knows from you that his Religion is more preferable in your presence than your wealth, and that his friends are more honourable upon you and your own family and your dependants.

And I\textsuperscript{asws} order you that you be consoling with your Momineen brothers, the matching ones to you, upon the ratification of Muhammad\textsuperscript{saww}, and ratifying me\textsuperscript{asws}, and the submission to him\textsuperscript{saww} and to me\textsuperscript{asws}, from what Allah\textsuperscript{azwj} Sustained you and Graced you upon the ones who merited you with it, from them.

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And I order you to utilise *Taqiyya* (dissimulation) in your Religion, for Allah Mighty and Majestic is Saying: *The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn’t into anything from Allah, except that you should be fearing from them carefully [3:28].*
And beware! Then beware from neglecting the Taqiyya, which I asws am ordering with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline. It would be humiliating for them in the hands of the enemies of the Religion of Allahazwj, and Allahazwj has Commanded you with (increasing) their honour. So you, if you were to oppose myasws advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the Nasibis (Hostile ones) to usasws, the Kafirs with usasws.  

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21 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 4 H 1
CHAPTER 5 – QUESTIONS OF THE SYRIAN FROM AMIR AL-MOMINEEN\textsuperscript{asws} IN MASJID AL-KUFA

\textsuperscript{1} ن، ع: محمد بن عمر بن علي بن عبد الله البصري، عن محمد بن عبد الله بن أحمد بن جهيل، عن عبد الله بن أحمد بن عمار الطائي، عن أبيه، عن الحسين بن علي عليهم السلام قال: كان علي بن أبي طالب (عليه السلام) بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فقال: يا أمير المؤمنين إنني أسألك عن أشياء فقال: سل تفقها ولا تسأل تعنتا، فأحدق الناس بأبصارهم.

Muhammad Bin Umar Bin Ali Bin Abdullah Al Basry, from Muhammad Bin Abdullah Bin Ahmad Ibn Jabala, from Abdullah Bin Ahmad Bin Aamir Al Taiy, from his father,

\textsuperscript{2} ‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was at Kufa in the central Masjid when a man from the people of Syria stood up to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}, I want to ask you\textsuperscript{asws} about certain things’. He\textsuperscript{asws} said: ‘Ask to understand and do not ask to be intransigent’ (stubborn/narrow-minded). The people stared with their eyes’.

He said, ‘Inform me about the first what Allah\textsuperscript{azwj} Blessed and Exalted Created’. He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Created the Light’. He said, ‘What did He\textsuperscript{azwj} Create the skies from?’ He\textsuperscript{asws} said: ‘From the water vapour’. He said, ‘What did He\textsuperscript{azwj} Create the earth from?’ He said, ‘From the foam of the water’. He said, ‘What did He\textsuperscript{azwj} Create the mountain from?’ He said, ‘From the waves’.

Why is Makkah named as ‘The mother town’? He\textsuperscript{asws} said: ‘Because the ground was spread from beneath it’. And he asked him\textsuperscript{asws} about the sky of the world, what is it from? He\textsuperscript{asws} said: ‘From a blind wave’.

Was asked about seven skies and their names? He said: ‘The name of the skies is: Rahi, it is from water and smoke, and the second name is: Qiyara, it is on the color of copper, and the third name is: Meram, it is on the color of the moon, and the fourth name is: Arfalon, it is on the color of silver, and the fifth name is: Auffus, it is on the color of two Farsakhs. And he asked him\textsuperscript{asws}, ‘How much is the height of the stars and its width?’ He\textsuperscript{asws} said: ‘Twelve Farsakhs by twelve Farsakhs’ (digits missing).
And he asked him asws about the colours of the seven skies and their names. He asws said to him: ‘He asws said: ‘The sky of this world is called "Rafi'e" and it is from water and smoke. The second sky is called "Qayzum" and it is the colour of copper. The third sky is called "Al-Maroum" and it is the colour of iron. The fourth sky is called "Arfalun" and it is the colour of silver. The fifth sky is called "Hay'oun" and it is the colour of gold. The sixth sky is called "Arous" and it is the colour of green ruby. The seventh sky is called "Ajma'a" and it is the colour of white pearl'.

And he asked him asws about the bull, ‘What is the matter is closes its eyes and does not raise its head towards the sky?’ He asws said: ‘In embarrassment from Allah azwj Mighty and Majestic. When the people of Musa as worshipped the calf, it lowered its head’. And he asked him asws about the name of the father of the Jinn. He asws said: ‘Showman who is Created from smokeless fire [55:15]. And he asked him asws, ‘Did Allah azwj Send a Prophet as to the Jinn?’ He asws said: ‘Yes, He aswj did Send a Prophet as to them called Yusuf as, and he as called them to Allah azwj, but they killed him asw.

And he asked him asws about the name of Iblees la, what was it in the sky?’ He asws said: ‘His la name was Al-Haris’. And he asked him asws, ‘Why was Adam as named as ‘Adam’?’ He asws said: ‘Because he as was Created from the crust (Adeym) of the earth’. And he asked him asws, ‘Why did the inheritance come to be a share of the male equating to the share of two females?’ He asws said: ‘Because of the ear (of a grain). There were three seeds, upon it, and Hawwa as went to it and ate one seed from it, and fed two seeds to Adam as, therefore from the reason of that the male inherits the like of two females’.

And he asked him asws about the ones from the Prophets as whom Allah azwj Created as circumcised. He asws said: ‘Allah azwj Created Adam as as circumcised, and Shees as was born circumcised, and Iblees as, and Noah as, and Ibrahim as, and Dawood as, and Suleyman as, and Lut as, and Ismail as, and Musa as, and Isa as, and Muhammad asaww'.

وسأل عن الثور ما باله غاض طرفه ولا يرفع رأسه إلى السماء؟ قال: حياء من الله عزوجل لما عبد قوم موسى العجل نكس رأسه.

وسأل عن المد والجزر ماهما؟ قال: ملك موكل بالبحار يقال له رومان فإذا وضع قدميه في البحر فاض وإذا أخرجهما غاض.

وسأل عن اسم أبي الجن. فقال: شواع من مارج من نار. وسأله هل بعث الله نبيا إلى الجن؟ فقيل: نعم، بعث إليهم نبيا يقال له يوسف فدعاهم إلى الله فقتلوه.

وسأله عن اسم ابليس ماكان في السماء؟ فقال: كان اسمه الحارث. وسأله لم سمي آدم آدم؟ قال: لأنه خلق من أديم الارض.

وسأل عن النور من عين الله عزوجل؟ فقال: ما يقرأ إلى السماء.

وسأله عن أسماء السماء الخامسة اسمها: عروس، وهي على لون الذهب، والسماء السادسة اسمها: عجماء وهي درة بيضاء، والسماء السابعة اسمها: عروس، وهي ياقوتة خضراء، والسماء السابعة اسمها: عجماء وهي درة بيضاء.
And he asked himٍ asws, ‘How much was the age of Adamٍ as?’ Heٍ asws said: ‘Nine hundred and thirty years’. And he asked himٍ asws about the first one who said poetry. Heٍ asws said: ‘Adamٍ as’. He said, ‘So what was hisٍ as poem?’ Heٍ asws said: ‘When heٍ as descended to the earth from the sky, and heٍ as saw its soil and its expanse and its atmosphere, and Qabeelٌ killed Habeelٍ as, Adamٍ as said: ‘The country has changed and ones upon it; the surface of the earth is dusty, ugly, every one with colour and taste has changed; and the bitter face speaks behind a cheerfulness’.

Ibleesٌ answered himٍ as, ‘Are youٍ as relinquishing from the country and its settlers? In Al Firdows the capaciousness was straitened with youٍ as while youٍ as and yourٍ as wifeٍ as were in tranquillity at it, and yourٍ as heart is relaxed from the harm of the word, but it will not benefit youٍ as from myٌ plans and plots, until the profitable price was lost from youٍ as. So, had it not been for the Mercy of the Compeller existed, by yourٍ as wrist, youٍ as would have departed from the eternal Gardens’.

And he asked himٍ asws, ‘How many Hajj did Adamٍ as perform?’ Heٍ asws said to him: ‘Seventy Hajj walking upon hisٍ as feet; and the first Hajj heٍ as performed there was the Shrike (bird) with himٍ as, pointing himٍ as to the place of water, and it had come out with himٍ as from the Paradise, and it is Forbidden from eating the Shrikeٌ and the Martinٌ.

And he asked himٍ asws, ‘What is the matter it does not walk upon the ground?’ Heٍ asws said: ‘Because it lamented upon Bayt Al-Maqdis and it circled around it for forty days crying upon himٍ as, and did not cease to cry with Adamٍ as. So, from them it settles the houses; and with himٍ as were nine Verses from the Book of Allahٌ Mighty and Majestic from what Adamٌ used to recite in the Paradise and these would be with himٍ as up to the Day of Judgment –

ٌ shrike - a predatory song-bird of the family laniidae
ٌ A small bird like a swallow
three Verses from the beginning of (Surah) Al-Kahf, and three Verses from (Surah) Al-Isra and it is: *And whenever you recite the Quran [17:45]*, and three Verses from (Surah) Yaseen: *And We Made a barrier to be from their front and a barrier from their back [36:9]*.’

And he asked him asws about the first one to commit Kufr and spread the Kufr. He asws said: ‘Iblees la, may Allah azwj Curse him la’. And he asked him asws about the name of Noah as, ‘What was it?’ He asws said: ‘His as name was ‘Al-Sakn’, and rather he as was named as Noah as because he as lamented (Noah) upon his as people for a thousand years less fifty years’. And he asked him asws about the ship of Noah as, ‘What was its width and its length?’ He asws said: ‘Its length was of eight hundred cubits, and its width was of five hundred cubits, and its height in the sky was of eight cubits’.

Then the man sat down, and another one said to him asws, ‘O Amir Al-Momineen asws! Inform us about the first tree planted in the earth’. He asws said: ‘The boxthorn (Lyceum), and the staff of Musa as is from it’. And he asked him asws about the first tree grown in the earth. He asws said: ‘It is the ‘Adba’ and it is the pumpkin’. And he asked him asws about the first one to perform Hajj from the people of the sky. He asws said to him: ‘Jibraeel as’. And he asked him asws about the first spot stretched from the earth in the days of the flood (of Noah as). He asws said to him: ‘Place of the Kabah, and it was green aquamarine’.

And he asked him asws about the most honourable valley upon the surface of the earth. He asws said to him: ‘A valley called Sarandeep. Adam as descended in it from the sky’. And he asked him asws about the evilest valley upon the surface of the earth. He asws said to him: ‘A valley in Yemen called Barhout, and it is from the valleys of Hell’. And he asked him asws about a prison which travelled with its occupant. He asws said: ‘The whale travelled with Yunus as Bin Mata as’.

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And he asked him\textsuperscript{asws} about six who did not run the course of the womb. He\textsuperscript{asws} said: ‘Adam\textsuperscript{as}, and Hawwa\textsuperscript{as}, and the ram of Ibrahim\textsuperscript{as}, and staff of Musa\textsuperscript{as}, and she-camel of Salih\textsuperscript{as}, and the bat which Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} made and it flew by the Permission of Allah\textsuperscript{azwj} Mighty and Majestic’. And he asked him\textsuperscript{asws} about a thing belied upon neither being from the Jinn nor from the humans. He\textsuperscript{asws} said: ‘The wolf who was belied upon by the brothers of Yusuf\textsuperscript{as}’.

وسأله عن شئ أوحى الله عزوجل إليه ليس من الجن ولا من الإنس. فقال: أوحى الله عز وجل إلى النملة. وسأله عن موضع طلعت عليه الشمس ساعة من النهار ولا تطلع عليه أبدا. قال: ذلك البحر حين فلقه الله عز وجل لموسى (عليه السلام)، فأصابت أرضه الشمس، واطبق عليه الماء فلن تصيبه الشمس.

And he asked him\textsuperscript{asws} about a thing Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto, neither being from the Jinn nor from the humans’. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto the bee’. And he asked him\textsuperscript{asws} about the place the sun emerged upon for a time from the day and will not emerge upon it ever’. He\textsuperscript{asws} said: ‘That is the sea when Allah\textsuperscript{azwj} Mighty and Majestic Split it for Musa\textsuperscript{asws} and its ground was hit by the sunlight, and the water layered upon it, the sunlight will never be hitting it (again)’.


And he asked him\textsuperscript{asws} about a thing which drank when it was alive, and ate while it was dead’. He\textsuperscript{asws} said: ‘That is the staff of Musa\textsuperscript{as}. And he asked him\textsuperscript{asws} about a warner who warned his people, neither being from the Jinn nor from the humans. He\textsuperscript{asws} said: ‘It is the ant (warning of Suleyman\textsuperscript{as})’. And he asked him\textsuperscript{asws} about the first one who instructed with the circumcision’. He\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as} (see page 96 where it is said circumcised). And he asked him\textsuperscript{asws} about the first one lowered from the women’. He\textsuperscript{asws} said: ‘Hajar\textsuperscript{as}, mother\textsuperscript{as} of Ismail\textsuperscript{as}. Sarah\textsuperscript{as} lowered her\textsuperscript{as} in order to exit from her\textsuperscript{as} right’.

وسأله عن أول امرأة جرت ذيلها. فقال: هاجر لما هربت من سارة. وسأله عن أول من جرذيله من الرجال. فقال: قارون. وسأله عن أكرم الناس نسبا. فقال: إبراهيم (عليه السلام)، ابن إسحاق (ابن إسحاق، ابن إبراهيم، بني إسرائيل، صديق الله). And he asked him\textsuperscript{asws} about the first woman to flow her tail (lower part of dress)’. He\textsuperscript{asws} said: ‘Hajar\textsuperscript{as}, when she\textsuperscript{as} fled from Sarah\textsuperscript{as}. And he asked him\textsuperscript{asws} about the first one to flow his tail (lower part of dress) from the men’. He\textsuperscript{asws} said: ‘Qaroun\textsuperscript{ar}. And he asked him\textsuperscript{asws} about the first one to wear the slippers’. He\textsuperscript{asws} said: ‘Ibrahim\textsuperscript{as}. And he asked him\textsuperscript{asws} about the most honourable of the people in lineage’. He\textsuperscript{asws} said: ‘Friend of Allah\textsuperscript{azwj} Yusuf\textsuperscript{as} Bin Yaqoub\textsuperscript{as} Israel of Allah\textsuperscript{azwj}, Ibn Is’haq\textsuperscript{as} the ‘slaughtered of Allah\textsuperscript{azwj} – son of Ibrahim\textsuperscript{as} Friend of Allah\textsuperscript{azwj}’.
وسأل عن ستة من النبياء لهم اسمان، فتold him asws about six from the Prophets as saying: ‘Yoshua as Bin Noon as and he is Zulkifl, And Yaqoub as and he as is Israel, and Al-Khizr as and he is Taliya, and Yunus as and he is Zulnoon, and Isa as and he is the Messiah, and Muhammad asaw and he is Ahmad’. And he asked him asws about a thing which breathes (and) there isn’t any flesh for it nor blood. He asws said: ‘That is the morning when it breathes’. And he asked him asws about five from the Prophets as who spoke in Arabic. He asws said: ‘Hud as, and Shuayb as, and Salih as, and Ismail as, and Muhammad asaw’. Then he sat down and another man stood up to ask him asws to confuse him asws, and he said, ‘O Amir Al-Momineen asws! inform us about the Words of Allah azwj Mighty and Majestic: (It would be) a Day the person will flee from his own brother [80:34] And his father [80:35] And his spouse and his son [80:36], who are they?’ He asws said: ‘Qabeel la would flee from Habeel as, and the one who will flee from his mother is Musa as, and the one who will free from his father is Ibrahim as, and the one who will flee from his spouse is Lut as, and the one who will free from his son is Noah as fleeing from his as son Canaan’. And he asked him asws about the first one to die a sudden death. He asws said: ‘Dawood as died upon his as pulpit on the day of Wednesday’. And he asked him asws about four who are not satiated from four. He asws said: ‘Ground from the rain, and female from a male, and eyes from looking, and a scholar from knowledge’. And he asked him asws about the first one to place markets of Dinars and Dirhams. He asws said: ‘Nimrod Bin Canaan la after Noah as’.

And he asked him asws about the first one who do the deed of the people of Lut as. He asws said: ‘Iblees la, for he la enabled from himself la’. And he asked him asws about the meaning of (the metaphor) ‘The road of the bathroom is desirous’. He asws said: ‘Inviting the musicians and the musical instruments, and the flutes and the festivals’. And he asked him asws about the teknonym ‘Al-Buraq’. He asws said: ‘Teknonym of Abu Hazal’. 
And he asked him\textsuperscript{asws} ‘Why is ‘Tab’a’ named as a followed?’ \textsuperscript{asws} said: ‘Because he was a slave who used to write for a king who was before him, and it was so that whenever he wrote, wrote, ‘In the Name of Allah\textsuperscript{azwj} Who Created clouds and wind’. The king said, ‘Write and begin with the name of the king of the thunder’. \textsuperscript{asws} said, ‘I will not begin except with the Name of my God\textsuperscript{azwj} then I shall answer to your need’. So, Allah\textsuperscript{azwj} Mighty and Majestic Thanked him for that and Gave him the kingdom of that king, and the people followed him upon that, therefore he was named as ‘followed’.

And he asked him\textsuperscript{asws}, ‘What is the matter the goat is raised of the tail, exposing the shame and the private part?’ \textsuperscript{asws} said: ‘Because the goat disobeyed Noah\textsuperscript{as} when he\textsuperscript{as} entered it into the ship, so he\textsuperscript{as} pushed it and its tail broke, and the ewe is of veiled sham and the private part initiated with the entry into the ship, so Noah\textsuperscript{as} wiped his\textsuperscript{as} head upon its shame and its tail, and it evened out’. And he asked him\textsuperscript{asws} about the speech of the people of the Paradise. \textsuperscript{asws} said: ‘Speech of the people of the Paradise would be in Arabic’. And he asked him\textsuperscript{asws} about the speech of the people of the Fire. \textsuperscript{asws} said: ‘language of Majusees’ (those who worship fire ‘In Majian’).

Then Amir Al-Momineen\textsuperscript{asws} said: ‘The sleep is upon four types – The Prophets\textsuperscript{as} sleep lying upon their\textsuperscript{as} backs and their\textsuperscript{as} eyed do not sleep in expectation to the Revelation of their\textsuperscript{as} Lord\textsuperscript{azwj}, and the Momin sleeps upon his right facing the Qiblah, and the kings and their sons sleep upon their left in order to adhere to what they have been eating, and Iblees\textsuperscript{la} and his\textsuperscript{la} brethren and every insane one and one with disability sleep prone upon his face’ (down).

Then another man stood up to him\textsuperscript{asws} and he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about the day of Wednesday and our fleeing from it, and its heavi ness, and which Wednesday is it?’ \textsuperscript{asws} said: ‘The last Wednesday in the month, and it is the waning (of the moon), and during it Qabeeel\textsuperscript{la} killed his\textsuperscript{la} brother\textsuperscript{as} Habeel\textsuperscript{as}, and on the day of Wednesday..."
Ibrahim\textsuperscript{as} was thrown into the fire, and on the day of Wednesday they placed him\textsuperscript{as} in the catapult.

And on the day of Wednesday Allah\textsuperscript{azwj} Mighty and Majestic Drowned Pharaoh\textsuperscript{la}, and on the day of Wednesday Allah\textsuperscript{azwj} Made its upper part to be its lower part, and on the day of Wednesday Allah\textsuperscript{azwj} Mighty and Majestic Sent the wind upon the people of Aad\textsuperscript{as}, and on the day of Wednesday \textit{So in the morning it was like the reaped} [68:20], and on the day of Wednesday Allah\textsuperscript{azwj} Made the bug to overcome Nimrod\textsuperscript{la}.

And on the day of Wednesday Pharaoh\textsuperscript{la} sought Musa\textsuperscript{as} in order to kill him\textsuperscript{as}, and on the day of Wednesday the ceiling fell down upon them from above them, and on the day of Wednesday Bayt Al-Maqdis was ruined, and on the day of Wednesday Masjid of Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as} was burnt down by stirrings from the land of Persia.

And on the day of Wednesday Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as} was killed, and on the day of Wednesday the people of Pharaoh\textsuperscript{la} were shaded by the first punishment, and on the day of Wednesday Pharaoh\textsuperscript{la} Submerged Qaroun\textsuperscript{as}, and on the day of Wednesday Ayoub\textsuperscript{as} was afflicted by the loss of his\textsuperscript{as} wealth and his\textsuperscript{as} children, and on the day of Wednesday Yusuf\textsuperscript{as} entered the prison, and on the day of Wednesday Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{We Annihilated them and their people in their entirety} [27:51].

And on the day of Wednesday they were seized by the Scream, and on the day of Wednesday the she-camel was hamstrung, and on the day of Wednesday stones of clay were rained upon them, and on the day of Wednesday the face of the Prophet\textsuperscript{aswa} was hit and four teeth broke, and on the day of Wednesday the Amelikites seized the box (Taboot)’.

وسأل عن الامام وما جيء فيها من العمل فقال أمير المؤمنين: يوم السبت يوم مكر وخديعة ويوم الآخر يوم غرس وبناء ويوم الاثنين يوم ضر وظلم، ويوم الثلاثاء يوم حرب ودم، ويوم الاثنين يوم شؤم فيه يلتقط الناس ويوم الخميس يوم الدخول على الامراء وقضاء الخواتم ويوم الجمعة يوم خلفية ونكاح.
And he asked him asws about the days and what is allowed during these from the works. Amir Al-Momineen asws said: 'The day of Saturday is a day of plots and deceit, and the Sunday is a day of planting and building, and the day of Monday is a day of travelling and seeking, and the day of Tuesday is a day of war and blood, and the day of Wednesday is a day of inauspiciousness the people flee during it, and the day of Thursday is day of the entering to see the person and fulfilling his needs, and the day of Friday is a day of proposing and marriage'.

24 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch S H 1
CHAPTER 6 – HIS\textsuperscript{asws} MISCELLANEOUS ARGUMENTS AND SOME OF WHAT HAS COME FROM HIM\textsuperscript{asws} FROM THE ENTIRETY OF THE KNOWLEDGES

From Al Asbagh who said,

'Ibn Al-Kawa asked Amir Al-Momineen\textsuperscript{asws} and he said, 'Inform me about the one who sees at night and sees by the day, and about the one blind at night and blind by the day, and about the one who sees at night and is blind by the day, and about one blind at night and sees by the day'.

Amir Al-Momineen\textsuperscript{asws} said to him: 'Woe be unto you! Ask about what concerns you and do not ask about what has no meaning for you. Woe be unto you! As for the one who sees at night and sees by the day, it is a man who believes in the Rasool\textsuperscript{saww} and the successors\textsuperscript{s}, those who have passed, and in the Book and the Prophets\textsuperscript{s}, and believes in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}, and acknowledges to me\textsuperscript{asws} with the Wilayah. Thus, he sees during his night and his day.

And as for the one blind at night and blind by the day, it is a man who rejects the Prophets\textsuperscript{s} and the successors\textsuperscript{s}, and the Books which have passed, and came across the Prophet\textsuperscript{saww} but did not believe in him\textsuperscript{saww}, and does not acknowledge to me\textsuperscript{asws} of my\textsuperscript{asws} Wilayah. So, he rejected Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophet\textsuperscript{saww} and is blind at night and blind by the day.

And as for the one seeing at night and is blind by the day, it is a man who believes in the Prophets\textsuperscript{s} and the Books, and rejects the Prophet\textsuperscript{saww} and my\textsuperscript{asws} Wilayah, and denies me\textsuperscript{asws} of my\textsuperscript{asws} right. Thus, he sees at night and is blind by the day.
And as for the one blind at night and seeing by the day, it is a man who rejects the Prophets\textsuperscript{as}, those who have passed, and the successors\textsuperscript{as}, and the Books, and came across the Prophet\textsuperscript{saww} so he believed in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} Muhammad\textsuperscript{saww}, and believed in my\textsuperscript{asws} Imamate and accepts my\textsuperscript{asws} Wilayah. So, he is blind at night and sees by the day.

وَأَمَّا أَعْمَىٰ بِاللَّيْلِ بِبَصَرٍ بِالْقَيْرِ فَرَجَلُ الْإِنْبِيَاءِ الَّذِينَ مَضَواٰ الْأَوَّلِيَاءِ وَالْكُبْسُ وَأَدْرَكَ النَّبِيُّ (صَلَّى الله عليه وَآلهِ) فَأَفْمَنَ بِاللَّهِ وَرُسُولِهِ مُحْمَّدٌ (صَلَّى الله عليه وَآلهِ) وَأَمْنَ إِمَامَيْنِ وَقِيْلُ وَلَا يَتَنَافِرَ الْلَّيْلُ وَبِصَارَ الْقَيْرِ بِالْأَنْهَارِ،

And as for the one blind at night and seeing by the day, it is a man who rejects the Prophets\textsuperscript{as}, those who have passed, and the successors\textsuperscript{as}, and the Books, and came across the Prophet\textsuperscript{saww} so he believed in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} Muhammad\textsuperscript{saww}, and believed in my\textsuperscript{asws} Imamate and accepts my\textsuperscript{asws} Wilayah. So, he is blind at night and sees by the day.

Woe be unto you, O Ibn Al Kawa! We\textsuperscript{asws} are the sons\textsuperscript{asws} of Abu Talib\textsuperscript{asws}. By us\textsuperscript{asws} Allah\textsuperscript{azwj} Opened Islam and by us\textsuperscript{asws} He\textsuperscript{azwj} will end it’.

قال الاصبغ: فلما نزل أمير المؤمنين (عليه السامم) من المنبر تبعته فقلت: سيدي يا أمير المؤمنين قويت قلبي بما بينت فقال لي: يا أصبغ من شك في ولايتي فقد شك في إيمانه، ومن أقر بولايتي فقد أقر بولاية الله عزوجل، وولايتي متصلة بولاية الله كهاتين – وجمع بين أصابعه –

Al-Asbagh said, ‘When Amir Al-Momineen\textsuperscript{asws} descended from the pulpit, I followed him\textsuperscript{asws} and said to him\textsuperscript{asws} ‘My Master\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have strengthened my heart with what you\textsuperscript{asws} explained’. He\textsuperscript{asws} said to me: ‘O Asbagh! One who doubts in my\textsuperscript{asws} Wilayah so he has doubted in his Eman, and one who accepts my\textsuperscript{asws} Wilayah so he has accepted the Wilayah of Allah\textsuperscript{azwj} Mighty and Majestic; and my\textsuperscript{asws} Wilayah is connected with the Wilayah of Allah\textsuperscript{azwj} like these two’ – and he\textsuperscript{asws} gathered between his\textsuperscript{asws} two fingers.

يا أصبغ من أقر بولايتي فقد فاز، ومن أنكر ولايتي فقد خاب وخسر وهوى في النار، ومن دخل النار لبئس له فيها أحكاما

O Asbagh! One who accepts my\textsuperscript{asws} Wilayah, he has succeeded, and one who denies my\textsuperscript{asws} Wilayah, he is unsuccessful, and lost, and would fall into the Fire, and one who enters the Fire would remain there for aeons (ages)’\textsuperscript{25}.

The king of Rome wrote to Muawiya asking him about certain characteristics, and it was among what he asked him, ‘Inform me about nothing’. He was confused, so Amro Bin Al-Aas\textsuperscript{as} said, ‘Divert horses and show them to the camp of Ali\textsuperscript{asw} to be sold, so when it is said to the one who is with him, ‘For how much?’ He would say, ‘For nothing’. Perhaps the issue would come out’.

\textsuperscript{25} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 1
The man came to the camp of Ali, then Ali passed by him and with him was Qanbar. He said: ‘O Qanbar! Bargain with him’. He said, ‘How much is the horse for?’ He said, ‘For nothing’. He said: ‘O Qanbar! Take it from him’. He said, ‘Give me ‘nothing’. So, he took him to the desert and showed him the mirage and he said: ‘That is nothing’.

He said: ‘Go and inform him’. He said, ‘And how shall I say it?’ (He said): ‘But, have you not heard Allah the Exalted Saying: *The thirsty one reckons it to be water, until when he comes to it, he does not find anything,* [24:39]’.

He said: ‘The king of Rome wrote to Muawiya, ‘If you were to answer me about this issue (some questions), I shall send the taxes to you, or else you send’. Muawiya did not know, so he sent a message to Amir Al-Momineen, and he answered it.

He said: ‘The first of what shook upon the surface of the earth is the palm tree, and the first thing shouted upon is a valley at Yemen, and it is the first valley the water burst forth in it, and the arch (rainbow) is a safety for the people of the earth, all of it, during the drowning for as long as it is seen in the sky, and the galaxy are doors Allah Opened upon a people, then Closed it, and did not Open these’.

He (the narrator) said, ‘So, Muawiya wrote with it to the king of Rome, and he said, ‘By Allah! This has not come out except from the treasures of the Prophet-hood of Muhammad!’ Then he sent the taxes to him’.

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26 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 2
27 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 3
Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} was asked about the tides and the flow, what are these two? He\textsuperscript{asws} said: ‘An Angel called Al-Rowman is allocated with the oceans. Whenever he places his foot in the ocean, it flows out, and when he extracts it, it recedes’.

And Ibn Al-Kawa asked him\textsuperscript{asws} (Ali\textsuperscript{as}) ‘How much is between the sky and the earth?’ He\textsuperscript{asws} said: ‘An Answered supplication’. He said, ‘And what is the taste of water?’ He\textsuperscript{asws} said: ‘Taste of like’.

And (asked) about a spot the sun did not shine upon except for one moment. He\textsuperscript{asws} said: ‘That is the sea which Allah\textsuperscript{azwj} Split for the Children of Israel’. And about the human eating and drinking and not defecating? He\textsuperscript{asws} said: ‘That is the foetus’. And about a thing drinking while it is alive and ate while it is dead? He\textsuperscript{asws} said: ‘That is the staff of Musa\textsuperscript{as}. It drank while it was in its tree as a branch, and ate when it swallowed the ropes of the magicians and their staffs’. And about a spot towering upon the water during the flood of Noah\textsuperscript{as}. He\textsuperscript{asws} said: ‘That is the place of the Kabah, because it was a highland.

And about the one belied upon, neither being from the Jinn nor from the humans. He\textsuperscript{asws} said: ‘That is the wolf when it was belied upon by the brothers of Yusuf\textsuperscript{as}. And about the one Revealed unto, neither being from the Jinn nor from the humans. He\textsuperscript{asws} said: ‘And your Lord Revealed unto the bee [16:68]’. And about the cleanest spot of the earth the Salat is not allowed upon it. He\textsuperscript{asws} said: ‘That is the back (top) of the Kabah’. And about a

\textsuperscript{28} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 4
Messenger neither being from the Jinn nor from the humans and the Angels and the Satans. He asws said: 'That is the Hoopoe (bird): Go with this letter of mine [27:28].

And about the one Sent, neither being from the Jinn nor the humans and the Angels and the Satans. He asws said: 'That is the crow: So Allah Sent a crow [5:31]. And about a soul within a soul not having any relationship between them. He asws said: 'That is the Prophet Yunus in the belly of the whale'. And when will be the Qiyamah? He asws said: ‘At the presence of the death and the terms reaching (their point). And what is the staff of Musa? He asws said: ‘It was called Al-Arbie, and it was from boxthorn (Lyceum). Its length was of seven cubits (measured) by the forearm of Musa, and it was from the Paradise. Jibraeel brought it down unto Shuayb.

Ibn Abbas –

‘Two Jewish brothers asked Amir Al-Momineen: ‘About one having no second for it, and about a second not having a third for it, up to a hundred consecutively. We find it in the Torah and the Evangel and it is in the Quran, you (Muslims) are reciting it’.

Amir Al-Momineen asws smiled and said, ‘As for the one, it is the Subduer, there being no associate for Him; and as for the two, it is Adam and Hawwa, because they are the first ‘two’; and as for the three, it is Jibraeel, and Mikaeel, and Israfeel, because they are the chiefs of the Angels upon the Revelation; And as for the four, it is the Torah, and the Evangel, and the Psalms, and the Furqan (Quran).

And as for the five, the Salats. Allah Revealed it unto our Prophet and upon his community, and did not Reveal it unto any Prophet who was before him, nor upon any community which was before us, and you (Jews) are finding it to be so in the Torah.

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29 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 5
وأما السبعة: فخلق الله السماوات والأرض في سبعة أيام. وأما السبعة فسبعة سماوات طبقا. وأما السابعة: فتلك عشرة كاملاً.

As for the six, Allah azwj Created the skies and the earth in six days; and as for the seven, the seven skies are layered; and as for the eight, and the Throne of your Lord azwj on that Day would be carried by eight; and as for the nine, the Signs of Musa as were nine; and as for the ten, so those are ten phrases.

وأما الاحد عشر: فقول يوسف (عليه السلام) لابيه: إني رأيت أحد عشر كوكبا و أما الأنا عشر فالسنةانا عشر شهرا وأما

And as for the eleven, the Words of Yusuf as to his father as: 'I as saw eleven stars'; and as for the twelve, the year is of twelve months; and as for the thirteen, the words of Yusuf as to his father as: 'And the sun and the moon, I as saw them prostrating to me', it being eleven of his brothers, and the sun being his father as, and the moon being his mother; and as for the fourteen, there are fourteen lanterns of light hanging between the seventh sky and the Veils, shining with the Light of Allah azwj up to the Day of Qiyamah.

وأما الخمسة عشر: فانزلت الكتب جملة منسوخة من اللوح المحفوظ إلى سماء الدنيا بخمسة عشر ليلة مضت من شهر رمضان.

And as for the fifteen, the Book was Revealed totally replicated from the Guarded Tablet to the sky of the world in fifteen nights passed from the Month of Ramazan; and as for the sixteen, there are sixteen rows of the Angels surrounding from around the Throne, and as for the seventeen, there are seventeen Names from the Names of Allah azwj Inscribed between the Paradise and the Fire. Had it not been that, (Hell) would have exhaled such an exhalation, incinerating the ones in the skies and the earth.

وأما الثمانية عشر: فثمانية عشر حجابا من نور معلقة بين العرش والكرسي. وأما السبعية عشر: فستة عشر صفا من الملائكة حافين من حول العرش. وأما السبعة عشر: فسبعة عشر اسمًا من أسماء الله مكتوبة بين الجنة والنار ولولا ذلك لزفرت زفرة أخرى من في السماوات والأرض.

And as for the eighteen, there are eighteen Veils of Light hanging between the Throne and the Chair. Had it not been that, the peaks of the majestic mountains would have melted, and the skies and the earth and whatever is between them would have been incinerated from the Light of the Throne; and as for the nineteen, there are nineteen Angels as keepers of Hell; and as for the twenty, Allah azwj Revealed the Psalms unto Dawood as during the twenty days vacant from the Month of Ramazan;
And as for the twenty-one, Allah azwj Softened the iron for Dawood as during it; and as for the twenty-two, tents of the ship of Noah as; and as for twenty-three, during it was the birth of Isa as and the descent of the meal unto the Children of Israel; and as for the twenty-four, Allah azwj Returned unto Yaqoub as his as sight; and as for twenty-five, Allah azwj Spoke to Musa as in a conversation at the Holy Valley, Speaking to him as for twenty five days.

And as for twenty-six, it is the stay of Ibrahim as in the fire, and he as stayed in it when it became cool and safe; and as for twenty-seven, Allah azwj Raised Idrrees as to a high place and he as was a man of twenty-seven years of age; and as for twenty-eight, Yunus as remained in the belly of the whale; and as for the thirty, And We Appointed thirty nights for Musa [7:142]; and as for forty, is the completion of His azwj Appointment: and Completed it with ten (more), [7:142].

And as for the fifty, (Qiyamah is a day of) fifty thousand years; and as for the sixty, it is an expiation of the breaking of Fast: And one who is not capable, so he should feed sixty needy ones. [58:4]; and as for the ninety, (are) the ninety-nine ewes; and as for the hundred, so each one of the two (adulterers) would be whipped a hundred lashes’.

When they heard that, they both became Muslims. One of them was killed in (the battle of) the camel, and the other in (the battle of) Siffeen’.

And he asws said in answer to a questioner: ‘And as for the pair, those there is no escape for one from its counterpart and no life to them, it is the sun and the moon; and as for the light

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30 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 6
which is neither from the sun nor from the moon nor from the stars nor from the lamps, it is a column which Allah\textsuperscript{aswj} the Exalted Sent to Musa\textsuperscript{as} in the wilderness.

And as for the time which is neither from the night nor from the day, it is the time which is before the emergence of the sun; and as for the son who is older than the one who is his father and for him is a son older than him, it is Uzair\textsuperscript{as}. Allah\textsuperscript{azwj} Resurrected him\textsuperscript{as} and he\textsuperscript{as} was forty years only, and his\textsuperscript{as} son was one hundred and twenty years old; and what has no Qiblah for it, is the Kaaba; and what has not father for him, it is the Messiah\textsuperscript{as}, and what has no clan for it, is Adam\textsuperscript{as}. \textsuperscript{31}

The book ‘Al Gharaat’ of Ibrahim Bin Muhammad al Saqafy, raising it to Al Asbagh Bin Nubata who said,

‘The king of Rome wrote to Muawiya asking him about ten characteristics, and he fell down just as the donkey tends to fall in the clay. Then he sent a rider to Ali\textsuperscript{asws}, and he\textsuperscript{asws} was in Al-Rahba, and he said, ‘The greetings be upon you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}!’ Ali\textsuperscript{asws} said: ‘But, you aren’t from my\textsuperscript{asws} citizens?’ He said, ‘Yes, I am from the people of Syria. Muawiya sent me to you\textsuperscript{asws} to ask you\textsuperscript{asws} about ten characteristics the king of Rome has written to him with saying, ‘If you answer me regarding these, I shall send the tax to you, or else you send to me your taxes’. Muawiya was not good at answering him so he sent me to ask you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘And what are these?’ He said, ‘What is the first thing to shake upon the surface of the earth? And the first thing to make noise upon the earth? And how much is there between the truth and the falsehood? And how much is between the east and the west? And how much is between the earth and the sky? And where are the souls of the Muslims sheltered? And where are the souls of the Polytheists sheltered? And this rainbow, what is

\textsuperscript{31} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 7
it? And this galaxy, what is it? And the hermaphrodite, how would the inheritance be distributed to it?'

فقال له علي (عليه السلام) أما أول شئ اهتز على الأرض فهي النخلة، ومثلها مثل ابن آدم إذا قطع رأسه هلك، وإذا قطع رأس النخلة إنما هي جذع ملقى وأول شيء ضح على الأرض واد بالميم، وهو أول واد فار منه الماء وبين الحق والباطل أربع أصابع، بين أن تقول: رأيت عيني، وسمعت ما لم يسمع

Ali asws said to him: ‘As for the first thing to shake upon the earth, it is the palm tree, and its example is an example of a son of Adam as, when his head is cut-off he is destroyed, and when the head of the palm tree is cut off, rather it would be a dead trunk. And the first thing to clamour upon the earth is a valley of Yemen, and it is the first valley the water burst out from; and between the truth and the falsehood there are four fingers, between you saying, ‘My eyes saw it and I heard’ what you did not hear.

وبين السماء والأرض مد البصر ودعوة المظلمة وبين المشرق والمغرب يوم طراد للشمس وتأوى أرواح المسلمين عينا في الجنة تسمى سلمى. وتأوى أرواح المشركين في جب النار تسمى برهوت. وهذه القوس أمان الأرض كلها من الغرق إذا رأى في السماء

And between the sky and the earth is the extent of the sight and the call of the darkness; and between the east and the west is a day of the cruising of the sun; and the souls of the Muslims are sheltered at a spring in the Paradise named as Salmy; and the souls of the Polytheists are sheltered in a pit of the Fire called Barhout; and this rainbow is a safety of the earth, all of it, from the drowning, when that is seen in the sky.

وأما هذه المجرة فأبواب السماء فتحها الله على قوم نوح ثم أغلقها ولم يفتحا (أي) ومن ثم خرج فإن خرج بوله من ذكره فستنة سنة الرجل، وإن خرج من غير ذكره فستنة سنة المرأة.

And as for this galaxy, these are doors of the sky Allah azwj Opened these upon the people of Noah as, then Closed these and did not Open it (again); and as for the hermaphrodite, when he urinates and his urine exits from his male part, then his way would be the way of the man, and if it exits from other than that, then his way would be the way of the woman’.

فكتب بما معاوية إلى صاحب الروم فحمل إليه خراجه وقال: ما خرج هذا إلا من كتاب نبوة، هذا فيما أنزل الله من الانجيل على عيسى بن مريم

Muawiya wrote with it to the king of Rome, and he sent his tax to him and said, ‘This did not come out except from the Books of Prophet-hood. This is among what Allah azwj Revealed from the Evangel upon Isa as Bin Maryam as’. 32

And from a sheykh from Fazarah,

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32 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 8
‘Ali ﷺ said: ‘From what Allah ﷻ Made for you is that your enemies would be writing to you regarding the matters of their religion’’.  

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33 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 6 H 9
CHAPTER 7 – WHAT HE\textsuperscript{ASWS} TAUGHT FROM FOUR HUNDRED DOORS (SUBJECTS), FROM WHAT IS CORRECT FOR THE MUSLIM REGARDING HIS RELIGION AND HIS WORLD

From Abu Abdullah\textsuperscript{ASWS} having said: ‘My\textsuperscript{ASWS} father\textsuperscript{ASWS} narrated to me\textsuperscript{ASWS}, from my\textsuperscript{ASWS} grandfather\textsuperscript{ASWS}, from his\textsuperscript{ASWS} forefathers\textsuperscript{ASWS} that Amir Al-Momineen\textsuperscript{ASWS} taught his\textsuperscript{ASWS} companions in one gathering, four hundred subjects from what is correct for the Momin in his Religion and his world.

He\textsuperscript{ASWS} said: ‘The cupping is healthy for the body and strengthens the intellect, and the perfuming in the moustache is from the manners of the Prophet\textsuperscript{SAWW} and honour of the two Recorders (Angels); and brushing the teeth is from the Pleasure of Allah\textsuperscript{AZwj} Mighty and Majestic and the Sunnah of the Prophet\textsuperscript{SAW}, and freshening for the mouth.

And the cupping is healthy for the body and strengthens the intellect, and the perfuming in the moustache is from the manners of the Prophet\textsuperscript{SAWW} and honour of the two Recorders (Angels); and brushing the teeth is from the Pleasure of Allah\textsuperscript{AZwj} Mighty and Majestic and the Sunnah of the Prophet\textsuperscript{SAW}, and freshening for the mouth.
negates the abhorrent odour and it is a cleansing and a Sunnah from what the good
(Imam\textsuperscript{asws}) has instructed with.

Washing the hand before the meal and after it increases in the sustenance and a removal of
the dirt from the clothes and it polishes the sight; Standing at night (for Salat) is healthy for
the body and is Pleading to the Lord\textsuperscript{azwj} Mighty and Majestic and exposes to the Mercy
and an adherence with the mannerisms of the Prophets\textsuperscript{as}; eating the apple is an exuding for
the stomach; chewing the frankincense strengthens the molars and negates the phlegm and
does away with the smell of the mouth.

Sitting in the Masjid after the emergence of the dawn up to the emergence of the sun
quickens in the seeking of the sustenance than the striking in the land; Eating the quince
strengthens the weak heart and aromatises the stomach and purifies the heart and
emboldens the coward, and makes the birth to be good.

Twenty-one red raisins during every day upon the empty stomach repels the entirety of the
illnesses except for the illness of death; it is recommended for the Muslim that he goes to
his wife in the first night from the Month of Ramazan. Allah\textsuperscript{azwj} the Blessed and Exalted is
Saying: \textit{Permissible for you during the night of the Fast, is the going to your wives [2:187],
and the ‘Rafs’ is the copulation.}

Do not wear a ring without the silver, for Rasool-Allah\textsuperscript{saww} said: ‘The hand wherein is an iron
ring will not be clean’; and from the engraving upon his\textsuperscript{saww} ring was a Name of Allah\textsuperscript{azwj}
Mighty and Majestic, and he\textsuperscript{saww} would turn it around from the hand which he\textsuperscript{saww} would
clean himself\textsuperscript{saww} during with the washing; Whenever one of you looks in the mirror, then let
him say, ‘The Praise is for Allah\textsuperscript{azwj} Who\textsuperscript{azwj} Created me and was excellent in Creating me,
and Imaged me and was excellent in Imaging me, and Adorned from me what is a shame
from others, and Honoured me with Islam’. 
Let one of you adorn himself for his Muslim brother when he goes to him just as the stranger tends to adorn who loves to be seen in an excellent form; Fasting for three days from every month, Wednesdays between the two Thursdays, and Fast of Shaban removes the uncertainties of the chest and bad thoughts of the heart; and the cleansing (from toilet) with the cold water cuts off the haemorrhoids; washing the clothes does away with the worries and the grief and it is a cleansing for the Salat.

Do not pluck off the grey hair for it is a radiance of the Muslim, and one who becomes grey-haired in Islam, there would be a radiance for him on the Day of Judgment. The Muslim should not sleep while he is with sexual impurity and he should not sleep except upon cleanliness, so if he does not find the water, then let him perform Tayammum with the dust for the soul of the Momin rises to Allah azwj Blessed and Exalted, so it is kissed and Blessed upon. If his term has presented itself, it is made to be among the treasures of His azwj Mercy, and if his term has not presented, it is Sent with his trustees from His azwj Angels and they return it to be in his body.

The Momin should not spit in the direction (of Qiblah), and if he does that in forgetfulness, then let him seek Forgiveness of Allah azwj Mighty and Majestic from it. The man should not blow in a place of his Sajdah, nor blow in his food nor in his drink nor in his amulet (Taweez); the man should not sleep upon the middle of the road nor urinate from a roof, in the air, nor urinate in flowing water, so if he does that and something hits him, he should not blame except himself, for the water there are people (consumers) and for the air there are people (consumers).
the Salat lazily and with sleepiness, nor think regarding himself for he is in front of his Lord azwj Mighty and Majestic, and rather for the servant, from his Salat is what he is attentive upon from it with his heart; eat what drops from the table for it is a healing from every illness by the Permission of Allah azwj Mighty and Majestic for the one who wants to be healed by it.

Whenever one of you eats a meal, let him lick his fingers which he has eaten with. Allah azwj Mighty and Majestic Says: “Blessings would be in you”; Wear the cotton clothes for it is a clothing of Rasool-Allah saww and it is our asws clothing, and do not become wearing the hair (fur) and the wool except from a reason.

And he asws said: ‘Allah azwj Mighty and Majestic is Beautiful, He azwj Loves the beauty, and Loves to See the effects of His azwj Bounties upon His azwj servant; Maintain your relationships and even if it is by the greeting, Allah azwj Blessed and Exalted is Saying: and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].

Do not be cutting (passing) your days with such and such, ‘And we did such and such’, for there are recorders with you recording upon you and against you; Mention Allah azwj in every place for He azwj is with you; Send Salawat upon Muhammad saww and the Progeny asws of Muhammad saww, for Allah azwj Mighty and Majestic would Accept your supplication by the mention of Muhammad saww and your supplicating for him saww, and your preserving him saww.

أقولوا وحراً حتى بيرد، فإن رسول الله (صلى الله عليه وآله) قرب إليه طعام حار فقال: أقولوا وحراً حتى بيرد، ولكن كله، ما كان الله عزوجل ليطعمنا النار والبركة في البارد إذا قال أحدكم فلا يظلون ببوله (في الهواء خ) ولا يستقبل ببوله الريح.

Wait for the hot (food) until it cools down, for Rasool-Allah saww, hot food was brought near to him saww, said: ‘Await it until it cools down and it is possible to eat it. Allah azwj Mighty and Majestic was not going to Feed us the fire, and the Blessings are in the cold’. Whenever one of you urinates, he should not sprinkle his urine (in the air) nor face the wind with his urine.

علموا صبيانكم ما ينفعهم الله به لا يغلب عليهم المرجئة برأيها كفوا ألسنتكم و سلموا تسليما تغنموا أدوا الا مانة إلى من اتمنكم ولو إلى قتلة أولا دالا نبياء (عليهم السلام).
Teach your children what Allah\textsuperscript{azwj} will Benefit them with, the Murjiites will not overcome upon them with their opinions; Refrain your tongues and submit submissively you will be successful; pay back the entrustments to the one who entrusted you and even if it is to one who killed the children of the Prophets\textsuperscript{as}.

Frequent in mentioning Allah\textsuperscript{azwj} Mighty and Majestic when you enter the markets and when dealing with the people for it would be an expiation of the sin and increases in the good deeds, and do not write among the heedless; It isn’t for the servant that he goes out in a journey when the Month of Ramazan presents due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{therefore whoever of you is present in the Month, so let him Fast during it [2:185];} There is neither Taqiyya (dissimulation) regarding drinking the intoxicant and wiping upon the socks.

Beware of the exaggeration regarding us\textsuperscript{asws}, say we\textsuperscript{asws} are nourished servants, and (then) say regarding our\textsuperscript{asws} merits whatever you like to; one who loves us\textsuperscript{asws}, then let him work by our\textsuperscript{asws} deeds and be assisted by the devoutness, for it is the superior of what he can be assisted with in the matter of the world and the Hereafter; Do not sit in gathering faulting us\textsuperscript{asws} nor show our\textsuperscript{asws} love in the presence of our\textsuperscript{asws} enemies announcing the manifestation of our\textsuperscript{asws} loved, for you will humble yourselves in the presence of your ruling authorities.

Necessitate the truthfulness, for it is a rescuer, and wish regarding what is in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic, and seek His\textsuperscript{azwj} obedience and be patient upon it; How ugly it would be for the Momin if he enters the Paradise while he is of violated secret; Do not exhaust us\textsuperscript{asws} in seeking the intercession for you on the Day of Judgment regarding what you sent ahead; do not expose yourselves in the presence of your enemies during the Qiyamah; and do not belie yourselves in their presence regarding your status in the Presence of Allah\textsuperscript{azwj} for the despicable from the world.

تمسكوا بما أمر كم الله به فيما بين أحدكم وبين أن يغطب وبرى ما يجب إلا أن يحضره رسول الله (صلى الله عليه وآله)، وما عند الله خير وأبقى له، وتأتيه البشارة من الله عزوجل فتقر عينه وغزى لقاء الله.
Hold on to what Allah\textsuperscript{azwj} has Commanded you with, for there is nothing between one of you and his exultation and him seeing what he loves, except that Rasool-Allah\textsuperscript{saww} presents to him, and what is in the Presence of Allah\textsuperscript{azwj} is better than more lasting for him, and the glad tidings will come to him from Allah\textsuperscript{azwj} Mighty and Majestic, so his eyes would be delighted and he would love to meet Allah\textsuperscript{azwj}.

لا تحقروا ضعفاء إخوانكم فإنه من احتقر مؤمنا لم يجمع الله عزوجل بينهما في الجنة إلا أن يتوب لا يكلف المؤمن أخاه الطلب إلا إذا أعلم حاجته توازروا وتفاوضوا وتبادلوا ولا تكونوا من منافقين لىصف ما يفعل

Do not belittle the weak ones of your brethren for the one who belittles a Momin, Allah\textsuperscript{azwj} Mighty and Majestic will not Gather between the two in the Paradise except if he repents; The Momin should not encumber his brother by seeking to him when he knows his need; Visit and give presents and spend on each other and do not become at the status of the hypocrite who describes what he does not do.

Get married, for Rasool-Allah\textsuperscript{saww} used to frequently say: ‘One who loves to follow my\textsuperscript{saww} Sunnah then let him get married, for the marriage is from my\textsuperscript{saww} Sunnah, and seek the child for I\textsuperscript{saww} will be with the largest community with you all tomorrow, and fear upon your children the milk of the immoral ones from the women and the insane ones, for the milk tends to infect.

Keep away from eating the bird which hasn’t for it a gizzard, nor spikes (in feet), nor a crop; and fear every one with fangs from the predatory birds and claws, and do not eat the spleen for it is a house of the spoilt blood; Do not wear the black for it is a clothing of Pharaoh\textsuperscript{la}; fear the glands from the meat for it stirs the vein of leprosy; Do not analogue the Religion for, from the Religion is what cannot be analogue, and there will be coming a people who will be analogue and they are the enemies of Religion, and the first one to analogue was Iblees\textsuperscript{lb}.

Do not take to the pointed (shoes) for it is a shoe of Pharaoh\textsuperscript{la}, and he\textsuperscript{lb} was the first one to wear the pointed shoes; Oppose the consumers of intoxicants; And eat the dates for there is a healing in it for the illnesses; follow the words of Rasool-Allah\textsuperscript{saww}, for he\textsuperscript{saww} said: ‘One
who opens the door of begging upon himself, Allahazwj would Open the door of poverty upon him; Frequent in seeking the Forgiveness to attract the sustenance; And send ahead whatever you can from the good deeds, you will find it tomorrow; Beware of the controversy for it inherits the doubt.

من كانت له إلى ربه عزوجل حاجة فليطلبها في ثامن ساعات: ساعة: في يوم الجمعة، وساعة تزول الشمس حين تهب الرياح وتفتح أبواب السماء وتنزل الرحمه و بصوت الطير، وساعة في آخر الليل عند طلوع الفجر فإن ملكين يناديان: هل من نائب يتاب عليه؟ هل من سائل يعطيه؟ هل من مستغفر فيغفر له؟ هل من طالب حاجة فتفضي له؟

One who has a need for him to his Lordazwj Mighty and Majestic, then let him seek it during three timings – a time during the day of Friday, and a time of the decline of the sun when the wind blows and the Doors of the sky are open, and the Mercy descends, and the birds chirp, and a time during the ends of the night by the emergence of the dawn, for there are two Angels who are calling out: ‘Is there anyone to repent so Heazwj will Turn to him? Is there anyone to ask so he would be Given? Is there anyone to seek Forgiveness so (his sins) will be Forgiven for him? Is there anyone to seek a need so it will be fulfilled for him?

فأجبوا داعي الله واطلبوا الرزق فيما بين طلوع الفجر إلى طلوع الشمس فإنه أسرع في طلب الزق من الضرب في الأرض، وهي الساعة التي يقسم الله فيها الرزق بين عباده

So, respond to the Callers of Allahazwj and seek the sustenance during what is between the dawn to the emergence of the sun, for it is quick regarding seeking the sustenance than the striking in the land, and it is a time during which Allahazwj Distributes the sustenance between Hisazwj servants.

انتظروا الفرح، ولا تبأسوا من روح، الله فإن أحب الأعمال إلى الله عزوجل انتظار الفرح، وما دام عليه العبد المؤمن تو كلوا على الله عزوجل عند ركعتي الفجر إذا صليتموها ففيها تطوعوا الرغائب

Await the relief (Al-Qaimasws) and do not despair from the rest of Allahazwj for the most Beloved of the deeds to Allahazwj Mighty and Majestic is the awaiting the relief (Al-Qaimasws) and the Momin servant should be persistent upon it; Rely upon Allahazwj Mighty and Majestic during the two Cycles of Al-Fajr Salat when you pray these for during it the wishes are Fulfilled.

لا تخرجوا بالسيوف إلى الحرم، ولا يصلين أحدكم ويبين يديه سيف فإن القبلة أمن أتموا برسول الله صلى الله عليه وآله حكمهم إذ اخرجتم إلى بيت الله، فإن تركه حفاء وبدك امرهم، وبالقبول التي أذككم الله عزوجل حقها وزيارتها وأطلوبا الرزق عندها

Do not go out with the swords to the Harrum (Sanctuary of Kabah), and no one of you should pray Salat and his sword is in front of him, for the Qiblah is a safety; Complete your Hajj with Rasool-Allahazwj when you go out to the House of Allahazwj lest you avoid it in vain and you have been Commanded with that; And by the graves which Allahazwj Mighty and Majestic has Necessitated their rights and their visitations, seek the sustenance at these.
And do not belittle the small except for the sin, for the small counts (leads to) the major (sins); and prolong the Sajdahs for there is no deed severer upon Iblees that him seeing a son of Adam in Sajdah, because he had been Commanded with the Sajdah but he disobeyed while this one has been Commanded with the Sajdah, so he has obeyed and will attain salvation.

Frequently remember the death and the day of your exiting from the graves, and your standing in front of Allah Mighty and Majestic, the difficulties would be eased upon you. Whenever one of you complains of his eyes, then let him recite Ayat Al-Kursy (2:255) and let him think within himself that he will be cured, for he will be healthy if Allah so Desires.

Fear the sins, for there is no affliction, nor a reduction in the sustenance except due to a sin, to the extent of a scratch and the injury and the disaster. Allah Mighty and Majestic Says: And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]; Frequently mention Allah Mighty and Majestic upon the meal and do not transgress in it, for it is a Bounty from the Bounties of Allah and a sustenance from His sustenance, Obligating the thanking upon you and praising Him.

Be a good companion of the Bounty before its separation for it would decline and attend upon its companion due to what he had done during it; One who is pleased from Allah Mighty and Majestic with the less from the sustenance Allah would be Pleased from him with the few from the deeds; beware of the carelessness for the regret will occur when the regret will not benefit.

If you meet your enemy during the war then be of little speech and frequent the Mention of Allah Mighty and Majestic, and do not turn around from them backwards for your Lord Allah will be Wrathful and His Wrath would be Obligated upon you; and
when you see your brethren during the war, the injured man, or one who has been tortured, or one whom your enemy is aiming for, then protect him with your life.

اصطنعوا المعروف بما قدرتم على اصطناعة فإنه يقي مصارع السوء; ومن أراد منكم أن يعلم كيف منزلته عند الله فلينظر كيف منزلة منه عند الذنوب، كذلك منزلته عند الله تبارك وتعالى.

Enjoin the good with whatever you are able upon enjoining for it would save from the quickness of the evil; and the one from you who wants to know how is his status in the Presence of Allahazwj then let him look at how is his status from Himazwj during the sin, like that would be his status in the Presence of Allahazwj Blessed and Exalted.

أفضل ما يتخذه الرجل في منزله لعياله الشاة، فمن كانت في منزله شاة قد ست عليه المامئكة في كل يوم مرة، ومن كانت عنده شئان قد ست عليه المامئكة مرتين في كل يوم، كذلك في الثلاث تقول: بورك

The best of what the man can take in his house for his dependants is the sheep, for the one in whose house is a sheep, the Angels would sanctify upon him once every day, and one who has two sheep with him, the Angels would sanctify upon him twice during every day. Like that it is regarding the three saying, ‘Congratulations to you’.

فيهكم إذا ضعف المسلم فليأ كل اللحم واللبن فإن الله عزوجل جعل القوة فيهما إذا أردتم الحج فتقد موافي شرى الحوائج ببعض ما يقويكم على السفر فإن الله عزوجل يقول: (ولو أرادوا الخروج لاعدوا له عدة) [9:46].

Whoever of you entertains a Muslim guest so let him eat the meat and the milk, for Allahazwj Mighty and Majestic Made the strength to be in these two; whenever you intend the Hajj then proceed regarding the initiating the needs with part of what would strengthen you upon the journey, for Allahazwj Mighty and Majestic is Saying: And had they intended the going forth, they would have prepared for it with a preparation, [9:46].

وإذا جلس أحدكم في الشمس فليستد برها بظهره فإنه تظهر الداء الدفين إذا خرجتم حجاجا إلى بيت الله عزوجل فأكثروا النظر إلى بيت الله فإن الله تعالى مائة وعشرين رحمة عند بيته الحرام: منها ستون للطائفين، وأربعون للمصلين، وعشرون للناظرين

When one of you sits in the sun (shine), then let him turn around with his back for it would block the underlying illnesses; when one of your goes out as a pilgrim to the House of Allahazwj Mighty and Majestic, then frequent the looking at the House of Allahazwj because for Allahazwj the Exalted there are one hundred and twenty Mercies at the Sacred House – from these there are sixty for the performers of Tawaaf, and forty for the performers of Salat, and twenty for the beholders.

أقروا عند الملتزم بما حفظتم من ذنوبكم وما لم تحفظوا فقولوا: وما حفظته علينا حفظتك ونسيناه فاغفره لنا فإنه من أقر بذنبه في ذلك الموضع وعدده وذكره واستغفر الله لنا فإنه كان حقا على الله عزوجل أن يغفر له.

Acknowledge by ‘Al-Multazim’ (corner by the door of the Kaaba) with whatever you have memorised from your sins and what you have not memorised, then say, ‘Whatever is
preserved upon us, you have preserved and we have forgotten it, therefore Forgive for us’, for the one who acknowledges his sins in that place, and counts it and mentions it and seeks Forgiveness of Allahazwj from it, would have a right upon Allahazwj Mighty and Majestic that Heazwj Forgives these for him.

تقدموا بالدعاء قبل نزول البلاء تفتح لكم أبواب السماء في خمس مواقيت: عند نزول الغيث، عند الرحف، عند الاذان، عند قراءة القرآن، ومع زوال الشمس، وعند طلوع الفجر

Precede with the supplication before the descent of the afflictions, the doors of the sky would be Opened for you during five timings – during the descent of the rain, and during facing the advancing army, and during the Azaan, and during the recitation of the Quran, and with the decline of the sun, and during the emergence of the dawn.

مروا أهاليكم بالقول الحسن عند موتاكم فإن فاطمة بنت محمد صلى الله عليه وآله لما قبض أبوها صلى الله عليه وآله ساعدتها جميع بنات بني هاشم، فقالت: دعوا التعداد وعليكم بالدعاء.

One from you who washed a deceased, then let him wash himself after clothing him his shroud. Neither incense the shroud nor wipe your deceased with the perfume except the camphor, for the deceased is at the status of the one in Ihraam (during Hajj); Instruct your family members with the good words in the presence of your deceased. When (Syeda) Fatimaasws daughterasws of Muhammadasw refused the entirety of the daughters of the Clan of Hashimasws to assist herasws. Sheasws said: ‘Call the numbers’. Upon you is with the supplication.

زوروا موتاكم فإما يفرحون بزيارتكم وليطلب الرجل حاجته عند قبر أبيه وامه بعد ما يدعو. فهما المسلم مرآة أخيه، فأما من غسل منكم ميتا فلا يغسل بعد ما يلبسه أكفانه. لاتجمروا الاكفاين ولا تمسحوا موتاكم بالطيب إلا الكافور، فإن البيت مبنزة الحميم. مروا أهاليكم بالقول الحسن عند موتاكم فإن فاطمة بنت محمد صلى الله عليه وآله لما قبض أبوها صلى الله عليه وآله ساعدتها جميع بنات بني هاشم، فقالت: دعوا التعداد وعليكم بالدعاء.

Visit (graves of) your dead ones, for they rejoice with your visitation, and let the man seek his need by the grave of his father, and his mother after whatever he has supplicated for them; The Muslim is a mirror (image) of his brother, so when you see from your brothers in fault, do not become against him and become for him like himself and befriend him and help him and be kind with him; and beware of the disputing for you will be torn apart.

وجعلكم بالقصد تزلفوا وترجروا (وترجروا ل)، من سافر منكم بذبابة حين ينزل بعلفها وسميتها لا تضربوا الدواب على وجههم فإما تسبح عنها ومن ذل منكم في سفر أو خاف على نفسه فبلد: (يا صاحب أغنيه) فإن في إخوانكم من الجن جنبا يسمي صالحًا بسبيح في البلاد ملكانكم محبا نفسه لكم، فإذا سمع الصوت أجاب وأرشد الناس منكم، وحبس عليه دابته.

Upon you is to be with the moderation; adulate and hope one from you who travels with an animal, so let him behind when he encamps with being kind to it and quench it and do not strike the animal upon its face for it glorifies its Lordazwj; and the one from you who strays in his journey or fears upon himself, then let him call out: ‘O Salih, help me!’ for among your brethren from the Jinn there is a Jinn named as ‘Salih’ wailing in the country for your place
in anticipation of his self for you, so when he hears the voice, he would guide the straying one from you, and withhold his animal upon him.

One from you who fears the lion upon himself or his sheep, then let him draw a line upon it and let him say, ‘O Allahazwj, Lordazwj of Danielas and the pit, and Lordazwj of every lion, protect me (an protect my sheep)’; and one from you who fears the scorpion, then let him recites these Verses: Greetings be upon Noah among the nations [37:79] Surely, like that do We Recompense the good doers [37:80] He was from Our Momineen servants [37:81].

One from you who fears the drowning, then let him recite: in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful’ [11:41]. In the Name of Allah, the True King. [23:116] And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67].

Offer a sacrifice on behalf of your children on the seventh day (of their birth) and give charity when you shave their heads with silver of the weight of their hair to a Muslim, and like that is what Rasool-Allahsaww did with Al Hassanasws and Al Husaynasws and the rest of hissaww children.

If you give something to the beggar then ask him to supplicate for you for it would be Answered regarding you and is not being Answered regarding himself because they are belying; and let the one who gives it, return his hand to his mouth and kiss it, for Allahazwj Mighty and Majestic Takes it before it falls into the hand of the beggar, just as Allahazwj Mighty and Majestic Said: Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]; give charity at night for the charity given at night extinguishes the Wrath of the Lordazwj, Majestic is Hisazwj Majesty.
احسبوا كلامكم من أعماكم. بقل كلامكم إلا في خير. أنفقوا مما رزقكم الله عزوجل فإن الملؤ فان المنفق بمثلة المجاهد في سبيل الله، فمن أيقن بالخليف سعده نفسه بالنفقة من كان على يقين فليس ذلك على يقين فان الشكل لا ينقض البقين

Reckon your speech from your deeds; reduce your speech except regarding good; spend from what Allah azwj Mighty and Majestic Graced you, for the spender is at the status of the holy warrior in the Way of Allah azwj; the one who is certain with the replacement should determine his self with the spending; one who was upon a certainty, then doubts, so let him go upon his conviction, for the doubt cannot break the certainty.

لا تشهدوا قول الزور ولا تجلسوا على مائدة يشرب عليها الخمر فإن العبد لا يدري متى يؤخذ إلا جلس أحدكم على الطعام فليحبس جلسة العبد. ولا يضعن أحدكم إحدى رجليه على الاخرى ويربع فإنها جلسة يبغضها الله ويمقت صاحبها عشاء الانبياء بعد العتمة لا تدعو ا العشاء فإن ترك العشاء حزب البدن

Do not testify with the false words nor sit upon a table upon which the wine is being drunk, for the servant does not know when he would be seized (dies); when one of you sits upon the meal then let him sit the sitting of the slave; and no one of you should place one of his legs upon the other and squat, for it is a sitting which is hateful to Allah azwj and Detests its doer; The supper of the Prophets azwj is after the darkness, do not leave the supper for leaving the supper ruins the body.

الحمى قائد الموت وسحن الله في الأرض يحبس فيه من يشاء من عباده، وهي تحت الذنوب كما يتحات الوبر من سنام البعير ليس من داء إلا وهو من داخل الجوف إلا الجراحة والحمى فإنها يردان على الجسد ورودا أكسروا حر الحمى بالبنفسج والماء البارد، فإن حرحا من فتح جهنم

The fever is a leader of death and a prison of Allah azwj in His azwj earth, Withholding the one He azwj so Desires to from His azwj servants, and it erodes the sins just as the hair erodes from a human of the camel; there isn’t any illness except and it is from the interior except for the injury and the fever, for these two appear upon the body; and repel and break the heat of the fever by the violet and the cold water, for its heat is from a mouth of Hell.

لا يتداوى المسلم حتى يغلب مرضه صحته الدعاء يرد القضاء المبرم فاتخذوه عدة الوضوء بعد الطهور عشر حسنات فتطهروا.

The Muslim should not take medication until his illness overcomes his health, the illness repels the final Decree, so take it; Preparing the Wudu after the cleansing is of ten Rewards, therefore clean yourselves; beware of the laziness, for the one who is lazy will not fulfil the Rights of Allah azwj Mighty and Majestic; Cleaning with the water from the stinky odour which you would be harmed with. Pledge yourselves for Allah azwj Mighty and Majestic Hare the dirtiness from His azwj servants which makes the ones sitting with him to turn away.
The man should not twiddle with him beard during his Salat nor with anything which would pre-occupy him from his Salat; initiate with the doing of good before you get pre-occupied from it with something else; the Momin is such who puts himself into tiredness from him and the people are at rest from him; let the clearness of your speech mention Allah (azwj) Mighty and Majestic; be cautious of the sins for the servant would commit a sin and the sustenance would be withheld from him.

Cure your illnesses with the charity; fortify your deeds with the Zakat; the Salat is an offering of every pious one; the Hajj is a Jihad of every weak one; Jihad of the woman is her goodness to the husband; the poverty, it is the great death; fewness of the dependants if one of the easiness; the respect is half the life; the worry is half the old age; moderation does not impoverish a person, and consultation does not damage a person.

The favour is not correct except in the presence of one with (good) lineage or Religion; for everything there is a fruit and the fruit of the good deeds is its quickness; one who is certain of the replacement will be generous with the giving; one who strikes his hand upon his thigh during a disaster, his Recompense would fall; the best deeds of the person is awaiting the Relief of Allah (azwj) Mighty and Majestic (Al-Qaim asws); one who grieves his patents so he has been disloyal to them.

Get the sustenance to descend by giving charity; repel the waves of the affliction from you with by the supplication before the affliction comes, for by the One (azwj) Who Split the seed and Formed the person, the affliction is quicker to the Momin that the rolling down of the water from the high hill to its bottom, and (quicker than) sprint of the horses; ask Allah (azwj) for the well-being from the pressures of the affliction, for the pressures of the affliction does away the Religion.

The said from your speech, if you wish you may say, then you may say, word by word, as Allah split the seed and formed the person.
The fortunate is the one who takes a preaching of others and follows it; train yourselves upon the good mannerisms, for the Muslim servant reaches the rank of the constantly Fasting one by his good manners; and one who drinks the wine and he knows it is Prohibited, Allah\textsuperscript{aww} will Quench him from the clay of excretions and even if it was Forgiven for him as a warning regarding disobedience.

And there is no oath regarding a flock; and the claimant without a deed is like the archer without a string; let the Muslim woman perfume for her husband; the one killed besides his wealth is the defrauded martyr without being praise nor rewarded; there is no oath for the child with his father, nor for the wife with her husband; do not stay silent up to the night except with the Mention of Allah\textsuperscript{aww} Mighty and Majestic; there is no Arabism after the emigration nor would there be an emigration after the conquest (of Makkah).

Do the trading (business) for therein is richness for you from what is in the hands of the people, for Allah\textsuperscript{aww} Loves the trustworthy professional; there isn't any deed more Beloved to Allah\textsuperscript{aww} Mighty and Majestic than the Salat, so nothing from the matters of the world should pre-occupy you from its timings, for Allah\textsuperscript{aww} Mighty and Majestic has Condemned a people Saying: Those who are neglectful of their Salats [107:5] – i.e. they are heelless, taking it lightly with its timings.

And know that the righteous deeds of your enemies is a show-off to each other, but Allah\textsuperscript{aww} Mighty and Majestic will neither Stop them nor Accept the deeds except what was sincerely for Him\textsuperscript{aww}. The righteous deed with not erode and the sin will not be forgotten, Surely Allah is with those who are pious and those who are good doers [16:128].

The Momin should neither fault his brother, nor betray him, nor abandon him, and not say to him, 'I am disavowed from you', seeking an excuse to his brother, so if he does not find an excuse for himself then seek an excuse as a pretext for him; uprooting the mountain is easier than removing a termed king; Seek Assistance with Allah and be patient. Surely the
earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].

Do not hasten the matter before it reaches (its time) for you will regret, nor prolong the period upon you for it would harden your hearts; be merciful to your weak ones and seek the Mercy from Allah azwj Mighty and Majestic with the mercy for them; beware of backbiting the Muslim, for the Muslim does not backbite his brother and Allah azwj Mighty and Majestic has Forbidden from that, so the Exalted Said: nor should you backbite each other. Would one of you love to eat the flesh of his own dead brother? [49:12].

The Muslim should not gather his hands during his Salat and he is standing in front of Allah azwj Mighty and Majestic resembling the people of Kufr – meaning the Magians; let the sitting of one of you upon his meal be the sitting of the slave, and let him eat upon the ground and not drink while standing; when one of you attains the insect while he is in his Salat, then let him bury it, and spit upon it or make it to be in his cloth until he is free; excessive turning terminates the Salat and it is befitting for the one who does that that he begins the Salat with the Azaan, and the Iqaamah and the Takbeer.

One who recites: Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) before the emergence of the sun twenty-one times, and the like of it: Surely We Revealed it [97:1] (Surah Al-Qadr), and like it Ayat al Kursy (2:255), his wealth would be protected from what he fears; one who recites: Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) before the emergence of the sun, no sin would hit him during that day and even if Iblees’s struggles.

Seek refuge with Allah azwj from the crookedness of the Religion and overcoming of the men, one who stays behind from us is destroyed; folding the clothes is a purification for it. Allah azwj Blessed and Exalted Said: And your garments, so purify [74:4] – meaning Roll-up (i.e. Do not let them drag on the ground); licking the honey is a healing from every illness.
Allahazwj Blessed and Exalted Said: *There comes out from their bellies a drink of different colours wherein is healing for the people.* [16:69], and it is the recitation of the Quran.

Chewing the gum melts the phlegm; begin with the salt during the first of your meals, for it the people knew what is in the sale, they would choose it above the experimented antidotes; one who begins his meals with the salt, seventy illnesses would be removed from him, and what no one knows except Allahazwj Mighty and Majestic; pour the cold water upon the feverish one during the summer for it would settle his heat; Fast for three days during every month equates to Fasting all the time, and weasws tend to Fast the two Thursdays between the Wednesdays because Allahazwj Mighty and Majestic Created Hell on the day of Wednesday.

When one of you wants a need (to be fulfilled), let him go early in seeking it on the day of Thursday, for Rasool-Allahsaww said: ‘O Allahazwj! Bless for myasws community in their going early for it on the day of Thursday), and let him recite, when he goes out from his house, the Verses from (Surah) Aal-e-Imraan, and Ayat Al Kursy (2:255), and *Surely We Revealed it [97:1]* (Surah Al-Qadr), and the Mother of the Book (Surah Al-Fatiha), for therein is the fulfilment of the needs of the world and the Hereafter.

Upon you is to be with the thick clothes, for the one whose clothes are thing, his religion would be thing; no one of you should be standing in front of the Lordazwj, Majestic is Hisazwj Majesty and upon him are transparent clothes; repent to Allahazwj Mighty and Majestic and enter to be in Hisazwj Love, for Allahazwj Loves the penitent and loves the cleansing ones, and the Momin is penitent.

When the Momin says to his brother, ‘Uff’, it terminates what is between the two, and when he says to him, ‘You are a Kafir’, one of when would have committed Kufr, and when he accuses him, the Islam would dissolve in his heart just as the salt dissolves in the water;
the door of repentance is open for the one who wants it, therefore repent to Allah azwj with a sincere repentance, perhaps your Lord azwj will Expiate your evil deeds from you.

وأوفوا بالعهد إذا عاهدتم. فما زالت نعمة ولا نضارة عيش إلا بذنوب اجترحوا إن الله ليس بظامم للعبيد، ولو أتموا استقبلهم ذلك بالدعاء والإثناية لما تنزل، ولو أتم إذا نزلت بحمم الندم وإنهمه الندم فرموا إلى الله عزوجل بصدق من نياهم ولم يهنوا ولم يسرمو لا صلح الله لهم كل فاسد، ولود عليهم كل صالح.

And be loyal with the agreement when you make an agreement; there does not decline a Bounty nor the bliss of life except due to sins committed, Allah azwj isn’t the least unjust to the servants; and if they would have welcome that with the supplication and the proxy (Hajj) it would not descend, and when the scourge does descend with them, and the Bounties declines from them, if they had panicked to Allah azwj Mighty and Majestic with sincere of their intentions, and do not weaken, and are no extravagant, Allah azwj would Correct for them every spoil matter, and Return to them every lost (thing).

إذا ضاق المسلم فام يشكون ربه عزوجل، وليشك إلى ربه الذي بيده مقاليد الأمور وتدبيرها. في كل امرئ واحدة من ثلاث: العطوة، والكبر، والتمي، إذا تطير أحد كم فليضح على طيشه وليبكي الله عزوجل، وإذا خشي الكبر فليكب مع خادمه وليحلب الشاة، وإذا خشي فليس بس الله عزوجل وليتهلل الله ولا تنازعه نفسه إلى الاثم.

When the Muslim is straitened, he should not complain to his Lord azwj Mighty and Majestic, and let him address his needs to his Lord azwj in Whose Hand are the reins of the matters and their management; in every person there is one from three – the recklessness, and the arrogance, and the wishful thinking. When one of you is reckless then let him go upon his recklessness and let him mention Allah azwj Mighty and Majestic, and when he fears the arrogant, then let him eat with his servants and let him milk his sheep, and when he wishes, the let him ask Allah azwj Mighty and Majestic, and let him beseech Allah azwj and not conflict himself to the sin.

خالطوا الناس بما يعرفون، ودعوهم بما ينكرون، ولا تحملوهم على أنفسكم وعليئنا. إن أمرنا صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسول، أو عبد قد امتحن الله قلبه لاميمان.

Mingle with the people with what they are recognising and leave them from what they are denying, and do not load them upon yourselves and upon us asws. Our asws matter is difficult, becoming more difficult, none can bear it except an Angel of Proximity or a Mursil Prophet saww, or a servant whose heart Allah azwj has Tested for the Eman.

إذا وسوس الشيطان إلى أحدهم فليته من الله عزوجل فليبكي الله وليقل: آمنت بالله وبرسوله مخلصا له الدين إذا كسا الله عزوجل ثوبا جديدا فليتوض وليصل ركعتين وليقرأ فيهما آية الكرسي وقل هو الله أحد وإن آزيته في ليلة وفجر ثم لحده الله الذي ستزوره، وزيه في الناس، وليكث من قول: لاحول ولا قوة إلا بالله العلي العظيم، فإنه لا يعصي الله فيه ولا بكل سلك فيه ملك يقدس له ويستغفره ويتزوج عليه.
When the Satan whispers to one of you, then let him seek Refuge with Allah azwj and let him say, ‘I believe in Allah azwj and in His azwj Rasool saww being sincere to Him azwj of the Religion’; when Allah azwj Mighty and Majestic Clothes a Momin in new clothes, then let him perform Wudu and let him pray two Cycles Salat reciting in these the Mother of the Book and Ayat Al Kursy (2:255), and Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed), and Surely We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr), then let him praise Allah azwj Who Covered his nakedness, and Adorned him among the people, and let him frequent from the words, ‘There is neither Might nor Strength except with Allah azwj the Exalted the Magnificent’, for he will not disobey Allah azwj during it, and for him, for every thread in it, would be an Angel sanctifying for him and seeking Forgiveness for him, and seeking for Mercy upon him.

Put down the evil thoughts between you, for Allah azwj Mighty and Majestic has Forbidden from that. azws would be with Rasool-Allah saww and with me saww would be my saww family saww at the Fountain, so the one who wants us saww then let him take with our saww words, and let him act with our saww deeds. For every family there is a nobility, and for us saww in intercession, and for the people of our saww cordiality is intercession, therefore strive in meeting us saww at the Fountain, for we saww will impede our saww enemies from it and we saww will quench from it the ones who loves us saww and our saww friends.

And the one who drinks from it a drink will not be thirsty after it, ever. Our sawws Fountain, two tributaries flow into it linked from the Paradise – one of these is from Tasneem and the other from Maeen. Upon its banks is the saffron, and its pebbles are pearls and rubies, and it is Al Kausar.

The matters are to Allah azwj Mighty and Majestic, it isn’t to the servants, and if it was to the servants, they would not have chosen anyone upon us asws, but Allah azwj Particularises with Mercy one He azwj so Desires, therefore praise Allah azwj upon what you have been Particularised with from the first of the Bounties – meaning the good birth.
Every eye will be crying on the Day of Qiyamah, and every eye on the Day of Qiyamah will be watchful except an eye of the one whom Allah\textsuperscript{azwj} Particularises with His\textsuperscript{azwj} Prestige, and (eye) which cried upon what was violated from Al-Husayn\textsuperscript{asws} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww}.

Our\textsuperscript{asws} Shias are at the status of the bees, if the people were to know what is in their interior, they would devour them. The man should not haste to his meal until he is free, nor for his defecation until he comes upon his need.

When one of you wakes up from his sleep, then let him say, 'There is no god except Allah\textsuperscript{azwj} the Forbearing, the Honourable, the Living, the Eternal, and He\textsuperscript{azwj} is Able upon all things, Glory be to the Lord\textsuperscript{azwj} of the Prophets\textsuperscript{as} and the Mursils\textsuperscript{as}, Lord\textsuperscript{azwj} of the seven skies and whatever is in these, and Lord of the seven firmaments and whatever is in these, and Lord\textsuperscript{azwj} of the Magnificent Throne, and the Praise is for Allah\textsuperscript{azwj} Lord\textsuperscript{azwj} of the worlds'.

So, when he sits up from his sleep, then let him say before he stands up, 'Sufficient for me is Allah\textsuperscript{azwj}, sufficient for me is the Lord\textsuperscript{azwj} from the servants, sufficient for me is the One\textsuperscript{azwj} Who is Sufficient since I existed, sufficient for me is Allah\textsuperscript{azwj} and is the best of the reliance'.

When one of you stand from the night (for Salat), then let him look at the horizons of the sky and let him recite: In the Creation of the skies and the earth [3:190] – up to His\textsuperscript{azwj} Words: surely You do not break the Promise’ [3:194]; the looking into the well of Zamzam removes the illnesses, therefore drink from its water from what follows the corner wherein is the Black Stone (Al-Hajar Al-Aswad), for beneath the Stone are four rivers from the Paradise – the Euphrates, and the Nile, and Sayhan, and Jayhan, and these two are rivers.

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في الفن أمر الله عزوجل، فإن مات في ذلك كان معينا لعدونا في حبس حقوقنا، والاشاطة بدمائنا، وميتته ميتة جاهلية
The Muslim should not go out regarding the Jihad with one who does not believe upon the Judgment (of Allah)azwj, nor does he implement the Command of Allahazwj Mighty and Majestic regarding the Fey. So, if he were to die during that he would be like an assistant to ourasws enemies in withholding ourasws rights, and the spilling of ourasws blood, and his death would be the death of the Pre-Islamic period.

 ذكرنا أهل البيت شفاء من العلل والاسقام ووسواس الريب، وجهتنا رضى الرب عزوجل والآخذ بأمرنا معنا غدا في حظيرة القدس، والمنتظر لأمروا كالمشحش بدهم في سبيل الله من شهدنا في حربنا أو سمع واعيتها فلم ينصرنا أكبه الله على منخاريه في النار.

Ourasws Zikr of the Peopleasws of the Household is a healing from the illnesses and the diseases, and the uncertainties of the doubts. Ourasws heading is for the Pleasure of the Lordazwj Mighty and Majestic and the one taking with ourasws orders would be with usasws tomorrow in the Holy Hangars, and the awayer of ourasws command is like the one rolling in his blood in the Way of Allahazwj. One who witnesses usasws in ourasws war, or hears ourasws voice (call) but does not help usasws, Allahazwj will Fling him upon his nostrils into the Fire.

Weasws are the door of relief, when they rebel and the doctrines are straitened; weasws are the door of Hitta, and it is the door of peace, one who enters it would attain salvation and one who stay behind from it would collapse. Allahazwj Began with usasws and will End with usasws, and by usasws Heazwj will Obliterate whatever Heazwj so Desires, and by usasws Heazwj Affirms, and by usasws Allahazwj will Repels the era of the dog, and by usasws the rains descend, nor should you be deceived by the arch-deceiver (Iblees) in respect of Allah[35:5].

ما أنزلت السماء قطرة من ماء منذ حبسه الله عزوجل، ولو قد قام قائمنا لانزلت السماء قطرتها، ولا خرجت الارض نباتها، ولذهبت الشحناء من قلوب العباد، واصطلحت السباع والبهائم حتى تمشي المرأة بين العراق إلى الشام، لا تضع قدميها إلا على النبات، وعلى رأسها زينتها، لا يهيجها سبع ولا تخافه.

The sky has not sent down a drop of water since Allahazwj Mighty and Majestic Withheld it, and if ourasws Qaimasws were to rise, the sky will send down its drops, and the earth will bring forth its vegetation, and the hatred will go away from the hearts of the servants, and the predators and the animals will make-up until the woman would walk between Iraq to Syria, will not place her feet except upon the vegetation, and upon her head would be her ornaments, no one would agitate her nor scare her.

 ولو تعلمون مازلت السماء قطرة من ماء منذ حبسه الله عزوجل، ولو قد قام قائمنا لانزلت السماء قطرتها، ولا خرجت الارض نباتها، ولذهبت الشحناء من قلوب العباد، واصطلحت السباع والبهائم حتى تمشي المرأة بين العراق إلى الشام، لا تضع قدميها إلا على النبات، وعلى رأسها زينتها، لا يهيجها سبع ولا تخافه.

And if you were to know what is for you in your staying between your enemies and your patience upon what you are hearing from the hurtful talk, your eyes would be delighted,
and it you lose me asws in front, you will see such matters from after me asws, each one of you will wish for the death from what he sees from the people of the aggression and the tyranny from the selfishness and the taking lightly with the Rights of Allah azwj, Exalted is His Mention, and the fear upon himself. So, when it will be that, hold firmly with the Rope of Allah altogether and do not be disunited [3:103].

وعليك بالصبر والصلاة والتقية. اعلموا أن الله تبارك وتعالى يبغض من عباده المتلون فلا تزولوا عن الحق ولاية أهل الحق فإن من استبدل بناهة وفاته الدنيا وخرج منها.

And upon you is to be with the patience and the Salat and the Taqiyya (dissimulation); know that Allah azwj Blessed and Exalted Hates the whimsical from His servants, so do not decline from the truth and the Wilayah of the people of the truth, for the one who replaces us asws will be destroyed and the world would be lost to him and he would exit from it (regretful).

إذا دخل أحدكم منزله فليسلم على أهله يقول: السامم عليكم، فإن لم يكن له أهل فليقل: السامم علينا من ربنا، وليقرأ قل هو الله أحد حين يدخل منزله، فإنه ينفي الفقر.

When one of you enters his house, then leg him greet upon his family saying, ‘The greetings be upon you all!’, and if there does not happen to be a family for him, then let him say, ‘The greetings be upon us from our Lordazwj’, and let him recite Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) when he enters his house, for it will negate the poverty.

علموا صبيانكم الصامة، وخذوا بهما إذا بلغوا ثمان سنين: تنز هوا عن قرب الكلب، ومن أصاب الكلب وهو رطب، فليغسله، وإن كان جافا فلينضح ثوبه بالماء.

Teach your children the Salat and seize them with it when they reach eight years; be aloof from nearness of the dogs, so the one who is touched by the dog and it is wet, then let him wash it, and if it was dry then let him sprinkle his cloth with the water.

إذا سمعتم من حديثنا مالا تعرفون فردوه إلينا وقفوا عنده وسلموا حتى يتبين لكم الحق، ولا تكونوا مذائعين عجلى، إلينا يرجع الغالي، وبنا بلحق المصقر الذي يقصر بحلف، ومن سلك غير طريقنا غرق، فضينا أؤواج من رحمه الله، وملغضينا أؤواج من غضب الله وطريقنا القصد، وفي أمننا الرشد.

Whenever you hear from our asws Ahadeeth what you do not recognise, then refer it to us asws and stop at it, and submit until the truth is clarified to you, and do not become broadcasters hastily. To us asws should return the exaggerator and with us asws should the reducer catch up, the one who reduces our asws rights. One who adheres with us asws will catch up, and one who travels with other that our asws way would drown. For the ones who love us asws there are multitudes of Mercy of Allah azwj, and for the ones who hate us asws there are multitudes from Wrath of Allah azwj, and our asws way is the moderate one, and in our asws orders is the rightful guidance.
The mistaken cannot happen to be in five – in (Salats) Al-Witr, and the Friday, and the first two Cycles from every Salat, and in the morning, and in Al-Maghrib; and the servant should not recited the Quran when he was upon other than cleanliness until he cleanse himself; give every Surah (of the Quran) its share from the Ruku and Sajdah when you are in the Salat; the man should not pray Salat in a shirt ‘Matshowhab’ (tucked under the armpit and thrown upon his shoulder) for it is from the deeds of the people of Lut.

The Salat can be availed by the man in one cloth, holding its side upon his neck and in the narrow shirt trouser upon him.

The man cannot do Sajdah upon an image nor upon a rug wherein is an image, and it is allowed for him if the image happens to be beneath his feet or he treads upon it what he sees (from) it; and the man cannot hold the Dirham wherein is an image in his cloth while he prays Salat, and it is allowed that the Dirham happen to be in a pursed belt or in a cloth, when he fears and he makes it to be in his back.

When he is free from his cleansing, he should say, ‘I testify that there is no god except Allah Alone, and I testify that Muhammad is His servant and His Rasool’, then during it, he would be deserving of the Forgiveness; one who performs the Salat knowing its rights, (his sins) would be Forgiven for him.
The man cannot pray an optional Salat in a timing of an Obligatory one except from a reason, but he can pay back after that when the paying back is enabled for him. Allah azwj Blessed and Exalted Says: *Those who are constant upon their Salat [70:23]* – meaning those who are paying back (the Salats) what were lost to them from the night by the day, and what was lost to them from the day, at night. Do not pay back the optional (Salat) during a time of an Obligatory (Salat). Begin with the Obligatory, then pray after that whatever comes to you.

الصلاة في الحرمين تعادل ألف صلاة وفقة درهم في الحج تعادل ألف درهم ليبعش الرجل في صلاته فإنه من حشع قلبه الله عزوجل خشعت جوارحه فام يعبث بشئ.

The Salat in the two Sanctuaries (Harrums) equates to a thousand Salat, and spending a Dirham in the Hajj equates to a thousand Dirhams; let the man be humble in his Salat, for the humbleness of his limbs is from the humbleness of his heart, so he should not twiddle with anything.

الفونوت في صلاة الجمعة قبل الزكوى الثانية، ويقرء في الاولى الحمد و الجمعة، وفي الثانية (Cycle) (Surah) Al-Hamd و (Surah) Al-Jummah، و (Cycle) (Surah) Al-Munafiqeen. Be seated in the two Cycles until your limbs settle, then stand, for that is from our asws deeds.

إذا قام أحدكم في الصلاة فليرجع يده حذاء صدره وإذا كان أحدكم بين يدي اجعل جامله فليتحرى بصدره وليقم صلبه ولا ينحني. إذا فرغ أحدكم من الصلاة فليرفع يده إلى السماء ولينصب في الدعاء.

When one of you stand in the Salat then he should return his hands parallel to his chest, and when one of you was in front of Allah azwj then let him investigate his own chess, and let him straighten his back and not slouch. When one of you is free from the Salat, the let him raise his hands towards the sky and let him set up regarding the supplication.

فقال عبد الله بن سبا: يا أمير المؤمنين أليس الله في كل مكان ؟ قال: بلى. قال: فلم يرفع العبد يديه إلإ في السماء ؟ قال: أما تقرأ: 

So, Abdullah Bin Saba said, ‘O Amir Al-Momineen asws! Isn’t Allah azwj in every place?’ He asws said: ‘Yes’. He said, ‘Then why should the servant raise his hand towards the sky?’ He asws said: ‘Have you not read: *And in the sky is your sustenance and what you are Promised*
(with) [51:22], so where can one seek the sustenance except from its place? And the place of the sustenance and what Allah\textsuperscript{aww} Mighty and Majestic Promised is the sky.

لا يفوت العبد من صلاته حتى يسأل الله الحجنة، ويستجير به من النار، ويسأله أن يزوجه من الخور العين إذا قام أحدكم إلى الصلاة فليصل صلاة مودع لا يقطع الصلاة التبسم ويقطعها الفقهاء.

The servant should not turn around (finish) from his Salat until he asks Allah\textsuperscript{aww} for the Paradise, and seeks being saved from the Fire by it, and asks Him\textsuperscript{aww} to get him to be married to the Maiden Hourie. When one of you stands to the Salat, then let him pray a committed Salat, not interrupting the Salat by the smiling and terminating it by the laughter.

إذا خالط النوم القلب وجب الوضوء. إذا غلبتك عينك وأنت في الصامة فليصل صلاة فاطمة الصلاة، فإنك لا تدري تدعو لك أو على نفسك.

When the sleep enters the heart, the Wudu is Obligated; when your eyes are overcome while you are in the Salat, then terminate the Salat and sleep, for you do not know whether you are supplicating for you or against yourself.

من أحبينا بنقلته وأعاننا بلسانه وقاتل معنا أعدانا، وله في الجنة فهم معنا في الجنة في درجتنا، ومن أحبينا بنقلته وأعاننا بلسانه ولم يقاتل معنا أعدانا، فهم أسفل من ذلك بدرجتين، ومن أحبينا بنقلته ولم يعنا بلسانه ولا يد، فهم في النار.

One who loves us\textsuperscript{asws} with his heart and assists us\textsuperscript{asws} with his tongue and fights against our\textsuperscript{asws} enemies with us\textsuperscript{asws} by his hands, then he would be with us\textsuperscript{asws} in the Paradise in our\textsuperscript{asws} ranks; and one who loves us with his heart and assists us\textsuperscript{asws} with his tongue and does not fight with us\textsuperscript{asws} against our\textsuperscript{asws} enemies, he would be lower than that by a rank; and one who loves us\textsuperscript{asws} with his heart and does not assist us\textsuperscript{asws} with his tongues, nor by his hands, he would be in the Paradise.

ومن أغضضانا بنقلته وأعان علينا بلسانه وله في النار، وله في الجنة في درجتنا، ومن أغضضانا بنقلته ولم يعنا بلسانه ولا يد، فهم في الجنة.

And one who hates us\textsuperscript{asws} with his heart and assists against us\textsuperscript{asws} with his tongue and his hands, he would be with our\textsuperscript{asws} enemies in the Fire; and one who hates us\textsuperscript{asws} and does not assist against us\textsuperscript{asws} with his tongue nor with his hands, he would be in the Fire; and one who hates us\textsuperscript{asws} with his heart, and assist against us with his tongues, he would be in the Fire. The people of the Paradise will be looking at the houses of our\textsuperscript{asws} Shias just as the human beings tend to look at the stars in the sky.

إذا قرأتم من المسحيات الأخيرة فقولوا: (سبحان الله إلا على) وإذا قرأتم: (إن الله ملائكته يصلون على النبي) فصلوا عليه في الصلاة كتم أو في غيرها.
When you recite from the ‘Al-Musbaaht’ (Surahs Al-Isra, Al-Hadeed, Al-Hashr, Al-Saff, Al-Jummah, Al-Taghabun, Al-A’ala), then say: ‘Glorious is Allah azwj the Exalted’; and when you recite *Surely, Allah and His Angels are Sending Salawat upon the Prophet.* [33:56], then send Salawat upon him saww whether you are in the Salat or in something else.

There isn’t anything in the body of less gratefulness than the eyes, so do not follow the evil of it for it would pre-occupy you from the Zikr of Allah azwj Mighty and Majestic; and when you recite: *(I Swear) by the fig* [95:1] (Surah Al-Teen), then say at the end of it, ‘And we are upon that from the testifiers’. And when you recite His azwj Words: *We believe in Allah* [2:136], then say, *We believe in Allah* [2:136] – up to His azwj Words: *submitting* [2:136].

When the servant says in the Tashahhud in the last two (cycles) while seated, ‘I testify that there is no god except Allah azwj Alone, there being no associates for Him azwj, and I testify that Muhammad azwj is His azwj servant and His azwj Rasool saww, and the Hour will come there is no doubt in it, and that Allah azwj will Resurrect the ones in the graves’, than the event (of death) occurs, he would have completed his Salat.

Allah azwj has not been Worshipped with anything superior than the walking to His azwj House (Kabah) seeking the good among the hooves of the camels and their necks, coming and going; but rather the usher has been named as such because Rasool-Allah azwj ordered with the raising which came to him asws from Al Taif that these be soaked in the fountain of Zamzam because its water it bitter and he saww wanted to break its bitterness, therefore do not drink it when it is mature; when the man is naked, the Satan la looks at him and covets regarding him, therefore cover yourselves.

It isn’t for the man that he uncovers his clothes from his thighs and sits between people; and one who eats anything from the hurtful ones of their smell, he should not go near the Masjid; let the man in Sajdah in an Obligatory (Salat) delay in raising (his head) when he does Sajdah. When one of you wants the washing, then let him begin with his forearms and wash these two.
إذا صليت فأسمع نفسك القراءة والتكرير والتسبيح إذا انفتلت من الصلاة فانفتلت عن يمينك تزود من الدنيا فإن خبر ما تزودت منها التقوى فقدت من بني إسرائيل امتان: واحدة في المبحر، واحرى في البر، فلا تأكلوا إلا ما عرفتم.

When you pray Salat (alone), then make yourself hear the recitation, and the Takbeer, and the Tasbeeh (Glorifications); when you turn from the Salat, then turn on your right; take provision from the world for the best of what you can provide (for yourself) from it is the piety; two communities from the Children of Israel were lost (morphed), one in the sea and the other in the land, therefore do not eat except what you recognise.

من كتم وجعا أصابه ثامن أيام من الناس وشكا إلى الله كان حقا على الله أن يعافيه منه أبعد ما كان العبد من الله إذا كان عليه بطنه وفريجه. لا يخرج الرجل في سفر يخاف فيه على دينه وصالاته.

One who conceals the pain he has been hit by, for three days from the people and complains to Allah azwj would have a right upon Allah azwj that He azwj Cures him from it; the remotest of what the servant would be from Allah azwj is when he is (only) concerned of his belly and his private parts; the man should not go out in a journey wherein he would fear upon his Religion and his Salat.

أعطي السمع أربعة: النبي (صلى الله عليه وآله), والجنة، والنار، وحور العين، فإذا فرغ العبد من صامته فليصل على النبي (صلى الله عليه وآله) ويسأل الله الجنة، ويستجير بالله من النار، ويسأله أن يزوجه من الحور العين.

Four (matters) are Given the Hearing – the Prophet saww, and the Paradise, and the Fire, and the Maiden Houries. So, when the servant is free from his Salat, then let him send Salawat upon the Prophet saww, and ask Allah azwj for the Paradise, and seek Protection with Allah azwj from the Fire, and ask Him azwj to get him to be married to the Maiden Hourie.

فإنه من صلى على النبي (صلى الله عليه وآله) رفعت دعوته، ومن سأل الجنة قالت الجنة: يا رب أعط عبدك ما سأل. ومن استجار من النار قالت النار: يا رب أجر عبدك مما استجارك، ومن سأل الحور العين قلن الحور: يا رب أعط عبدك ما سأل.

It is so that the one who sends Salawat upon the Prophet saww, his supplication is raised, and the one who asks for the Paradise, the Paradise said, ‘O Lord azwj! Give Your azwj servant what he asks for’, and the one who seeks Protection from the Fire, the Fire says, ‘O Lord azwj! Protect Your azwj servant from what he is seeking Your azwj Protection, and one who asks for the Maiden Houries, the Houries say, ‘O Lord azwj! Give Your azwj servant what he asks for’.

الغاء نوح إبليس على الجنة إذا أراد أحدهم النوم فليضع يده اليمنى تحت خده الأيمن وليقل: (بسم الله، وضعت جنبي لله على مله إبراهيم ومحمد (صلى الله عليه وآله) و ولاية من افترض الله طاعته، ما شاء الله كان وما لم يشأ الله يكون) فمن قال ذلك عند منامه حفظ من اللص والمغير والهدم واستغفرت له الملائكة.

The singing is a lamentation of Iblees la upon the Paradise; when one of you wants to sleep, then let him place his right hand under his right cheek, and let him say, ‘In the Name of Allah azwj! I place my side for Allah azwj upon the Religion of Ibrahim as, and Religion of Muhammad saww and Wilayah of the one the obedience to whom Allah azwj has Obligated.
Whatever Allah azwj Desires happens, and what He azwj does not Desire, does not happen’. The one who says that at his sleep would be protected from the thief, and the invader, and the demolition, and the Angels would seek Forgiveness for him.

And by the Making of Allah azwj, and by the Pillars of Allah azwj, and by the Gathering of Allah azwj and by Rasool-Allah asws, and by the Power of Allah azwj upon whatever He azwj so Desires, from the poisons and the vermin, and from evil of the Jin and the humans, and from evil of what walks in the earth and what comes out from it, and what descends from the sky and what ascends into it, and from the evil of every insect, my Lord azwj will Seize it by its forelock. My Lord azwj is upon the Straight Path, and He azwj is Able upon all things, and there is neither Mighty nor Strength except with Allah azwj the Exalted the Magnificent’.

And we asws are the treasurers of the Religion of Allah azwj, and we asws are the lanterns of the knowledge. Whenever a knowledge expires from us asws, a knowledge begins. The one who follows us asws will not stray, nor will he be guided the one who denies us asws, nor will he attain salvation the one who assists our asws enemies against us asws, and the one who is at
peace with us asws will not tire. Therefore, do not stay behind from us asws out of greed of the world and the debris (of the world) will decline from you and you will be declining from it.

فإن من أثر الدنيا على الآخرة وأختارها علينا عظمت حسرته غدا، وذلك قول الله عزوجل (أن تقول نفس يا حسري على ما فرطت في جنب الله وإن كنت من الساحرين)

The one who prefers the world over the Hereafter and chooses it over us asws, his regret would be huge tomorrow, and that is the Word of Allahazwj Mighty and Majestic: Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56].

Wash your children from the food crumbs, for the Satanla smells the food crumbs and would panic the child in its sleep, and the two recording Angels are harmed by it; For you all is the first look at the woman, but do not follow it by another look; and be cautioned of the strife of the one habitual of wine, he will meet Allahazwj when he does meet Himazwj like an idol worshipper’.

فقال حجربن عدي: يا أمير المؤمنين ما المدمن ؟ قال: الذي إذا وجدها شربها. من شرب المسكر لم تقبل صامته أربعين يوما وليلة. من قال لسلم قولا يريد به انتقاص مروته حبسه الله عزوجل في طينة خبال حتى يأتي مما قال بمخرج

Hujr Bin Aday said, ‘O Amir Al-Momineenasws! What is the habitual one?’ Heasws said: ‘The one who, when he finds it, drinks it. The one who drinks the intoxicant, his Salat will not be Accepted for forty days and nights. One who says words intending the destruction of the personality of a Muslim, Allahazwj Mighty and Majestic will Withhold him in the clay of dirty blood until he comes with a way out from what he said.

لا ينام الرجل مع الرجل (ولا المرأة مع المرأة في ثوب واحد) فمن فعل ذلك وجب عليه الادب وهو التعزير كلوا الدباء فإنه يزيد الدماغ وكان رسول الله (صلى الله عليه وآله) يعجبه الدباء كلا الازرق قبل الطعام وبعده فإن آل محمد صلوات الله عليهم أجمعين يفعلون ذلك الكيمرى بجلوة تقلب ويسكن أوحاج الجوف.

The man should not sleep with the man, nor the woman with the woman, in one cloth (sheet). The one who does that, the disciplining would be Obligated upon him, and it is the discretionary punishment. Eat the pumpkin for it increases in the brain, and Rasool-Allahsaww was fascinated by the pumpkin; eat the citron before the meal and after it, for the Progenyasws of Muhammadasws in their entirety are doing that; the pear is a polish for the heart and settles the interior pains.
إذا قام الرجل إلى الصلاة أقبل إبليس ينظر إليه حسدا لما يرى من رحمة الله التي تغشاه شر الأمور محدثاتها، وخير الأمور ما كان الله عزوجل رضى من عبد الدنيا وآثرها على الآخرة استوحى العاقبة اتخذوا الماء طيبا. من رضي من الله عزوجل بما قسم له استراح يده.

When the man stands to the Salat, Iblees comes comes and looks at him enviously at what he sees from the Mercy of Allah which overcomes the newly occurring evil matters; and the best matters are what were for Allah Mighty and Majestic; the pleasure of a servant from the world and his preferring it over the Hereafter, renews the Punishment; take to the good water; one who is pleased from Allah Mighty with what He has Apportioned for him, will rest his body.

خسر من ذهب حياته وعمره فيما يباعد من الله عزوجل لويعلم المصلي ما يغشاه من جامل الله ما سره أن يرفع رأسه من سجوده إياكم وتسويف العمل، بادروا به إذا أمكنكم. وما كان لكم من رزق فسيأتيكم على ضعفكم، وما كان عليكم فلن تقدر أن تدفعوه بحيلة.

He has lost, the one who spent his lifetime in what distanced him from Allah Mighty and Majestic; if the praying one knew what Overcomes him from the Majesty of Allah, it would not make him happy to raise his head from his Sajdah; beware of putting off the deeds, initiate with it whenever you are able to; and whatever was for you from the sustenance, it will be coming to you upon your weakness, and whatever was against you, you will never be able on repelling it by a trick.

مروا بالمعرف، وانهوا عن المنكر، واصبروا على ما أصابكم. سراج المؤمن معرفة حقنا. أشد العمى من عمي عن فضلنا ونا صبنا العداوة بام ذنب سبق إليه منا، إلا أنا دعوناه إلى الحق، ودعاه من سوانا إلى الفتنة والدنيا فاتاهم ونصب البراءة منا والعداوة لنا.

Instruct with the good deeds and forbid from the evil, and be patient upon whatever afflicts you; a lamp of the Momin is recognition of our rights; the most severely blind is the one who is blind from our merits and establisher of the enmity towards us without a sin having preceded from us to him, except that we invited him to the Truth, and the ones besides us called him to the Fitna (strife) and the world, so he went to them and established hostility and the disavowment from us and the enmity towards us.

لنا راية الحق من استظل بها كنته، ومن سبق إليها فاز، ومن تخلف عنها هلك، ومن فارقها هوى، ومن تمسك بها انها. أنا يعسوب المؤمنين، والمال يعسوب الظلمة. والله لا يحبني إلا مؤمن، ولا يبغضني إلا منافق.

For us is the flag of Truth, one who shades with it would cover him, and one who precedes to us is successful, and one who stays behind from it is destroyed, and one who separates from it collapses, and one who adheres with it would attain salvation; we are the leaders of Momineen and the wealth is the leader of the darkness; by Allah, no one will love us except a Momin, nor will anyone hate us except a hypocrite.
إذا لقيتم إخوانكم فصافحوا وأظهروا لهم البشاشة والبشر تتفر قواً وما عليكم من الاوزار قد ذهبت إذا عطس أحدكم فسبعونه قولوا: برحمكم الله، وقول الله ببارك وتعالى: (وإذا حبيتم بنحية فحبوا بألسنتهم من أورودها)

When you meet your brethren then shake their hands and manifest the joviality to them and the smiles, you will separate and there will not be any burdens (of sins) upon you, they would be gone; when one of you sneezes, then Name Him by saying, ‘May Allah have Mercy on you’, and Allah Blessed and Exalted is Saying: **And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same)** [4:86].

صفح عدوك وإن كره فإنه مما أمر الله عزوجل به عباده يقول: (ادفع بالتي هي أحسن فإن الذي بينك وبينه عداوة كأنه ولي حميم وما يلقها إلا الذين صبروا وما يلقها إلا ذو حظ عظيم)

Shake hands with your enemies and even if he dislikes it, for it is from what Allah Mighty and Majestic has Commanded His servants with. He is Saying: **And the good and the evil are not equal. Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend** [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].

ما تكافي عدوك بشئي أشد على من أن تطيع الله فيه، وحسبك أن ترى عدوك يعمل بمعاصي الله عزوجل. الدنيا دول فاطلب حظك منها بأجمل الطلب حتى تأتيك دولتك.

You cannot be fair to your enemies with anything better than if you were to obey Allah regarding it, and it should suffice you to see your enemy acting in disobedience to Allah Mighty and Majestic; the world is country, so seek your share from it with the most beautiful of the seeking until your country comes to you.

المؤمن يقظان مترقب خائف ينتظر إحدى الحسنين، ويخاف البامء حذرا من ذنوبه، راجى رحمة الله عزوجل، لا يعري المؤمن من خوفه ورحاته، يخاف مما قدما ولا يسهو عن طلب ما وعده الله، ولا يأمن مما خوفه الله عزوجل

The Momin is vigilant, anticipating, fearful, awaiting one of the two good things, and he fears the affliction being cautious from his sins, desirous to the Mercy of Allah Mighty and Majestic; the Momin will not be deprived from his fear and his hopes, fearing from what he has sent ahead and does not forget from seeking what Allah has Promised him, nor does he feel secure from what Allah Mighty and Majestic has Scared him of.

أتم عمل الأرض الذين استخلفكم الله عزوجل فيها لتنظر إهدى الحسنين، وخاف البلاد حذرا من ذنوبه، راحي رحمة الله عزوجل، لا يعري المؤمن من خوفه ورحاته، يخاف مما قدما ولا يسهو عن طلب ما وعده الله، ولا يأمن مما خوفه الله عزوجل

You (Shias) are the faithful of the earth, those Allah Mighty and Majestic has Made you caliphs therein in order to Look how you would be acting, so watch out regarding what He Sees from you all; upon you all is to be with the great goal, so aim for it; Do not (let) others replace you from the perfection of his intellect, goodness of his deed, and his view of
his religion; precede to a Forgiveness from your Lord azwj and a Garden the width of which is the skies and the earth prepared for the pious, for you will never attain it except by piety.

One who turns with the sin would be blurred from the Zikr of Allah azwj Mighty and Majestic; one who neglects the taking from the Commands of Allah azwj by obeying Him azwj, Allah azwj would Allocate a Satan la to him and he la would be a pair for him; and what is the matter the ones who oppose you are fiercer in their straying and more spending of what is in their hands than you all? That is not except you are inclined to the world and you are pleased with the injustices, and your greed upon the rubble, and your failure in what is your honour and your fortunes, and your strength upon the ones who rebel against you.

Neither are you embarrassed from your Lord azwj regarding what He azwj has Commanded you with, nor are you looking at yourselves, and you are blending, and are not paying attention to ones who are putting you to sleep, nor is your chill going to pass. Are you not looking at your cities and your Religion wearing off every day while you are in heedlessness of the world? Allah azwj Mighty and Majestic is Saying: And you should not incline towards those who are unjust, so the Fire would touch you, and there would not a Guardian for you all from besides Allah, then you will not be helped [11:113].

Name your children, so if you do not know whether they would be males or females, then name them with the names which happen to be for the male and the female. If it is miscarried, when it meets you during the Day of Qiyamah and you did not name it, the miscarried one will say to its father, ‘Why did you not name me and Rasool-Allah saww had named Mohsin asws before his asws coming to (the world)?’

Beware of drinking the water while standing upon your legs for it inherits the illness which there is no cure for it, or (unless) Allah azwj Mighty and Majestic Makes him well; when you ride the animal, then mention Allah azwj Mighty and Majestic and say: ‘Glory be to the One
Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]; when one of you goes out in a journey, then let him say: ‘O Allahazwj! Youazwj are the Companion during the journey, and the Carrier upon the back, and Caliph regarding the family, and the wealth, and the children.

And when you descend at an encampment, then say: ‘Lord! Disembark me in a Blessed landing, and you are the best of the Landers’ [23:29]; when you (want to) buy from the market what you are needy to, then say when you are entering the markets, ‘I testify that there is no god except Allahazwj Alone, there being no associates for Himazwj, and I testify that Muhammadasw is Hisazwj servant and Hisazwj Rasoolasw. O Allahazwj! I seek Refuge with Youazwj from the losing deal, and an immoral oath, and I seek Refuge with Youazwj from the painful ruination.

The one who awaits for the time of the Salat after the Salat is from the visitors of Allahazwj Mighty and Majestic, and has a right upon Allahazwj the Exalted that Heazwj Honours Hisazwj visitors and that Heazwj Gives him what he asks for; The Pilgrim of Hajj and the Umrah is a delegate of Allahazwj and has a right upon Allahazwj the Exalted that Heazwj Honours Hisazwj Delegate and Gifts him with the Forgiveness.

One who quenches wine to a child and he does not understand, Allahazwj the Exalted will Withhold him in the clay of filthy blood until he comes with a way out from what he has done; the charity is a mighty shield from the Fire for the Momin, and a protection for the Kafir from being destroyed; one who damages his wealth, the replacement is Made to be for him and the afflictions are repelled from him and there will be no share for him in the Hereafter.

Because of the tongue, the people of the Fire would be flung into the fire, and because of the tongue the people of the Light would be given their Light, therefore preserve your tongues and pre-occupy it with the Mention of Allahazwj Mighty and Majestic; the wickedest of the deeds is what inherits the straying, and the best (deeds) are what earns the righteous
deeds; beware of making the images, for you will be Questioned about these on the Day of Qiyamah.

إذا اخذت منك قذاة فقول: أماط الله عنك ما تكره. إذا قال لك أخوك وقد خرجت من الحمام: (طاب حمامك وحميمك) فقول: (فحييكم الله بالسلام) فقل أنت

When a speck is taken from you, then say, ‘Allahazwj has Withdrawn from you what you disliked’; when your brother says to you and you have just come out from the bath, ‘Good bathing to you and your friend’, then say, ‘May Allahazwj Favour your mind’; when your brother said to you, ‘May Allahazwj Make you live with the peace’, then you say, ‘May Allahazwj Make you live with the peace, and Legalise the house of staying (Paradise) for you.

لا تبل على المحجة، ولا تتفوّن عليها السؤال بعد المدح، فامدحوا الله ثم سلوا الحوائج، أثنوا على الله عزوجل وامدحوه قبل طلب الحوائج، يا صاحب الدعاء لا تسأل ما لا يكون ولا يحل.

Do not urinate upon the public road nor defecate upon it; the begging is after the praising, therefore praise Allahazwj then ask for the needs, extol upon Allahazwj Mighty and Majestic and praise Himazwj before seeking the needs. O people of the supplication, do not ask what cannot happen nor what is not Permissible; when you want to congratulate the man about the birth of a male, then say, ‘May Allahazwj Bless you regarding Hisazwj Gift and Make him reach his strength and Grace you Hisazwj Goodness’.

إذا قدم أخوك من مكة فقبل بين عينيه وفاه الذي قبل به الحجر الاسود الذي قبله رسول الله (صلى الله عليه وآله)، والعين التي نظربها إلى بيت الله عزوجل، وقبل موضع سجوده ووجهه، وإذا هنأتموه فقولوا: (قبل الله نسكك، ورحم سعيك، وأخلف عليك نفقتك، ولا جعله آخر عهدك ببيته الحرام)

When your brother returns from Makkah (Hajj/Umrah), then kiss him between his eyes, and his mouth with which he kissed the Black Stone which Rasool-Allahsaww kissed, and the eyes by which he looked at the House of Allahazwj Mighty and Majestic, and kiss the places of his Sajdah, and his face, and when you congratulate him, then say, ‘May Allahazwj Accept your rituals, and Appreciate your striving, and Replace your expenses unto you, and not Make it to be the last of your visit to Hisazwj Sacred House.

احذروا السفلة فإن السفلة من لا يخاف الله عزوجل فيهم قتلة الا نبياء، وفيهم أعداءنا; إن الله تبارك وتعالى اطلع إلى الأرض فاختارنا وأختار لنا شعبة ينصروننا ويرحبون لفرحنا ويعزون خزنا ويبذلون أمونا وأنفسهم فينا، إلكنا منا والينا

Be cautious of the lowly people, for the ruffraff is one who does not fear Allahazwj Mighty and Majestic, among them are killers of the Prophetsas, and among them are ourasws enemies; Allahazwj Blessed and Exalted Looked (considered) at the earth and Heazwj Chose usasws and Chose the Shias to help usasws and to be joyful at our happiness and grieve at ourasws grief, and to spend their wealth and their lives regarding usasws, they are from usasws and to usasws.
There is none from the Shi`as any servant who commits a matter we asws have forbidden from, and he dies, until he is afflicted with an affliction to delete his sins by it, either regarding his wealth, or regarding his children, or regarding himself until he meets Allahazwj Mighty and Majestic and there will be no sin for him, and if something from his sins remains upon him, then there will be difficulties upon him during his death.

The dead from our asws Shias is a truthful, a martyr. He ratifies our asws matter and he is most loving regarding us asws and most hating regarding us asws, intending Allahazwj Mighty and Majestic with that, a believer in Allahazwj and His asws Rasool saww. Allahazwj Mighty and Majestic says: And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19].

The Children of Israel separated into seventy-two sects, and this community will be separating into seventy-three sects, one would be in the Paradise; one who broadcasts our asws secrets, Allahazwj will Make him taste the evil of the iron; circumcise your children on the seventh day, neither the heat nor the cold should prevent you for it is a cleansing for the body, and that the ground clamours to Allahazwj the Exalted from the urine of the uncircumcised one.

The intoxications are four – the intoxication of the drink, and intoxication of the wealth, and intoxication of the sleep, and intoxication of the kingdom; when one of you wants to sleep then let him place his right hand beneath his right check, for he does not know if he will take up from his lying down or not; it is beloved for the Momin that he waxes every fifteen days from the waxing (removal of unwanted hair); reduce from eating the fishes for it melts the body and increases the phlegm and hardens the soul; drinking the milk is a healing from every illness except the death.
كلوا الرمان بشحمه فإنه دباغ للمعدة، وفي كل حبة من الرما إذا استقرت في المعدة حياة للقلب وإنارة للنفس، وتمرض وسواس الشيطان أربعين ليلة نعم الإدام؛ قال الله تعالى: (وينزل عليكم من السماء ماء ليطهركم وليذهب عنكم رجز الشيطان وليربط على قلوبكم ويثبت به الاقدام) [8:11].

Eat the pomegranate with its lining for it is a tanning for the stomach, and in every seed from the pomegranate when it settles in the stomach, there is life for the heart and a radiance for the soul and turns away the whisperings of the Satan for forty nights; best of the sauces is the vinegar, it breaks the bile and revives the heart; eat the endive (chicory), for there is no morning except and upon it is a drop from the drops of the Paradise; drink water of the sky (rain) for it cleanses the body and repels the illnesses. Allah azwj Blessed and Exalted Said: **And He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it** [8:11].

لا مان داء إلا وفي الحبة السوداء منه شفاء إلا السام. لحوم البقر داء، وألبانها دواء، وأسمانها شفاء. ما تأكل الحامل من شيء ولا نعم الداء، فإن للنساء حوائج. إذا رأى أحدكم امرأة تعجبه فليأت أهله فإن عند أهله مثل ما رأى، ولا يجعلن للشيطان إلى قلبه سبيا، وليصرف بصره عنها، فإن لم تكن له زوجة فليصل ركعتين ويحمد الله a lot, ويصلى على النبي ﷺ وآله، ثم ليسأل الله azwj من فضله فإنه يبيح له برأفته ما يغيثه.

There is none from an illness and there is a healing for it in the black grapes, except for the poison; Meat of the cow there is a sickness and its milk is a healing, and its fat is a healing; the pregnant woman will not eat from anything nor cure with anything better than the date. Allah azwj Mighty and Majestic Said to Maryam as: **And shake towards you the palm trunk, it would drop upon you ripe dates** [19:25] **So eat and drink and refresh the eyes.** [19:26]; make taste your children with the dates, for this is what Rasool-Allah azwj did with Al Hassan asws and Al Husayn asws.

إذا أراد أحذكم أن يأتي زوجته فلا يجعلها فإن للنساء حوائج إذا رأى أحدكم امرأة تعجبه فليجلبها أهله فإن عند أهله مثل ما رأى، ولا يجعلن للشيطان إلى قلبه سبيا، وليصرف بصره عنها، فإن لم تكن له زوجة فليصل ركعتين ويحمد الله كثيرا، ويصلى على النبي ﷺ وآله، ثم ليسأل الله azwj من فضله فإنه يبيح له برأفته ما يغيثه.

When one of you want to go to his wife, he should not make haste, for there are needs of the women; when one of you sees a woman who fascinates him, then let him go to his wife for, with his wife is the like of what he saw, and do not make it a way for the Satan to his heart, and let him turn his sight away from her, so if there does not happen to be a wife for him, then let him pray two Cycles (of Salat) and praise Allah azwj a lot, and send Salawat upon the Prophet ﷺ and his family asws, then let him ask Allah azwj of His Grace, so He azwj would Legalise for him by His Kindness what would benefit him.

إذا أراد أحذكم أن يزوجها فلم يجلبها فإن للنساء حوائج إذا أراد أحدكم امرأة زوجته فليجلبها أهله فإن عند أهله مثل ما رأى، وليصرف بصره عنها، فإن لم تكن له زوجة فليصل ركعتين ويحمد الله كثيرا، ويصلى على النبي ﷺ وآله، ثم ليسأل الله azwj من فضله فإنه يبيح له برأفته ما يغيثه.
When one of you goes to his wife, then let him reduce the speech, for the speech during that inherits the dumbness; no one of you should look into the interior of a private part of his wife, perhaps he would see what he would dislike and inherit the blindness; when one of you copulates with his wife, then let him say, ‘O Allahazwj! You have Legalised her private parts by Yourazwj Command, and I accepted her by Yourazwj Entrustment, so it a child is Determined for me from her, then Make him to be a healthy male, and do not Make a share to be for the Satanla nor any participation.

The enema is from the four, Rasool-Allahasws said: ‘The best of what you can cure with is the enema, and it enlarges the belly, and purifies the illnesses of the interior, and strengthens the body; stimulate (yourselves) with the violet; and upon you is with the cupping; when one of you want to go to his wife, let him stay away the first crescent, and middle of the month, for the Satanla seeks the child during these two timings, and the Satansla would be seeking the Shirk during these two, so they would be coming and going.

Stay away from the cupping and the waxing on the day of Wednesday, for the day of Wednesday is a day of continuous inauspiciousness, and during it Hell was Created; and during the Friday there is a time, no one would get cupping during it except he would die’.

(Majlisi says), ‘And rather we have relied upon what is in (the book) Al-Khisal, because it was of a more correct chain and copy, and in it: ‘Heasws said: ‘When one of you want to defecate, then let him say, ‘In the Name of Allahazwj. O Allahazwj! Turn its harm away from me and Shelter me from the Pelted Satanla’; and let him say when he sits, ‘O Allahazwj! I fed it with good and evil is what it excretes, therefore cover it’.

إذا نظر بعد فراغه إلى حداثته فليقل (اللهم ارزقني الحامل، وجنبني الحرام) فإن رسول الله (صلى الله عليه وآله) قال: ما من عبد إلا وقد وكل الله به ملكا يلوي عنقه إذا أحدث حتى ينظر إليه، فإن الملك يقول: يا ابن Adam هذا ما حرست عليه، انظر من أين أخذته وإلى ما ذا صار.

So, when he looks at his excrement after he has finished, then let him say, ‘O Allahazwj! Grace me the Permissible and Keep me aside from the Prohibited’, for Rasool-Allahasws said: ‘There is none from a servant except and Allahazwj has Allocated two Angels with him turning his neck until he does look at it. During that, it is befitting for him that asks Allahazwj for the
Permissible, for the Angels is saying: ‘O son of Adam! This is what you had been greedy upon, look from where you have taken it and to what it has come to be’.

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34 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 7 H 1
CHAPTER 8 – WHAT BENEFIT HE asws CONFERRED UPON THE PEOPLE BY HIS asws WORDS: ‘ASK ME asws BEFORE YOU LOSE ME asws’, AND IN IT IS PART OF THE SUMMARY OF THE KNOWLEDGES AND ITS MISCELLANEOUS

When Ali asws sat in the Caliphate and the people pledged their allegiance, he asws went out to the Masjid turbaned with the turban of Rasool-Allah saww, wearing the cloak of Rasool-Allah saww, slippered by the slippers of Rasool-Allah saww, collared by the sword of Rasool-Allah saww. He asws ascended the Pulpit and sat upon it stable, then intertwined his asws fingers and placed them just below his asws stomach, then said: ‘O community of people! Ask me asws before you lose me asws! This is aspiration of the knowledge. This is (from the feeding of) the saliva of Rasool-Allah aswj, this is what Rasool-Allah saww made me asws taste with tasting (and) tasting.

Ask me, for with me asws there is knowledge of the former ones and the latter ones! But, by Allah aswj! If a platform were to be set up for me asws, and I asws sit upon it, I asws would issue verdicts for the people of the Torah by their Torah until the Torah (itself) speaks and it says: ‘Ali asws speaks the truth, he asws does not lie. He asws is issuing verdicts to you all with what Allah aswj has Revealed in me’. 
And \textit{I asws} would issue verdicts to the people of the Evangel with their Evangel, until the Evangel (itself) speaks and it says: ‘\textit{Ali asws} speaks the truth and does not lie. He\textit{ asws} has issued verdicts to you all with what Allah\textit{ azwj} has Revealed in me’.

وأقيمت أهل القرآن بقاؤم حتى ينطق القرآن يقول: صدق علي ما كتب، لقد أفذاكم بما نزل الله في. وأنت تم تلعن القرآن ليلًا ونهارًا، فهل فيكم أحد يعلم ما نزل فيه؟ ولولا آية في كتاب الله عز وجل لخبرتهما بما كان وما يكون وما هو كائن إلى يوم القيامة، وهي هذه الآية: بمحو الله ما بناء وثبت وعنه أم الكتاب

And \textit{I asws} would issue verdicts to the people of the Quran with their Quran until the Quran (itself) speaks and it says: ‘\textit{Ali asws} speaks the truth and does not lie. He\textit{ asws} has issued verdicts to you all with what Allah\textit{ azwj} has Revealed in me’. And you all are reciting the Quran night and day, so is there anyone among you who knows what is Revealed in it? And had it not been for a Verse in the Book of Allah\textit{ azwj} Mighty and Majestic, \textit{I asws} would have informed you with what has already happened and with what is happening, and with what it going to happen up to the Day of Qiyaamah, and it is this Verse: \textit{Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]}. 

ثم قال: سلوني قبل أن تفقدوني، فإن الذي سألنيCAM: مع العينين لمن لا يعرف، لكنه يرى في القلوب، وإلى أن تدعي أية آية في ليل انزلت أوفي نهار انزلت، مكية ومدنية، سفرها ومنسوحة، ومحكمها ومتشابهها، وتأويلها وتنزيلها لا خبرتكم.

Then he\textit{ asws} said: ‘Ask me\textit{ asws} before you lose me\textit{ asws}! By the One\textit{ azwj} Who Split the seed and Formed the person, if you were to ask me\textit{ asws} about any Verse, a Verse which was Revealed during the day, or whether it was Revealed during the night, Makkan or Medinitenote, during a journey or staying, its Abrogating or its Abrogated, and its Decisive or its Allegorical, and its explanation, and its Revelation (circumstances), \textit{I asws} will inform you!’

فقام إليه رجل يقال له ذغلب، وكان ذرب اللسان، بليغا في الخطاب، شجاع القلب فقال: لقد ارتقى ابن أبي طالب مرقة صعبة لا خجله اليوم لكم في مسألتي إياه، فقال: يا أمير المؤمنين هل رأيت ربك؟ فقال: ويلك يا ذغلب لم أكن بالذي أعبد رانا

A man called Za’lab stood up to him\textit{ asws}, and he was of a sharp tongue, eloquent in the address, brave of heart, and he said, ‘\textit{Ali asws} Bin Abu Talib\textit{ asws} has raised a difficult ladder. I shall shame him\textit{ asws} today in my questions to him\textit{ asws}. He said, ‘O Amir Al-Momineen\textit{ aswsws}! Have you\textit{ asws} seen your\textit{ asws} Lord\textit{ azwj}?’ He\textit{ asws} said: ‘Woe be unto you, O Za’lab! \textit{I asws} do not happen to be worshipping a Lord\textit{ azwj} \textit{I asws} do not see’. He said, ‘So, how do you\textit{ asws} see Him\textit{ azwj}? Describe Him\textit{ azwj} to us’.

قال (عليه السلام): ويلك لم تره العينين في مسألي إياه، فقد أرتقي ابن أبي طالب مرقة صعبة لا خجله اليوم لكم في مسألتي إياه، فقال: يا أمير المؤمنين هل رأيت ربك؟ فقال: ويلك يا ذغلب لم أكن بالذي أعبد رانا

He\textit{ asws} said: ‘Woe be unto you\textit{ asws}! The eyes cannot see Him\textit{ azwj} by the witnesses of the sight, but the hearts see Him\textit{ azwj} by the realities of the Eman. O Za’lab! My\textit{ asws} Lord\textit{ azwj} can neither
be described by the distance, nor by the movement, nor by the stillness, nor by the standing of the straight standing, nor by the coming, nor by the going.

له في الاشياء على غير ممازجة، خارج منها على غير مباينة، فوق كل شئ ولا يقال شئ فوقه، أمام كل شئ ولا يقال له أمام، داخل في الاشياء لا كشئ في شئ داخل، وخارج منها لا كشئ من شيء خارج.

He\textsuperscript{azwj} is inside the things without being interwoven; outside from it upon without separation; above all things and it cannot be said a thing is above Him\textsuperscript{azwj}; in front of all things, and it cannot be said there is a front for Him\textsuperscript{azwj}; Entered into the things not like a thing entering, and outside from it not like a thing is outside from a thing’.

فقال: ‘بالله! أشعر أنه ليس به مثل هذا الجواب، والله لاعدت إلى مثله’.

Za’lab fell down with faintness upon him, and he said, ‘By Allah\textsuperscript{azwj}! I have not heard the like of this answer. By Allah\textsuperscript{azwj}! I will not return to it’ (ask questions with this attitude).

ثم قال (عليه السامم): ‘سلوني قبل أن تفقدوني، فقام إليه الاشعث بن قяс فاستمع إليه الاشعث بن قяс فقال: يا أمير المؤمنين! كيف تؤخذ من المجوس الجزية وكم نزل عليهم كتاب ولم يبعث إليهم نبي؟’

Then he\textsuperscript{asws} said: ‘Ask me\textsuperscript{asws} before you lose me!’ Al-Ash’a Bin Qays stood up to him\textsuperscript{asws} and he said, ‘O Amir Al-Mominine\textsuperscript{asws}! How come you\textsuperscript{asws} take the taxes from the Magians and a Book has not been Revealed unto them, and a Prophet\textsuperscript{as} has not been Sent to them?’

فقال: ‘هل تعلم أن أرسل الله تعالى عليهم كتابا وبعث إليهم نبي، وكان لهم ملك سكرذات ليلة فدعا بابنته إلى فراشه فارتكبها، فلما أصبح تلهمه قومه فاجتمعوا إلى بابه وقالوا: أيها الملك! دنست علينا ديننا فأهلكته، فاخرج نطهرك ونقم عليك الحد’.

He\textsuperscript{asws} said: ‘Yes, O Ash’as! Allah\textsuperscript{azwj} the Exalted has Revealed a Book unto them and did Send a Prophet\textsuperscript{as} to them. And there was a king for them who was intoxicated one night and called his own daughter to his bed and rode her. When it was morning, his people heard of it, so they gathered to his door and they said, ‘O king! You have defiled out religion upon us and destroyed it, therefore come out, we shall purify you and established the legal punishment upon you’.
He said to them, ‘Gather around and listen to my speech, so if there happens to be a way out from what I have indulged in (fine), or else its up to you’. They gathered around and he said to them, ‘Do you know that Allah did not Create any creature more Honourable to Him than our father Adam and our mother Hawwa?’ They said, ‘You speak the truth, O king’. He said, ‘Didn’t he marry his sons to his daughters, and his daughters to his sons?’ They said, ‘You speak the truth! This, it is the Religion’.

Then he said: ‘Ask me before you lose me!’ A man stood up to him from the corner of the Masjid, leaning upon crutches, and he did not cease to make way through the people until he came close to him, and he said, ‘O Amir Al-Momineen! Point me upon a deed (an act of worship), when I do it, Allah will Save me from the Fire’.

He said to him: ‘Listen, O you, then understand, then be certain. The world stand by three – By a speaking scholar utilising his knowledge, and by a rich one not being stingy with his wealth upon the people of the Religion of Allah Mighty and Majestic, and by a patient poor one.

فإذا أحكم العالم علمه وخلع الفن وضم الفقير فعندها الويل والثبور، وعندها يعرف العارفون الله، إن الدار قد رجعت إلى بدئها

أي إلى الكفر بعد الإيمان.
So, when the scholar conceals his knowledge, and the rich one is stingy and the poor one is not patient, during it would be the doom and the ruination, and during it the recognisers will recognise Allah\textsuperscript{azwj}. The house (world) would return to its beginning – i.e., to the Kufr after its Eman.

أيها السائل فلا تغترن بكثرة المساجد وجماعة أقوام أحسادهم مجتمعة وفلؤم شقي،

O you questioner! Do not be deceived by the large number of Masjids and the groups of people. Their bodies are united but their hearts are diverse.

أيها الناس إما الناس ثلاثة: زاهد، ورايغ، وصابر،

O you people! But rather, the people are three – An ascetic, a desiring one, and a patient one.

فأما الزاهد فلا يفرح بشئ من الدنيا أناه ولا يحزن على شيء منها فاته، واما الصابر فيتماها بقبله فإن أدرك منها شيئا نصرف عنها نفسه لما يعلم من سوء عاقبتها، واما الراغب فلا ينال من حلال أمن من حرام.

As for the ascetic, he is not happy with anything from the world given to him nor does he grieve upon anything which is lost from him; and as for the patient one, he covets it with his heart, so if he comes across something from it, he turns himself away from it due to what he known of the evil consequences (of it); as for the desiring one, he does not care whether he attains it from Permissible or from Permitted'.

قال: يا أمير المؤمنين فما عاممة المؤمن في ذلك الزمان ؟ قال: ينظر إلى ما أوجب الله عليه من حق فيتولاه، وينظر إلى ما خالفه ويتبرء منه وإن كان حبيبا قريبا. قال: صدقت والله يا أمير المؤمنين.

He said, ‘O Amir Al-Momineen\textsuperscript{asws}! What is the sign of the Momin in that time period?’ He\textsuperscript{asws} said: ‘He would look at what Allah\textsuperscript{azwj} has Obligated upon him of the rights of, so he would befriend him\textsuperscript{asws}, and he would look at what is opposed to him\textsuperscript{asws} and he would disavow from him, and even if he was a beloved, a spouse’. He said, ‘You\textsuperscript{asws} speak the truth, O Amir Al-Momineen\textsuperscript{asws}.

ثم غاب الرجل فلم نره فطلبه الناس فلم يجدوه، فتبسم علي (عليه السامم) على المنبر ثم قال: مالكم هذا أخي الخضر (عليه السامم)

Then the man disappeared and we did not see him. The people sought him but could not find him. Ali\textsuperscript{asws} smiled upon the Pulpit, then said: ‘What is the matter with you all? This is my\textsuperscript{asws} brother Al-Khizir\textsuperscript{asw}.
Then he asws said: ‘Ask me asws before you lose me asws!’ But no one stood up to him asws. He asws praised Allah aswj and extolled upon Him aswj, and sent Salawat upon His aswj Prophet saww, then said to Al-Hassan asws: ‘O Hassan asws! Stand and ascend the Pulpit, and speak with a speech the Quraysh would not be ignorant of you asws after me asws and they say, ‘Al-Hassan asws is not good of anything’.

 قال الحسن (عليه السلام): يا أبه كيف أصعد وأتكلم وأنت في الناس تسمع وترى؟ قال له: بأبي وامي أوادي نفسي عنك وأجمع وارى ولا تراي.

Al-Hassan asws said: ‘O father asws! How can I asws ascend and speak while you asws are among the people hearing and seeing?’ He asws said to him asws: ‘By my asws father asws and my asws mother! Or shall I asws hide myself asws from you asws and I asws can listen and you asws cannot see me asws?’

فصدع الحسن (عليه السلام) المثير لفحد الله جماعة بليغة شريفة، وصلى على النبي وآله صامة موجزة، ثم قال: أيها الناس صممت حدي رسول الله (صلى الله عليه وآله) يقول: أنا مدينة العلم وعلي باذخ، وهل تنسب المدينة إلا من باذخ ثم تلت فئود إليه علي (عليه السلام) فتحمله وضعمه إلى صدره.

Al-Hassan asws ascended the Pulpit, and he asws praised Allah aswj eloquently, nobly, and sent Salawat upon the Prophet saww and his saww Progeny asws, a brief Salawat, then said: ‘O you people! I asws heard my asws grandfather saww Rasool-Allah saww saying: ‘I saww am the city of knowledge and Al Husayn Bin Ali asws is its door, and can the city be entered into from after me asws, and they would say, ‘Al Husayn Bin Ali asws has not insight of anything’, and let your asws speech follow the speech of your asws brother asws.

فصدع الحسن (عليه السلام) المنبر فحمد الله بمحامد بليغة شريفة، وصلى على نبي وآله صامة موجزة، ثم قال: أيها الناس سمعت جدي رسول الله (صلى الله عليه وآله) يقل: أنا مدينة هدى ومن دخلها نجا، ومن تخلف عنها هلك.

Then he asws said to Al-Husayn asws: ‘O my asws son asws! Stand and ascend the Pulpit, and speak with a speech the Quraysh will not be ignorant of you asws from after me asws and they would say, ‘Al Husayn Bin Ali asws has not insight of anything’, and let your asws speech follow the speech of your asws brother asws.

فصدع الحسن (عليه السلام) المثير لفحد الله جماعة بليغة شريفة، وصلى على نبي وآله صامة موجزة، ثم قال: أيها الناس صممت حدي رسول الله (صلى الله عليه وآله) يقول: أنا مدينة العلم وعلي باذخ، وهل تنسب المدينة إلا من باذخ ثم تلت فئود إليه علي (عليه السلام) فتحمله وضعمه إلى صدره.

Al-Husayn asws ascended, and he asws praised Allah aswj and extolled upon Him aswj, and sent Salawat upon His aswj Prophet saww and his saww Progeny asws, a brief Salawat, then said: ‘Community of people! I asws heard Rasool-Allah saww and he asws was saying: ‘Ali asws is a city of Guidance, so the one who enters it, will attain salvation, and one who stays behind from it, will be destroyed’.

فصدع الحسن (عليه السلام) المنبر فحمد الله بمحامد بليغة شريفة، وصلى على نبي وآله صامة موجزة، ثم قال: أيها الناس صممت حدي رسول الله (صلى الله عليه وآله) يقول: أنا مدينة العلم وعلي باذخ، وهل تنسب المدينة إلا من باذخ ثم تلت فئود إليه علي (عليه السلام) فتحمله وضعمه إلى صدره.
Ali
\textit{asws} leapt up and pressed him
\textit{asws} to his
\textit{asws} chest and kissed him
\textit{asws}, then said: ‘Community of people! Bear witness, they
\textit{asws} are both young sons
\textit{asws} of Rasool-Allah
\textit{aww} and his
\textit{saww} entrustments which he
\textit{saww} entrusted, and I
\textit{asws} am entrusting them both, community of people, and Rasool-Allah
\textit{aww} will be asking you all about them
\textit{asws}.’

From Al Asbagh Bin Nubata who said,

Amir Al-Momineen
\textit{asws} addressed us upon the pulpit of Al-Kufa. He
\textit{asws} praised Allah
\textit{azwj} and extolled upon Him
\textit{asws}, then said: ‘He
\textit{asws} said: ‘O you people! Ask me
\textit{asws} before you lose me
\textit{asws}, for between my
\textit{asws} two shoulders there is immense knowledge!’

Ibn Al-Kawa stood up to him
\textit{asws} and he said, ‘O Amir Al-Momineen
\textit{asws}! What is By the (winds) scattering far [51:1], so he
\textit{asws} said: ‘It is the wind’. He said, ‘So what is Then the (clouds) bearing load [51:2], he
\textit{asws} said: ‘It is the clouds’. He said, ‘Then the (ships) flowing easily [51:3], he
\textit{asws} said: ‘It is the ships’. He said, Then the (Angels) distributing matters [51:4], he
\textit{asws} said: ‘The Angels’

He said, ‘O Amir Al-Momineen
\textit{asws}! I find the Book of Allah
\textit{azwj}, part of it breaks a part’. He
\textit{asws} said: ‘May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah
\textit{azwj}, part of it ratifies a part, and part of it does not break a part. Ask about whatever comes to you’.

He said, ‘O Amir-Al-Momineen
\textit{asws}! I heard Him
\textit{azwj} Saying: I swear by the Lord of the Easts and the Wests [70:40]. And in another Verse: Lord of the two Easts and Lord of the two Wests [55:17]. And in another Verse: ‘Lord of the east and the west [26:28]’.

He
\textit{asws} said: ‘May your mother be bereft of you, O Ibn Al-Kawa! This is the east and this is the west. And as for His
\textit{azwj} Words: Lord of the two Easts and Lord of the two Wests [55:17],

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so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

And as for His Words: *I swear by the Lord of the Easts and the Wests [70:40]*, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So, it does not return to it except from the following year in that particular day'.

He said, ‘O Amir Al-Momineen! How much is between the place of your feet to the Throne of your Lord?’ He said: ‘May your mother be bereft of you, O Ibn Al-Kawa! Ask to learn and do not ask to exhaust. From the place of your feet to the Throne of my Lord is that a speaker says sincerely, ‘There is no god except Allah’.

He said, ‘O Amir Al-Momineen! So, what is the Reward of the one who says, ‘There is no god except Allah?’ He said: ‘One who sincerely says, ‘There is no god except Allah’, his sins would be obliterated just as the black letter gets obliterated from the white paper. When he says it secondly, ‘There is no god except Allah sincerely, the doors of the skies are pierced and the form rows until the Angels are saying to each other, ‘Humble yourselves to the Magnificence of Allah’.

When he says for a third time, ‘There is no god except Allah’, sincerely, he is not alone below the Throne, and the Majestic is Saying: “Settle in Me, By My Might and My Majesty, I will Forgive your speaker with whatever was in him’. Then he recited this Verse: *To Him ascend the good words, and the righteous deeds raise it. [35:10]* – meaning, when his deeds were sincere, his words and his speech would be Raised’.

He said: ‘Ya Amir Al-Momineen? How much is between the place of your feet to the throne of your Lord?’ He asws said: ‘May your mother be bereft of you, O Ibn Al-Kawa!’

He said: ‘O Amir Al-Momineen! So, what is the Reward of the one who says, ‘There is no god except Allah?’ He asws said: ‘One who sincerely says, ‘There is no god except Allah’, his sins would be obliterated just as the black letter gets obliterated from the white paper. When he says it secondly, ‘There is no god except Allah sincerely, the doors of the skies are pierced and the form rows until the Angels are saying to each other, ‘Humble yourselves to the Magnificence of Allah’.

When he says for a third time, ‘There is no god except Allah’, sincerely, he is not alone below the Throne, and the Majestic is Saying: “Settle in Me, By My Might and My Majesty, I will Forgive your speaker with whatever was in him’. Then he asws recited this Verse: *To Him ascend the good words, and the righteous deeds raise it. [35:10]* – meaning, when his deeds were sincere, his words and his speech would be Raised’.

He said: ‘Ya Amir Al-Momineen? How much is between the place of your feet to the throne of your Lord?’ He asws said: ‘May your mother be bereft of you, O Ibn Al-Kawa!’

He said: ‘O Amir Al-Momineen! So, what is the Reward of the one who says, ‘There is no god except Allah?’ He asws said: ‘One who sincerely says, ‘There is no god except Allah’, his sins would be obliterated just as the black letter gets obliterated from the white paper. When he says it secondly, ‘There is no god except Allah sincerely, the doors of the skies are pierced and the form rows until the Angels are saying to each other, ‘Humble yourselves to the Magnificence of Allah’.

When he says for a third time, ‘There is no god except Allah’, sincerely, he is not alone below the Throne, and the Majestic is Saying: “Settle in Me, By My Might and My Majesty, I will Forgive your speaker with whatever was in him’. Then he asws recited this Verse: *To Him ascend the good words, and the righteous deeds raise it. [35:10]* – meaning, when his deeds were sincere, his words and his speech would be Raised’.
He said, ‘O Amir Al-Momineen asws! Inform me about the rainbow’. He asws said: ‘May your mother be bereft of you, O Ibn Al-Kawa! Do not say, ‘Qaws Qaz’h’, for ‘Qaz’h’ is a name of Satan as, but say, ‘Qaws Allah aswjp’. When it appears in the green lands and the countryside’.

He said, ‘Inform me O Amir Al-Momineen asws about the galaxy which happens to be in the sky’. He asws said: ‘It is a vent of the sky and a safety for the people of the earth from the drowning, and from it Allah azwj Drowned the people of Noah as with torrent of water’.

He said, ‘O Amir Al-Momineen asws! Inform me about the effacement which happens regarding the moon’. He asws said: ‘Allah aswj is the Greatest! The man of greatest blindness is asking about the question of the blind spot! Have you not heard Allah azwj the Exalted Saying: And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12]?’

He said, ‘O Amir Al-Momineen asws! Inform me about the companions of Rasool-Allah sallallahu alayhi wa sallam’. He sallallahu alayhi wa sallam said: ‘About which companions of Rasool-Allah sallallahu alayhi wa sallam are you asking me?’ He said, ‘O Amir Al-Momineen asws! Inform me about Abu Zarr ra’. He sallallahu alayhi wa sallam said: ‘I asws heard Rasool-Allah sallallahu alayhi wa sallam saying: ‘Neither has the green (sky) shaded, nor has the soil carried anyone of a tone more truthful than Abu Zarr ra’.

He said, ‘O Amir Al-Momineen asws! Inform me about Salman Al-Farsy ra’. He sallallahu alayhi wa sallam said: ‘Congratulations! Congratulations! Salman ra is from us asws, the People of the Household, and who was for you like Luqman as the Wise. He ra knew the former knowledge and the latter knowledge’.

He said, ‘O Amir Al-Momineen asws! Inform me about Salmaen Al-Yaman’. He sallallahu alayhi wa sallam said: ‘If you ask me about Salmaen Al-Yaman, I will tell you about his dreams, his secrets, and his secrets’.

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He said, ‘O Amir Al-Momineen asws! Inform me about Huzayfa Bin Al-Yaman’. He asws said: ‘That is a person who knew the knowledge of the names of the hypocrites. If you were to ask him about the Limits of Allah azwj, you will find him to be a recogniser of these, a knower’.

قال: يا أمير المؤمنين! أخبرني عن عمر بن ياسر. قال: ذاك امرؤ جرم الله لحمه ودمه على النار، ونمس شيا منهما.

He said, ‘O Amir Al-Momineen asws! Inform me about Ammar Bin Yasser ra’. He asws said: ‘That is a person who flesh and his blood Allah azwj has Prohibited unto the Fire, and that anything from these to be touched’.

قال: يا أمير المؤمنين! أخبرني عن собك. قال: كنت إذا سألت (الأمر) أعطيت، وإذا سكت (الأمر) أبتديت.

He said, ‘O Amir Al-Momineen asws! Inform me about yourself asws’. He asws said: ‘I asws was such, whenever I asws asked (the Prophet saww) I asws was given, and whenever I asws was silent, I asws was initiated (by Prophet saww)’.

قال: يا أمير المؤمنين! أخبرني عن أنفسك. قال: كنت إذا سألت اعطيت، وإذا سكت ابتديت.

He said, ‘O Amir Al-Momineen asws! Inform me about the Words of Allah azwj Mighty and Majestic: Say: Shall We Inform you of the greatest losers in deeds [18:103] – the Verse. This is the Kufr of the people of the Book – The Jews and the Christians, and they had been upon the Truth, but they innovated in their religions and they were reckoning they were doing good’.

قال: يا أمير المؤمنين! أخبرني عن كلام الله عزوجل: (هل ننبئكم بالاخسرين أعمالا) الآية. قال: كفرة أهل الكتاب: اليهود والنصارى، وقد كانوا على الحق. فابتد عوا في أديانهم وهم يحسبون أنمهم صنعا.

Then he asws descended from the pulpit and struck his asws hand upon a shoulder of Ibn Al-Kawa, then said: ‘O Ibn Al-Kawa! And the people of Al-Nahrwan are not far from them’. He said, ‘O Amir Al-Momineen asws! I do not want apart from you asws nor will I ask anyone else besides you asws’.

قال: فرأينا ابن الكواء يوم النهروان فقيل له: ثكلتك أمك، بالاهم كنت تسأل أمير المؤمنين (عليه السلام) عن ما سألته وما أهل النهروان منهم بعد. فقال: يا أمير المؤمنين ما أريد غيرك ولا أسأل سواك.

He (the narrator) said, ‘We saw Ibn Al-Kawa on the day of Al-Nahrwan and it was said to him, ‘May your mother be bereft of you! Yesterday you were questioning Amir Al-Momineen asws about whatever you asked him asws, and today you are fighting against him asws?’ We saw a man attack upon him and stab him, and killed him’. 36

36 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 2
And this Hadeeth has been reported by Ibrahim Bin Muhammad Al Saqafy in the book ‘Al Gharaat’, by his chain from Abu Amro Al Kindy and Ibn Jareeh and others, and there is an increase in it –

‘He said, ‘What is the meaning of the And by the sky with the orbital pathways [51:7]?’ He \textsuperscript{asws} said: ‘With the excellent creation’.

He said, ‘How much is between the east and the west?’ He \textsuperscript{asws} said: ‘Travel distance of the sun emerging from its emergence until it comes to its west. Whoever narrates to you other than that, is lying to you’.

He asked him \textsuperscript{asws} about the ones, those who replaced the Favours of Allah \textsuperscript{azwj} for Kufr’. He \textsuperscript{asws} said: ‘Leave them, they are Quraysh’. He said, ‘So what is Zulqarnayn?’ He \textsuperscript{asws} said: ‘A man Allah \textsuperscript{azwj} Sent to his people, by they belied him and struck him upon his forehead and he died. Then Allah \textsuperscript{azwj} Revived him and Sent him to his people, by they belied him and struck him upon his forehead and he died. Then Allah \textsuperscript{azwj} Revived him. Thus, he is Zulqarnayn (One with two horns)’. Then he \textsuperscript{asws} said: ‘And among you all is his example.

And he said, ‘And which creation was the most difficult?’ He \textsuperscript{asws} said: ‘The most difficult of creation of Allah \textsuperscript{azwj} are ten – The lofty mountains, and the iron by which the mountains are carved with, and the fire consuming the iron, and the water extinguishing the fire, and the cloud subdued between the sky and the earth carrying the water, and the wind diverting the clouds, and the human being overcoming the wind controlling it by his hands and making it go for its needs, and the intoxicant overcoming the human being, and the sleep overcoming the intoxication, and the inspiration overcoming the sleep. So, the most difficult of the creation of your Lord \textsuperscript{azwj} is the inspiration’. \textsuperscript{37}

\textsuperscript{37} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 3
From Ja'far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws, from Ali asws having said: 'Ask me asws about the Book of Allah aswj, for, by Allah aswj! No Verse has been Revealed in the Book of Allah aswj during the night or by the day, nor during travel nor staying, except and it has been read out to me asws by Rasool-Allah saww and he saww taught me asws its interpretation'.

Ibn Al-Kawa stood up and he said, 'O Amir Al-Momineen asws! So, what about whatever was Revealed unto him saww while you asws were absent from him saww? He asws said: 'Rasool-Allah saww, whenever something from the Quran was Revealed unto him saww while I asws was absent from him saww, he saww used to wait until I asws would come to him saww, so he saww would read out to me asws would say to me asws: 'O All asws! Allah aswj Revealed unto me saww after you asws, such and such, and its interpretation is such and such'. So, he saww would let me asws know of its interpretation and it’s Revelation’.

And it has come in the Ahadeeth that Amir Al-Momineen asws was preaching and he asws said in his asws sermon: ‘As me asws before you lose me asws, for, by Allah aswj, you will not ask me asws about a group, a hundred of whom would stray and a hundred would be guided except I asws shall inform you of its callers and its ushers up to the Day of Qiyamah’.

A man stood up to him asws and he said, ‘Inform me regarding my head and my beard, of the pinnacles of hair?’ Amir Al-Momineen asws said: ‘By Allah aswj! My asws friend Rasool-Allah saww had narrated to me asws of what you are asking about, and that upon every pinnacle of hair in your head is an Angel cursing you, and upon every pinnacle of the hair in your beard there is a Satan la provoking you, and that in your house is a despicable one who will kill a son asws of Rasool-Allah saww. A sign of that confirmation of what I asws am informing you with, and had it not been for that which you asked, its proving being difficult, I asws would have informed of it (how many hairs you have), but a sign of that is what I asws have informed you with of the ones who are cursing you, and your sheltering the accursed one’.
And it was so that during that time, his son was a young child, crawling. So, when it was from the matter of Al-Husayn asws what happened, he undertook his asws killing (was in the army of Yazeed(al)) and the matter transpires just as Amir Al-Momineen asws had said’. 39

A group presented in the presence of Amir Al-Momineen asws while he asws was addressing at Al-Kufa, and he asws was saying: ‘Ask me asws before you lose me asws, for I asws will not be asked about anything below the Throne except I asws will answer regarding it. None will say it after me asws except a fraudster, or a liar, a fabricator’.  

Then he asws turned towards the questioner and he asws said: ‘Ask with all your tongues and the peak of your knowledge, I asws will answer you, if Allah azwj the Exalted so Desires, by such knowledge which would not be needey to your doubts, nor be irritated by the filth of suspicious aberration, and there is neither Might nor Strength except with Allah azwj, the Exalted, the Magnificent’.

39 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 5
Then the man said, ‘How much is between the east and the west?’ Ali\textsuperscript{asws} said: ‘Distance of the air’. The man said, ‘And what is the distance of the air?’ He\textsuperscript{asws} said: ‘Orbit of the planet’. The man said, ‘And what is the orbit of the planet?’ He\textsuperscript{asws} said: ‘Travel distance of the sun of a day’.

He said, ‘You\textsuperscript{asws} speak the truth. So, when will be the Qiyamah?’ He\textsuperscript{asws} said: ‘At the presence of the deaths and the reaching of the terms’. The man said, ‘You\textsuperscript{asws} speak the truth, so, how much is the age of the world?’ He\textsuperscript{asws} said: ‘It is said, ‘Seven thousand (so far), then (onwards) there is no limitation’.

The man said, ‘You\textsuperscript{asws} speak the truth! Where is Bakkah from Makkah?’ Ali\textsuperscript{asws} said: ‘Makkah is the hilly (areas of) the Sanctuary (Harrum), and Bakkah is the place of the House (Kaaba)’. The man said, ‘You\textsuperscript{asws} speak the truth, so why was Makkah named as such?’ He\textsuperscript{asws} said: ‘Because Allah\textsuperscript{azwj} the Exalted Spread (Makk) the ground from under it’. He said, ‘Why was Bakkah named as such?’ Ali\textsuperscript{asws} said: ‘Because it wept (Baka) the necks of the tyrants and the necks of the sinners’. He said, ‘You\textsuperscript{asws} speak the truth’.

He said, ‘Where was Allah\textsuperscript{azwj} before He\textsuperscript{azwj} Created His\textsuperscript{azwj} Throne?’ He\textsuperscript{asws} said: ‘Glory be to the One\textsuperscript{azwj} Whose essence cannot be realised by describing Him\textsuperscript{azwj} by the bearers of the Throne upon the closeness to their Lord\textsuperscript{azwj} from the Chair of His\textsuperscript{azwj} Honour, nor His\textsuperscript{azwj} Angels of Proximity from the Lights of His\textsuperscript{azwj} Majesty. Woe be unto you! It cannot be said where Allah\textsuperscript{azwj} is, not in what, nor which, nor how’.
Ali asws said: ‘What is your view if mustard seeds were to be poured into the earth until the air is block and what is between the earth and the sky, then it is permitted for you upon your weakness that you move these, seed by seed, from a measurement of the east to the west, and there is an extension in your life-span and you are given the strength upon that until you do move these and count them, that would be less than the count of the number of the year what His azwj Throne remained upon the water from before Allah azwj Created the earth and the sky, and rather I asws have described to you one tenth of tenth of the tenth of a part from one hundred thousand parts, and I asws seek Forgiveness of Allah azwj from the reduction and the limitation’.

The man shook his head and prosed saying, ‘You asws are the people of knowledge, O guide, O Guided one; you asws flash the amazement from the doubts and the measurements of the knowledge; you asws overcome the overcome one, not leaving any (kind of) doubt; when you asws release (knowledge) there appear the gems of Allah azwj from a Master asws; people see and are sought’. 40

Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘O you people! Ask me asws before you lose me asws, for there is no one more knowing with the pathways of the sky than me asws (and) with the pathways of the earth, before Fitna springs upon its feet and treads in ending it, and goes away with the wits of its people’’. 41
CHAPTER 9 – DEBATES OF AL-HASSAN\textsuperscript{asws} AND AL-HUSAYN\textsuperscript{asws} AND THEIR\textsuperscript{asws} ARGUMENTATIONS

1 - ل: أبي، عن علي; عن أبيه، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن قيس، عن أبي جعفر (عليه السلام)
قال: بيناه أمير المؤمنين (عليه السلام) في الراحة والناس عليه متكاملاً فمبين مستفتين ومن بين مستفتين إذ قام إليه رجل فقال:
السلام عليكم يا أمير المؤمنين ورحمة الله وبركاته، فنظر إليه أمير المؤمنين (عليه السلام) وفتحه العظيمتين ثم قال: وعليكم السلام ورحمة الله وبركاته من أنت؟

He said, ‘I am a man from your\textsuperscript{asws} citizens and the people of your\textsuperscript{asws} city’. He\textsuperscript{asws} said: ‘You are neither from my\textsuperscript{asws} citizens nor from the people of my\textsuperscript{asws} city, and had you greeted unto me\textsuperscript{asws} even for one day, you would not have been hidden unto me\textsuperscript{asws}. He said, ‘The safety, O Amir Al-Momineen\textsuperscript{asws}. Amir Al Momineen\textsuperscript{asws} said: ‘Has anything new occurred in this journey of mine\textsuperscript{asws} any occurrence since you entered it?’ He said, ‘No’.

He\textsuperscript{asws} said: ‘Perhaps you are from the men of war’. He said, ‘Yes’. He\textsuperscript{asws} said: ‘When the war places its burden (begins) then there is no problem’. He said, ‘I am a man Muawiya has sent to you\textsuperscript{asws} obsessed to ask you\textsuperscript{asws} about something which Ibn Al-Asfar had sent to him and said to him, ‘If you were rightful of this matter and the Caliphate after Muhammad\textsuperscript{saww}, then answer me about what I ask you. When you do that, I shall follow you and send the taxes to you’. There was no answer with him, and that worried him, so he sent me to you\textsuperscript{asws} to ask you\textsuperscript{asws} about it’.
فقال أمير المؤمنين (عليه السلام): قاتل الله ابن آكلة الأكباد ما أضله وأنعمه ومن معه! والله لقد أعتق جارية فما أحسن أن يتزوج بها، حكم الله بيبي وبن هذه الأمم، فطعما رحمي وأضاءوا آبائي، ودفعوا حقي، وصغرو أعظم منزلي، وأجمعوا على منازعتي، علي بالحسن والحسنين وحمد،

Amir Al-Momineen asws said: ‘May Allah aswJ Curse the son of the eater of the liver (Hinda), and his blind ones and the ones with him! By Allah aswJ I asws have freed a slave girl so it is not good that asws should be married to her. Allah aswJ will Decide between me asws and this community. They cut off my asws relationship, and they wasted my asws days, and they repelled my asws rights, and they belittled the greatness of my asws status, and they gathered upon disputing me asws. To me asws with Al-Hassan asws, and Al-Husayn asws, and Muhammad (Ibn Hanafiya)!’

فاحضروا، فقال: يا شامي هذان ابنا رسول الله وهذا ابني، فاسأل أيهم أحبيت، فقال: أسأل ذا الوفرة يعني الحسن (عليه السلام).

They were presented, and he asws said: ‘O Syrian! These two are sons asws of Rasool-Allah asww, and these are my asws sons asws, therefore ask whoever of them you like to’. I ask the one with the ampleness’ – meaning Al-Hassan asws, and he asws was a child. Al-Hassan asws said to him: ‘Ask me asws about whatever comes to you’.

فقال الشامي: كم ب يحق والباطل ؟ وكم بين السماء والارض ؟ وكم بين المشرق والمغرب ؟ وما قوس قزح ؟ وما العين التي تأوي إليها أرواح المشركين ؟ وما العين التي تأوي إليها أرواح المؤمنين ؟ وما المؤنث ؟ وما عشرة أشياء بعضها أشد من بعض.

The Syrian said, ‘How much is between the Truth and the falsehood? And how much is between the sky and the earth? And how much is between the east and the west? And what is the rainbow? And what is the spring to which the souls of the Polytheists shelter to? And what is the spring to which shelter the souls of the Momineen? And what is the effeminate? And what ten things are severer from each other?’

فقال الحسن بن علي عليه السلام: بين الحق والباطل أربع أصابع، فما رأيته بعينك فهو الحق وقد تسمع باذنيك باطام كثيرا.

Al-Hassan Bin Al asws said: ‘Between the Truth and the falsehood are four fingers. Whatever you see with your eyes is the truth, and you have heard with your ears is mostly false’. The Syrian said, ‘You asws speak the truth’.

قال الشامي: صدقت.

He asws said: ‘And between the sky and the earth is the supplication of the oppressed and extent of the sight, so the one who says other than this to you, belie him’. He said, ‘You asws speak the truth, O son asws of Rasool-Allah asww’. 
He asws said: ‘And between the east and the west is a travel distance of the sun of a day. Look at it when it emerges from its east and when it sets in its west’. The Syrian said, ‘You asws speak the truth, so what is the rainbow?’

He asws said: ‘Woe be unto you! Do not say ‘Qaws Qaz’ha’, for ‘Qaz’ha’ is a name of Satan, and it is a rainbow of Allah azwj, and it is a sign of the fertility, and safety for the people of the earth from the drowning. And as for the spring to which shelter the souls of the Polytheists, it is a spring called Barhout, and as for the spring to which shelter the souls of the Momineen, it is a spring called Salmy.

As for the effeminate, he is the one who does not know whether he is a male or a female. It would be awaited with him, for if he was a male he will bed-wet, and if he was female he would menstruate and his breasts would hanging, or else it would be said to him, ‘Urinate upon the wall’, so if his urine hits the wall, he is a male, and if his urine falls short just as the urine of the camel is short, he is a woman.

As for the ten things, some of which are severer than others, so the strongest thing Allah azwj Mighty and Majestic Created is the rock, and stronger than the rock is the iron the rock is cut with it; and stronger than the iron is the fire melting the iron; and stronger than the fire is the water extinguishing the fire; and stronger than the water is the cloud carrying the water; and stronger than the cloud is the wind carrying the clouds; and stronger than the wind is the Angel who sends it; and stronger than the Angel is the Angel of death who will be causing the Angel to die; and stronger than the Angel of death is the death causing the Angel of death to die; and stronger than the death is the Command of Allah azwj, Lord azwj of the world Causing the death to die’. 
The Syrian said, 'I testify that you asws are a son asws of Rasool-Allah saww truly, and that Ali asws is foremost with the commander than Muawiya is'. Then he wrote these answers and had these to be sent to Muawiya, and Muawiya sent these to Ibn Al-Asfar. Al-Asfar wrote to him, 'O Muawiya! You have spoken to me with other than your speech and answered me with other than your own answers? I swear by the Messiah as, these are not your answers, and it is not except from the mine of the Prophet-hood and place of the Message. And as for you, if you were to even ask me to one Dirham, I will not give it'.

Al Husayn Bin Abdullah Al Sakeyni, from Bu Saeed Al bajaly, from Abdul Malik Bin Haroun,

‘From Abu Abdullah asws, from his asws forefathers asws having said: 'When news of the matter of Amir Al-Momineen asws and Muawiya reached the king of Rome that two men had gone out seeking the kingdom, he asked, ‘Where have they come out from?’ It was said to him, ‘A man is at Al-Kufa and a man is at Syria’. The king of Rome ordered his ministers and he said, ‘Inter-mingle (with the people), see if you can find from the Arab traders one who can describe the two of them to me’. So, they came with two men from the traders of Makkah, and he asked them of both their description, and they described the two of them to him.

Then he said to the treasurers of his treasure houses, ‘Bring the idols out to me’. So, they brought them to him. He looked at them and said, ‘The Syrian has strayed and the Kufian is guided’. Then he wrote to Muawiya, ‘Send the most knowledgeable one of your family to me’. And he wrote to Amir Al-Momineen asws, ‘Send the most knowledgeable one of your asws family to me’ I shall hear from both of them, then I shall look into our Book, the Evangel, then inform both of you, who is more rightful of this command, and I shall humble to his kingdom'.

Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 1
Muawiya sent his son Yazeed\textsuperscript{la}, and Amir Al-Momineen\textsuperscript{asws} sent his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}. When Yazeed\textsuperscript{la} entered to see the king, he\textsuperscript{la} grabbed his hand and kissed it, then kissed his head. Then Al-Hassan Bin Ali\textsuperscript{asws} entered and said: ‘The Praise it for Allah\textsuperscript{azwj} Who neither Made me\textsuperscript{asws} a Jew nor a Christian, nor a Magian, nor a worshipper of the sun and the moon, nor the idols and the cows, and Made me\textsuperscript{asws} upright, a Muslim, and did not Make me\textsuperscript{asws} from the Polytheists. Blessed is Allah\textsuperscript{azwj} Lord\textsuperscript{azwj} of the Magnificent Throne, and the Praise is for Allah\textsuperscript{azwj} Lord\textsuperscript{azwj} of the worlds’.

Then he\textsuperscript{asws} sat down and did not raise his\textsuperscript{asws} eyes. When the king of Rome looked at the two men, brought them out, then separated between the two, then sent for Yazeed\textsuperscript{la} and presented him\textsuperscript{la}. Then he brought out three hundred and thirteen boxes from his treasures wherein were resemblances of the Prophets\textsuperscript{as}, and it had been adorned with the adorning of every Mursil Prophet\textsuperscript{as}. He brought out an idol and presented it unto Yazeed\textsuperscript{la}, but he\textsuperscript{la} did not recognise it. Then he presented an idol (after) idol, and he\textsuperscript{la} did not recognise anything from these.

Then he asked him\textsuperscript{la} about the sustenance of the creature, and about the souls of the Momineen, where do they gather? And about souls of the Kafirs, where do they come to be when they die? But he\textsuperscript{la} did not recognise anything from that.

Then he called Al-Hassan Bin Ali\textsuperscript{asws} and he said, ‘But rather I began with Yazeed with knowledge lest you\textsuperscript{asws} know what he\textsuperscript{la} does not know and your\textsuperscript{asws} father\textsuperscript{asws} knows what his\textsuperscript{la} father does not know, losing the description of your\textsuperscript{asws} father\textsuperscript{asws} and his\textsuperscript{la} father. I looked into the Evangel and I saw Muhammad\textsuperscript{saww} in it and the vizier Ali\textsuperscript{asws}, and I looked into the successors\textsuperscript{as} and I saw therein your\textsuperscript{asws} father\textsuperscript{asws} as being a successor\textsuperscript{asws} of Muhammad\textsuperscript{as}.’

Then he called Al-Hassan Bin Ali\textsuperscript{asws} and he said, ‘But rather I began with Yazeed with knowledge lest you\textsuperscript{asws} know what he\textsuperscript{la} does not know and your\textsuperscript{asws} father\textsuperscript{asws} knows what his\textsuperscript{la} father does not know, losing the description of your\textsuperscript{asws} father\textsuperscript{asws} and his\textsuperscript{la} father. I looked into the Evangel and I saw Muhammad\textsuperscript{saww} in it and the vizier Ali\textsuperscript{asws}, and I looked into the successors\textsuperscript{as} and I saw therein your\textsuperscript{asws} father\textsuperscript{asws} as being a successor\textsuperscript{asws} of Muhammad\textsuperscript{as}.’
Al-Hassan asws said to him: ‘Ask me asws about whatever comes to you from what you have found in the Evangel, and about what is in the Torah, and about what is in the Quran, asws will inform you with it, if Allah azwj the Exalted so Desires’.

The king called for the idols, and the first idol he presented to him asws had the characteristics of the moon, and Al-Hassan asws said: ‘This is a description of Adam as, father as of the humans’. Then he presented another in the characteristics of the sun, and Al-Hassan asws said: ‘This is a description of Hawwa as, mother as of the humans’.

Then he presented another unto him asws being in the characteristics of excellence, and he asws said: ‘This is a description of Shees Bin Adam as, and he as was the first one in the world his aged reached one thousand and forty years’. Then he presented another idol, and he asws said: ‘This is a description of Noah as, owner of the ship, and his as age was one thousand and four hundred years, and he as stayed among his as people for a thousand years except fifty years’.

Then he presented another idol unto him asws, and he asws said: ‘This is a description of Ibrahim as, wide of chest, tall of stature’. Then he brought out another idol to him asws and he asws said: ‘This is a description of Israeel as, and he as is Yaqoub as’. Then he brought out another idol, and he asws said: ‘Description of Ismail as’. Then he brought out another idol, and he asws said: ‘This is a description of Yusuf Bin Yaqoub Bin Is’haq Bin Ibrahim as’.

Then he brought out another idol, and he asws said: ‘This is a description of Musa bin Imran as, and his as age was two hundred and forty years, and there was between him as and Ibrahim as a duration of five hundred years’. Then he brought out another idol to him asws, and he asws said: ‘This is a description of Dawood as, the master of war’.
Then he brought out another idol, and he asws said: ‘This is a description of Shuayb, then Zakariya as, then Yahya as, then Isa Bin Maryam as, Spirit of Allah aswj and His aswj Word, and his as agree in the world was thirty-three years, then Allah aswj Raised him aswj to the sky, and he aswj will descend to the earth at Damascus, and he aswj is the one who will kill Al Dajjal aslw.

Then he presented to him asws, idol after idol, and he asws informed with the names of a Prophet as after Prophet as. Then he presented to him the successors as and the viziers, and he asws was informing him with the names of a successor after successor as and vizier after vizier. Then he presented idols to him with the description of the kings, and Al-Hassan asws said: ‘These idols, we asws do not find their descriptions in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran, perhaps these are the descriptions of the kings’.

Then he presented unto him asws an idol with a flag, and when he asws looked at it he asws cried and intense crying, so the king said to him asws, ‘What makes you asws cry?’ He asws said: ‘This is a description of my asws grandfather saww Muhammad saww, thick of beard, wide of chest, tall of neck, wide of forehead, bent of nose, shiny of teeth, beautiful of face, long of hair, aromatic of smell, good of speech, eloquent of tongue. He asw used to enjoin with the good and forbid from the evil.

The king said, ‘I testify that upon you asws all, O People asws of the Household of Muhammad asww that you asws have been Given over the formers ones and the latter ones, and knowledge of the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim as, and the Tablets of Musa as.

Then he brought out another idol, and he asws said: ‘This is a description of Shuayb, then Zakariya as, then Yahya as, then Isa Bin Maryam as, Spirit of Allah aswj and His aswj Word, and his as agree in the world was thirty-three years, then Allah aswj Raised him aswj to the sky, and he aswj will descend to the earth at Damascus, and he aswj is the one who will kill Al Dajjal aslw.

Then he presented to him asws, idol after idol, and he asws informed with the names of a Prophet as after Prophet as. Then he presented to him the successors as and the viziers, and he asws was informing him with the names of a successor after successor as and vizier after vizier. Then he presented idols to him with the description of the kings, and Al-Hassan asws said: ‘These idols, we asws do not find their descriptions in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran, perhaps these are the descriptions of the kings’.

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His age reached sixty-three years; and he did not leave behind after him except a ring inscribed upon it: “There is no god except Allah, Muhammad is a Rasool of Allah, and he used to wear rings in his right hand, and he left behind his sword (called) Zulfiqar, and his staff, and a woollen coat and a woollen blanket he used to trouser with, not cutting it and not sewing it, until he met Allah.”

The king said, ‘We do find in the Evangel that there would happen to be for him what he would give in charity upon his grandsons, was that the case?’ Al-Hassan said to him: ‘That has happened’. The king said, ‘Does that remain for you?’ He said: ‘No’. The king said, ‘For this is the first Fitna of this community upon it, then upon the kingdom of your Prophet, and their chosen ones upon the offspring of their Prophet. From you is the ones standing with the truth, and enjoiner with the good and the forbidder from the evil’.

He (the narrator) said, ‘Then the king asked Al-Hassan about seven things Allah Created not having dwelled in a womb, so Al-Hassan said: ‘The first of these is Adam, then Hawwa, then the ram of Ibrahim, then the she-camel of Salih, then Iblees the Accursed, then the snake, then the crow which Allah Mentioned in the Quran’.

Then he asked him about the sustenance of the creatures, so Al-Hassan said: ‘The sustenance(s) of the creatures in the sky are in the fourth sky, descending by a determination, and extending by a determination’.

Then he asked him about souls of the Momineen, when do they come to be when they die? He said: ‘They gather by the rock of Bayt Al-Maqdis during every night of Friday, and it is the lowest Throne of Allah. From it Extended the ground, and to it will Fold it, and from it will be the Gather, and from it our Lord Rules the Angels to the sky’.
Then he asked him\textsuperscript{asws} about souls of the Kafirs, where do they gather? He\textsuperscript{asws} said: ‘They gather in a valley of Hazramout behind a city of Yemen. Then Allah\textsuperscript{awj} will Send a fire from the east and a fire from the west followed by two severe winds, and the people will gather by the rock of Bayt Al-Maqdis, and He\textsuperscript{azwj} will Resurrect the people of the Paradise from the right of the rock, and the pious will draw closer, and Hell will come to be on the right of the rock in the confines of the seven firmaments (inner layers of the earth), and therein is Al-Falaq (a chasm in Hell), and Al-Sijjeen (Blazing fire).

Thus, the creatures will be recognised at the rock, so the one who finds the Paradise to be for him, will enter it, and the one who finds the Fire for him will enter it, and these are His\textsuperscript{azwj} Words: \textit{A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]}.\footnote{42:7}

When Al-Hassan\textsuperscript{asws} informed of the description of whatever was presented unto him\textsuperscript{asws} from the idols, and interpretation of whatever was asked of him\textsuperscript{asws}, the king turned towards Yazeed Bin Muawiya\textsuperscript{la} and said: ‘Are you\textsuperscript{la} aware that, that knowledge, none can know it except a Mursil Prophet\textsuperscript{as}, or a successor\textsuperscript{as} with a ministership whom Allah\textsuperscript{awj} had Honoured with the ministership of His\textsuperscript{awj} Prophet\textsuperscript{saww}, or an offspring of a Chosen Prophet\textsuperscript{as}? And someone else would be the adversary whose heart Allah\textsuperscript{azwj} has Set a seal upon, and he prefers his world over his Hereafter, or his whims over his Religion, and he is from the unjust ones’.

He (the narrator) said, ‘Yazeed\textsuperscript{la} was silenced and suppressed. The king was good his awarding Al-Hassan\textsuperscript{asws} and honouring him\textsuperscript{asws}, and said to him, ‘Supplicate to your\textsuperscript{asws} Lord\textsuperscript{awj} until He\textsuperscript{awj} Graces me the Religion of your\textsuperscript{asws} Prophet\textsuperscript{saww}, for the sweetness of the kingship has formed a barrier between me and that, and I think it is a misery, and death, and a painful punishment’.
He (the narrator) said, ‘Yazeed Ibn Abi Taib visited Muawiya and the king wrote to him, ‘The one to whom Allah gave the knowledge after your Prophet, and judged by the Torah and whatever is in it, and the Evangel and what is in it, and the Psalms and what is in it, and the Furqan (Qurah) and what is in it, is the truth and the Caliphate is for him’.

And he wrote to Ali Bin Abu Talib, ‘The truth and the Caliphate is for you, and the Household of the Prophet is among you and your children. The fighter who fights your Allah will Punish him by His Hands, then Allah will Immortalise him in the Fire of Hell, for the one fights you, we find him in the Evangel that upon him is the Curse of Allah and the Angels, and the people altogether, and upon him is the curse of the people of the skies and the firmaments’. 43

Al-Hassan Al-Basry wrote to Al-Hassan Bin Ali: ‘As for after, you are the People of the Household of the Prophet-hood, and the mine of wisdom, and that Allah Made you the flowing ship in the overwhelming deluge. The refugee seeks shelter to you, and the exaggerator holds fast unto your rope. One who follows you is guided and attains salvation, and one who stays behind from you is destroyed and deviates; and I am writing to you during the confusion and the differing of the community regarding the Pre-determination therefore unfold to us what Allah has Unfolded to you, the People of the Household, so we can take it from you.

Al-Hassan wrote to him: ‘As for after, we the People of the Household are as you mentioned, in the Presence of Allah and in the presence of His Guardians, and in the presence of your companions. So, if it was as you mentioned, you would have neither preceded us nor replaced us with others.

43 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 2
ولعمري لقد ضرب الله مثلكم في كتابه حيث يقول: (أَتْسَبَّبُونَ مَعَ الْقَدْرِ مَا كَبِيرٌ) هذا لاوليائكم فيما سألوا ولكلما استبدادتم ولولا ما اريد من الاحتجاج عليه وعلى أصحابكم ما كنت إليك بشئ مما خن عليه ولن وصل كتابي إليك لتجدنج على حقكم الواقع وأيامكم في الحق أحق أن تقبل أم إن لا يهدى إلا أن يهدى فما لكم كيف تحكمون

And by my life, Allah has Struck an example of you all in His Book where He is Saying: Will you be replacing by that which is worse, for that which is better? [2:61]. These are your friends regarding what they asked, and for you is what you have replaced, and had I not wanted the argumentation against you and against your companions, I would not have written to you with anything from what we are upon; and if my letters arrives to you, you will find the proof against you and against your companions as confirmed, where Allah is Saying: Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging? [10:35].

Therefore, follow what am writing to you regarding the Pre-determination, for the one who does not believe in the Pre-determination, its good and its evil, so he has committed Kufr, and the one who bears the disobedience against Allah, so he has prided. Allah Mighty and Majestic can neither be obeyed by force nor obeyed by overcoming, nor do the servant bear from the ownership, but He is the Owner of what He has Made them to own, and the Able upon what He has Enabled them.

فإن ائتمروا بالطاعة لن يكون عنها صادا مثبطا، وان ائتمروا بالمعصية فشاء أن يحول بينهم وبين ما ائتمروا به فعل، وإن لم يفعل فليس هو حملهم عليها ولا كلفهم إياها جبرًا.

So, if they were to decide to be with the obedience, there will never happen to be any block from it, any hindrance; and if they were to decide to be with the disobedience, then if He so Desires to Intervene between them and whatever they have decided with, He will do so, and if He does not do so, then He isn’t the one who has Carried them upon it nor has He Encumbered them with compulsion.

بل تمكنه إياه وإعداده إياه طرفهم ومكنه فجعل لهم السبيل إلى أخذ ما أمرهم به وترك ما خالفهم عنه، ووضع التكليف عن أهل النقصان والزمانة والسلام.

But, Enabling them and Leaving them to their ways and Enabling them, so He has Made the way for them to take with what He has Commanded them with, and
leave whatever He\textsuperscript{azwj} has Forbidden them from, and Placed down the encumbrment from the people of deficiency and the integrity. Greetings!

4 - ف: جوابه (عليه السلام) عن مسائل سأله عنها ملك الروم حين وفد إليه ويزيد بن معاوية في خبر طويل اختصرنا منه موضع الحاجة.

His\textsuperscript{asws} answer about the questions the king of Rome asked him\textsuperscript{asws} when he sent a delegation to him\textsuperscript{asws} and Yazeed Bin Muawiya\textsuperscript{as}, in a lengthy Hadeeth we are shortening from it the needed subject –

سألته عن المجرة، وعن سمية أشياء خلقها الله لم تخلق في رحم، فضحك الحسين (عليه السلام) فقال له: ما أضحكك ؟ قال: لانك سألتني عن أشياء ماهي من منتهى العلم إلا كالقذى في عرض البحر، أما المجرة فهي قوس الله، وسبعة أشياء لم تخلق في رحم فأولها أدم، ثم حواء، والغراب، وكبش إبراهيم، وناقة الله، وعصا موسى، والطير الذي خلقه عيسى بن مريم. 

He asked him\textsuperscript{asws} about the galaxy, and about seven things Allah\textsuperscript{azwj} Created which were not created in a womb. Al-Husayn\textsuperscript{asws} (Al-Hassan\textsuperscript{asws}) chuckled, so he said to him\textsuperscript{asws}, ‘What makes you\textsuperscript{asws} chuckle?’ He\textsuperscript{asws} said: ‘Because you asked me\textsuperscript{asws} about thing which are not except like the dirt in the breadth of the sea. As for the galaxy, it is a bow of Allah\textsuperscript{azwj}, and seven things which were not created in a womb – the first of these is Adam\textsuperscript{as}, then Hawwa\textsuperscript{as}, and the crow, and ram of Ibrahim\textsuperscript{as}, and she-camel of Allah\textsuperscript{azwj}, and staff of Musa\textsuperscript{as}, and the bird which Isa Bin Maryam\textsuperscript{as} created’.

They asked him\textsuperscript{asws} about the sustenance of the creatures, so he\textsuperscript{asws} said: ‘Sustenance of the servants are in the fourth sky. Allah\textsuperscript{azwj} Sends these down by a Determination and Extends it by a Determination’.

 ثم سألته عن أرزاق الخلق، فقال: أرزاق العباد في السماء الرابعة ينزلها الله بقدر ويبسطها بقدر

Then he asked him\textsuperscript{asws} about the sustenance of the creatures, so he\textsuperscript{asws} said: ‘Sustenance of the servants are in the fourth sky. Allah\textsuperscript{azwj} Sends these down by a Determination and Extends it by a Determination’.

ثم سألته عن أرواح المؤمنين أين تجتمع ؟ قال: تجتمع تحت صخرة بيت المقدس ليلة الجمعة، وهو عرش الله الأدنى، منها يسط الأرض، وإليها يبطوبها، ومنها استوى إلى السماء، وأما أرواح الكفار فتجتمع في دار الدنيا في حضرموت وراء مدينة اليمن، ثم يبعث الله نارا من الشرق ونارا من الغرب بينهما (معهما ظ، ريحان) فيحشر ان الناس إلى تلك الصحراء في بيت المقدس.

Then he asked him\textsuperscript{asws} about souls of the Momineen, where do they gather? He\textsuperscript{asws} said: ‘They gather beneath the rock of Bayt Al-Maqdis on the night of Friday, and it is the lowest Throne of Allah\textsuperscript{azwj}. From it the ground was spread out and it will be folded back to it, and from it, it is even to the sky. And as for souls of the Kafirs, these gather in the house of the world in Hazramout behind a city of Yemen. Then Allah\textsuperscript{azwj} will Send a fire from the east and a fire from the west with winds in between them, so the people will be gathered to that rock in Bayt Al-Maqdis.'
They will be imprisoned in the right of the rock, and the Paradise will be decorated for the pious, and Hell would be in the left of the rock in the depths of the firmaments, and therein is Al-Falaq (chasm of Hell), and Sijjeen (Blazing Fire). There will be a differentiation at the rock in Bayt Al-Maqdis, so the one for whom the Paradise is Obligated, will enter it at the rock, and the one for whom the Fire is Obligated will enter it at the rock`. 45

A group, from Abu Al Mufazzal, from Ibn Aqadah, from Muhammad Bin Al Mufazzal Bin Ibrahim Bin Qays Al Ashary, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

‘From Ja’farasws Bin Muhammadasws from hisasws fatherasws, from hisasws grandfatherasws Ali Bin Al Husaynasws having said: ‘When Al-Hassanasws Bin Alisws agreed upon reconciling with Muawiya, heasws went out until heasws met him. When they were together, Muawiya stood up to address and ascended the pulpit and ordered that Al-Hassanasws should speak lower than him by a step.

Then Muawiya spoke and he said, ‘O you people! This is Al-Hassanasws sonasws of Alisws and sonasws of (Syeda) Fatimaasws, and heasws sees us as rightful for the Caliphate and does not see himselfasws as rightful for it, and heasws has come to us to pledge allegiance willingly’. Then he said, ‘Stand, O Hassanasws’. 

Al-Hassanasws stood up and addressed saying: ‘The Praise is for Allahaswj, praised for the Favours and the Bounties that follow, and the Repeller of the difficulties and the affliction with the understanding ones and the ones without understanding, the docile from Hisaswj servents Conferring it by Hisaswj Majesty and Hisaswj Greatness and Hisaswj Loftiness from the imaginations to reach Hisaswj remaining, the Oneaswj Lofty from Hisaswj essence to be defined

45 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 4
by the creation from being encompassed by the concealment of His\textsuperscript{azwj} being unseen from being seen by the intellects of the openers.

And I\textsuperscript{asws} testify that there is no god except Allah\textsuperscript{azwj}, being Alone in His\textsuperscript{azwj} Lordship and His\textsuperscript{azwj} Existence and His\textsuperscript{azwj} Oneness, Mono, there being no associates for Him\textsuperscript{azwj}, Individual, there being no backer for Him\textsuperscript{azwj}.

And I\textsuperscript{asws} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. He\textsuperscript{azwj} Chose him\textsuperscript{saww} and Appointed him\textsuperscript{saww} and Selected him\textsuperscript{saww}, and Send him\textsuperscript{saww} as a caller to the Truth as a radiant lantern, and as a warner to the servant from what they are fearing, and as a giver of glad tidings to what they are wishing for. He\textsuperscript{saww} advised to the community, and he\textsuperscript{saww} broke through with the Message, and clarified to them the ranks of the deeds, testifying that the dead's ones will be Resurrected, and by these being closer in the future and clearer.

And I\textsuperscript{asws} am speaking, community of people, therefore listen, open the hearts and listen, then retain! We\textsuperscript{asws} are the People\textsuperscript{asws} of the Household. Allah\textsuperscript{azwj} Honoured us\textsuperscript{asws} with Al Islam, and Chose us\textsuperscript{asws}, and Selected us\textsuperscript{asws} and Removed the uncleanness from us\textsuperscript{asws} and Cleansed us\textsuperscript{asws}; and the uncleanness, it is the doubt, therefore we\textsuperscript{asws} do not doubt regarding Allah\textsuperscript{azwj} of the Truth and His\textsuperscript{azwj} Religion, ever! And He\textsuperscript{azwj} Cleansed us\textsuperscript{asws} from every stupidity and error, being purified up to Adam\textsuperscript{as}, as a Favour from Him\textsuperscript{azwj}.

The people were not separated into two groups at all except Allah\textsuperscript{azwj}. Made us\textsuperscript{asws} to be in the better of the two. The matters repeated, and the times passed, until Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} for the Prophet-hood, and Chose him\textsuperscript{saww} for the Message, and Revealed the Book unto him\textsuperscript{saww}. Then He\textsuperscript{azwj} Commanded him\textsuperscript{saww} with the calling to Allah\textsuperscript{azwj} Mighty and Majestic.
My father was the first one to answer to Allah the Exalted and to His Rasool, and the first one to believe and ratify Allah and His Rasool; and Allah the Exalted has Said in His Book Revealed unto His Mursil Prophet: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**. Thus, Rasool-Allah was the one who was upon a clear proof from His Lord, and my father was the one who was the witness from him.

وقد قال له رسوله صلى الله عليه وآله: حين أمره أن يسير إلى مكة والموسم ببراءة: (سربها يا علي فإني امرت أن لا يسير بها إلا أنا أو رجل معي وأنت هو) ففعل من رسول الله، ورسول الله منه: And His Rasool has said to him where he instructed him that he travels to Makkah and (during) the season of Hajj) with a disavowment (Surah Tawba): ‘Be cheerful with it, O Ali, for I am Commanded that none shall travel with it except I or a man from me, and you are him. Thus, Ali is from Rasool-Allah, and Rasool-Allah is from him.

وقال له النبي صلى الله عليه وآله: حين قضى بينه وبين أخيه جعفر بن أبي طالب ومولاه زيد بن حارثة في ابنة حمزة: (أنت يا علي مني وأنا منك، وأنت ولي كل مؤمن من بعدي) فصدق أبي رسول الله سابقا ووقاه بنفسه. And the Prophet said to him where he judged between him and his brother Ja’far Bin Abu Talib and his slave Zayd Bin Haris regarding a daughter of Hamza: ‘But you are from me and I am from you, and you are a Guardian of every Momin from after me. So, my father ratified Rasool-Allah foremost and saved him by himself.

ثم لم يزل رسول الله في كل موطن يقدمه، ولكل شديد يرسله ثقة منه به وطمأنينة إليه، لعلمه بنصيحة الله ورسوله، وأنه أقرب المقربين من الله ورسوله: Then, Rasool-Allah did not cease to place him ahead in every place, and send him to every difficulty, as a reliance with him from him, and trustworthy one to him, for his knowledge with the Advice of Allah and His Rasool, and he is the closest of the ones of proximity from Allah and His Rasool.

وقد قال الله عزوجل: (السابقون السابقون اولئك المقربون) فكان أبي سابق السابقين إلى الله تعالى وإلى رسوله صلى الله عليه وأولهم إسما وإيمانا وأولهم ع ووسعه نفقة، And Allah Mighty and Majestic has Said: ‘And the foremost are the foremost [56:10], so my father was the foremost of the foremost ones to Allah the Exalted and His Rasool, and the closest of the closest ones.

وقد قال الله تعالى: (لا يستوي منكم من أنفق من قبل الفتح وقاتل أولئك أعظم درجة) فأبى كان أولهم إسلاما وإيمانا، وأولهم إلى الله ورسوله هجرة وولو، وأولهم على وجد وسعة نفقة.
And Allah azwj the Exalted Said: ‘They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level [57:10], so my asws father asws was the first of them in Islam and Eman, and the first of them to Allah azwj and His aszw Rasool saww in emigrating and meeting, and the first of them upon his saww generosity and capacious spending.

قال سبحانه: (والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولاخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غم للفتكءاني من جميع الامم يستغفرون له سبقة إياهم إلى الإيمان نبيه (صلى الله عليه وآله)، وذلك أنه لم يسبقه إلى الإيمان به أحد،

The Glorious Said: And those who come after them are saying, ‘Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10], so the people from the entirety of the communities are seeking Forgiveness for him asws due to his asws preceding them to the belief in His azwj Prophet saww, and that is because no one preceded him asws to the Eman.

وقد قال الله تعالى: (والمبتغون الأولون من المهاجرين والانصار والذين أتبعوهم بإحسان) فهو سابق جميع السابقين، فكما أن الله تعالى فضل السابقين على المتخلفين والمتأخرين فكذلك فضل ساقي السابقين على السابقين

And Allah azwj the Exalted Said: And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, [9:100]. Thus, he asws is the foremost of the entirety of the foremost ones. So, if it is that Allah aswj Mighty and Majestic Merited the foremost ones over the ones staying behind and the delayed ones, similar to that He aswj Merited the foremost of the foremost ones over the foremost ones.

وقد قال الله تعالى: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) فهو المجاهد في سبيل الله حقا، وفيه نزلت هذه الآية، وكان من استجاب لرسول الله (صلى الله عليه وآله) عمه حمزة وجعفر ابن عمه،

And Allah azwj the Exalted Said: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]. He asws is the true fighter in the Way of Allah aszw, and this Verse was Revealed regarding him asws, and from the ones who answered to Rasool-Allah saww were his saww uncle Hamza asws and Ja’far asws his saww cousin.

فقتام شهيدين رضي الله عنهما في قتلى كثيرة معهما من أصحاب رسول الله (صلى الله عليه وآله) فجعل الله تعالى حمزة سيد الشهداء من بينهم، وجعل جعفر جناحين يطير بهما مع المامئكة كيف يشاء من بينهما وذلك لمكانهما من رسول الله (صلى الله عليه وآله) ومنزلتهما وقرابتهما منه، وصلى رسول الله (صلى الله عليه وآله) على حمزة سبعين صامة من بين الشهداء الذين أستشهدوا معه;

They asws were both killed as martyrs, may Allah aswj be Pleased from them, among a lot of the ones from the companions of Rasool-Allah saww who were killed with them. So, Allah aswj the Exalted Made Hamza asws as the chief of the martyrs from between them, and Made two
wings to be for Ja'far asws flying with these along with the Angels however he asws so desires to from between them, and that is due to what was for them asws from Rasool-Allah saww, and their asws status, and their asws close relationship from him saww, and Rasool-Allah saww prayed seventy Salats upon Hamza asws from between the martyrs, those who were martyred with him asws.

وكذلك جعل الله تعالى لنساء النبي (صلى الله عليه وآله) للمحسنة منهن أجرين، وللمسيئة منهن وزرين ضعفين لمكانهن من رسول الله (صلى الله عليه وآله)، وجعل الصلاة في مسجد رسول الله (صلى الله عليه وآله) بآلف صلاة في سائر المساجد إلا مسجد الحرم مسجد خليله إبراهيم (عليه السلام) مكمة، وذلك لمكان رسول الله (صلى الله عليه وآله) من ربه،

And similar to that, Allah azwj the Exalted Made two Recompenses to be for the wives of the Prophet saww, the good ones from them, and two burdens, double (sins) to be for the disobedient ones from them, due to their position from Rasool-Allah saww, and Made the Salat (prayed) in the Masjid of Rasool-Allah saww equate to a thousand Salats (prayed) in the rest of the Masajids except the Sacred Masjid, Masjid of His asws friend Ibrahim at Makkah, and that is due to the position of Rasool-Allah asws from his Lord azwj.

وفرض الله عزوجل الصامة على نبيه (صلى الله عليه وآله) على كافة المؤمنين، فقالوا: يا رسول الله كيف الصامة عليك ؟ فقال: قولوا: اللهم صل على محمد وآل محمد فحق على كل مسلم أن يصلي علينا مع الصامة على النبي (صلى الله عليه وآله) فريضة واجبة

And Allah azwj Mighty and Majestic Obligated the Salawat upon His aswj Prophet saww upon the entirety of the Momineen, so they said, ‘O Rasool-Allah saww! How is the Salawat upon you saww (to be recited)?’ He saww said: ‘Say, ‘O Allah aswj, Send Salawat upon Muhammad saww and the Progeny asws of Muhammad saww’. Therefore, it is a right upon every Muslim that he sends Salawat upon us asws along with the Salawat upon the Prophet saww, as a necessity, and Obligation.

وأحل الله تعالى خمس الغنيمة لرسوله (صلى الله عليه وآله) وأوجبها له في كتابه، وأوجب لنا من ذلك ما أوجب له، وأوجب المائدة وزوجها عليه معه وحرم علينا الصدقة وحرمها علينا معه، فأدخلنا وله الحمد فيما أدخل فيه نبيه (صلى الله عليه وآله)، وأخرجنا ونونهما مما أخرج منه ونونه عنه كرامة آركمنا الله عزوجل بما وفضيلة فضلنا بما على سائر العباد،

And Allah aswj the Exalted Legalised five booties for His aswj Rasool saww and Obligated these for him saww in His aswj Book, and Obligated for us asws what He aswj had Obligated for him saww, and He aswj Prohibited the charity unto him saww and Prohibited it unto us asws along with him saww. Thus, He aswj Included us asws in the praise for Him aswj in what He aswj Included His aswj Prophet saww in, and Kept us asws out and Removed us Deemed us asws to be far above from what He aswj Kept him saww out from and Deemed him saww to be far above from it, as an honour Allah aswj Mighty and Majestic Honoured us asws with, and as a merit He aswj Merited us asws with over the rest of the servants.
فقال الله تعالى لمحمد صلى الله عليه وآله حين جحده كفرة أهل الكتاب وحاجوه: (فقل تعالوا ندع أبناء نا وأبناءكم ونساءنا
ونساءكم ونفسكم وأنفسكم ثم نتبه فجعل لله على الكاذبين) فأخرج رسول الله (صلى الله عليه وآله) من الأئناس معه أبي؛
ومن البنين آنار أخٍ، ومن النساء أمه فاطمة من الناس جميعا فنحن أهله ولحمه ودمه ونفسه ونحن منه ونحن منه،

Allahazwj the Exalted Said to Muhammadasww where heasww fought the Kufr of the People of the Book and they argued (against) himasww: ‘Come, let us call our sons and your sons, and
our women and your women, and ourselves and yourselves, then let us imprecate and
make the Curse of Allah to be upon the liars [3:61]. So, Rasool-Allahasww brought out from
the ‘selves’, myasws fatherasws, and from the ‘sons’ Iasws and myasws brotherasws, and from the
‘women’, myasws motherasws (Syeda) Fatimaasws, from the entirety of the people. Thus, wesws are hisasww flesh, and hisasww blood, and hisasww selves, and wesws are from himasww and
heasww is from usasws.

وقد قال الله تعالى: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) فلما نزلت آية التطهير جمعنا رسول ا
صلى الله عليه وآله أنا وأخي وامي وأبي فجللنا ونفسه في كساء لام سلمة خيبري، وذلك في حجرتها وفي يومها

And Allahazwj the Exalted has Said: But rather, Allah Intends to Keep the uncleanness away
from you, People of the Household, and Purify you (with) a Purification [33:33]. So, when this Verse of Purification was Revealed, Rasool-Allahasww gathered usasws, Iasws and myasws brotherasws, and myasws motherasws and myasws fatherasws, and heasww made himselfasww to be
in the Khyberi cloak of Umm Salma, and that was in herra chamber and during herra day.

فقال: اللهم هؤلاء أهل بيتي، وهؤلاء أهلي وعترتي فاذهب عنهم الرجس ويطهركم تطهيرا، فقالت ام سلمة رضي الله عنها: أدخل
معهم يا رسول الله ؟ قال لها رسول الله (صلى الله عليه وآله): يرحمك الله أنت على خيرو إلى خير أرضاني عنك ! ولكنها خاصة

لي ولهم

Heasww said: ‘O Allahazwj! These are the Peopleasws of myasww Household, and they are myasww family, and myasww offspring, therefore remove the uncleanness from themasws and Purify them with a Purification’. Umm Salmaraid said, ‘Can Ira enter to be with themasws, O Rasool-Allahasww?’ Rasool-Allahasww said to herra: ‘May Allahazwj have Mercy on you! Ira are upon good and to the good. Iasww am pleased from youra, but it is especially for measws and for themasws.

ثم مكث رسول الله (صلى الله عليه وآله) بعد ذلك بقية عمره حتى قبضه الله إلى دار عزازته، فأتينا في كل يوم عند طلوع الفجر فيقول:

(الصلاة برحمكم الله، إنما يريد الله لذهب عنكم الرجس أهل البيت ويطهركم تطهيرا)

Then Rasool-Allahasww resided after that for the remainder of hisasww lifetime until Allahazwj Captured hisasww (soul) to Himazwj. Heasww came to us during every day at the emergence of the
dawn and heasww says: ‘The Salat, may Allahazwj have Mercy on youasws all. But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].
وأمر رسول الله (صلى الله عليه وآله) بسد الابواب الشارعة في مسجده غير بابنا، فكلموه في ذلك فقال: أما إني لم أسد أبوابكم ومأفتح باب علي من تلقاؤ نفسي، ولكني أتبع ما يوحى إلي، وإن الله أمر بسدها وفتح بابه،

And Rasool-Allah(saww) ordered for the closure of the doors, the ones which opened into his(saww) Masjid, apart from our(asws) door. So, they (companions) spoke to him(saww) regarding that, and he(saww) said: ‘But I(saww) did not close your doors and did not open the door of Allazwj from my(saww) own self, but I(saww) follow whatever is Revealed unto me(saww), and that Allah(azwj) Commanded with the closure of these and keeping his(asws) door open’.

فلم يكن من بعد ذلك أحد تصيبه جنابة في مسجد رسول الله (صلى الله عليه وآله) ويولد فيه الا ولا دغير رسول الله (صلى الله عليه وآله) وأبي علي بن أبي طالب (عليه السلام) تكرمة من الله تبارك وتعالى لنا، وفضلا اختصنا به على جميع الناس،

So, there did not happen to be from after that, anyone being hit by a sexual impurity in the Masjid of Rasool-Allah(saww), and be born in it and give birth in it, apart from Rasool-Allah(saww) and my(asws) father Ali(asws) Bin Abu Talib(asws), as a Prestige from Allah(azwj) Blessed and Exalted to us(asws), and as a merit He(azwj) Chose us(asws) with over the entirety of the people.

وهذا باب أبي قرين باب رسول الله (صلى الله عليه وآله) في مسجده، ومنازلنا بين منازل رسول الله (صلى الله عليه وآله) وقيل فيه إلا ولا دغير رسول الله (صلى الله عليه وآله) وأبي علي ابن أبي طالب (عليه السلام) تكرمة من الله تبارك وتعالى لنا، وفضلا اختصنا به على جميع الناس،

This door of my(asws) father(asws) was paired with the door of Rasool-Allah(saww) in his(saww) Masjid, and our(asws) house was between the houses of Rasool-Allah(saww), and that is because Allah(azwj) Commanded His(aswj) Prophet(saww) that he(saww) builds his(saww) Masjid, so he(saww) built therein nine houses for his(saww) wives and children, and its tenth one, and it was in the middle of it, for my(asws) father(asws), and here it was in the path of the dwellings; and the house, it is the clean Masjid, and it is which Allah(azwj) the Exalted Said: People of the Household [33:33]. Thus, we(asws) are the People of the Household, and we(asws) are those Allah(azwj) Removed the uncleanness from us(asws) and Purified us(asws) with a Purification.

أيها الناس إني لو قمت حولا فحولا أذكر الذي أعطانا الله عزوجل وخصنا به من الفضل في كتابه وعلى لسان نبيه صلى الله عليه وآله لم احصه.

O you people! I(asws), if I(asws) were to stay for year after year, I(asws) would mention that which Allah(azwj) Mighty and Majestic Gave us and Specialised us(asws) with, from the merits in His(aswj) Book and upon the tongue of His(aswj) Prophet(saww), which cannot be counted.
And I am a son of the Prophet, the warner, the giver of glad tidings and the radiant lantern whom Allah Made to be as a Mercy for the worlds; and my father is a Guardian of the Momineen, and his resemblance is Haroun, and that Muawiya Bin Sakhar claims that I see him as rightful for the Caliphate and do not see myself as rightful for it.

Muawiya has lied, and we swear by Allah, we are foremost of the people with the people in the Book of Allah and upon the tongue of Rasool-Allah, apart from (the fact that) we are at the status of the People of the Household, scared, oppressed, coerced since Allah Captured (the soul of) Rasool-Allah.

Allah is between us and the ones who oppress of our rights, and swooped upon our shoulders, and prevented us share in the Book of Allah from the ‘Fey’ (booty) and the spoils of war, and prevented our mother (Syeda) Fatima or her inheritance from her father. We are not naming anyone, but we swear by Allah the following swear, if the people were to listen to the Words of Allah and His Rasool, the sky will give them its drops, and the earth its Blessings, and no two swords would differ in this community, and they would be eating greenery, greenery up to the Day of Judgment.

And when you, O Muawiya, were greedy regarding it (kingdom), it became such that it did not bring forth from its mine before and moved away from its foundation. The Quraysh snatched it and kicked it around like the ball, until you were greedy with regards to it, O Muawiya, and (so will) your companions from after you.

And Rasool-Allah said: ‘A community will not make any man a ruler for its affairs at all while there is among them one who is more knowledgeable than him, except their affairs will not cease to decline lower until they return to what they had left); and the Children of Israel had left, and they were the companions of Musa, (neglecting) Haroun his...
brother as his Caliph and his Vizier, and they manufacture the calf, and in that, they obeyed their Samiri, and although they knew that he was the Caliph of Musa.

وقد سمعت هذه الأمة رسول الله (صلى الله عليه وآله) يقول ذلك لابي: (إنه مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي)

And this community had heard Rasool-Allah saww saying that to my father: ‘He is from me at the status of Haroun from Musa except that there will be no Prophet after me; and they had reported that when Rasool-Allah aswj nominated him to them at Ghadeer Khumm, and named him asws, and called for him with the Wilayah, then ordered them that the ones present should make it reach the absentees.

وقد خرج رسول الله (صلى الله عليه وآله) حذرا من قومه إلى الغار لما أجمعوا على أن يمكروا به، وهو يدعو هم لما لم يجد عليهم أعوانا ولو وجد عليهم أعوانا لجاهدهم، وقد كف أبي يده وناشدهم واستغاث أصحابه ولم يغث ولم ينصر، ولو وجد عليهم أعوانا ما أجابهم، وقد جعل في سعة كما جعل النبي (صلى الله عليه وآية) في سعة;

And Rasool-Allah saww had gone out to the cave, being cautious from his people when they had gathered upon plotting (to kill) him, and he called them to what he could not find any supporters, and had he found supporters against them, he would have fought them, and my father had withheld his hand and adjured them, and sought the help of his companions, but they did not support and did not help, and if had found supporters I would have answered them; and have been made to be in a leeway just as the Prophet saww was made to be in a leeway.

وقد خذلتني الامة وبايعتك يا ابن حرب، ولو وجدت عليك أعوانا يخلصون ما بايعتك، وقد جعل الله عزوجل هارون في سعة حين استضعفوه قومه وعادوه، كذلك أنا وأبي في سعة من الله حين تركتنا الامة وبايعت غيرنا ولم نجد عليه أعوانا، وإنما هي السنن والامثال ينبع بعضها بعضا.

And the community has abandoned me and pledged their allegiances to you, O Ibn Harb, and had found supporters against you, they would have finished off what allegiance they have pledged to you. And Mighty and Majestic Made Haroun to be in a leeway where his people weakened him and were inimical to him. Similar to that am and my father, in a leeway from when the community neglected us when the community neglected us and pledged allegiances to others and could not find supporters upon it. But rather, these are the ways and the examples stemming from each other.

أيها الناس إنكم لو التمتمتم بين المشرق والمغرب رحلا جده رسول الله (صلى الله عليه وآية) وأبو وصي رسول الله لم تجدوا غريبا.

O you people! If you were to seek between the east and the west a man whose grandfather is Rasool-Allah saww and his father is a successor of Rasool-Allah saww, you will not find anyone apart from me and my brother.
فائقوا الله ولا تضلوا بعد البيان، و كيف بكم وأنى ذلك منكم؟ ألا وإني قد بابت هذا وأشار ببده إلى معاوية وإني أدرى لعله
فتبنا لكم ومنعت إلى حين.

Therefore, fear Allah \(\text{azwj}\) and do not go astray after the explanation, and how is it with you all and \(\text{asws}\) am that from you? Indeed! And \(\text{asws}\) have pledged allegiance to this one’ – and he \(\text{asws}\) gestured towards Muawiya’, ‘And \(\text{asws}\) know that he is a Fitna for you all and an enjoyment for a while.

أيها الناس إنه لا يعاب أحد بترك حقه، وإنما يعاب أن يأخذ ما ليس له، وكل صواب نافع، وكل خطاء ضار لأهله، وقد كانت
القضية فقهها سليمان فنفعت سليمان ولم تضر داود عليه السلام، فأما القرابة فقد نفعت المشرك وهي والله للمؤمن أنفع;

O you people! No one can be criticised for leaving his right, but rather he will be criticised, the one who takes what isn’t for him; and every correct things is beneficial, and every error is harmful to its owner; and it has been judged, and Suleyman \(\text{as}\) understood it and benefited, and it did not harm Dawood \(\text{as}\). As for the close relationship, the Polytheists has benefited, and by Allah \(\text{azwj}\) it’s benefit is for the Momin.

قال رسول الله (صلى الله عليه وآله) لعمه أبي طالب وهو في الموت: قل: (لا إله إلا الله) أشفع لك بها يوم القيامة، ولم يكن
رسول الله (صلى الله عليه وآله) يقول له ويعد إلا ما يكون منه على يقين، وليس ذلك لا أحد من الناس كلهم غير شيخنا – أعني
أبا طالب –

Rasool-Allah 
\\text{asww} said to his 
\\text{aww} uncle Abu Talib \(\text{asws}\), and he \(\text{asws}\) was (near) to the death: ‘Say, ‘There is no god except Allah \(\text{azwj}\), I \(\text{aww}\) will intercede for you \(\text{asws}\) due to it on the Day of Qiyamah’, and Rasool-Allah \(\text{asww}\) did not come to be saying to him \(\text{asws}\) and repeating except what happened to be upon a certainty for him \(\text{asws}\), and that isn’t for anyone from the people, all of them, apart from our Sheykh, I \(\text{asws}\) mean Abu Talib \(\text{asws}\).

يقول الله عزوجل: (وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم
كفار أولئك أعطتنا لهم عدانا أليما).

\(\text{azwj}\) Mighty and Majestic is Saying: \textit{And there isn’t repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, ‘I repent now’, nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18].}

أيها الناس اسمعوا وعوا واتقوا الله وراجعوا وهيهات منكم الرجع
ة إلى الحق وقد صار عكم النكوس وحماكم الطغيان (2)

واجحدون، أنزلتمكمها وأنتم لها كارهون، والسلام على من اتبع الهدى.

O you people! Listen and retain, and fear Allah \(\text{azwj}\), and return, and the returning to the Truth is far from you, and the regression has been quickened to you, and your entertaining the dictatorship and the rejection. These are necessitated to you while you are being coerced to him, and the greetings be upon the one who follows the Guidance”.

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قال: فقال معاوية: والله ما نزل الحسن حتى أظلمت علي الأرض، وهممت أن أبطش به، ثم علمت أن الاغضاء أقرب إلى العافية.

He (the narrator) said, 'Muawiya said, ‘By Allah! Al-Hassan did not descend until the ground had darkened upon me, and I would be annihilated with it, then I knew that the silence is closer to the tranquillity’.

46 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 9 H 5
CHAPTER 10 – DEBATE OF ALI\textsuperscript{asws} BIN AL-HUSAYN\textsuperscript{asws} AND HIS\textsuperscript{asws} ARGUMENTATION

1 - ج: عن أبي حمزة الثمالي قال: دخل قاض من قضاة الكوفة على علي بن الحسين عليهما السلام فقال له: جعلني الله فداك

أخبرني عن قول الله عزوجل: (وجعلنا بينه وبين القرى التي باركنا فيها قرى ظاهرة وقدرنا فيها السير سيرًا فيها ليالي وآيام أمتين)

From Abu Hamza Al Sumaly who said,

‘A judge from the judges of Al-Kufa came to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}: ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! Inform me about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]’. 

He\textsuperscript{asws} said to him: ‘What are the people saying before you at Al-Iraq?’ He said, ‘They are saying, ‘It is Makkah’. He\textsuperscript{asws} said: ‘And have you seen the theft in any place more than at Makkah?’ He said, ‘So, what is it?’ He\textsuperscript{asws} said: ‘But rather, it means the men’. He said, ‘And where is that in the Book of Allah\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘Or, have you not heard up to the Words of the Exalted: And how many a town rebelled against the Command of its Lord and His Messengers, [65:8]; and Said: And those towns [18:59]; and Said: And ask the town (people) which we were in, [12:82], so, will he be asking the town, or the men, or the camels?’

He said, ‘And he\textsuperscript{asws} recited (other) Verses in this meaning’. He said, ‘May I be sacrificed for you\textsuperscript{asws}! So, who are they?’ He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are they’.

And His\textsuperscript{azwj} Words: “Travel in these during nights and days in security” [34:18], he\textsuperscript{asws} said: ‘Safe from the deviation’ (ask from them\textsuperscript{asws} during the days or nights).\textsuperscript{47}

\textsuperscript{47} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 1
It is reported that Zayn Al-Abideen asws Aliasws Bin Al-Husaynasws passed by Al-Hassan Al-Basry and he was preaching the people at Mina, so heasws paused at him, then said: ‘Pause while Iasws question you about the state which you are standing upon. Would you be pleased with it for yourself regarding what is between you and Allahasw’ for the death, when it descends with you tomorrow?’ He said, ‘No’.

Heasws said: ‘Do you discuss with yourself with the transfer and the changing from the state which you are not pleased with for yourself to the state which you will be pleased with?’ He said, ‘He bowed his head for a while, then said, ‘I am saying that without any reality’. Do you hope for a Prophet as after Muhammadasww happen to be for you, having been with himas previously?’ He said, ‘No’. Heasws said: ‘Do you hope for a house other than the house which you are in, to return to it and do deeds in it?’ He said, ‘No’. Do you see anyone having grip of intellect with him to be pleased for himself from himself with this?

You are upon a state you are neither pleased with, nor do you discuss with yourself with the transfer to a state you are pleased with upon reality, nor do you hope for a Prophet as after Muhammadasww, nor a house other than the house which you are in so you can return to it and work some deeds in it, and you are preaching the people!’

And in another report: ‘Then why are you occupying the people from the deeds and you are preaching the people?’

He (the narrator) said, ‘When heasws turned back, Al-Hassan said, ‘Who is this one?’ They said, ‘Aliasws Bin Al-Husaynasws’. He said, ‘Peopleasws of the Household of knowledge’. After that, Al-Hassan was not seen preaching the people’. 

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48 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 2
I (Majlisi) am saying, ‘It is reported by Al Seyyid Al Murtaza in the book ‘Al Fusool’ from the Sheykh (Al Mufeed) by his chain,

‘He said, ‘A man asked Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} saying to him\textsuperscript{asws}, ‘Inform me, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Due to what has Allah\textsuperscript{azwj} Merited you\textsuperscript{asws} over the people in their entirety and as their Chiefs?’

He\textsuperscript{asws} said to him: ‘\textsuperscript{asws} will inform you of that. Know, that the people, all of them, are not empty from becoming one of the three – either a man who became Muslim upon the hand of our\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}, so he is our\textsuperscript{asws} slave and we\textsuperscript{asws} are his Chiefs and to us\textsuperscript{asws} he has to return with the friendship; or a man who fought against us\textsuperscript{asws}, so he went to the Fire; or a man we\textsuperscript{asws} took the taxes from him, from a hand and he is belittled; and there is no fourth for the people, therefore which merit do we\textsuperscript{asws} not possess and nobility we\textsuperscript{asws} have not attained with that?’.’\textsuperscript{49}

\textsuperscript{49} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 10 H 3
CHAPTER 11 – MISCELLANEOUS REGARDING THE ARGUMENTATIONS OF THE PEOPLE OF HIS \textsuperscript{asws} ERA AGAINST THE ADVERSARIES

I was at Wasit and it was the days of sacrifices and I attended Salat Al-Eid with Al-Hajjaj. He addressed an eloquent sermon. When I left, his messenger came to me, so I went to him, and found him sitting prepared. He said, ‘O Shaby! This is the day of sacrifice and I had intended to sacrifice during it with a man from the people of Iraq, and I would love to listen to his words to know that I have the correct opinion regarding what I do with him’.

I said, ‘O you Emir! Or, do you view that your way is the way (Sunnah) of Rasool-Allah \textsuperscript{saww} and that you are sacrificing with what he\textsuperscript{saww} had ordered to sacrifice with, and you are doing the like of his\textsuperscript{saww} deed and invoke what you want to do with him during this great day, to something else?’

He said, ‘O Shaby! You, when you listen what he is saying, you deem my view to be correct regarding it, his belying upon Allah\textsuperscript{azwj} and upon his Rasool\textsuperscript{saww}, and entering the suspicions into Al-Islam’. I said, ‘Does the emir view to excuse me from that?’ He said, ‘There is no escape from it’.

Then he ordered for a rug and spread it, and the swordsman, and kept him present, and said, ‘Present the sheykh!’ They came with him and he was Yahya Bin Ya’mar. So, I was gloomy with sever gloom, and I said within myself, ‘And which thing did Yahya say which obligated his being killed?’
Al-Hajjaj looked at me and said, ‘Listen to he is saying, for this is from what I had not heard from him. Do you recognise in the Book of Allahazwj Mighty and Majestic that Al-Hassanaw and Al-Husaynaw are from the offspring of MuhammadaswRasool-Allahsaww?’

I went on to think regarding that, but I could not find anything in the Quran evidencing upon that, and Al-Hajjaj thought for a while then said to Yahya, ‘Perhaps you intend the Words of Allahazwj the Exalted: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61], and that Rasool-Allahsaww went out to the imprecation and with himsaww were Aliaw, and (Syeda) Fatimaw and Al-Hassanaw and Al-Husaynaw?’

 قال الشعبي: فكأنما اهدي إلى قلبي سرورا وقلت في نفسي: قد خلص يحيى، وكان الحجاج حافظا للقرآن، فقال له يحيى: والله إنها لحجة في ذلك بليغة، ولكن ليس منها أحتج لما قلت، فاصفر وجه الحجاج ونظر إلى نفسي، ثم ابتسى فتحمل لعنة الله على الكاذبين وأن رسول الله صلى الله عليه وآله خرج للحجة وعلي وفاطمة والحسن والحسين مدمني إلى يحيى وقله: إن أنت جئت من كتاب الله بغيرها في ذلك، فإنما كنت بمثابة المصدر، وإن لم تأت فهي في حكم منكم، قال: نعم.

Al-Shaby said, ‘It was as if cheerfulness had been guided to my heart, and I said within myself, ‘Yahya has finished, and Al-Hajjaj was a memoriser of the Quran. Yahya said to him, ‘By Allahazwj! There is a conclusive argument in that, but I don’t argue from it of what I say’. The face of Al-Hajjaj turned pale and he bowed his head for a while, then raised his head to Yahya and said to him, ‘If you come from the Book of Allahazwj other than it regarding that, then for you would be ten thousand Dirhams, and if you do not come with it, then I am in authority to shed your blood’. He said, ‘Yes’.

قال الشعبي: فغمني قوله، وقلت: أما كان في الذي نزع به الحجاج ما يحتج به يحيى ويرضيه بأنه قد عرفه وسبقه إليه وترحص منه حتى رد عليه وأفحمه؟ فإن جاءه بعد هذا بشئ لم آمن أن يدخل عليه فيه من القول ما يبطل به حجته لئام يقال أنه قد علم ما جهله هو،

Al-Shaby said, ‘His words made me gloomy, and I said, ‘As for what was in that which Al-Hajjaj is debating with, what Yahya is arguing with and is please that he has recognise it and preceded him to it, and he can finish from him, until he is (now) returning to it and making him understand it? So, if he comes with anything after this, he is not safe that he might enter into a word regarding it - what his argument could be invalidated with, perhaps it would be said he had known what he had been ignorant of’.


Yahya said to Al-Hajjaj, ‘The Words of Allahazwj the Exalted: and from his children Dawood, and Suleyman [6:84], who is meant by that?’ Al-Hajjaj said, ‘Ibrahimasws. He said, ‘Dawoodas and Suleymanas are from hisas children?’ He said, ‘Yes’. Yahya said, ‘And the one connected by Allahazwj upon it after this, he would be from hisas children?’ Al-Hajjaj recited: and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84]’.

قال يحيى: ومن ؟ قال: (وزكريا ويحيى وعيسى) قال يحيى: ومن أين كان عيسى من ذرية إبراهيم (عليه السلام) ولا أب له؟ قال: من امه مريم (عليه السلام)، قال يحيى: فمن أقرب: مريم من إبراهيم (عليه السلام) أم فاطمة من محمد (صلى الله عليه وآله)؟ وعيسى من إبراهيم، والحسن والحسين عليهم السلام من رسول الله (صلى الله عليه وآله)؟

Yahya said, ‘And who (else)?’ He said, ‘And Zakariya, and Yahya, and Isa, [6:85]’. Yahya said, ‘And from where was Isaas from the children of Ibrahimas and there is no father for himas?’ He said, ‘From hisas motheras Maryamas. Yahya said, ‘Then who is closer, Maryamas from Ibrahimas, or (Syeda) Fatimaasws from Muhammadas? And Isaas from Ibrahimas, and Al-Hassanasws and Al-Husaynasws from Rasool-Allahsaww?’

قال الشعبي: فكأنما ألقمه حجرا،) فقال: أطلقوه، وادفعوا إليه عشرة ألف درهم لا بارك الله له فيها. ثم أقبل علي فقال: قد كان رأيك صوابا ولكنا أبيناه، ودعا بالطعام فأكل، وما تكلم بكلمة حتى انصرفنا ولم يزل مما احتج به بخيي بن عمر واجما.

Al-Shaby said, ‘It was as if he had swallowed a stone, and he said, ‘Free him, may Allahazwj Make his face ugly, and hand over ten thousand Dinars to him, may Allahazwj not Bless for him in it’. Then he turned towards me and said, ‘Your view was correct, but theyasws were hissaws sonsasws, and he called for the sacrificial animal and sacrificed it, and he stood up and called for the meal. He ate and we ate with him, and he did not speak with any word until
we left, and he did not cease to be silent upon the anger from what Yahya Bin Ya’mar had argued with, and was dumbstruck". 50 (P.s. – This is not a Hadeeth)

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50 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 11 H 1
CHAPTER 12 – DEBATES OF MUHAMMAD \(^{asws}\) BIN ALI \(^{asws}\) AL-BAQIR \(^{asws}\) AND HIS \(^{asws}\) ARGUMENTATIONS

1 - فقس: حدثني أبي، عن إسحاق بن أبي، عن عمرو بن عبد الله، أن النفي نقله قال أخرج هشام بن عبد الملك أبا جعفر محمد بن علي عليهم السلام من المدينة إلى الشام، وكان ينهر معه، فكان ينهر مع الناس في مجالسهم، فبينا هو قاعد وعنده جماعة من الناس يسألونه إذ نظر إلى النصارى يدخلون في جبل هناك فقال: ما هؤلاء القوم؟ أغنى عالم اليوم؟

My father narrated to me, from Ismail Bin Aban, from Amro Abdullah Al Saqafy who said,

‘Hisham Bin Abdul Malik brought Abu J’far Muhammad \(^{asws}\) Bin Al \(^{asws}\) from Al-Medina to Syria, and had him \(^{asws}\) stay with him. He \(^{asws}\) used to sit with the people in their gatherings. So, while he \(^{asws}\) was seated and in his presence was a group of people asking him, when he \(^{asws}\) looked at the Christians entering into a mountain over there, so he \(^{asws}\) said: ‘What is it for those people? Is there a festival of theirs today?’

قالوا لا يا ابن رسول الله، ولكنهم يأتون عالما لهم في هذا الجبل في كل سنة في هذا اليوم، فيخرجونه ويسألونه عما يريدون وما يكون في عامهم، قال أبو جعفر: وله علم؟ قالوا: من أعلم الناس، قد أدرك أصحاب الحواريين من أصحاب عيسى (عليه السلام)، قال: فهلم أن نذهب إليه، فقالوا: ذلك إليك يا ابن رسول الله!

They said, ‘No, O son \(^{asws}\) of Rasool-Allah \(^{asws}\)! But, they go to a scholar of theirs who comes out of this mountain every year, during this day. They bring him out and ask him about whatever they want, and about what is to happen in their year’. Abu Ja’far \(^{asws}\) said: ‘Is there knowledge for him?’ They said, ‘From the most knowledgeable of the people. He has come across the companions of the disciples from the companions of Isa \(^{as}\). He \(^{asws}\) said: ‘Come, let us go to him’. They said, ‘That is up to you\(^{asws}\), O son \(^{asws}\) of Rasool-Allah \(^{asws}\)!’

قال فقبض أبو جعفر رأسه بوتاه ومضى هو وأصحابه فاقتفلوا بالناس حتى أتوا الجبل، قال: فقضاء أبو جعفر وسط النصارى هو وأصحابه، فأخرجوا النصارى بساط ثم وضعوا الوسائد، ثم دخلوا فأخرجوا ثم ربطوا عينيه فقلب عينيه كأنهما عيني أفعي، ثم قصد نحو أبي جعفر (عليه السلام) فقال له أسا أنت أو من الامة المرحومة؟ فقال أبو جعفر (عليه السلام) من الامة المرحومة،

He (the narrator) said, ‘Abu Ja’far \(^{asws}\) covered his \(^{asws}\) head with his \(^{asws}\) cloth and went, he \(^{asws}\) and his \(^{asws}\) companions, until they mingled with the people, until they came to the mountain. Abu Ja’far \(^{asws}\) sat in the midst of the Christians, he \(^{asws}\) and his \(^{asws}\) companions. The Christians brought out a rug, then places the pillows. Then they entered, and came out, then they bound his eyes, and his eyes turned as if they were eyes of a serpent. Then he came near Abu Ja’far \(^{asws}\) and said to him \(^{asws}\), ‘Are you \(^{asws}\) a senior one or from the Mercied community?’ Abu Ja’far \(^{asws}\) said: I am from the Mercied community!

He said, ‘Are you\textsuperscript{asws} from their knowledgeable ones or from their ignorant ones?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am not from their ignorant ones’. The Christian said, ‘Shall I ask you\textsuperscript{asws} or will you ask me?’ Abu Ja’far\textsuperscript{asws} said: ‘Ask me\textsuperscript{asws}. He said, ‘O group of Christians! A man from the community of Muhammad\textsuperscript{asw} is saying, ‘Ask me!’ He\textsuperscript{asws} is a knower of the issues’.

Then he said, ‘O servant of Allah\textsuperscript{azwj}! Inform me about a time which is neither from the night nor is it from the day, which time is it?’ Abu Ja’far\textsuperscript{asws} said: ‘What is between the emergence of the dawn up to the emergence from the sun’. The Christian said, ‘So when it does not happen from the times of the night nor from the times of the day, then from which timings is it?’ Abu Ja’far\textsuperscript{asws} said: ‘From the times of the Paradise, and during it our sick ones wake up’.

The Christian said, ‘You\textsuperscript{asws} are right, so, shall I ask you\textsuperscript{asws} or will you\textsuperscript{asws} ask me?’ Abu Ja’far\textsuperscript{asws} said: ‘Ask me\textsuperscript{asws}. He said, ‘O group of Christians! This one is inclining me with the questions! Inform me about the people of the Paradise, how will they come to be eating and not defecating? Give me its example in the world’. Abu Ja’far\textsuperscript{asws} said: ‘This here is the foetus, in the belly of its mother, eating from what it eats from its mother and it does not defecate’.

The Christian said, ‘You\textsuperscript{asws} are correct. Did you\textsuperscript{asws} not say: ‘I\textsuperscript{asws} am not from their knowledgeable ones’?’ Abu Ja’far\textsuperscript{asws} said: ‘But rather, I\textsuperscript{asws} said to you: ‘I\textsuperscript{asws} am not from their ignorant ones’. The Christian said, ‘So, shall I ask you\textsuperscript{asws} or will you\textsuperscript{asws} ask me? O group of Christians! By Allah\textsuperscript{azwj}! I will not ask him\textsuperscript{asws} (except) he\textsuperscript{asws} will get bogged down like the bogging down of the donkeys in the swamp’. He\textsuperscript{asws} said: ‘Ask’.

He said, ‘Inform me about a man who goes near his wife and she becomes pregnant with two sons together, giving birth at one time, and they both died at one time, and were buried in one time, in one grave, but one of the two lived for one hundred and fifty years and the other one lived for fifty years. Who are the two?’
قال أبو جعفر (عليه السلام). هما عزير وعزره، كان حمل امهما ما وصفت، ووضعهما على ما وصفت، وعاش عزره وعزير;
فعاش عزره وعزير ثلاثين سنة، ثم أمات الله عزيرا مائة سنة و بقي عزره يحيا، ثم تبعث الله عزيرا فعاش مع عزره عشرتين سنة.

Abu Ja’far asws said: ‘They are Uzair as and Azrah. Their mother bore them what you described, and gave birth to them upon what you described, and Azrah and Uzair both lived for thirty years, then Allah azwj Caused Uzair as to die for a hundred years, and Azrah remained alive. Then Allah azwj Resurrected Uzair as and he as lived with Azrah for twenty years’.

قال النصارى يا معشر النصارى ما رأيت أحدا قط أعلم من هذا الرجل، لا تسألوني عن حرف و هذا بالشام، ردوني، فردوه إلى كهفه ورجع النصارى مع أبي جعفر asws.’

The Christian said, ‘O group of Christians! I have not seen anyone more knowledgeable than this man at all! Do not ask me about a single letter while this one is in Syria. Return me!’ So, they returned him to his cave, and the Christians returned along with Abu Ja’far asws.

Muhammad Bin Al Husayn, from Al Bazanty, from Abdul Kareem, from Muhammad Bin Muslim who said,

‘I and Abu Ja’far asws entered the Sacred Masjid and there was Tawoos Al-Yamani saying to his companions, ‘Do you know when half the people were killed?’ So, Abu Ja’far asws heard him saying, ‘Half the people’, he asws said: ‘But, it was a quarter of the people. But rather it was Adam as and Hawwa as and Qabeel as and Habeel as. He said, ‘You asws speak the truth, O son asws of Rasool-Allah saww!’ He asws said: ‘Do you know what was done with the killer?’ He said, ‘No’.

قال محمد بن مسلم: قلت في نفسي هذه والله مسألة قال: فغدوت إليه في منزله فلبس ثيابه واسرج له قال: فبدأني بالحديث قبل أن أسأله فقال: يا محمد بن مسلم إن بالهند أو بتلقاء الهند رجل يلبس المسوح مغلولة يده إلى عنقه، موكل به عشرة رهط، تفني الناس ولا يفنون، كلما ذهب واحد جعل مكانه آخر يدور مع الشمس حيث ما دارت، يعذب بحر الشمس وزمهرير البرد حتى تقوم الساعة

Muhammad Bin Muslim said, ‘I said within myself, ‘By Allah azwj! This is a question!’ So, I went to him the next morning in his asws house. He asws wore his asws clothes and I saddled (his asws ride) for him. He asws initiated me with the Hadeeth before I could ask him asws’, and he asws said: ‘O Muhammad Bin Muslim! In India, or towards India, there is a man wearing the soil, his hands shackled to his neck. Ten groups are allocated with him. The people perish, but they are not perishing. Every time one goes, another one comes in his place,

51 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 1
circling with the sun wherever it orbits. He is punished by the heat of the sun and freeze of the cold until the Hour is established."

قال: وقتل: ومن ذا جعلني الله فداك ؟ قال: ذاك قابيل

He (the narrator) said, ‘I said, ‘And who is that, may I be sacrificed for you?’ He said: 'That is Qabeel'.

It is reported from Al-Sadiq that Abdul Malik Bin Marwan wrote to his office bearers at Al-Medina, in a report of Hisham Bin Abdul Malik, ‘Bring Muhammad Bin Ali to me’.

فخرج أبي و أخرجني معه فمضينا حتى أتينا مدين شعيب، فإذا نحن بدير عظيم وعلى بابه أقوام عليهم ثياب صوف خشنة، فألبسني والدي ولبس ثيابا خشنة، فأخذ بيدي حتى جئنا وجلسنا عند القوم فدخلنا مع القوم الدير، فرأينا شيخا قد سقط حاجباه على عينيه من الكبر.

My father went out and brought me out with him until we came to Madeyn Shuayyb, and there we were by a large monastery, and at its door were people having coarse woolen clothes upon them. My father made me wear the coarse woolen cloth, and grabbed me by my hand until we went and sat in the presence of the people, and we entered the monastery along with the people. We saw an old man whose eyebrows had fallen upon his eyes out of old age.

فنظر إلينا فقال لأبي: أنت منا أم من هذه الامة المرحومة ؟ قال: لابل من هذه الامة المرحومة، قال: عن علمائها أو من جهالها ؟

He looked at us and said to my father, ‘Are you from us or from this generality of the community?’ He said: ‘No, but from this Mercied community’. He said, ‘From their knowledgeable ones or from their ignorant ones?’ My father said: ‘From their knowledgeable ones’. He said, ‘Can I ask you about an issue?’ He said: ‘Ask’.


He said, ‘Inform me about the people of the Paradise, when they enter it and eat from its bounties, would anything be reduced from that?’ He said: ‘No’. The old man said, ‘What is its comparison?’ My father said: ‘Isn’t it so that the Torah, and the Evangel, and the Psalms, and the Furqan (Quran) are taken from, and nothing is reduced from these?’ He said, ‘You are indeed from their knowledgeable ones’.

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Then he said, ‘The people of Paradise, will they be needy to the urination and the defecation?’ My father asws said: ‘No’. He said, ‘And what is a comparison of that?’ My father asws said: ‘Doesn’t the foetus in the belly of its mother, eat and drink and neither urinates nor defecates?’ He said, ‘You speak the truth’.

He said: ‘And he asked about (other) issues, and my father asws answered. Then the old man said, ‘Inform me about the twins born at one time, and died at one time, one of the two lived for one hundred and fifty years, and the other lived for fifty years, who were they? And how was their story?’ My father asws said: ‘They were Uzair as and Azrah. Allah azwj the Exalted Honoured Uzair as with the Prophet-hood for twenty years, and Caused him to dies for a hundred years, then Revived him as, and he asw lived after that for thirty years, and they both died at the same time’.

The old man fell down with faintness upon him. My asws father asws stood up and we asws exited from the Monastery. Then, a group came out to us asws from the Monastery and they said, ‘Our sheykh is calling you asws’. My father asws said: ‘There is no need for me asws with your sheykh, but if there was a need for him with us asws, then let him come to us asws’. They returned and came with him and he sat in front of my father asws and he said, ‘What is your name?’

He said: ‘Muhammad’. He said, ‘Are you Muhammad the Prophet?’ He asws said: ‘No, I am a son of his daughter’. He said, ‘What is the name of your mother?’ He said: ‘My mother is (Syeda) Fatima asws’. He said, ‘Who was your father?’ He asws said: ‘His name is Ali as’. He said, ‘Are you a son of Elia in Hebrew and ‘Ali’ in Arabic?’ He asws said: ‘Yes’. He said, ‘A son of Shabbar or Shabbir?’ He asws said: ‘I am a son of Shabbar’.

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The sheykh said, ‘I testify that there is no god except Allah azwj Alone, there is no associate for Him azwj, and that your asws grandfather saww Muhammad asww is a Rasool saww of Allah azwj.

Then we asws departed until we asws came to Abdul Malik. He descended from his throne and welcomed my asws father asws and said: ‘Questions were presented which the scholars did not recognise. Inform me, when this community kills its Imam asws, the obedience to whom was Obligated upon them, which lesson would Allah azwj Show them during that day?’ My asws father asws said: ‘When that happens, they will not recognise any rock except they will find fresh blood under it’.

Abdul Malik kissed the head of my asws father asws and said, ‘You asws speak the truth. During the day in which your asws father asws Ali asws Bin Abu Talib asws was killed, at the door of my father Marwan there was a large rock, and he instructed for raising it and we saw fresh boiling blood under it; and there was a large fountain for me as well in my orchard, and at the sides of it were black rock, and I instructed for the raising and to place white ones in their places, and during that day Al-Husayn asws had been killed, and I saw fresh boiling blood under these. Will you asws be staying with us and for you asws would be from the prestige whatever you asws so desire, or will you asws be returning?’

My asws father asws said: ‘But, I asws shall return to the grave of my asws grandfather saww. He allowed for him asws with the leaving. Then he sent a message, before our asws exit, ordering the people of every house that they should neither feed us asws anything nor enable us asws to encamp in any city until we asws die of hunger. Thus, every time we asws reached any house, they would repel us asws, and our asws provisions were depleted until we came to Madyan Shuayb, and its door was closed.

My asws father asws ascended a hill over there overseeing upon the town or any place we had passed by and he asws recited: - And to Madyan (We Sent) their brother Shu'aib. He said: ‘O
people! Worship Allah. There is no god for you other than Him, and do not undervalue the measures and the weights. I view you with goodness and I fear upon you the Punishment of an encompassing Day [11:84].

And, O people! Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85] The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86].

Then he asws raised his asws voice and said: ‘By Allah aswj! asws am the remaining one of Allah aswj!’ The sheykh got the news of our arrival and of our asws state, so they carried him over to my asws father asws and whatever was for them from a lot of food, and was excellent in his hosting us asws. The governor ordered with the imprisonment of the sheykh, so they imprisoned him to carry him over to Abdul Malik because he had opposed his orders’.

Al-Sadiq asws said: ‘I asws was aggrieved by that and cried, so my asws father asws said: ‘And there is no problem from Abdul Malik with the sheykh, nor will he arrive to him asws, for he will die at the first encampment he encamps in’. And we asws departed until we asws returned to Al Medina with a struggle’. 53

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

‘I was seated in Masjid of Rasool saww when a man came over, so I greeted. So he said, ‘Who are you, O servant of Allah aswj?’ I said, ‘A man from the People of Al-Kufa. What is your need?’ He said to me, ‘Do you know Abu Ja’far Muhammad asws Bin Ali asws?’ So I said, ‘Yes, so what is your need to him asws?’ He said, ‘I have brought forty questions to him asws to ask

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him\textsuperscript{asws} about these, so whatever was from truth I shall take it, and whatever was from falsehood I shall leave it’.

Abu Hamza said, ‘So I said to him, ‘Do you recognised what (difference there) is between the truth and the falsehood?’ He said, ‘Yes’. I said to him, ‘So what is your need for him\textsuperscript{asws} when you recognise what (difference there) is between the truth and the falsehood?’ He said so me, ‘O people of Al-Kufa! You all are a people who cannot be tolerated. When you see Abu Ja’far\textsuperscript{asws}, so inform me’.

I had not terminated my speech to him until Abu Ja’far\textsuperscript{asws} came over, and around him\textsuperscript{asws} were the people of Khorasan and others, asking him\textsuperscript{asws} about the rituals of the Hajj. I went until I was seated in his\textsuperscript{asws} gathering and the man sat near to him\textsuperscript{asws}.

Abu Hamza said, ‘So I sat where I could hear the speech, and around him\textsuperscript{asws} there was a world of people (many). When he\textsuperscript{asws} had fulfilled their needs and they dispersed, he\textsuperscript{asws} turned towards the man, so he\textsuperscript{asws} said to him: ‘Who are you?’ He said, ‘I am Qatada Bin Diama Al-Basry’. Abu Ja’far\textsuperscript{asws} said to him: ‘You are a jurist of the people of Al-Basra?’ He said, ‘Yes’.

Abu Ja’far\textsuperscript{asws} said to him: ‘Woe be unto you, O Qatada! Allah\textsuperscript{azwj} Majestic and Mighty Created a people from His\textsuperscript{azwj} creatures, so He\textsuperscript{azwj} Made them as Proofs upon His\textsuperscript{azwj} creatures. So they\textsuperscript{asws} are the pegs in His\textsuperscript{azwj} earth, standing by His\textsuperscript{azwj} Commands, excelling in His\textsuperscript{azwj} Knowledge, having Chosen them\textsuperscript{asws} before His\textsuperscript{azwj} creatures as shadows on the right of the Throne’.

Abu Hamza said, ‘Qatada was silent for a long time, then said, ‘May Allah\textsuperscript{azwj} Keep you well! By Allah\textsuperscript{azwj}, I have sat in front of the jurist, and in front of Ibn Abbas, by my heart did not shake in front of any of them what it has shaken in front of you\textsuperscript{asws}.

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فقال أبو جعفر (عليه السلام): أندري أين أنت؟ بين يدي بيوت آدن الله ما ترفع ويتذكر فيها اسمه ويسبح له فيها بالغدو والأعمال رجال لاتلهيهم تجارة ولا بيع عن ذكر الله وإقامة الطلاء وإيتاء الزكاة، فأنت ثم، ونحن أولئك.

Abu Ja’far asws said to him: ‘Woe be unto you! Do you know where you are? You are in front of: *houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37].* So you are therein and we asws are them’.

Qatada said: صدقت والله جعلني الله فداك، والله ماهي بيوت حجارة ولا طين.

Qatada said, ‘You have spoken the truth, by Allah azwj, may Allah azwj Make me to be sacrificed for you! By Allah azwj, these are neither houses of stones nor of clay’.

قال قتادة: فأخبرني عن الجبن، فتبسم أبو جعفر (عليه السامم) وقال: رجعت مسائلك إلى هذا؟ قال: ضلت عني فقال: لا بأس به، فقال: إنه ربما جعلت فيه أنفحة الميت، قال: ليس بها بأس إن الأنبحة ليست لها عروق ولا فيها دم ولا لها عظم، إنما تخرج من بين فرث ودم،

Qatada said: ‘Inform me about the cheese’. He (Abu Hamza) said, ‘Abu Ja’far asws smiled, then said: ‘You questions have reverted to this?’ He said, ‘(It is) lost upon me’. So he asws said: ‘There is no problem with it’. He said, ‘Sometimes they put rennet of the dead in it?’ He asws said: ‘There is no problem with it. The rennet, there are no veins for it, nor is there blood in it, nor does it have bones for it, but rather it is extracted from between the bowels and blood’.


Then he asws said: ‘But rather, the rennet is at the status of a dead chicken from which an egg is extracted, so would you eat that egg?’ So Qatada said, ‘No, and I would not instruct with eating it’. So Abu Ja’far asws said to him: ‘And why (not)?’ So he said, ‘Because it is from the dead’. He asws said to him: ‘So if that egg incubates, so a chicken comes out from it, would you eat it?’ He said, ‘Yes’. He asws said: ‘So what Prohibits the egg upon you and Permits the chicken for you?’

ثم قال: فكذلك الأنبحة مثل البيضة، فاستر الجبن من أسواق المسلمين من أبدي المصلين ولا تسأل عنه إلا أن يأتيك من يخبرك عنه.
Then he asws said: ‘So that rennet is like the egg. Buy the cheese from the markets of the Muslims, from the hand of the praying one, and do not ask about it except if there comes to you one who informs you about it (that it Prohibited)’.  

From Muhammad Bin Hashim, from the one who informed him,

‘From Abu Ja’far asws, he (the narrator) said, ‘Al-Abrash Al-Kalby said to him asws, ‘They tell me that you asws have said regarding the Words of Allah azwj: On the Day the earth would be changed [14:48], that it will change into bread.’

Al-Abrash laughed and said, ‘Will the occupation give them time due to what they would be in, from eating the bread?’

Abu Ja’far asws said: ‘They are speaking the truth. The earth will be changed into pure bread during the pause. They would be eating from it.’

He asws said: ‘Woe be unto you, which two situations would be more severe for them in occupation and of a eviler state? When they would be in the pausing or in the Fire being Punished?’ He said, ‘No, in the Fire.’

He asws said: ‘Woe be unto you, and Allah azwj has Said: You will be eating from a tree of Zaqoom [56:52] So the bellies would be filled from it [56:53] And you will be drinking upon it from the scalding water [56:54] And drinking as drinks the thirsty camel [56:55]’. He (the narrator) said, ‘So he (Al-Abrash) was silent’.

And in another Hadeeth, he asws said: ‘And they would be in the Fire, not being pre-occupied from reaching the bushes and drinking the boiling water while they would be in the Punishment, how can they be too pre-occupied from it during the Reckoning?’.

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54 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 4
55 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 5
Tawoos Al-Yamani asked Al-Baqir asws, ‘When did a third of the people perish?’ He asws said: ‘O Abu Abdul Rahman! A third of the people did not die at all (ever). O sheykh! Do you intend to say, ‘When did a quarter of the people die? And that was the day Qabeel as killed Habeel as. There were four – Adam as, and Hawwa as, and Habeel as and Qabeel la, so a quarter of them died’.

He said, ‘Which of the two was the father of the people? The killer or the killed one?’ He asws said: ‘Not one of them. Their father is Shees asy.

And he asked him asws about something, a little of it is Permissible and a lot of it is Prohibited in the Quran. He asws said: ‘River of Talut except for the one who scoops out a scoop with his hand [2:249]’.

And about the Obligated Salat (performed) without Wudu, and a Fast not keeping away from eating and drinking, so he asws said: ‘The Salawaat (Salat) upon the Prophet saww, and the Fast is the Word of the Exalted: I vowed to the Beneficent a Fast, [19:26] (of silence)’.

And about something increasing and decreasing, so he asws said: ‘The moon’. And about something increasing but not decreasing, he asws said: ‘The ocean’. And about something decreasing but not increasing, he asws said: ‘The age’.

And about a flying which flew once and had not flown before it, nor after it, he asws said: ‘(Mount) Toor of Sinai. The Words of the Exalted: And when We Shook the mountain above them as if it was a shade [7:171]’.

And about something that was once positive and became negative, he asked him: ‘(Mount) Toor of Sinai. The Words of the Exalted: And when We Shook the mountain above them as if it was a shade [7:171]’.

And about something that was once positive and became negative, he asked him: ‘(Mount) Toor of Sinai. The Words of the Exalted: And when We Shook the mountain above them as if it was a shade [7:171]’.
And about a people who testified with the Truth and they were lying. He\textsuperscript{asws} said: ‘The hypocrites when they said, \textit{'We testify that you are a Rasool of Allah'}} [63:1].\textsuperscript{56}

7 - Muhammad bin Al-Mankadar: I saw Al-Baqir\textsuperscript{asws} leaning upon two black servants, so I greeted unto him\textsuperscript{asws}, and he\textsuperscript{asws} returned unto me upon dizziness and he\textsuperscript{asws} sweating profusely. I said, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! If the death comes to you\textsuperscript{asws} while you\textsuperscript{asws} are upon this state in seeking the world?’

\textit{فخل العلائمين من يده وتساند وقال: لو جاءني أنا في طاعة من طاعات الله} أكف بها نفسي عنك وعن الناس، وإذما كنت 

\textit{أحاف الله لو جاعني أنا وأنأني معصية من معاصي الله، فقلت: رحمك الله أردت أن أعظك فوعظتني.}\textsuperscript{57}

And Abdullah Bin Nafau Bin Al-Azraq was saying, ‘If only I knew of anyone between the two lands to whom the camel came make me reach to him who can debate me that Ali\textsuperscript{asws} killed the people of Al-Nahrwan and he\textsuperscript{asws} was not unjust, I would depart to him’. It was said to him, ‘Go to his\textsuperscript{asws} son\textsuperscript{asws} Muhammad Al Baqir\textsuperscript{asws}. So, he came to him\textsuperscript{asws} and asked him\textsuperscript{asws}.\textsuperscript{58}

فقال (عليه السلام) بعد كامم: الحمد لله الذي أكرمنا بنبوته، واختصنا بولايته، يامعشر أولاد المهاجرين والأنصار من كان عنده منقبة في أمير المؤمنين (عليه السلام) فليقم وليحدث، فقاموا ونشروا من مناقبه، فلما انتهوا إلى قوله: (لاعطين الراية) الخبر سأله أبو جعفر (عليه السلام) عن صحته فقال: هو حق لاشك فيه ولكن عليا أحدث الكفر بعد

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He\textsuperscript{asws} said after some talk: ‘The Praise is for Allah\textsuperscript{azwj} WhoHonoured us\textsuperscript{asws} with His\textsuperscript{azwj} Prophet-hood. O group of the children of the Emigrants and the Helpers! Anyone who has with him any virtues regarding Amir Al-Momineen \textsuperscript{asws}, then let him stand and let him narrate’. So, they stood up and publicised (prosed) his\textsuperscript{asws} virtues. When they ended up to his\textsuperscript{saww} words: ‘I\textsuperscript{saww} shall give the flag’ – the Hadeeth, he asked Abu Ja’far\textsuperscript{asws} about its

\textsuperscript{56} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 6
\textsuperscript{57} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 12 H 7
correctness saying, ‘It is true, there is no doubt in it, but Ali asws innovated the Kufr afterwards’.

Abu Ja’far asws said: ‘Inform me about Allahazwj Loving Ali Bin Abu Talib asws on that day Heazwj Loved him asws, and Heazwj Knew that he asws will be killing the people of Al Nahrwan, or Heazwj did not Know? If you say ‘No’, you will be committing Kufr’. He said, ‘Heazwj did Know’.

Heazwj said: ‘So, did Heazwj Love him asws upon that he asws will be acting in Hisazwj obedience or upon that he asws will be acting in Hisazwj disobedience?’ He said, ‘Upon that he asws will be acting in Hisazwj obedience’.

Abu Ja’far asws said: ‘Stand, having been defeated in debate’. He stood up and he was saying, until it is clear for you, the white thread from the black [2:187] Allah is more Knowing of where to Place His Message. [6:124]’.

And in a Hadeeth of Nafau Bin Al Azraq,

‘He asked Al-Baqir asws about issues, from these was the Words of the Exalted: And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]. Who was the one Muhammad saww asked, and there was between him saww and Isa as a duration of five hundred years?’

He (the narrator) said, ‘Abu Ja’far asws said: ‘Glorified is He Who Journeyed His Servant on a night [17:1], then recited he asws mentioned hissaww gathering with the Mursils (Messenger Prophetsas) and the Salat (prayed) with themasw. ’

- وتكلم بعض رؤساء الكيسانية مع الباقر (عليه السامم) في حياة محمد بن الحنفية قال له: ويحك ما هذه الحماقة ؟ أنتم أعلم به أم نحن ؟ قد حدثني أبي علي بن الحسين عليهما السامم أنه شهد موته وغسله وكفنه والصامة عليه وإنزاله في قبره، أعلم به أم لاً؟ قد حذفني أبي علي بن الحسين عليهما السلام أنني شهد موته وغسله وكفنه والصامة عليه وإنزاله في قبره؟

And one of the chiefs of the Kaysanites spoke with Al-Baqir asws during the lifetime of Muhammad Bin Al-Hanafiyya. He asws said to him: ‘Woe be unto you! What is this stupidity? Are you all more knowing with it or us asws? My asws father Ali asws Bin Al-Husayn asws narrated to me asws that he asws attended his death, and washed him, and enshrouded him, and (prayed) the Salat over him, and his descent into his grave’.

He said, 'There was a resemblance (Made) upon your asws father asws just as there was a resemblance of Isa as Bin Maryam as upon the Jews'. Al-Baqir asws said to him: 'Shall we make this as the proof to judge between us and you?' He said, 'Yes'. He asws said: 'What is your view of the Jews, those upon whom Isa as was resembled upon them, where they his as friends or his as enemies?' He said, 'But they were his as enemies'. He asws said: 'My asws father asws was an enemy of Muhammad Bin Al-Hanafiyya, so it was resembled for him asws?' He said, 'No', and he cut off and retracted from what he was upon’.

Then they knew that they had fallen into the mistake, so they sought shelter with the Throne and they performed Tawaf of it of seven circuits, to please their Lord azwj Mighty and Majestic, so He azwj was Pleased from them and Said to them: “Descend to the earth and build a House for Me azwj for the sinner from My azwj servants to seek refuge with it and perform Tawaf around it just as you did around the Throne, so that I azwj can be Pleased from him just as I azwj was Pleased from you all!” Therefore, they built the House (Kabah).
The man said to him, ‘You speak the truth, O Abu Ja’far! What is the beginning of this (Black) Stone?’ He said: ‘When Allah the Exalted Took a Covenant of the children of Adam, Flowed a river sweeter than the honey and softer than the butter. Then He Commanded the Pen to ink itself from that and write down their acceptances, and whatever is to happen up to the Day of Judgment. Then this Stone swallowed that writing.

في هذا الاستسلام الذي ترى إنما هو بيعة على إقرارهم، وكان أبي إذا استلم الركن قال: (اللهم أمانتي أديتها، وميثاقي تعاهدته ليشهد

Thus, this kissing which you see, rather it is a pledge of allegiance upon their acceptances, and my father, whenever he kissed the corner, said: ‘O Allah! I have fulfilled my entrustment, and I have agreed my Covenant for him (the Black Stone) to testify for me in Your Presence with the loyalty’.

فقال الرجل: صدقت يا أبا جعفر، ثم قام فلما ولى قال الباقر (عليه السامم) لابنه الصادق (عليه السامم): اردده علي، فتبعه إلى الصفى فلم يره، فقال الباقر (عليه السلام): آراء الخضر (عليه السلام).

Then man said, ‘You speak the truth, O Abu Ja’far’. Then he arose, and when he turned around, Al Baqir said to his son Al-Sadiq: ‘Return him to me’. He pursued him to Al-Safa, but did not see him. Al-Baqir said: ‘I saw Al Khizr’.

فقال الرجل: صدقت يا أبا جعفر، ثم قام فلما ولى قال الباقر (عليه السامم) لابنه الصادق (عليه السامم): اردده علي، فتبعه إلى الصفى فلم يره، فقال الباقر (عليه السلام): آراء الخضر (عليه السلام).

I went out for Hajj and was accompanied by Umar Bin Zulqarnayn, and Ibn Qays Al-Masir, and Al-Salt Bin Bahram, and they when they descended at an encampment said, ‘Look now, let us get rid of four thousand questions we have to ask. We should ask Abu Ja’far from these about thirty every day, and we collbar you with that’. Suweyr said, ‘That made me gloomy until when I entered Al Medina and we separated.

فنزلت أنا على أبي جعفر فقلت له: جعلت فداك إن ابن ذر وابن قيس الماصر والصلت صحبوني وكتب أعتمهم يقولون: قدحر

Muhammad Bin Qawlawiya, from Muhammad Bin Bundar Al Qummy, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Abad Bin Bashir, from Suweyr Bin Abu Fakhta who said,

‘I went out for Hajj and was accompanied by Umar Bin Zulqarnayn, and Ibn Qays Al-Masir, and Al-Salt Bin Bahram, and they when they descended at an encampment said, ‘Look now, let us get rid of four thousand questions we have to ask. We should ask Abu Ja’far from these about thirty every day, and we collbar you with that’. Suweyr said, ‘That made me gloomy until when I entered Al Medina and we separated.

I went tom Abu Ja’far and said to him, ‘May I be sacrificed for you! Ibn Zarr, and Ibn Qays Al-Masir and Al-Salt accompanied me, and I heard them saying, ‘We need to get rid

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of four thousand questions. We should ask Abu Ja'far asws about these’. So that grieved me’. Abu Ja'far asws said: ‘What makes you aggrieved from that? When they come, then permit for them’.

When it was the next morning, a slave of Abu Ja'far asws entered and he said, ‘May I be sacrificed for you’ asws! At the door is Ibn Zarr and with him is a group. Abu Ja'far asws said to me: ‘O Suweyr! Arise and permit them’. So, I stood up and entered them. When they entered, they greeted and sat down and did not speak. When that prolonged, Abu Ja'far asws narrated the Ahadeeth, and they faced him asws not speaking.

When Abu Ja'far saw that he asws said to a maid of his asws called Sarhah: ‘Bring the meal’. When she came with it and placed it, Abu Ja'far asws said: ‘The Praise is for Allah azwj Who Made a limit of all things ending up to Him azwj, to the extent that there is a limit for this meal ending up to Him azwj’. Ibn Zarr said, ‘And what is it limit?’ He asws said: ‘When it is placed mention the Name of Allah azwj, and when it is raised, praise Allah azwj’.

He (the narrator) said, ‘Then they ate. Then Abu Ja’far asws said: ‘Quench me’ asws. So, they came with an ewer, and when it came to be in his asws hands, he asws said: ‘The Praise is for Allah azwj Made a limit to be for all things ending up to Him azwj’, to the extent that for this ewer there is a limit ending up to Him azwj’. Ibn Zarr said, ‘And what is its limit?’ He asws said: ‘Mention the Name of Allah azwj when drinking and praise Allah azwj upon it when free, and do not drink from by its handle nor from a breakage, if there was in it’.

He (the narrator) said, ‘When they were free, he asws turned towards them narrating the Ahadeeth, but they did not speak. When Abu Ja’far asws saw that, he asws said: ‘O Ibn Zarr! Will you narrate to us with some of our asws Ahadeeth which have fallen to you?’ He said, ‘Yes, O
son asws of Rasool-Allah saww! He saww said: ‘I saww am leaving behind you the two weighty things, one of them is greater than the other – Book of Allah aswj and the People asws of my saww Household. If you were to adhere with the two, you will never go astray’.

فقال أبو جعفر (عليه السلام): يا ابن ذر إذا لقيت رسول الله (صلى الله عليه وآله) فقال: ما خلفتني في الثقلين؟ فماذا تقول؟

Abu Ja’far asws said: ‘O Ibn Zarr! When you meet Rasool-Allah saww, he saww will say: ‘What did you do regarding the two weighty things?’ What is that which you will be saying?’

قال: فيكي ابن ذرحتى رأيت دموعة تسيل على لحيته، ثم قال: أما الأكبر فمز قناه، وأما الأصغر فقتلناه.

He (the narrator) said, ‘Ibn Zarr wept until his tears were seen flowing upon his beard, then said, ‘As for the greater, we split it, and as for the smaller, we killed it’.

فقال أبو جعفر (عليه السلام): إذا تصدقه يا ابن ذر لا والله لاتزول قدم يوم القيامة حتى يسأل عن ثامث: عن عمره فيما أفناه، عن ماله آكسته فيما أنفقه، وعن حبنا أهل البيت.

Abu Ja’far asws said: ‘Then you are ratifying it, O Ibn Zarr! No foot will slip on the Day of Qiya’amah until he is asked about three – about his lifetime, what did he perish it in, about his wealth, where did he earn it and in what did he spend it, and about our asws love of the People asws of the Household’.

قال: فقاموا وخرجوا، فقال أبو جعفر (عليه السلام): إذا تصدقه يا ابن ذر لا والله لاتزول قدم يوم القيامة حتى يسأل عن ثامث: عن عمره فيما أفناه، عن ماله آكسته فيما أنفقه، وعن حبنا أهل البيت.

He (the narrator) said, ‘They arose and went out. Abu Ja’far asws said to a servant: ‘Follow them and look what they are saying’. He followed them then returned and he said, ‘May I be sacrificed for you asws! I have heard them saying to Ibn Zarr, ‘We are not going out with you upon this’. He said, ‘Woe be unto you all! Keep quiet. I am not saying that a man claims that Allah aswj will Question me about his asws Wilayah, and how can I ask a man who knows the limits of the meals and limits of the ewer?’.

My father, from Ibn Mahboub, from Al Sumaly, from Abu Al Rabie who said,

13 - فس: أبي، عن ابن محبوب، عن الثمالي، عن أبي الربيع قال: ححجحت مع أبي جعفر (عهده السلام) في السنة التي حج فيها هشام بن عبد الملك، وكان معه من الفقهاء مولى عثمان بن عثمان أن حد ماله تبلغه إلى أبي جعفر في ركن البيت وقد اجتمع عليه الناس، فقال: يا أمير المؤمنين من هذه الذي يكفاكم عليه الناس؟ فقال: هذا نبي أهل الكوفة! هذا محمد بن علي بن الحسين بن علي بن أبي طالب صلوات الله عليهم أجمعين

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'I performed Hajj with Abu Ja'far asws during the year in which Hisham Bin Abdul Malik performed Hajj, and with him was Nafa’u, the retainer of Umar Bin Al-Khattab. Nafa’u looked towards Abu Ja’far asws in the corner of the House and the people had gathered around him’. Nafa’u said, ‘O commander of the faithful, who is this one around whom the people have gathered?’ He said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammad asws Bin Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws.’

فقال نافع: لآتينه ولأسأل عنه عن مسائل لا يجيبني فيها إلا نبي أو وصي نبي أو ابن وصي نبي، فقال هشام: فاذبه إليه فسله فلعلك أن تخجله

Nafa’u said, ‘I will go to him asws ask him asws about certain issues that nobody can answer me with regard to it except for a Prophet as or a son as of a Prophet as, or a successor as of a Prophet as’. Hisham said, ‘So go to him asws and ask him asws, perhaps you can embarrass him asws’.

فجاء نافع فاتكأ على الناس ثم أشرف على أبي جعفر (عليه السامم) فقال: يا محمد بن علي إني قد قرأت التوراة والإنجيل والزبور والفرقان، وقد عرفت حاملها وحرمها قد جئت أسألك عن مسائل لا يجيبني فيها إلا نبي، أو وصي نبي، أو ابن وصي نبي

So Nafa’u came until he leaned upon the people, until he was higher than Abu Ja’far asws. He said, ‘O Muhammad asws Bin Ali asws I have read the Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you asws about certain matters that none can answer with regard to it except for a Prophet as, or a successor as of a Prophet as, or son as of a Prophet as’.


He (the narrator) said, ‘Abu Ja’far asws raised his asws head and said; ‘Ask’. He said, ‘Inform me, how many years were there in between Isa as and Muhammad saww?’ He asws said: ‘Shall I asws inform you in accordance to your words or to mine asws?’ He said, ‘Inform me in accordance to both together’. He asws said: ‘In accordance to my asws words, so there were five hundred years, and in accordance to your words there were six hundred years’.

قال: فأخبروني عن قول الله تعالى: (واسئل من أرسلنا من قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون) من الذي سأل محمد صلى الله عليه وألاو؟ وكان بين بين عيسى وحمصه سنة ؟ قال: فلا أبو جعفر (عليه السلام) هذه الآية: (سيحان الذي

He said, ‘Inform me about the Words of Allah aswj the Exalted: And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]. Who is the one Muhammad saww asked, and there was between him saww and Isa as, five hundred years?’ Abu Ja’far asws recited this Verse: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. Surely, He is the Hearing, the Seeing [17:1].
فكان من الآيات التي أراها الله محمداً (صلى الله عليه وآله) حين أسرى به إلى بيت المقدس أن حشر الله الأولين والآخرين من النبيين والmessengers (عمر السلم) فأذن شفعاً وأقام شفعاً ثم قال في إقامته: حي على خير العمل، ثم تقدم محمد (صلى الله عليه وآله) فصلى بالقوم.

It was from the Signs which Allah azwj Showed Muhammad saww when He azwj Ascended him saww Bayt Al Maqdis that Allah azwj Gathered the former ones and the latter ones from the Prophets as and the Mursils (Messenger Prophets as). Then He azwj Commanded Jibraeel as proclaimed Azaan and stood, then said in his as Iqamah: ‘Hasten to the best of deeds!’ Then he as got Muhammad saww to go ahead and pray (lead) Salat with the people.

فأنزل الله تعالى عليه (واسئل من أرسلنا من قبلك من رسلنا أجعلنا من دون الرحمن آلهة يعبدون) فقال لهم رسول الله (صلى الله عليه وآله) قال: ‘أبان تشهدون ؟ وما كنتم تعبدون ؟’ قالوا: نشهد أن لاإله إلا الله وحده لا شريك له، وأنك رسول الله، اخذت على ذلك مواثيقنا وعهودنا.

Allah azwj the Exalted Revealed: And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]. Rasool-Allah saww said to them: ‘Upon what did you testify (in Tashahhud)? And what were you worshipping?’ They said, ‘We testified that there is no god except Allah azwj Alone, there being no associates for Him saww, and you saww are a Rasool saww of Allah azwj. Our Covenant has been Taken upon that we have been Pacted with’.

قُال نافع: صدقت يا ابن رسول الله يا أبا جعفر، أنتم والله أوصياء رسول الله وخلفاؤه في التوراة، و أسماؤكم في الإنجيل وفي الزبور وفي القرآن، وأنتم أحق بالامر من غيركم.

Nafau said, ‘You speak the truth, O son asws of Rasool-Allah saww! O Abu Ja’far asws, by Allah azwj, you (Imams asws) are successors asws of Rasool-Allah saww and his saww Caliphs in the Torah, and your asws names are in the Evangel, and in the Psalms and in the Quran, and you asws are more rightful with the command than others’.  

14 - أقول: وروي السيد المرتضى رحمه الله في كتاب الفصول عن الشيخ رحمه الله عن أحمد بن محمد بن الوليد، عن أبيه، عن سعد، عن ابن عميس، عن ابن أبي عممر، عن ابن إبنه، عن بكر بن أعين: جاء رجل إلى أبي جعفر (عمر السلم) فقال له: يا أبا جعفر: ما تقول في امرأة تركت زوجها وأخوضتها لم تُؤمنا بها لما جعلته إماماً في تزويج النصف ثلاثة أسهم من ستة أسمهم، وللاخوة من الام الثلاث سهمان من ستة، ولا خليفة من الاب ما بقي وهو السدس سهم من ستة.

I (Majlisi) am saying, ‘And it is reported by Al Sayyid Al Murtaza in ‘Kitab Al Fusool’, from Al Sheykh, from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Ibn Abu Umeyr, from Ibn Azina, from Bakeyr Bin Ayn who said,

‘A man came to Abu Ja’far asws and said to him asws, ‘O Abu Ja’far asws! What are you asws saying regarding (inheritance of) a woman who leaves behind her husband, and her brothers of her mother, and her sister of her father?’ Abu Ja’far asws said: ‘For the husband would be the half

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of the three shares from the six shares, and for the brothers from the mother would be a third of the two shares from six, and for the sister from the father would be what remains, and it is the sixth share from six’.

The man said to him\textsuperscript{asws}, ‘But the Obligations (legislated shares of inheritance) of Zayd, and Obligations of the general Muslims, and the judges, are upon other than that, O Abu Ja’far\textsuperscript{asws}! They are saying that for the sister from the father are three shares, coming from six altered to eight’.

Abu Ja’far\textsuperscript{asws} said: ‘And do they say this?’ He said, ‘Because Allah\textsuperscript{azwj} Mighty and Majestic is Saying if a man dies (and) there isn't a son for him and for him is a sister, then for her would be half of what he leaves [4:176].’ Abu Ja’far\textsuperscript{asws} said: ‘So if the sister was a brother?’ He said, ‘So there would be nothing for him except for the sixth’.

So Abu Ja’far\textsuperscript{asws} said to him: ‘So what is the matter with you all reducing the brother and arguing for the sister for the half, because Allah\textsuperscript{azwj} has Named the half being for her. So if Allah\textsuperscript{azwj} has Named for a brother the whole, and the whole is more than the half, because the Mighty and Majestic Said for her being the half, and Said for the brother and he would inherit her, Meaning of the entirety of her wealth, if there does not happen to be a child for her. So you all are not giving anything to those whom Allah\textsuperscript{azwj} has Made the entirety of it, in some of your Obligations (legislated shares of inheritance), and you all are giving the complete to those whom Allah\textsuperscript{azwj} has Made the half to be for’.

So the man said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! So how come we give the sister, the half, and we do not give anything to the male, even though she may have been a male?’ He\textsuperscript{asws} said: ‘You are saying with regards to a mother, and a husband, and a brother from the mother, and a sister from the father – the husband is given the half, and the mother (is given) the sixth, and the brother from the mother (is given) the third, and the sister from the
father (is given) the half three, so you make these from nine (portions), and this is from six, so you raise it to nine’.

قال: كذلك يقولون، فقال: إن كانت الاخت أخا لاب ؟ قال: ليس له شيء، فقال الرجل لابي جعفر (عليه السلام): فما تقول أنت رحمك الله ؟ قال: فليس للاخوة من الاب والام ولا للاخوة من الام ولا للاخوة من الاب مع الام شيء.

He asws said, ‘It is like that which you are saying’. He said: ‘So if the sister was a brother from the father?’ He asws said: ‘There would be nothing for him’. So the man said to Abu Ja’far asws, ‘May Allah azwj Make me to be sacrificed for you asws! So what are you asws saying?’ So he asws said: ‘There is not for the brothers from the father and the mother, nor for the brothers from the mother, nor for the brother from the father, along with the mother, anything’.

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CHAPTER 13 – ARGUMENTATIONS OF AL-SADIQ\textsuperscript{asws} AGAINST THE ATHEISTS, AND THE ADVERSARIES, AND HIS\textsuperscript{asws} DEBATING WITH THEM

1 – مع: المظفر العلوي، عن ابن العياشي، عن أبيه، عن أحمد بن أحمد، عن سليمان بن الحصب قال: حدثني الناقة قل: حدثنا أبو جمعة رحمة بن صدقة، قال: أتى رجل من بني امية وكان زنديقا جعفر بن محمد (عليهما السامم) فقال: قول الله عزوجل في كتابه (المفس) أي شيء أراد بهذا؟ وأي شيء فيه من الحلال والحرام؟ وأي شيء فيه مما ينتفع به الناس؟

Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ahmad Bin Ahmad, from Suleyman Bin Al Khaseyb, from Al Siqat, from Abu Jam’a Bin Sadaqa who said,

‘A man from the clan of Umayya, and he was an atheist, came to Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} and he said, ‘The Words of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} Book: Alif Lam Meem Suad [7:1], which thing is meant by this? And which thing is therein from the Permissible and the prohibited? And which thing is therein from what the people can benefit with?’

 قال: فاغتاظ من ذلك جعفر بن محمد (عليهما السامم) فقال: أمسك ويحك، الالف واحد، والامم ثامون، والميم أربعون، والصاد تسعون، كم معك؟ فقال الرجل: أحد وثامون ومائة.

He (the narrator) said, ‘Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} was upset from that and he\textsuperscript{asws} said: ‘Woe be unto you! The ‘Alif’ is one, and the ‘Lam’ is thirty, and the ‘Meem’ is forty, and the ‘Suad’ is ninety’, how much is with you?’ The man said, ‘One hundred and thirty-one’.

 فقال له جعفر بن محمد (عليهما السلام): إذا انقضت سنة إحدى وثامون ويوم عاشوراء دخل المسودة الكوفة وذهب ملكهم.

J’afar\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said to him: ‘When the year one hundred and thirty-one expires, the kingdom of your companion will expire’.

قال: فنظرنا فلما انقضت سنة إحدى وثامون ومائة يوم عاشوراء دخل المسودة الكوفة وذهب ملكهم.

He (the narrator) said, ‘We awaited. When the year one hundred and thirty-one expired, on the day of Ashura ‘Al-Masouda’ (black banners?) entered Al-Kufa and their kingdom was gone’\textsuperscript{65}.

2 – من سؤال الزنديق الذي سأل أبا عبد الله (عليهما السلام) عن مسائل كثيرة: أن قال: كيف يعبد الله الحلف ولم يروح؟

From the questions of the atheist who asked Abu Abdullah\textsuperscript{asws} many questions is that he said, ‘How can the people worship Allah\textsuperscript{azwj} and they don’t see Him\textsuperscript{azwj}?’

\textsuperscript{65} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 1
قال: أليس هو قادر أن يظهر لهم حتى يروه ويعرفوه فيعبد على يقين؟ قال: ليس للمحال جواب،

He asws said, ‘Isn’t Heazwj Able upon appearing to them until they do see Himazwj, and Heazwj Rises up, to Heazwj could be worshipped upon a certainty?’ He asws said: ‘There isn’t any answer for the impossibility’.

قال: فمن أين أثبت أنبياء ورسولًا؟

He said, ‘From where can Prophetsazwj and Mursil (Messenger Prophetsazwj) be proved?’

قال (عليه السلام): إنما أثبتنا أن لنا خالقا صانعا متعاليا عنا وعن جميع ما خلق و كان ذلك الصانع حكيمًا لم يجز أن يشاهده خلقه ولا أن يلامسو ولا أن يباشرو ويخاجتهم ويخاجوته ثبت أن له سفراء في خلقه وعباده يلتمسهم على مصالحهم ومنافعهم وما به يقاؤهم ويتراه فناوهم.

He asws said: ‘We, when we prove that there is a Creator for you, a Maker, Exalted from us, from the entirety of what is created, and that the Maker was Wise, not allowed that Hisazwj creatures see Himazwj, nor touch Himazwj, nor Heazwj Communicate with them and they would communicate with Himazwj, and Heazwj to Argue with them and they to argue with Himazwj, it proves that there are ambassadors for Himazwj among Hisazwj creatures and Hisazwj servants pointing them upon their correction and their benefits, and with what would be their survival and in leaving it would be their destruction.'

فثبت الأمور والناهون عن الحكم العلم في خلقه، وثبت عند ذلك أن له مععين وهم الأنباء وصفوه من خلقه، حكيماء مؤدينين (1) بالحكم، مبعوثين عنه، مشاركين لناس في أحوالهم على مشاكلهم في الخلق والتركيب، مؤدينين من عند الحكم العلم بالحكم (2) والدلائل والبراهين والشواهد: من إحياء الموتى، وإبراء الأكمه والأبرص،

Thus, it proves (the presence of) of the enjoiners and the forbiddors on behalf of the Wise, the Knowing, among Hisazwj creatures, and at that it proves that for Himazwj there are saviours, and they are the Prophetsazwj, and Hisazwj Elites from Hisazwj creatures, wise ones, discipliners with the wisdom, Sent from Himazwj, associating with the people in their states upon their associating for them among the creatures and the methodologies, fullfiller from the Wise, the Knowing, with the wisdom and the evidence and the proofs and the witnesses, ones who revived the dead, and cured the blind and the leper.
The earth will not be empty from a Divine Authority happening have such knowledge with him\textsuperscript{asws}, he\textsuperscript{asws} can evidence upon the truthfulness of the words of the Rasools\textsuperscript{as} and the obligation of His\textsuperscript{azwj} Justice’. 

Then he\textsuperscript{asws} said after that: ‘We\textsuperscript{asws} claim that the earth cannot be empty from a Divine Authority, not can a Divine Authority happen to be except from the posterity of the Prophets\textsuperscript{as}. Allah\textsuperscript{azwj} did not Send any Prophet\textsuperscript{as} at all from other than the lineage of the Prophets\textsuperscript{as}, and that is because Allah\textsuperscript{azwj} the Exalted Began a radiant path for the children of Adam\textsuperscript{as}, and Brought out from the Adam\textsuperscript{as} a clean, good lineage, Extracting from it the Prophets\textsuperscript{as} and the Mursils\textsuperscript{as}. They\textsuperscript{as} are the Elites of Allah\textsuperscript{azwj} and the pure gems, clean in the ribs and preserved in the wombs.

Neither did foolishness of the ignorance hit them nor any mixture in their lineage, because Allah\textsuperscript{azwj} Mighty and Majestic Made them\textsuperscript{asws} in such a place, there does not happen to be any rank and nobility higher than it. So, the one who was a treasurer of the Knowledge of Allah\textsuperscript{azwj}, and trustworthy of His\textsuperscript{azwj} hidden matters, and holder of His\textsuperscript{azwj} Secrets, and His\textsuperscript{azwj} Divine Authority upon His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} interpreter, and His\textsuperscript{azwj} tongue, cannot happen to be except with these attributes.

Thus, the Divine Authority cannot happen to be except from their\textsuperscript{asws} lineages standing in the place of the Prophet\textsuperscript{saww} among the people with the knowledge which was with him\textsuperscript{saww} and having inherited it from the Rasools\textsuperscript{as}. If the people fight against him\textsuperscript{asws}, he\textsuperscript{asws} would be silent, and he\textsuperscript{asws} would preserve what is upon the few people from what is in their hands from the knowledge of the Rasools\textsuperscript{as}, upon the differing(s) from them regarding it.

If they accept him\textsuperscript{asws} and obey him\textsuperscript{asws} and take from him\textsuperscript{asws}, the justice would appear, and the differing(s) and the fighting would go away, and the matters evened out, and the
Religion will be clear, and the certainty will overcome the doubt, and most of the people would believe in him\textsuperscript{asws} or adhere with him\textsuperscript{asws} after losing the Rasool\textsuperscript{saww}, and neither a Rasool\textsuperscript{as} nor a Prophet\textsuperscript{as} expired at all his\textsuperscript{saww} community did not differ from after him\textsuperscript{saww}. And rather, the reason for their differing(s) was their opposition against the Divine Authority and their leaving him\textsuperscript{asws} (the successor\textsuperscript{as} of the Prophet\textsuperscript{saww}).

He said, ‘So what should one do with the Divine Authority when he\textsuperscript{saww} was with this description?’ He\textsuperscript{asws} said: ‘They should follow him\textsuperscript{asws}, and he\textsuperscript{asws} would bring out from him\textsuperscript{asws}, the thing after the thing from what therein are benefits for the people and their correction.

If they innovate anything in the Religion of Allah\textsuperscript{azwj}, he\textsuperscript{asws} would let them know, and if they increase in him, he\textsuperscript{asws} would inform them, and if they reduce anything from it, he\textsuperscript{asws} would secure it for them.

Then the atheist said, ‘From which thing are the things created?’ He\textsuperscript{saww} said: ‘Not from a thing’. He said, ‘Then how can a thing come from nothing?’ He\textsuperscript{saww} said: ‘The things are not empty from either being created from a thing, or from without a thing. If it was created from a thing, it would be with it, for that thing is more ancient, and the ancient cannot be newly occurring, nor perish, nor change, nor would that thing be devoid from being one essence, and one type.

From when did these various types and numerous essences come from, the ones existing in this world, from various types? And from where did the dead come from, if it was the thing from which life grew from? Of, from where did the life come if that thing was dead? And it is not allowed that it happens to be that both alive and dead happen to be ancient, not ceasing to exist, because the life, dead cannot come from it and he does not cease to be alive, nor is it allowed as well that the dead happens to be ancient, not ceasing to exist with what it is with, from the dead, because the dead, there is neither any power for him nor a remaining’.
He said, ‘From where are they saying that the things are eternal?’ He⁴ said: ‘This is talk of a people who are rejecting management of the things, so they belied the Rasools⁴ and their⁴ words, and the Prophets⁴ of what they⁴ had informed about, and they named their⁴ Books as being stories of the former ones, and they placed a Religion with their own opinions and their satisfaction.

The things evidence upon their own occurrence from the rotation of the planets with what is therein, and these are seven spheres, and movement of the earth and the ones upon it, and the turning of the eras, and interchange of the time and the occurrences which occur in the world from increase and reduction, and death, and afflictions, and the desperation of the soul to the acceptance that there is a Maker and a Manager for it. But, do you not see the sweet becoming sour and the fresh (becoming) bitter, and the new (becoming) old, and everything is (going) towards the change and the perishing?’

He said, ‘Why did the Maker of the universe did not cease with the new occurrences which are occurring from Bringing them into occurrence?’ He⁴ said: ‘He⁴ did not cease to know, so He⁴ Created what He⁴ Knew’. He said, ‘Is He⁴ separate or composed?’ He⁴ said: ‘Neither can the separation nor the composition be appropriate for Him⁴. But rather, He⁴ is different of the fragmentation, and a Composer of the parts, therefore it cannot be said to Him⁴ He⁴ is Composed nor separate’.

He said, 'How is He⁴ Allah⁴, the One?' He⁴ said: 'One in His⁴ Self, so He⁴ is not one like the one, because whatever is besides Him⁴ from the One is a fragment, and He⁴ is Blessed and Exalted, One not a fragment, nor can the numbering fall upon Him⁴.'

He said, ‘For which reason did He⁴ Create the creation and He⁴ is without any need to them, nor is He⁴ desperate to Creating them, nor is the vanity with us appropriate with
Him\textsuperscript{azwj}? He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Created them to Manifest His\textsuperscript{azwj} Wisdom, and Implementation of His\textsuperscript{azwj} Knowledge, and Accomplishment of His\textsuperscript{azwj} Management’.

He said, ‘Why does He\textsuperscript{azwj} not shorten upon this house (world) and Make it to be a house of His\textsuperscript{azwj} Rewards and a confinement of His\textsuperscript{azwj} Punishment?’ He\textsuperscript{asws} said: ‘This house (world) is the house of trials, and a shop for the Rewards, and earning of the Mercy, filled with calamities, and layers of the desires to be tested, therefore the house of work cannot happen to be a house of Recompense’.

He said, ‘Is it from His\textsuperscript{azwj} Wisdom that He\textsuperscript{azwj} Makes enemies for Himself\textsuperscript{azwj} and there was no enemy for Him\textsuperscript{azwj}? As per your\textsuperscript{asws} claim, He\textsuperscript{azwj} Created Iblees\textsuperscript{la} and Caused him\textsuperscript{la} to overcome upon His\textsuperscript{azwj} servants calling them to oppose His\textsuperscript{azwj} obedience and instructing them with disobeying Him\textsuperscript{azwj}, and Made the strength for him\textsuperscript{la} just as you\textsuperscript{asws} claim, he\textsuperscript{la} can get the tricks to arrive with subtlety into their hearts, whispering to them, so they end up doubting in their Lord\textsuperscript{azwj}, and he\textsuperscript{la} confuses their Religion upon them, declining them from His\textsuperscript{azwj} recognition upon a group denied due to what was whispered to them (denying) His\textsuperscript{azwj} Lordship and they worshipped besides Him\textsuperscript{azwj}. Why did He\textsuperscript{azwj} Cause His\textsuperscript{azwj} enemy to overcome upon His\textsuperscript{azwj} servants, and Made the way for him\textsuperscript{la} to lure them?’

He\textsuperscript{asws} said: ‘This enemy which you mentioned, his\textsuperscript{la} enmity cannot harm Him\textsuperscript{azwj} nor can his\textsuperscript{la} friendship benefit Him\textsuperscript{azwj}. His\textsuperscript{la} enmity cannot reduce anything from His\textsuperscript{azwj} kingdom, and his\textsuperscript{la} friendship cannot increase anything in it, and rather one fears the enemy when there was in him the strength to harm and benefit, if they take from a kingdom or coerced by authority.

As per your\textsuperscript{asws} claim, he\textsuperscript{la} can get the tricks to arrive with subtlety into their hearts, whispering to them, so they end up doubting in their Lord\textsuperscript{azwj}, and he\textsuperscript{la} confuses their Religion upon them, declining them from His\textsuperscript{azwj} recognition upon a group denied due to what was whispered to them (denying) His\textsuperscript{azwj} Lordship and they worshipped besides Him\textsuperscript{azwj}. Why did He\textsuperscript{azwj} Cause His\textsuperscript{azwj} enemy to overcome upon His\textsuperscript{azwj} servants, and Made the way for him\textsuperscript{la} to lure them?’

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He\textsuperscript{asws} said: ‘This enemy which you mentioned, his\textsuperscript{la} enmity cannot harm Him\textsuperscript{azwj} nor can his\textsuperscript{la} friendship benefit Him\textsuperscript{azwj}. His\textsuperscript{la} enmity cannot reduce anything from His\textsuperscript{azwj} kingdom, and his\textsuperscript{la} friendship cannot increase anything in it, and rather one fears the enemy when there was in him the strength to harm and benefit, if they take from a kingdom or coerced by authority.'
As for Iblees, he is a servant of Allah and professed His Unity, and he knew when He Created him what he is and to what he will be coming to. He did not cease worshipping Him along with the Angels until He Tested him with the Sajdah to Adam. He refused from that out of envy and wretchedness overcame upon him, so he was Cursed during that and thrown out from the rows of the Angels, and descended to the earth as an Accursed, Expelled. So, he became an enemy of Adam and his children due to that reason, and there is no authority for him upon his children except for the whispering and calling to another way, and he had accepted His Lordship along with his disobedience to his Lord.

He said, 'Is the Sajdah to other than Allah correct?' He said: 'No'. He said, 'Then how did Allah Command the Angels with the Sajdah to Adam?' He said: 'One who performs Sajdah by the Command of Allah, so he has performed Sajdah to Allah. It was so that their Sajdah to him was to Allah when it was from the Command of Allah.'

He said, 'From where is the origin of the fortune-telling? And from where can he inform the people with what is to occur?' He said: 'The fortune-telling used to be among the pre-Islamic Period during every period of interval from the Rasools. The fortune-teller used to be at the status of the judge they would be seeking the judgment to him regarding whatever was confusing upon them from the matters, and he would inform them with things to occur.

And that is in various aspects – From the discernment of the eye, and intelligence of the heart, and whispering of the self, and acumen of the soul along with casting into his heart, because there is no occurrence in the earth from the apparent occurrences, so that is known to the Satan and he deposits it to the fortune-teller and informed him with what is to occur in the houses and the outskirts.

And also, whenever the Satans used to sit in the sitting to steal the hearing whenever that happened, and they were neither blocked nor pelted by the (shooting) stars, and rather they were prevented from stealing the hearing lest there would occur in the
earth a cause identical to the Revelation from the news of the sky, and confusion upon the people of the earth what comes to them from Allahazwj to prove the argument and negate the doubts.

وكان الشيطان يسترق الكلمة الواحدة من خبر السماء بما يحدث من الله في حلقه فيختطفها ثم يهبطها بما إلى الأرض فيقذفها إلى الكاهن، فإذا قد زاد من كلمات عنه فيختطف الحق بالباطل، فما أصاب الكاهن من خبر مما كان يخبر به فهو آدم إلى شيطانه بما سمعه، وما أخطأ فيه فهو من باطل ما زاد فيه،

And the Satanla used to steal the one phrase from the news of the sky of what was to occur from Allahazwj among Hisazwj creatures, so hel would snatch it, then descend with it to the earth and cast it to the fortune-teller. So, when there as an increase from the phrases with himla, hel would mix the truth with the falsehood. Thus, whatever the fortune-teller got right from the news he used to inform with, it was what was deposited to him from his Satana from what hehel had heard, and whatever he was mistaken with, it is from the falsehood when there was an addition in it.

فموذ منعت الشياطين عن استراق السمع انقطعت الكهانة، واليوم إنما تؤدي الشياطين إلى كهانها أخبار الناس بما يحدثون به وما يحدثون، والشياطين تؤدي إلى الشياطين ما يحدث في البناء من السارق سرق، وقاتل قتل، وعائن غائب، وهم من دخل الناس أيضا صدوق وكذوب

When the Satansla were prevented from stealing the hearing, the fortune-telling was cut off, and today, rather the Satansasws deposit to their fortune-tellers the news of the people from what would be occurring with and what they would be innovating, and the Satansas deposit to the Satansla what is to occur among the servants from the new occurrences, from the theft of the thief, and killing of a killers, and absence of an absentee, and they are at the status of the people as well, speaking the truth and lying’.

فقال: كيف صعدت الشياطين إلى السماء وما أمثال الناس في الحلق والكثافة، وما كانوا بينون لسليمان بن داود من البناء ما يعجز عنه ولد آدم؟

He said, ‘How do the Satansla ascend to the sky and they are like the people in the creation (bodies) and the density, and they used to build for Suleymanas Bin Dawoodas from the buildings which the children of Adamas were unable from?’

قال غلظوا لسليمان كما سمحوا، وهم خلق رقيق غذاوهم التنسم، والدليل على ذلك صعودهم إلى السماء لأستراق السمع، ولا يقدر الجسم الكثيف على الارتفاع إليها إلا بسلم أو سبب

Heasws said: ‘They were thickened (dense) for Suleymanas just as they were subdued, and they are a delicate creation (body), their food is tasteless, and the evidence upon that is they ascending to the sky to steal the hearing, and the thick body is not able upon the rising to it, except by a route of ascent or means’.

فقال: فأخبرني عن السحر ما أصله؟ وكيف يقدر الساحر على ما يوصف من عجائبه وما يفعل؟
He said, ‘Inform me about the sorcery, what is its origin? And how is the sorcerer able upon what is depicted from his wonders and what he does?’

قال إن السحر على وجوه شتى: وجه منها بمنزلة الطب كما أن الأطباء وضعوا لكل دواء دواء فكذلك علم السحرا حتالوا لكل صحة آفة، ولكل خفيفة عاهة، ولكل معنى هيلة. ونوع منه آخر خطفة وسرعة ومخالق وخفه، ونوع منه ما يأخذ أولياء الشياطين عنهم.

Heasws said: ‘The sorcery is upon various aspects – an aspect from it is at the status of the doctor, just as the physicians place a medicine for every illness, similar to that is the knowledge of the sorcery, to the extent that they come the affliction for every health, and for every wellbeing, an affliction, and for every meaning, a trick. And there is another type from it is the snatching, and the quickness, and theft, and lightning (of work). And there is a type from it what the friends of the Satansla take from them’.

قال: فمن أين علم الشياطين السحر؟ قال: من حيث عرف الاطباء الطب، بعضه تجربة، وبعضه عامج.

He said, ‘From where did the Satansla learn the sorcery?’ Heasws said: ‘From where the physicians learnt the medicine. Some of it is experimentation and part of it is healing’.

قال: فما تقول في الملكين: هاروت وماروت وما يقول الناس بأنهما يعلمان الناس السحر؟

What are youasws saying regarding the two Angels – Harut and Marut, and what the people are saying that they taught sorcery to the people?’

قال: إنهما موضع ابتامء وموقف فتنة، تسبيحهما: اليوم لو فعل الإنسان كذا وكذا، ولو يعالج بكذا وكذا لصار كذا، أصناف سحر فيتعلمون منهما ما يخرج عنهما ويفقولان لهم: إنما نحن فتنة فامنأخذوا عنا ما يضر كم ولا ينفعكم.

Heasws said: ‘These two (Angels) were a place of trial and pausing of Fitna. Their chanting was, ‘Today, if the human being does such and such, such would happen, and if he treats with such and such, such would come to be’, being types of sorcery. So, they learnt from them whatever came out from them, and they (Angels) were saying to them, ‘But rather, we are a Fitna, therefore do not take from us what would harm you nor benefit you’.

قال: أفيدر الساحر أن يجعل الإنسان يسحره في صورة الكلب والحمار أو غير ذلك؟

He said, ‘Is the sorcerer able upon making (transforming) the human being, by his sorcery, to be in the image of the dog, and the donkey, or other than that?’

قال: هو أعجز من ذلك وأضعف من أن يغير خلق الله، إن من أنبل مازك الله وصووا غرفو فهو شريك الله في خلقه، تعالى عن ذلك علوا كبيرا، لو قدر الساحر على ما وصفت لدفع عن نفسه الهموم والآفة والامراض، ولنفع البياض عن رأسه والفقر عن ساحره.
He\text{\textasciitilde asws} said: ‘He is unable from that and too weak from changing the creation of Allah\text{\textasciitilde azwj}. The one who can invalidate what Allah\text{\textasciitilde azwj} has Installed and Imaged and changes it, then he is an associate of Allah\text{\textasciitilde azwj} in His\text{\textasciitilde azwj} Creation. Exalted is He\text{\textasciitilde asws} from that, Lofty, Great. If the sorcerer was able upon what you described, he would have repelled the worries and the affliction and the sicknesses from himself, and would have negated the whiteness from his head, and the poverty from his courtyard.

And that the greatest of the sorcery is the tale-bearing (gossiping), separating by it between the two beloved ones, and bringing the enmity upon the two reconciled ones, and spilling the blood by it, and demolishing the houses by it, and removing the veils, and the gossiper is the evilest of the ones treading upon the earth by their feet. The closest of the utterances of the sorcerer from the correctness is that he is at the status of the physician. The sorcerer treats the man and prevents him from copulating with the women, and the physician comes and treats him with other than that treatment, and he is cured’.

He said, ‘What is the matter, among the children of Adam\text{\textasciitilde as} there are nobles and ignoble?’ He\text{\textasciitilde asws} said: ‘The noble is the obedient one (to Allah\text{\textasciitilde azwj}), and the ignoble is the disobedient one’.

He said, ‘Isn’t there among them a meritorious one and a shameful (de-merited) one?’ He\text{\textasciitilde asws} said: ‘Are you saying that the children of Adam\text{\textasciitilde as}, all of them are equal in the origin, not being meritorious except by the piety?’ He said, ‘Yes I find the origin of the people as soil (dust), and the father is Adam\text{\textasciitilde as}, and the mother is Hawwa\text{\textasciitilde as}. One God\text{\textasciitilde azwj} Created them and they are His\text{\textasciitilde azwj} servants’.

(He\text{\textasciitilde asws} said): ‘Allah\text{\textasciitilde azwj} Mighty and Majestic Chose some people from the children of Adam\text{\textasciitilde as} as being of clean birth, and good of bodies, and Protected them in the ribs of the men and wombs of the women. He\text{\textasciitilde azwj} Extracted from them, the Prophets\text{\textasciitilde as} and the Mursils\text{\textasciitilde as}. Thus, they are the purest of the branch of Adam\text{\textasciitilde as}. That was done, not for a Command deserving from Allah\text{\textasciitilde azwj} Mighty and Majestic, but Allah\text{\textasciitilde azwj} Knew from them when He\text{\textasciitilde azwj} Made them as
particles, that they would be obeying Him \( \text{azwj} \) and worshipping Him \( \text{azwj} \), and they will not be associating anything with Him \( \text{azwj} \).}

Thus, they by their obedience, attained from Allah \( \text{azwj} \) the prestige and the lofty status in His \( \text{azwj} \) Presence, and they are those, for them is the nobility, and the merit, and the affiliation, while the rest of the people are equal except that the one who is pious Allah \( \text{azwj} \) will Honour him, and one who obeys Him \( \text{azwj} \), He \( \text{azwj} \) will Love him, and one who loves Him \( \text{azwj} \), He \( \text{azwj} \) will not Punish him with the Fire’.

He said, ‘Inform me about Allah \( \text{azwj} \) Mighty and Majestic, how come He \( \text{azwj} \) did not Create all the creatures as obedience, Unitarians, although He \( \text{azwj} \) was Able upon that?’

He \( \text{asws} \) said: ‘If He \( \text{azwj} \) had Created them as obedience, there would not be any Rewards for them when the obedience was not their deed, and the Paradise and Hell would not exist. But, He \( \text{azwj} \) Created them and Commanded them with obeying Him \( \text{azwj} \), and Forbade them from disobeying Him \( \text{azwj} \), and Argued upon them with His \( \text{azwj} \) Rasools \( \text{as} \) and cut off their excuses by His \( \text{azwj} \) Books for them to be the one who are obeying and disobeying, and Obligating the Rewards due to their obedience and the Punishments due to their disobeying Him \( \text{azwj} \).

He said, ‘So the righteous deed from the servant, it is his deed? And the evil deed from the servant, it is his deed?’ He \( \text{asws} \) said: ‘The righteous deed the servant does, and Allah \( \text{azwj} \) has Commanded him with it, and the evil deed the servant does, and Allah \( \text{azwj} \) has Forbidden him from it’.

He said, ‘Isn’t his deed by the instruments which He \( \text{azwj} \) Installed inside him?’ He \( \text{asws} \) said: ‘Yes, but by the instruments by which he does the good with it, he is able upon the evil with these, which He \( \text{azwj} \) has Forbidden him from’.
He said, ‘So, is there anything from the matter to the servant?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Forbade has not Forbidden him from anything except and he knows that he is able to leave it, nor did He\textsuperscript{azwj} Command him with anything except and he knows that he has the capacity to do it, because it is not from His\textsuperscript{azwj} Attributes, the tyranny, and the vanity, and the injustice, and encumbering the servants what they cannot endure’.

He said, ‘So, the one whom Allah\textsuperscript{azwj} Creates as a Kafir has the capacity for the Eman and for him there is an argument to leave the Eman?’

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Created His\textsuperscript{azwj} Creatures altogether as submitters. He\textsuperscript{azwj} Commanded them and Forbad them. And the Kufr is a name attached to the deed when the servant does it. And Allah\textsuperscript{azwj} did not Create the servant as a Kafir when He\textsuperscript{azwj} Created him, but rather is from after it reaches a time the Argument from Allah\textsuperscript{azwj} the Exalted is Necessitated on him. The truth is presented to him, but he rejects it, thus due to his denial of the truth, he becomes a Kafir’.

He said, ‘Is it allowed that the servant is able upon the evil, and He\textsuperscript{azwj} is Commanded with the good and he has no capacity for the good that he does it, and he would be Punished upon it?’

He\textsuperscript{asws} said: ‘It is not befitting with the Justice of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Compassion that He\textsuperscript{azwj} Enables the evil upon the servant and Wants it from him, then He\textsuperscript{azwj} Commands him with what He\textsuperscript{azwj} Knows that he has no capacity to take it, and the Seizing of what he has not ability to leaving it, then He\textsuperscript{azwj} Punishes him upon his leaving His\textsuperscript{azwj} Command which He\textsuperscript{azwj} Knows that he has no capacity to take it’.

He said: 'Fī jāhū ʿan yiqdār ʿalā ʿalāb ʾal-sharʾ wa-yʾām ʾar-r ʾal-bakhīr wa- ʾl-lā yāsītītāb ʾl-ḥafer an yʾumīl ʾl ʾ- wāṣd ʿalā ʿalāb.'
He said, ‘Then, by what are they, those whom He \(\text{azwj}\) Enriches and Expands his sustenance upon them, deserving the riches and the affluence? And by what are the poor ones (deserving) the rationing and the straightness?’

قَالَ: احْتَيَرَ الْعَادِيْنِ بِمَا أُعْطِيْتُمُ لِنَظِرَ كَيفُ شَكَرُوهُمْ، وَالْفَقَرَاءِ إِذَا مَنَعَهُمْ لِنَظِرُ كَيفُ شَكَرُوهُمْ، وَوَجْهُ أَخَرْ أَنَّ هُمْ عَذَابُ كُلٍّ فَأُعْطَاهُمْ عَلَى فِرْقٍ أَحْتَاجُهُمْ;

He \(\text{azwj}\) said: ‘To examine the rich with what He \(\text{azwj}\) Gives them, to Look at how they are thanking Him \(\text{azwj}\), and the poor ones, He \(\text{azwj}\) rather Prevented them to Look at how is their patience. Another perspective is He \(\text{azwj}\) Hastens for a people during their lifetime, and for another people He \(\text{azwj}\) Delays to a day of their need to Him \(\text{azwj}\). And another perspective is, He \(\text{azwj}\) Knows the potential (endurance) of every people, so He \(\text{azwj}\) Gives them upon a measure of their potential (to endure).

فَلَوْ كَانَ الْخَلْقُ كُلُّهُ أَنْجَيْتُوهُ فَخَلْتَ الْحُيُورَ وَقَسَسَ الْحَمْلَ وَقَضَى أَهْلَهُ إِلَى الْمَسْتَرَى، وَبَعْضُهُمْ لِبَعْضٍ عَونًا، وَبَعْضَ أَسَبَابٍ أَرْزَاقُهُمْ فِي ضُرُوبِ الْآدَمَ وَنَفَاعَةِ الْحَوَارِيَاتِ، وَذَلِكَ أَمْرُ فِي الْمَسْتَرَى، وَأَخْتَرَ الْعَادِيْنِ بِمَعْلُومٍ لِلْخَلْقِ لِلْخَلْقِ.

And if all of the people were rich, the world would be ruined, and the management would be spoilt, and its people would come to the annihilation. But, He \(\text{azwj}\) Made assistance for some with some, and Made causes of their sustenance in the variety of works and types of manufacturing, and that is a perpetuation regarding the survival and correct regarding the management. Then He \(\text{azwj}\) Examines the rich of their kindness with the poor. All that is Kindness and Mercy from the Wise Whose Management cannot be faulted’.

قَالَ: فَبِمَا سَتَّحْقِي النَّفْعَ الصِّغْرِيُّ لَا يَشَاءُ عَلَى الْأَوَّلَاتِ وَالْإِمْرَاتِ بَلْ ذَنُبُ عَمْلِهِ وَلَا كَفَّرُ مِنْهُ؟

He said, ‘With what is the small child deserving what afflicts him from the pains and the sicknesses without having sinned in his deeds nor any crime preceding from him?’

قَالَ: إِنَّ الْمَرَّةَ عَلَى وَجُوهَ شَيْئٍ: مَرَّةُ بَلَوْيٍ، وَمَرَّةُ العَقُوْيَةَ، وَمَرَّةٌ جَعَلَ عَلَيْهِ الْفَنَاءَ، وَأَنْتُ تَزَمَّمُ أَنَّ ذَلِكَ مِنْ أَغْذِيَةٍ رَذِئةٍ، وَأَشْرِيَةٍ وَبَيْنَاهُ، أَوْ مِنْ عَلَةٍ كَانَتْ بَاتِمًا، وَتَزَمَّمُ أَنَّ مِنْ أَحْسَنِ السَّيَاسَةِ لِبَدَّهُ وَأَحْمَلَ الْبَصَرَ يَنَفَعُ عَلَى نَفَعِ الْأَحَدِ، وَمَا يَأْكُلُ مِنْ النَّافعِ لَا يَمْرَضُ فَيَفْيَضُ فِي فَوْلُكَ إِلَى مَنْ يَزَمَّمُ أَنَّهُ لَا يَكُنْ الْمَرَّةُ وَالْمَوْتُ إِلَّا مِنْ المَطْعُومِ وَالْمَشْبَعِ.

He \(\text{azwj}\) said: ‘The illness is upon a variety of aspects – Illness of trial, and illness of the Punishment, and illness Made to be (a reason for) the death, and you claim that, that is from poor food intake, and polluted water, or from an illness which was with its mother, and you claim that one who is good with the grooming of his body and beauty of the looks in the states of his self, and he knows the harmful from what he eats from the beneficial would not fall sick, and you incline in your words to the one who claims that neither the sickness nor the death happens except from the food and the drink.”
Aristotle has died, wasn’t he the teacher of the physicians? And Plato, chief of the wise ones, and Galen became old and his eyesight weakened, and he could not repel the death when it descended with his female companion, and did not spare any effort to preserve themselves, and the considering to what would be compatible for it. How may sick ones, the treatment increased the sickness! And how many physicians, learned and insightful with the cures and the experts in medication died, and the one ignorant of the medicine lived after him for a (long) time! So, that knowledge of his of medicine did not benefit him during the termination of his period and presence of his death, nor was this one harmed, one ignorant of the medicine, with the remaining of the term and delay of his death’. 

Then he asws said: ‘A lot of the physicians said, ‘The knowledge of the medicine was not raised by the Prophets as, so what we do is upon a comparison of their words with knowledge. They claim that the Prophets as did not recognise it, those who were Divine Authorities of Allahazwj upon Hisazwj creatures, and Hisazwj Trustees in Hisazwj earth, and Treasurers of Hisazwj Knowledge and inheritors of Hisazwj Wisdom and theyas did not point upon it, and the Callers to Hisazwj obedience?

Then Iasws find that most of them deviate in their doctrines from the way of the Prophetsas and belie the Books Revealed unto themas from Allahazwj Blessed and Exalted. So, this is the one who abstains from measws in seeking it and bearing it’.

He said, 'How can youasws abstain regarding a people, and youasws are a leader with them and their elder?’
He\textsuperscript{asws} said: ‘When I\textsuperscript{asws} see the man from them, the expert in his medicine, when I\textsuperscript{asws} ask him, he does not pause upon limits of his self, and the composition of his body, and methodology of his limbs, and flow of his food in his body parts, and exit of his soul, and movement of his tongue, and stability of his speech, and light of his vision, and the spread of his mention, and the interchange of his desires, and the effusion of his transitions, and gathering of his hearing, and settling of his soul, and exit of his sneeze, and agitation of his gloominess, and causes of his cheerfulness, and reason what causes one to be mute and deaf and other than that, there does not happen to be with them regarding that any more than the talk of its approval and reasons in what is between them allowing it’.

He said, ‘Inform me about Allah\textsuperscript{azwj} Mighty and Majestic. Is there an associate in His\textsuperscript{azwj} Kingdom, or an adversary to Him\textsuperscript{azwj} in His\textsuperscript{azwj} Management?’ He\textsuperscript{asws} said: ‘No’. He said, ‘So what is this spoiling existing in this world, from the harmful predators, and scary vermins, and a lot of ugly creatures, and insects, and mosquitoes, and snakes, and scorpions, and you\textsuperscript{asws} claim that He\textsuperscript{azwj} does not Create anything except for a reason, because He\textsuperscript{azwj} does not play around?’

He\textsuperscript{asws} said: ‘Aren’t you claiming that the scorpion benefit from the bladder pains and the (kidney) stones, and for the one who urinates in the bed, and that the best antidote is what is treated from the meat of the snakes, and that their meat when eaten by the leper would benefit him, and you claimed that the red worm which is found under the ground is beneficial for the eater?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘As for the mosquitoes and the bugs, its reason is that He\textsuperscript{azwj} Made these are the sustenance of the birds and Abase the tyrant, the rebel against Allah\textsuperscript{azwj} and is tyrannous and deniers His\textsuperscript{azwj} Lordship, so Allah\textsuperscript{azwj} Causes the weakest of His\textsuperscript{azwj} creatures to overcome upon him to Show him His\textsuperscript{azwj} Power and His\textsuperscript{azwj} Magnificent, and it is the mosquito. It enters into his nostril until it arrives to his brain and kills him.

واعلم أنا لو وقفتا على كل شئ خلقه الله لم خلقه ولا يشأ أنشئه لكا قد ساوناه في علمه، وعلمنا كل ما يعمل واستغبني عنه ولكننا وهم في العلم سواء.
And know, if we were to pause upon everything Allah^{azwj} Created and did not Create, and for which thing (reason) He^{azwj} Grew it, we would have equalled Him^{azwj} in His^{azwj} Knowledge, and we would know all what He^{azwj} Knows, and we would be needless of Him^{azwj}, and us and He^{azwj} would be equal in the knowledge'.

He said, ‘Inform me! Can anything be faulted from the creation of Allah^{azwj} and His^{azwj} Management?’ He^{asws} said: ‘No’. He said, ‘So, Allah^{azwj} Created His^{azwj} creation uncircumcised, is that Wisdom from Him^{azwj} or playfulness?’ He^{asws} said: ‘But, Wisdom from Him^{azwj}’.

He said, ‘You change the creation of Allah^{azwj}, you make your deed in cutting the foreskin as more correct than what Allah^{azwj} had Created, and you are faulting the foreskin and (although) Allah^{azwj} has Created it, and you are praising the circumcision and it is your deed. Or, are you saying that, that was a mistake from Allah^{azwj} without wisdom?’

He^{asws} said: ‘That is Wisdom from Allah^{azwj} and correctness, apart from that He^{azwj} Made that to be a Sunnah and Obligated it upon His^{azwj} people, just as the when the new-born comes out from the belly of its mother, we find its navel connected with the navel of its mother, like that the Wise One Created it. So, He^{azwj} Commanded the servants with cutting it, and in leaving it is a spoiling between the new-born and the mother.

And know, if we were to pause upon everything Allah^{azwj} Created and did not Create, and for which thing (reason) He^{azwj} Grew it, we would have equalled Him^{azwj} in His^{azwj} Knowledge, and we would know all what He^{azwj} Knows, and we would be needless of Him^{azwj}, and us and He^{azwj} would be equal in the knowledge’.

قال: فأخبرني هل يعاب شئ من خلق الله وتدبيره ؟ قال: لا، قال: فإن الله خلق خلقه غرلا، أذلك منه حكمة أم عبث ؟ قال: بل حكمة منه ؟

He said, ‘Inform me! Can anything be faulted from the creation of Allah^{azwj} and His^{azwj} Management?’ He^{asws} said: ‘No’. He said, ‘So, Allah^{azwj} Created His^{azwj} creation uncircumcised, is that Wisdom from Him^{azwj} or playfulness?’ He^{asws} said: ‘But, Wisdom from Him^{azwj}’.

قال: غرلا خلق الله وجعلتم فعلكم في قطع القلفة أصوب مما خلق الله لها وعبتم الاقلف، والله خلقه، ومدحتم الحنان وهو فعلكم، أم تقولون: إن ذلك من الله كان خطأ غير حكمة ؟

He said, ‘You change the creation of Allah^{azwj}, you make your deed in cutting the foreskin as more correct than what Allah^{azwj} had Created, and you are faulting the foreskin and (although) Allah^{azwj} has Created it, and you are praising the circumcision and it is your deed. Or, are you saying that, that was a mistake from Allah^{azwj} without wisdom?’

قال (عليه السامم): ذلك من الله حكمة وصواب غير أنه سن ذلك وأوجبه على خلقه، كما أن المولود إذا خرج من بطن امه وجدنا سرته متصلة بسرة امه كذلك خلقها الحكيم، فأمر العباد بقطعها وفي تركها فساد بين المولود والام.

He^{asws} said: ‘That is Wisdom from Allah^{azwj} and correctness, apart from that He^{azwj} Made that to be a Sunnah and Obligated it upon His^{azwj} people, just as the when the new-born comes out from the belly of its mother, we find its navel connected with the navel of its mother, like that the Wise One Created it. So, He^{azwj} Commanded the servants with cutting it, and in leaving it is a spoiling between the new-born and the mother.

وكذلك أظفار الإنسان أمر إذا طالت أن تقلم، وكان قادرا يوم دبر خلقة الإنسان أن يخلقها خلقة لاتطول، وكذلك الشعر من الشارب والرأس يطول فيجر، وكذلك الثيران خلقها فحولة وإخصاؤها أوفق، ليس في ذلك عيب في تقدير الله تعالى.

Similar to that are the nails of the human being. He^{azwj} Commanded, when these are long, that you should clip (the nails), and He^{azwj} was Able on the Day He^{azwj} Managed the creation of the human being that He^{azwj} could have Created (the nails) not to elongate. And similar to that is the hair from the moustache and the head elongating, to be cut. And similar to that are the bulls. He^{azwj} Created it virile, and its being cut would be more compatible. There isn’t any fault in that in the Determination of Allah^{azwj} the Exalted’.

قال: ألسنت تقول: يقول الله: (ادعوني أستجب لكم) وقد نرى المضطر يدعيه فلا يستجاب له، والمظلوم يستنصره على عدوه فلا ينصره.
He said, ‘Aren’t you asws saying, ‘Allah azwj is Saying: “Supplicate to Me, I will Answer you. [40:60], and we have seen the desperate one supplication but it is not Answered for him, and the oppressed, He azwj Helps his enemy against him and does not Help him’. 

قال (عليه السلام): ويجعل ما يدعوه أحد إلا استجاب له، أما الظالم ففداءه مردود إلى أن يتوب إليه، وأما المحق فإنه إذا دعا

استجاب له وصرف عنه البلاء من حيث لا يعلمه، وإدخر له ثوابا جزيل ليوم حاجته إليه.

He asws said: ‘Woe be unto you! There is no one who supplicates to Him azwj except it is Answered for him. As for the unjust one, his supplications are rejected until he repents to Him azwj, and as for the rightful, when he supplicates to Him azwj, it is Answered for him and the afflictions are turned away from him from where he does not even know, and plentiful Rewards are hoarded for him for a Day he would be needy to it.

وإن لم يكن الأمر الذي سأل العبد خيرة له إن أعطاه أمسك عنه، ولزم المنع بالله رميا عز عليه أن يدعو فيما لا يدري

أسماء ذلك أم خطأ، وقد يسأل العبد به إهلال من لم يقطع مذهبه، ويستوار المطروقات، ولعله أوان لا يصلح فيه المطر لانه

أغرف تبدو ما خلق من خلقه، وأشباه ذلك كثير، فافهمه هذا.

And if the matter does not transpire which the servant had asked for that it be Given to him, it is better for him if it is Withheld for him; and the Momin is the recognised one with Allah azwj, sometimes it is dear upon Him azwj that he supplicates to Him azwj regarding what he does not know whether that is correct or a mistake; and the servant could have asked his Lord azwj for the destruction of one whose term has yet to be termination, and he has asked for the wrong, or that the rain is not correct for him because He azwj Knows what He azwj has Created from His azwj creation – and the likes of this is a lot, therefore understand this’.

قال: فأكرари أيها الحكم ما بال السماء لا ينزل منها إلى الأرض أحد، ولا يصعد من الأرض إليها بشر، ولا طريق إليها ولا

مسلك ؟ فلن نظر العباد في كل دهر مرة من يصعد إليها وينزل كأن ذلك إنبت في الروبية، وأفتح للشاك، وأقوي للثقة، وأجدر

أن يعلم العباد أن هناك مديرا، إليه يصعد الصاعد، ومن عده بيهب الاباط.

He said, 'Inform me, O wise one, what is the matter, the sky, no one descends from it to the earth, nor does a mortal from the earth ascend into it, nor is there a path to it nor a way? If the servants during every era were to look once at someone ascending to it and descending, that would be proof regarding the Lordship, and negation of the doubt, and stronger for the certainty and better, if the servants were to know that over there is a Manager to Whom azwj the ascender ascend and the descendents descend from Him azwj.

قال (عليه السلام): إن كل ما ترى في الأرض من التدبير إما هو ينزل من السماء ومنها ما يظهر، أما ترى الشمس منها تطلع،

وهى نور البهار، وفيها قوام الدنيا، ولو حسبت حار من عليها وذلك ؟ ولنقم منها يطلع، وهو نور الليل، وهو يعلم عدد السنين

والحساب والشهور والأيام، ولو حسب حار من عليها وفسد التدبير ؟

He asws said: ‘All what you see in the earth from the Management, rather it descends from the sky, and from it is what appears. Do you not see the sun emerging from it, and it is a light of the day, and therein are foundations of the world, and if heat were to be withheld,
the ones upon it would be destroyed? And the moon emerges from it, and it is a light of the night, and by it is known the number of the years and the counting, and the months and the years, and if it were to be withheld it would heat up the ones upon it and spoil the management?

وفي السماء النجوم التي يهتدى بها في ظلمات البر والبحر، ومن السماء ينزل العيش الذي فيه حياة كل شئ من الزروع والنبات والانعام، وكل الخلق لو حبس عنهم لما عاشوا، والريح لو حبست أيامًا لفسدت الاشياء جميعًا وتغيرت، ثم الهواء والماء والبرق والصواعق كل ذلك إذا هو دليل على أن هناك مديلاً يدير كل شيئ وممن عنده بنزل،

And in the sky there are stars from which one can be guided by in the darkness of the land and the sea; and from the sky descends the rain in which there is life of all things, from the plantation, and the vegetation, and the cattle, and all creatures, if it were to be withheld from the, they would not live. And the wind, if it were withheld for days, the things would spoil in their entirety and change. Then the clouds, and the thunder and the lightning, and the thunderbolt, all that rather is evidence upon that over there is a Manager managing all things, and the descent is from Him azwj.

وقد كلم الله موسى عليه السلام وناجاه، ورفع الله عيسى بن مريم، والملائكة تنزل من عنده من عهد غير أنك لا تؤمن بما لم تره بعينك، وفيما تراه بعينك كفاية أن تفهم وتعقل.

And Allah azwj has Spoken to Musa as and Whispered to him as, and Allah azwj Raised Isa as Bin Maryam as, and the Angels descend from Him azwj, apart from that you are not believing in what you do not see with your eyes, and regarding what you see with your eyes, there is sufficient for you to understand and use your intellect’.

قال: فلو أن الله رد إلينا من الاموات في كل مائة عام لنسأله عنمن مضى منا إلى ما صاروا وكيف حالهم وماذا لقوا بعد الموت وأي شئ صنع بهم ليعمل الناس على اليقين اضمحل الشك وذهب الغل عن القلوب

He said, ‘If Allah azwj were to Return to us someone from the dead during every one hundred years, we could ask him about the ones passed from us, what they have come to, and how was their state, and what did they face after the death, and which thing is being done with them, for the people to act upon the certainty, the doubt would decline and the foolishness would be gone from the hearts’.

قال: إن هذه مقالة من أنكر الرسول وكذبهم، ولم يصدق بماه عن الله إذا أخبروا وقالوا: إن الله أخبر في كتابه عزوجل على لسان الابناء حال من مات منا، أفكون أحد أصدق من الله قولاً ومن رسله؟

He asws said: ‘This is talk of the one who denies the Rasools as and belies them as, and does not ratify what is with him from the Presence of Allah azwj, when they as informed and said: ‘Allah azwj Mighty and Majestic has Informed in His azwj Book upon the tongue of the Prophets as, the state of the ones from us who died’. Can anyone be more truthful than Allah azwj and His azwj Rasools as in words?'
And a lot of the ones who died have returned to the world, from them are the companions of the cave. Allah\(^{azwj}\) Cause them to die for three hundred and nine years, then Sent them in an era of people who were denying the Resurrection in order to cut-off their arguments and to Show them His\(^{azwj}\) Power, and to let them know that the Resurrection is true.

And Allah\(^{azwj}\) Cause the Prophet Irmiah\(^{as}\) (Uzair\(^{as}\)) to die who looked at the ruins of Bayt Al Maqdis and what is around it when Bakht Nasar attacked them (militarily). He\(^{as}\) said: ‘Will Allah\(^{azwj}\) Revive this after its death?’ So, Allah\(^{azwj}\) Cause him\(^{as}\) to die for a hundred years, then Revived him\(^{as}\) and he\(^{as}\) looked at his\(^{as}\) body parts how they were healed, and how the flesh was clothed (upon the bones), and to his\(^{as}\) joints and to his\(^{as}\) veins how they were joined up. When he\(^{as}\) was complete he\(^{as}\) sat up, he\(^{as}\) said: ‘I\(^{as}\) know that Allah\(^{azwj}\) is Able upon all things’.

And Allah\(^{azwj}\) Revived a people who had gone out from their homeland fleeing from the plague, their number cannot be counted. Allah\(^{azwj}\) Cause them to die for a long time period until their bones decayed and their joints were cut and became dust. Then Allah\(^{azwj}\) the Exalted Sent a Prophet\(^{as}\) called Hizkeel\(^{as}\) Loving to Show His\(^{azwj}\) creatures His\(^{azwj}\) Power. He\(^{as}\) called them and their bodies gathered and their souls returned in these, and they stood up like the day they had died, not losing a single man from their number. They lived after that for a long time.

And that Allah\(^{azwj}\) Cause a people to die who had gone out with Musa\(^{as}\) when they headed to Allah\(^{azwj}\) and they said, ‘Show us Allah\(^{azwj}\) Manifestly!’ Allah\(^{azwj}\) Cause them to die, then Revived them’.

He said, ‘Inform me about the one who says with the re-incarnation of the souls, from which thing are they saying that? And by which argument are they standing upon their doctrine?’
قال: إن أصحاب التناسخ قد خلفوا وراءهم منهاج الدين وزينوا لأنفسهم الضلالات، وأمر جواأنفسهم في الشهوات، وزعموا أن
السماء خاوية ما فيها شيء ما يوصف، وأن مدبر هذا العالم في صورة المخلوقين بحجة من روى أن الله عزوجل خلق آدم على صورته، وأنه لاجهة ولأنار ولابعث ولا نشور،

He asws said: 'The companions of the re-incarnation have left behind them the manifesto of the Religion and they adorned the straying for themselves and pleased themselves in the desires, and they claim that the sky is hollow, there is nothing in it from what is described, and that the Manager of this world is in the image of the creatures, by an argument from a backup that Allah azwj Mighty and Majestic Created Adam as upon His azwj image, and there is neither Paradise nor Fire, nor Resurrection nor Gathering.

والقيامة عندهم خروج الروح من قالبه وولوجه في قالب آخر، إن كان محسنا في القالب الأول اعيد في قالب أفضل منه حسنا في أعلى درجة الدنيا وإن كان مسيئا أو غير عارف صار في بعض الدواب المنعة في الدنيا أوهوم مشوه الخلق، وليس عليهم صوم ولا صلاة ولا شيء من العبادة أكثر من معرفة من تجب عليه معرفته.

And the Qiyamah with them is the exiting of the soul from its mould and faces into another mould. If he was a good doer in the former mould, he would return in a mould superior than it in beauty in the high rank of the world, and if he was an evil doer or without understanding, he would come to be in one of the tired animals in the world, or an insect of distorted body. And there is neither Fasting upon them nor Salat, nor anything from the worship more than recognition of the One Whose recognition is Obligated.

وكل شئ من شهوات الدنيا مباح لهم من فروج النساء وغير ذلك من نكاح الأخوات والبنات والخالات وذوات البعولة، وكذلك الميتة والخمر والدم، فاستقبح مقالتهم كل الفرق ولعنهم كل الأمم،

And all thing from the desires of the world are legalised for them, from the private parts of the women and other than that from the marriage with the sisters, and the daughters, and the aunts, and the ones already with husbands; and similar to that is (consuming) the dead, and the wine, and the blood. Thus, all sects shamed them and every community cursed them.

فلمما سألوا الحجة زاغوا وحادوا، فكذب مقابلاتهم التوراة، ولعنهم الفرقان، وزعموا مع ذلك أن إلههم ينتقل من قالب إلى قالب، وأن الأرواح الإزيلة هي التي كانت في آدم، ثم هم جرا يجري إلي بعثنا هذا في واحد بعد آخر، فإذا كان الحال في صورة المخلوق فيما يستبدل على أن أحدهما خالق صاحبه؟

When they are asked for the proof, they turn aside and become harsh. So, the Torah belied their talk, and the Furqan (Quran) Cursed them; and they claimed along with that, that their God Transfers them from a mould to a mould, and that the souls are eternal, those which were in Adam as, then so and so forth flowing up to this day of ours, in one after another. So, when the Creator was in the image of the created being, then by what can one be pointed upon that one of the two is a Creator of his companion?
وقالوا إن الملائكة من ولد آدم، كل من صار في أعلى درجة دينهم حرج من منزلة الامتحان والتصفية فهو ملك، فطورا تخالط
نصارى في أشياء، وطورا دهرية يقولون: إن الشيء على غير الحقيقة، قد كان يجب عليهم أن لا يأكلوا شيئا من اللحمان، لأن
الدواب عندهم كلها من ولد آدم حولوا من صورهم، فلا يجوز أكل خوم القرابات.

And they said that the Angels are from the children of Adam as. Everyone who comes to be in
the top ranks of the Religion, coming out from the status of the Test and the cleansing, so he (becomes) an Angel. The Christians mingled them in (certain) things, and the eternalists promoted them saying, ‘The things are upon other than the reality’. It was Obligated upon them that they don’t eat anything from the meats, because the animals in the presence, all of them are from the children of Adam as having been transformed from their (former) images, therefore it is not allowed to eat the meat of the relatives’.

قال: ومن زعم أن الله لم يزل ومعه طينة موذية فلم تستطع التفصي منها إلا بامتزاجه بها ودخوله فيها، فمن تلك الطينة خلق
الأشياء

He said, ‘And there are ones who claim that Allah aswj did not cease to be and with Him aswj was some harmful clay and He aswj was not Able to get rid of it except by Him aswj Mingling with it and Entering into it, so from that clay the things were created’.)

قال: سبحانه وتعالى ما أعجز إلها يوصف بالقدرة لا يستطيع التفصي من الطينة ؟ إن كانت الطينة حية أزلية فكانا إلزمن قديمين فامتزجا ودبروا العالم من أنفسهما، فإن كان ذلك كذلك فمن أي جاء الموت والفناء ؟ وإن كانت الطينة ميتة فلم تبق
للмир مع الأزلي القديم، ولم يجي من حي،

He asws said: ‘Glory be to Allah aswj! A God described with the Power cannot be frustrated, not being able to get rid of (something) from the clay? If the clay was alive eternally, there would be two gods, both ancient, and they mingled and Managed the world from both their selves. If that was like that, then from where come the death and the annihilation? And if the clay was dead, then there is no remaining for the dead along with the One eternally Ancient, and the dead is such, life cannot come from it.

هذه مقالة الديصانية أشد الزنادقة قولا وأهملهم مثام، نظروا في كتب قد صنفتها أوائلهم وحبروها بألفاظ مزخرفة من غير أصل
ثابت ولا حجة توجب إثبات ما ادعوا، كل ذلك خلاصا على الله وعلى رسله وكتابهما بما جاؤوا به عن الله

This is the talk of the Daysanites, the severest of the atheists in talks, and their weakest in example. They looked into the books their first ones had categorised and flowed it for them with the ornate words without any proof of origin nor any arguments, obligating the proof of what they claimed. All that is opposite to Allah aswj and to His aswj Rasool saww and a belying of what they as had come with from Allah aswj.

فأما من زعم أن الأبدان ظلمة والأرواح نور وأن النور لا يعمل الشر والظلمة لاتعمل الخير فلا يكون عليهم أن يلوموا أحدا على
معصبة، ولا زكوب حرة ولا إثبات فاحشة، وأن ذلك على الظلمة غير مستنكر، لأن ذلك فعلها، وله أن يدعو ربا ولا يضرع
لا، إن النور رب، والرب لا يتضرع إلى نفسه ولا يستعيذ بغيره، ولا لا أحد من أهل هذه المقالة أن يقول: أحسنت أو أسأت، لأن الإساءة من فعل الضلامة وذلك فعلها، والاحسان من النور ولا يقول النور لنفسه: أحسنت يا محسن، وليس هناك ثالث.

As for the one who claims that the bodies are darkness and the souls are light not doing the evil, and the darkness does not do the good, then it does not obligate upon them that they blame anyone upon an act of disobedience, nor indulging in a Prohibition nor coming to an immorality; and if that is upon the darkness is without deniability because that is its deed, nor is it for him that he supplicates to the Lord azwj not beseech to Him azwj, because the light is lord, and the lord cannot beseech to itself nor seek refuge with someone else; nor is it for anyone from the people of this talk that he says, ‘I have done good’, or, ‘I have done evil’, because the evil is from the deed of the darkness and that is its deed, and the good is from the light, and the light cannot say to itself, ‘You have done good, O good doer!’, and there isn’t a third over there.

The darkness was upon a comparison of their words, ‘Wisest of deeds, and perfect management, and strongest pillars than the light’, because the bodies are decisive. So, the One Who Imaged the people in one image, is upon different attributes? And all things seen apparently, from the blossoms and the trees and the fruits and the bird and the animals, obligates that a God should happen to be. Then the light is imprisoned in its body, and the governance for it.

And as for the one who claims that the consequences will soon come to be for the light, it is an allegation, and it is befitting upon an analogy of their words that a deed does not happen to be for the light because it is a prisoner, and there isn’t any authority for it. Thus, there is neither a deed for it, nor any management for it, and if there was any management for it along with the darkness, then it is not a prisoner, but it is free, strong. So, if it does not happen to be like that, and it was a prisoner of the darkness, it manifests in this world the favours and the goodness along with mischief and evil.

This evidences upon that the darkness improves the good and does it just as it improves the evil and does it. If they say, ‘That is impossible’, then neither is light proven nor darkness,
and their claim is invalidated and the matter returns to that Allah\textsuperscript{azwj} is One, and whatever besides Him\textsuperscript{azwj} is false. This is the talk of the atheist Mani and his companions.

And as for the one who says, ‘The light and the darkness, there is an authority between the two, then there is no escape from that the authority happens to be the greatest of the three, because no one is needy to the judge except the one overcome or an ignorant one, or an oppressed one, and this is the talk of the Madquniya (Marquniya – Marxists), and the narratives about them is lengthy.

He said, ‘So what is the story of Mani?’ He\textsuperscript{asws} said: ‘Mysticism taken by some of Magianism, and resembles with part of Christianity, so the two religions erred and not one of the two doctrines got it right, and claimed that the universe is managed from two gods – light and darkness, and that the light is besieged by the darkness upon what we\textsuperscript{asws} narrated from it. The Christians belied it, and the Magians accepted it’.

He said, ‘Inform me about the Magians, did Allah\textsuperscript{azwj} Send a Prophet\textsuperscript{as} to them? I found them having a decisive book for them, and eloquent sermons, and healing parables, accepting the rewards and the punishments, and for them are laws they are acting with’. He\textsuperscript{asws} said: ‘There is none from a community except it has opposed a warner and Allah\textsuperscript{azwj} had Sent a Prophet\textsuperscript{as} to them with a Book from Allah\textsuperscript{azwj}, but they denied him\textsuperscript{as} (and) rejected his\textsuperscript{as} Book’.

He said, ‘And who was he\textsuperscript{as}, for the people are claiming that it is Khalid Bin Sinan?’ He\textsuperscript{asws} ‘Khalid was a Bedouin stranger. He was not a Prophet\textsuperscript{as}, and rather that is something the people are saying it’. He said, ‘Is it Zardasht?’ He\textsuperscript{asws} said: ‘Zardasht came to them with soft words and claimed the Prophet-hood. A group from them believed and a group rejected, and they expelled him, and the wild animals devoured him in a wilderness from the earth’.

He said, ‘And who said?’ for the people are claiming that it is Khalid Bin Sinan?’ He\textsuperscript{asws} ‘Khalid was a Bedouin stranger. He was not a Prophet\textsuperscript{as}, and rather that is something the people are saying it’. He said, ‘Is it Zardasht?’ He\textsuperscript{asws} said: ‘Zardasht came to them with soft words and claimed the Prophet-hood. A group from them believed and a group rejected, and they expelled him, and the wild animals devoured him in a wilderness from the earth’.
He said, ‘Inform me about the Magians, were they closer to the correctness in their era or the Arabs?’ He[^asws] said: ‘The Arabs in their pre-Islamic period were closer to the upright Religion than the Magians, and that is because the Magians denied all the Prophets[^as] and rejected their[^as] Books and denied their[^as] proofs and did not take with anything from their[^as] Sunnahs and their[^as] Ahadeeth, and that Kaykhusraw, the king of the Magians in the first era killed three hundred Prophets[^as], and the Magians neither washed from the sexual impurities and the Arabs were cashing and bathing (following) the pure laws, of the upright (Religion).

And the Magians were not circumcising, and it is from the Sunnahs of the Prophets[^as], and that the first one to do that was Ibrahim[^as], Friend of Allah[^azwj]. And the Magians were not washing their dead nor enshrouding them, and the Arabs were doing that. And the Magians were throwing the dead in the desert and in the Christian cemeteries’, and Arabs were covering them in their graves and their pits, and similar to that is the Sunnah upon the Rasools[^as] that the first one a grave was dug for him was Adam[^as], father[^as] of mankind, and a pit was dug for him[^as].

And the Magians were going to the mothers and marrying the daughter and the sisters, and the Arabs prohibited that; and the Magians denied the Sacred House of Allah[^azwj] and named is as ‘The house of Satan[^lab]’, and the Arabs used to perform its Hajj and revere it and were saying, ‘House of our Lord[^azwj]’, and accepted the Torah and the Evangel, and were asking the people of the Book and taking from them, and the Arabs were, in all the causes, closer to the upright Religion than the Magians’.

قال: فإماهم احتجوا بإتيان الأخوات آخرى سنة من آدم قال: فما حجتهم في إتيان البنات والامهات وقد حرم ذلك آدم ونوح وإبراهيم وموسى وعيسى وسائر الابناء عليهم السلام وكل ما جاء عن الله عزوجال.

He said, ‘But they are arguing the going to (marrying) the sisters that it is a Sunnah from Adam[^as]. He[^asws] said: ‘So what is their argument in coming to the daughters and the mothers, and Adam[^as] had prohibited that, and (so had) Noah[^as], and Ibrahim[^as], and Musa[^as], and Isa[^as] and the rest of the Prophets[^as], and every one who had come from Allah[^azwj] Mighty and Majestic’.
He said, 'Why did Allah\textsuperscript{azwj} the Exalted Prohibit the wine and there is no pleasure better than it?' He\textsuperscript{asws} said: 'He\textsuperscript{azwj} Prohibited it as it is the mother of the wickedness. Or, isn’t it so that a time comes to its drinker taking his mind, and he neither recognises his Lord\textsuperscript{azwj} nor does he leave the disobedience except he indulges in it, nor any sanctity except he violates it, nor any relationship except he cuts it off, nor any immorality except he comes to it; and the intoxicant is such, his reins are in the hand of the Satan\textsuperscript{azwj}. If he is told to do Sajdah to the idols, he would do so, and goes to wherever he is towed’ (by Iblees).

He said, 'Why did He\textsuperscript{azwj} Prohibit the blood shed?' He\textsuperscript{asws} said: 'Because it inherits the hardness (of the heart), and strips the heart of its mercy, and it decomposes the body, and changes the colour, and most of the human beings afflicted by the leprosy happen from the consumption of blood'. He said, 'Eating the glands?' He\textsuperscript{asws} said: 'Inherits the leprosy'.

He said, 'The dead, why did He\textsuperscript{azwj} Prohibit it?' He\textsuperscript{asws} said: 'A differentiation between it and what the Name of Allah\textsuperscript{azwj} is Mentioned upon; and the dead, the blood has been frozen in it and retreated to its body, and its flesh can be said to be without freshness, because its blood would be eaten along with its flesh'.

He said, 'The dead fish?' He\textsuperscript{asws} said: 'The fish, its purification in it being extracted alive from the water, then it is left until it dies from itself, and that is because there isn’t any blood for it, and similar to that is the locust'.

He said, 'Why is the adultery Prohibited?' He\textsuperscript{asws} said: 'When there was in it from the mischief, and the corruption of the inheritances, and the cutting off of lineages. The woman does not know in the adultery who has impregnated her, nor does the new-born know who his father is, nor are the relationships connected, nor any relatives known'.

قال: فلم حرم الله تعالى الخمر ولاذة أفضل منها؟ قال: حرمه لانها ام الخبائث أو ليس كل شئ يأتى على شارمها ساعة يسلب

He said, ‘Why did Allah\textsuperscript{azwj} the Exalted Prohibit the wine and there is no pleasure better than it?’ He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Prohibited it as it is the mother of the wickedness. Or, isn’t it so that a time comes to its drinker taking his mind, and he neither recognises his Lord\textsuperscript{azwj} nor does he leave the disobedience except he indulges in it, nor any sanctity except he violates it, nor any relationship except he cuts it off, nor any immorality except he comes to it; and the intoxicant is such, his reins are in the hand of the Satan\textsuperscript{azwj}. If he is told to do Sajdah to the idols, he would do so, and goes to wherever he is towed’ (by Iblees).

قال: فلم حرم الدم المسفوح ؟ قال: لانه يورث القساوة، ويسلب الفؤاد رحمته، ويعفن البدن، ويغير اللون، وأكثر ما يصيب

He said, ‘Why did He\textsuperscript{azwj} Prohibit the blood shed?’ He\textsuperscript{asws} said: ‘Because it inherits the hardness (of the heart), and strips the heart of its mercy, and it decomposes the body, and changes the colour, and most of the human beings afflicted by the leprosy happen from the consumption of blood’. He said, ‘Eating the glands?’ He\textsuperscript{asws} said: ‘Inherits the leprosy’. 

قال: فالمليتة لم حرمها ؟ قال: (صلوات الله عليه) فرقا بينها وبين ما يذكر عليه اسم الله والميتة قد جمد فيها الدم وتراجع إلى بدنهما

He said, ‘The dead, why did He\textsuperscript{azwj} Prohibit it?’ He\textsuperscript{asws} said: ‘A differentiation between it and what the Name of Allah\textsuperscript{azwj} is Mentioned upon; and the dead, the blood has been frozen in it and retreated to its body, and its flesh can be said to be without freshness, because its blood would be eaten along with its flesh’. 

قال: فالسمك ميتة ؟ He\textsuperscript{asws} said: ‘The fish, its purification in it being extracted alive from the water, then it is left until it dies from itself, and that is because there isn’t any blood for it, and similar to that is the locust’.

قال: فلم حرم الزنا ؟ قال: لما فيه من الفساد وذهاب المواريث وانقطاع الانساب لاتعلم المرأة في الزنا من أحبلها ولا المولود يعلم من أبوه ولا أرحام موصولة ولا قريبة معروفة.

He said, ‘Why is the adultery Prohibited?’ He\textsuperscript{asws} said: ‘When there was in it from the mischief, and the corruption of the inheritances, and the cutting off of lineages. The woman does not know in the adultery who has impregnated her, nor does the new-born know who his father is, nor are the relationships connected, nor any relatives known’.
He said, ‘Why did He\textsuperscript{awj} Prohibit the sodomy?’ He\textsuperscript{asws} said: ‘From the reason that if coming to the boys was Permissible, the men would be needless of the women, and therein would be the termination of the lineages and disablement of the private parts, and in allowing that would be a lot of corruption’.

He said, ‘Why did He\textsuperscript{awj} Prohibit going to the animals (bestiality)?’ He\textsuperscript{asws} said: ‘It is abhorrent that the man should place his water and goes to other than his own kind, and if that had been legalise, every man would have to tie a donkey, ride upon its back and cover up its private part. There would be a lot of mischief in that. Thus (riding) its back has been legalised and their private parts are Prohibited, and the women are created for the men to be comforted by them and attain rest by them and the place of their desires would become mothers of their children’.

He said, ‘What is the reason of the washing from the sexual impurity and what is come to is Permissible, and there isn’t any filthiness in the Permissible?’ He\textsuperscript{asws} said: ‘The sexual impurity is at the status of the menstruation, and that is because the sperm is blood not prevailing, nor can the copulation happen except by severe movement and overwhelming desire. And when the body takes a breather and the man finds offensive odour, the washing is obligated due to that; and washing the sexual impurity is an entrustment Entrusted by Allah\textsuperscript{awj} the Exalted upon His\textsuperscript{awj} servants in order to Test them by it’.

He said, ‘O wise one! What are you\textsuperscript{asws} saying regarding the ones who claim that this is the management which appears in this universe is the management of the seven stars?’ He\textsuperscript{asws} said: ‘They would be needy to evidence that this is the large universe, and the smaller universe is from the management of the start which float around in space and orbit where they orbit following non-stop, and the movement does not stop’.

قُالَ: فلَمْ حَرَّمَ اللَّهُ الْوَلاَطَ ؟ قَالَ: مِنْ أَجْلِ أَنَّهُ لَوْ كَانَ إِيثَانُ الْعَلَامِ حَلاَلاً لَّا سُتْجَرَ الْرُّجُلُ عَنِ النَّسَاءِ، وَكَانَ فِي قُطُعِ النَّسَلِ وَتَعَطُّلِ الفُروْجِ وَكَانَ إِجَادًا ذَلِكَ فُسَادًا كَثِيرًا.

He said, ‘Why did He\textsuperscript{awj} Prohibit the sodomy?’ He\textsuperscript{asws} said: ‘From the reason that if coming to the boys was Permissible, the men would be needless of the women, and therein would be the termination of the lineages and disablement of the private parts, and in allowing that would be a lot of corruption’.

قُالَ: فَلَمْ حَرَّمَ إِيثَانُ الْمِهَّمَةِ ؟ قَالَ (عَلَيْهِ السَّلَامِ): كَرَهَ أَن يَضِيعَ الرَّجُلُ مَاءَهُ وَيَأْتِي غَيْرَ شَكْلِهُ وَلَوْ أَبَحَّ ذَلِكَ لِرَكْبِ أَنَا يُرِبْكَ بِهِ وَيَغْشَى فَرْجَهَا فَكَانَ يَكُونُ فِي ذَلِكَ فُسَادٌ كَثِيرٌ فَأَبَاحَ ظُهُورَهَا وَحَرَّمَ عَلَيْهِمْ فُرْوُجُهَا وَخَلَقَ لِلرُّجُلِ النَّسَاءَ لِيَأْنِسُوا مِنْهَا وَيُسَكُّنُوا إِلَيْهَا وَيَنْسَبُوا لِجَمَاعَهَا وَاوَالِدَهَا.

He said, ‘Why did He\textsuperscript{awj} Prohibit the bestiality?’ He\textsuperscript{asws} said: ‘It is abhorrent that the man should place his water and goes to other than his own kind, and if that had been legalise, every man would have to tie a donkey, ride upon its back and cover up its private part. There would be a lot of mischief in that. Thus (riding) its back has been legalised and their private parts are Prohibited, and the women are created for the men to be comforted by them and attain rest by them and the place of their desires would become mothers of their children’.

قُالَ: فَمَا عَلةُ الْغَسْلِ مِنَ الْجَنَابَةِ إِنْ وَلاَ تَكُونُ حَلَالٌ غَيْرُهُ وَلِيَلَّلَّهُ وَلَيْسَ فِي الخَلَالِ تَدْبِيرُ ؟ قَالَ (عَلَيْهِ السَّلَامِ): إِنَّ الْجَنَابَةَ بِمَزْيَةِ الْمِنْسَى، وَذَلِكَ أَنَّ الْمِنْسَى ذِي الْحَيْضَى، وَإِذَا فَرَقَ تنَفَّسَ الْبَدنَ وَجَاءَ الرَّجُلُ مِنْ تَبَ.second-paragraph
Then he asws said: ‘And if every star from it was allocated with a management, then it would be at the status of the slave, the ordered, the forbidden. If it was eternally ancient, it would not have changed from a state to a state’.

He asws said, ‘(What about) the ones who say with the (four) natures (heat, cold, wet, dry)?’ He asws said: ‘One who does not control the remaining, nor turns away the newly occurring events, and is changed by the days and the nights, can neither repel the aging nor repel the deaths, what can you do with it?’

He said, ‘Inform me about the one who claims that the creation will not cease to be lineaging and procreating, and a generation will go and a generation will come. They are being annihilated by the disease, and the symptoms, and the types of affliction. The latter ones inform you of the former ones, and the survivors inform about the ancestors, and the generation about the generation. They find the people upon this description, at the status of the trees and the vegetation. In every era, a wise one comes out to them with correction of the people, insightful with the composition of the speech, and he authors a book written by his own intellect, and improves it by his wisdom, making it a barrier between the people, enjoining them with the good and urging them upon it, and forbidding them from the evil and the corruption and rebuking them upon it, lest they leap upon each other and some of them kill the others’.

He asws said: ‘Woe be unto you! One who came out from the belly of his mother yesterday and will depart from the world tomorrow will have no knowledge for him of what happened before him nor what will be happening after him. Then, the human being is no vacant from that either he created himself, or someone else created him, or he did not cease to exist. It isn’t for a thing able upon creating a thing while it isn’t a thing, and like that what did not exit would come into being as a thing and is asked but it does not know who was its own beginning.'
And if the human being was eternal, the occurrences would not occur in him, because the eternal is not changed by the days nor does the annihilation come upon him. Along with it, we do not find a building from without a builder, or any trace from without an impactor, nor a composition without there being a composer. So, the one who claims that his father created him, it would be said, ‘Then who created his father?’ And if the father, he is the one who created his sons, would have created him upon his own desires, and imaged him upon his own love and would have controlled his life, flowing his wisdom into him. He gets sick, but he cannot benefit him, and he dies, and he was not able upon repelling it. One who is capable to create a creature and blow spirit into him until he walks upon his two legs straight, would be able upon repelling the spoiling from him’.

He said, ‘What are you asws saying regarding knowledge of the stars (astrology)?’

He asws said: ‘It is a knowledge of little benefit and more harm, because the Pre-determined cannot be repelled by it, nor can the cautioned be saved by it. If the astrologer is informed with the affliction, the guarding will not save him from the Ordained; and if he is informed with good, he would not be capable of hastening it, and an evil occurs with him he would not be able from turning it away; and the astrologer opposes Allahazwj regarding Hisazwj Knowledge by claiming that he can repel the Ordainment of Allahazwj from Hisazwj creatures’.

He asws said: ‘But, the Rasoolas is superior’.

He said, ‘What is the reason the Angels allocated with Hisazwj servants are writing against them and for them, and Allahazwj Knows the secrets and what is hidden?’
He asws said: ‘He azwj Enslaved them with that and Made them as witnesses upon His azwj creatures, for the servants become necessitated by them, more intense upon obedience of Allah azwj with perseverance, and more intensely shirking from disobeying Him azwj; and how many a servant disobeyed, then he remembers in his place, so he returns and refrains, and he saying, ‘My Lord azwj Showed me and Protected me with that witness’, and that Allah azwj, by His azwj Compassion and His azwj Kindness as well Allocated them with His azwj servants casting off from him the apostate Satans ٍ, and vermins of the earth, and a lot of afflictions from where he is not seeing, by the Permission of Allah azwj until the Command of Allah azwj Mighty and Majestic comes’. 

He said, ‘Did He azwj Create the creatures for the Mercy or for the Punishment?’ He asws said: ‘He azwj Created them for the Mercy, and it was in His azwj Knowledge before His azwj Creating them that a group of them would be coming to His azwj Punishment due to their bad deeds and their rejecting Him azwj’. 

He said, ‘He azwj will Punish the ones who deny and His azwj Punishment would be obligated upon him due to his denial, but why would He azwj Punish the one who professes His azwj Tawheed and recognises Him azwj?’ 

He asws said: ‘He azwj will Punish the denier of His azwj Lordship with the permanent Punishment, and He azwj will Punish the one acknowledging Him azwj with the Punishment of retribution due to his disobeying Him azwj regarding what He azwj had Obligated upon him, then he will come out (of Hell), and your Lord azwj is not unjust to anyone’.

He said, ‘Is there a status between the Kufr and the Eman?’ He asws said: ‘No’. He said, ‘So, what is the Kufr and what is the Eman?’
He said: ‘The Eman is that one ratifies Allah regarding whatever is hidden from him from the Magnificence of Allah to ratify Him whatever he witnesses from that and sees; and the Kufr is the rejection’.

He said, ‘So what is the Shirk and what is the doubt?’ He said: ‘The Shirk is that he joins another to the One Who, there isn’t anything like Him, and the doubt is anything what his heart does not hold’.

He said, ‘Can the knowledgeable one happen to be ignorant?’ He said: ‘He is a knowledge of what he knows, and ignorant of what he is ignorant of’.

He said, ‘So what is the goodness and the wretchedness?’ He said: ‘The goodness is the cause of good the fortunate one adheres with it and it drags him to the salvation, and the wretchedness is the cause of abandonment the wretchedness adheres with it and it drags him to the destruction, and everything is in the Knowledge of Allah the Exalted’.

He said, ‘Inform me about the lantern, when it is extinguished, where does its light go?’ He said: ‘It goes away and does not return’. He said, ‘Then what makes you deny that the human being would be like that, when he dies and the soul separates from the body, it does not return to it, ever, just as the illumination of the lantern does not return to it, ever, when it is extinguished?’

The analogy is not correct. The fire in the bodies is latent and the bodies are standing by its support, like the stones and the irons. When one of them is struck with the other, fire lights up from between them, a lantern takes from it having the illumination for it. The fire is affirmed in their bodies and the illumination goes, while the soul is a delicate body having worn a thick mould, and it isn’t at the status of the lantern which you mentioned. The One Who Created the foetus in the womb from clear water and Installed in it various different
(things), from veins, and nerves, and teeth, and hair, and bones, and other than that, He\textsuperscript{aswj} will Revive it after its death and Repeat it after its annihilation’.

He said, ‘So, where is the soul?’ He\textsuperscript{asws} said: ‘In the interior of the earth where the body died up to the time of the Resurrection’. He said, ‘The one who is crucified, where would his soul be?’ He\textsuperscript{asws} said: ‘In the palm of the Angel who captured it, until he returns it to the earth’. He said, ‘Inform me about the soul, is it without blood?’ He\textsuperscript{asws} said: ‘Yes, the soul is upon what is described to you. Its substance is from the blood, and from the blood is the wetness of the body, and clearness of the colour, and beauty of the sound, and abundance of the laughter. When the blood freezes, the soul separates from the body’. 

He said, ‘Can it be described with lightness, and heaviness, and weight?’ He\textsuperscript{asws} said: ‘The soul is at the status of the wind in a skin (balloon). When it is blown into, the skin (balloon) fills up from it, but the skin (balloon) neither increases in weight and even if there is struggle in it, nor does its exit from it reduce it (in weight). Like that is the soul, there is neither heaviness for it nor weight’.

He said, ‘Inform me, what is the essence of the soul?’ He\textsuperscript{asws} said: ‘The wind. When the air moves it is names as wind, and when it settles it is called air, and by it the body stands, and if the wind were to be withheld for three days, it would spoil all things upon the surface of the earth and would stink, and that is because the wind is at the status of the fan. It goes and removes the spoiling from all things and makes it good. So, it is at the status of the soul when it exits from the body, the body stinks and changes. Blessed is Allah\textsuperscript{azwj}, the best of the creators’.

He said, ‘Does anything of the soul disappear after its exit from its mould or does it remain?’ He\textsuperscript{asws} said: ‘But, it remains up to a time it would be Blown into the Trumpet. During that, the things would be invalidated and be annihilated, so there will neither be any feeling nor anything being felt. Then the things will return just as their Manager had Begun them, and
that is four hundred years, the creation would rest during it, and that is between the two (Blowing of) the Trumpets’.

He said, ‘And how can there be the Resurrection for it and the body has decayed and fragmented. Parts could be in the town being eaten by its wild animals, and parts could be elsewhere being torn apart by its vermins, and parts could have become dust and a wall could have been built with it and the clay?’

He said, ‘The One Who Grew it from without anything and Imaged it upon without an example having preceded to it, is Able upon Repeating it just as He had Begun it’. He said, ‘Clarify it for me’.

He asws said: ‘The soul stays in its place – soul of the good does would be in illumination and space, and soul of the evil doer would be in narrowness and darkness, and the body will become dust having been created from it; and whatever the wild animals and the vermins throw with from their insides for whatever it had eaten and torn, all that would be in the soil preserved with the One nothing is Hidden from the weight of a particle in the darkness of the earth, and He Knows the number of the things and their weights.

And the dust of the spiritualists is at the status of the gold in the soil. When the Resurrection will take place the earth will be rained upon with a rain of the growth, and the ground would be nourished, then there would be severe movement of the soaked, and the dust will become the mortal, like the state of the gold from the soil when it is washed with the water, and the butter from the milk when stirred.

The dust will gather every mould and be transferred by the Permission of the All-Powerful to where the soul is. The images will return by the Permission of the Imager like their bodies...
and the soul would be Installed in it. When he is completed, he will not deny anything from himself’.


He said, ‘Inform me about the people, will they be gathered on the Day of Qiyamah, naked?’ He asws said: ‘But, they will be gathered in their shrouds’. He said, ‘How can there be shrouds for them and they would have decayed?’ He asws said: ‘The One Who Revives their bodies will Renew their shrouds’. He said, ‘And the one who dies without a shroud?’ He asws said: ‘Allah azwj will Veil his nakedness with whatever He azwj so Desires from His azwj Presence’.

قال: فبعرضون صفوفا؟ قال: نعم هم يومئذ عشرون ومائة ألف صف في عرض الأرض.

He said, ‘They will be presented in rows?’ He asws said: ‘Yes, on that Day there will be one hundred and twenty thousand rows in the width of the earth’.

قال: أو ليس توزن الاعمال؟ قال: لا، إن الاعمال ليست بأجسام، وإنما هي صفة ما عملوا، وإنما يحتاج إلى وزن الشئ من جهل عدد الاشياء ولا يعرف ثقلها وخفتها، وإن الله لا يخفى عليه شيء.

He said, ‘Or, isn’t it so the deeds would be weighed?’ He asws said: ‘No. The deeds aren’t with bodies, and rather these are a description of what has been done, and rather he is needy to weighing the thing, one who is ignorant of the number of things and does not know its weight and its lightness, and Allah azwj is such, nothing is hidden from Him azwj’.


He said, ‘Inform me, or isn’t there any shelter from He azwj Punishing His azwj creatures with besides the snakes and the scorpions?’ He azwj said: ‘But rather He azwj will Punish by it a people who claimed that it isn’t from His azwj creation, but rather it was His azwj associate who created it, therefore Allah azwj the Exalted will Make the scorpions and the snakes to overcome upon them in the Fire for them to be tasting by these the evil consequences of what they had been upon, for they rejected that He azwj happened to be its Maker’.
He said, ‘From where are they saying that the people of the Paradise, the man from them would come to a fruit and take it, and when he eats it, it would return like it was?’ He asws said: ‘Yes, is upon an analogy of the lantern. The seeker of light takes from it, but nothing reduces from its illumination, and a lantern from it can fill the world’.

He said, ‘Wouldn’t they be eating and drinking, and you asws claim that no need (for urination and defecation) would happen to be for them?’ He asws said: ‘Yes, because their provision would be delicate, there being no weight in it, but it would exit from their bodies with the perspiration’.

How will the Houries happen to be such that every time her husband comes to her, she would (still) be a virgin?’ He asws said: ‘Because she is created from the good, no defects come in her, nor is her body mixed with any defect, nor does anything flow in her aperture, nor does menstruation dirty her. Her uterus is sticky when there isn’t any flow in the urethra’.

He said, ‘She would wear seventy garments and her husband would see the marrow of her leg from behind her garments and her body?’ He asws said: ‘Yes, just as one of you see the Dirham when it is thrown in the clear water, from a measurement of a spear’.

He said, ‘How will the people of the Paradise enjoy with what is therein from the Bounties, and there will be no one from them except and he would have lost his son, or his father, or his intimate one, or his mother?’ When they miss them in the Paradise, they will not be doubting regarding their destination to the Fire, so what can one do with the Bounties, one who know that his intimate one is being Punished in the Fire?’
He asws said: ‘The people of knowledge would say they have forgotten their remembrance, and some of them would say, ‘Await their advent and hope that they would happen to be between the Paradise and the Fire among the companions of the Heights’.

He said, ‘Inform me about the sun, where does it set?’ He asws said: ‘Some of the scholars are saying, ‘When it descends below the dome, the planets rotate with it to the interior of the sky ascending for every until it declines to the place of its emergence – meaning it sets into an eye of Protection, then it breaks the ground returning to the place of its emergence – it hesitates beneath the Throne until there is Permission for it of its emergence. Its radiance is taken every day and another radiance flashes’.

He said, ‘Is the Chair bigger or the Throne?’ He asws said: ‘All things Allah azwj, the Exalted, Created are in the interior of the Chair apart from His azwj Throne, for it is greater than to be encompassed by the Chair’.

He said, ‘Was the day created before the night?’ He asws said: ‘Yes, the day was created before the night, and the sun before the moon, and the earth before the sky, and the ground was placed before the whale(fish), and what is in the water, and the water in the hollow rock, and the rock upon a shoulder of the Angel, and the Angel upon the soil, and the soil upon the blasting wind, and the wind upon the atmosphere, and the atmosphere is withheld by the Power, and there isn’t anything beneath the blasting wind except the atmosphere, and the darkness, and there is neither any space nor narrowness behind that, nor anything imaginable.

He said, ‘Had the Angel said: ‘I will create the earth, the sky, the sea, and the fire’?’ He asws said: ‘No, it is not such, rather, He azwj said: ‘I will create the earth, the sky, the sea, and the fire’, and We azwj said: ‘The angels are the winds’.

He said, ‘Did He azwj create the earth, the sky, the sea, and the fire?’ He asws said: ‘Yes, the angels are the winds, and the winds are the water, and the water is the earth, and the earth is the sky, and the sky is the fire, and the fire is the angels’.

He said, ‘Allah azwj said: ‘I will create the earth, the sky, the sea, and the fire’?’ He asws said: ‘Yes, He azwj said: ‘I will create the earth, the sky, the sea, and the fire’.’
Then He\(^{\text{asw}}\) Created the Chair, and (in it) Compressed the skies and the earth, and the Chair is larger than all things created. Then He\(^{\text{asw}}\) Created the Throne and Made it to be bigger than the Chair”\(^{\text{66}}\).

\(^{3}\) - أَنَّهُ مَّيْدَانًا مِّنَ السَّمَّاءِ وَالْأَرْضِ، وَهُوَ أَكْبَرُ مِنَ الْخَلْوَةِ عَلَى مَعْصِرِهِ وَهُوَ آتٍ عِنْدَ الْمَلَائِمَةِ "لَهُ مَّيْدَانًا مِّنَ السَّمَّاءِ وَالْأَرْضِ

And He\(^{\text{asw}}\) says: ‘If it were two ancient ones (gods), both strong or both happen to be weak, or one of the two is strong and the other one is weak.

\(^{66}\) Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 2
And if you claim three, it would necessitate you what we say asws regarding the two, until there happens to be two spaces between them, and they would become five. Then you will end up with a number to what there is no end in counting'.

قَالُ هِشَامُ: فَكَانَ مِن سُؤَالِ الزَّنْدِيَّ تَلْقَى أنْ قَالَ: فَمَا الدِّليلُ عَلَيْهِ؟ قَالَ أَبُو عَبْدُ اللَّهِ (عَلِيْهِ السَّلَامُ): وَجْدُ الَاَلْفَاعِيلَ الَّتِي دَلَّتْ عَلَى أَنْ صَانِعًا صَعْنَهَا، أَلاَ تُرَى أَنَّكَ إِذَا نَذَرْتَ إِلَى بَنَاءِ مَشَيْدٍ مُّبِينٍ عَلَمْتَ أَنَّ هُناكَ وَإِنْ كَتَبْتَ لَمْ تُرَابِيَّهُ وَلَا نَشَاهِدَهُ؟

Hisham said, ‘It was from the questions of the atheists that he said, ‘What is the evidence upon Him?’ Abu Abdullahasws said: ‘Existence of the works which evidence upon that a Maker Made these. Do you not see that when you look at a building, a constructed building, you know that there is a builder for it, and even though you do not see the builder and did not witness it (being built)?’

قَالَ: فَمَا هُوَ؟ قَالَ حَيَّاءٌ بِخَلَافِ الإِسْتِحْيَامِ، ارْجُعِ بِقَوْلِهِ: شَيْءٌ إِلَى إِبْنِيَاتٍ مَعْنِيَّةٍ وَأَنَّ شَيْءٍ بِخَصَائِصِ الشَّيْبَانِيَّةِ، غَيْرُ أَنَّهُ لَاحْسَبُ وَلَا صَيْرَةُ، وَلَا يَبْحَثُ وَلَا يَبْصَرُ، وَلَا يَبْتَغُ الْحَوْامِ الدَّخَمَ، لَا تَنْتَقِدُ الْارْحَامَ وَلَا يَتَوَلَّى الْفُرُْحَ.

He said, ‘What is He?’ Heasws said: ‘He is a thing opposite to the things. Return to my words: ‘A thing’ to prove the meaning, and He is a thing with the reality of the “thingness”, apart from that He is neither a body nor an image, nor sensed nor felt, nor can be realised by the five sensory perception, nor can the imaginations realise Him, nor does the passage of time reduce Him, nor do the times change Him.

قَالَ السَّائِلُ قَوْلُهُ: إِنَّهُ سَمِيعٌ بِصِيرٍ؟ قَالَ: هُوَ سَمِيعٌ بِصِيرٍ، سَمِيعٌ بِغَيْرِ جَارِحَةٍ، وَبِصِيرٍ بِغَيْرِ أَلْثَةٍ، وَلَيْسَ يَسْمَعُ بِنَفْسِهِ، وَلَا يَبْصَرُ بِنَفْسِهِ، لَيْسَ قَوْلُهُ: إِنَّهُ يَسْمَعُ بِنَفْسِهِ وَيَبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَالنَّفْسُ شَيْءٌ أَخَرُ، وَلَكِنَّ أَرَدتُّ عَبَأْرَةً عَنْ نَفْسِي إِذْ كَتَبْتُ مَسْؤُولًا، وَإِنِّي مَا لُكَ إِذْ كَتَبْتُ سَائِلًا?

The questioner said, ‘You are saying He is Hearing, Seeing?’ Heasws said: ‘He is Hearing, Seeing, Hearing without any organ and Seeing without any tool, but He Hears by Himself and Sees by Himself. It isn’t my word that He Hears by Himself and Sees by Himself that He is a thing and the Self is another thing, but I wanted (to teach) a lesson from my own self when I was questioned, and as an understanding for you when you were a questioner.

وَأَقُولُ: يَسْمَعُ بِكُلِّهِ، لَا أَنَّهُ كَلِّهُ مَنِىٍّ لَعَلَّكَ أَرَدتَ إِفَهَامَةً وَالْتَعْبِيرَ عَنْ نَفْسِي، وَلَسْ يُرْجُعُي فِي ذَلِكَ إِلَّا إِنَّ السُّمْعَ البَصِيرَ العَلَمَ الجَحِيْرَ بَلَا اِخْتِلَافٌ الْذَّاتِ وَلَا اِخْتِلَافُ الْمُعْنِيِّ.

And I am saying He Hears by all of Him, not that the ‘all’ from Him is a part, but I want to make you understand and as a lesson from myself, and there isn’t any reference in that except to that He is the Hearing, the Seeing, the Knowing, the Informed without there being any difference of the Self nor difference of the meaning’.
The questioner said, ‘So, what is He azwj?’ Abu Abdullah asws said: ‘He azwj is the Lord azwj, and He azwj is the worshipped One, and He azwj is Allah azwj, and it isn’t my asws word ‘Allah’ proof of these letters – ‘Alif’, nor ‘Lam’, nor ‘Ha’, but I asws am referring to the meaning He azwj is a thing Creator of the things and their Maker.

These letters occur upon Him azwj, and He azwj is the meaning by which He azwj is Named the Allah azwj, and the Beneficent, and the Merciful, and the Mighty, and the likes of that from His azwj Names, and He azwj is the worshipped One, Mighty and Majestic’.

The questioned said, ‘But I do not find an imagination except as a creation’. Abu Abdullah asws said: ‘If it was that just as you are saying, but the Tawheed is loftier than us, because we are tempted to think of the unimaginable, but we asws are saying: ‘Every (thing) imagined with the senses is realised, therefore what the senses limit and resemble, it is a creation, and there is no escape from proving a Maker of the things outside from the two condemned perspectives – one of them is the negation when the negation, it was the invalidation and the nihilists, and the second perspective is the resemblance from a description of the apparent creation, of the method and the composition.

There is no escape from proving the Maker due to the existence of the made (things), and the desperation from them to Him azwj, proves that they are manufactured. And if their Maker is other than them and isn’t like them, when their like would resemble with them in the apparent method and the composition and in what flows upon them from their occurrence after they won’t exist, and their transformation from smallness to big, and black to white, and strength to weakness, and existing states, there is no need for us to interpret these to prove their existence’.

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The questioner said, ‘You asws have limited Him azwj when you asws proved His azwj existence’. Abu Abdullah asws said: ‘I asws did not limit Him azwj, but I asws proved Him azwj, when there does not happen to be any status between the proving and the negating’.

قال السائل: فله إنية ومانية؟ قال: نعم لا يثبت الشيء إلا إنية ومانية.

The questioner said, ‘Is there self-ness and togetherness for Him azwj?’ He asws said: ‘Yes, nothing can be proved except with self-ness and togetherness’.

قال السائل: فله كيفية؟ قال: لا، لأن كيفية جهة الصفة والإحاطة، ولكن لا بد من الخروج من جهة التعطيل والتشبيه، لأن من نفاه أنه كلها وفعهة ربيته وأطله، ومن شبهه يغمره فقد أثبته بصفة المخلوقين المصنوعين الذين لا يستحقون الروبية، ولكن لا بد من إثبات ذات بلا كيفية لا يستحقها غيره لا يشارك فيها ولا يحكمها غيره.

The questioner said, ‘Is there ‘how-ness’ (qualitative state) for Him azwj?’ He asws said: ‘No, because the ‘how-ness’ is an aspect of the description and the completeness, but there it is inevitable from the way out from an aspect of the abeyance and the resemblance, because from negating Him azwj is denying Him azwj, and repelling His azwj Lordship and invalidating it, and from resembling Him azwj with others, so you would have proved him with a description of the creatures, and made, those who are not rightful of the Lordship, but there is no escape from proving the Self without a qualitative state, (which) no one else is rightful of, nor can someone else participate in it, nor encompass with it, nor know it’.

قال السائل: فيعاني الأشياء نفسه؟ قال أبو عبد الله (عليه السلام): هو أجل من أن يعاني الأشياء بمباشرة ومعالجة، لأن ذلك صفة المخلوق الذي لا يعاني إلا بالمباشرة ومعالجة، وهو تعالى نافذ الارادة والمشيئة، فعلما لما يشاء.

The questioner said, ‘He azwj Bears the things by Himself?’ Abu Abdullah asws said: ‘He azwj is more Majestic than bearing the things by appearing directly and addressing, because that is an attribute of the created beings to whom the things do not dome to except by appearing directly and the addressing, and He azwj Implements the Will and the Desire, Doing whatever He azwj so Desires’.

قال السائل: فله رضى وسخط؟ قال أبو عبد الله (عليه السلام): نعم، وليس ذلك على ما يوجد في المخلوقين، وذلك أن الرضى والسخط دخل عليه فيقه من حال إلى حال، وذلك صفة المخلوقين العاجزين المحتاجين، وهو بارك و تعالى العزيز الرحيم لا حاجة به إلى شيء مما خلقه، وخلق جميع المحتاجين إليه، ومما خلق الأشياء من غير حاجة ولا سبب اعتزازا وابتداعا.

The questioner said, ‘Is there Pleasure and Anger for Him azwj?’ Abu Abdullah asws said: ‘Yes, and that isn’t upon what one finds in the created beings, and that is because the pleasure and the anger enters entering unto him transforming him from a state to a state, and that is a description of the created beings, the incapable, the needy, but He azwj is Blessed and Exalted, the Mighty, the Merciful. There is no need for Him azwj to anything from what He azwj Created, while His azwj creation in their entirety are needy to Him azwj. And rather He azwj Created the things from without there being any need nor a cause for their invention and their initiation’. 

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قال السائل: فقوله: (الرحمن على العرش استوى)؟

The questioner said, ‘(What about) Hisazwj Words: The Beneficent, Established upon the Throne [20:5]?’

قال أبو عبد الله (عليه السلام): بذلك وصف نفسه، وكذلك هو مستول عى العرش، بائن من خلقه، من غير أن يكون العرش حاملا له، ولا أن يكون العرش حاويا له، ولا أن العرش حائطا له، ولكنا نقول: هو حامل العرش، ومسك العرش، ونقول من ذلك ما قال: (ومع كرسبه السموات والارض) فثبتنا من العرش والكرسي ما تثبت، وثبتنا أن يكون العرش أو الكرسي حاوي له، وأن يكون عر وجل محتاجا إلى مكان أو إلى شيء مما خلق، بل خلقه محتاجون إليه.

Abu Abdullahasws said: ‘With that Heazwj Described Himself, and like that Heazwj is Ruling upon the Throne, Evident from Hisazwj creation, from without the Throne happening to be carrying Himazwj, nor from the Throne becoming a container for Himazwj, nor that the Throne is a possessor for Himazwj, but weasws are saying: ‘Heazwj carries the Throne, and Withholds the Throne’, and weasws are saying from that what Heazwj Said: ‘His Chair contains the skies and the earth, [2:255]. Thus, weasws prove from the Throne and the Chair what proves Himazwj, and that the Mighty and Majestic happens to be needy to a place, or to anything from what Heazwj Creates, but Hisazwj created beings who then are needy to Himazwj’. 

قال السائل: فما الفرق بين أن ترفعوا أيديكم إلى السماء وبين أن تخفضوها نحو الأرض ؟

The questioner said, ‘What is the difference between in yourasws raising yourasws hands towards the sky, and youasws lowering them towards the earth?’

قال أبو عبد الله (عليه السلام): ذلك في علمه وإحاطته وقدرته سواء، ولكنه عزوجل أمرأ ولياءه وعباده برفع أيديهم إلى السماء نحو العرش لأنه جعله معدن الرزق، فثبتنا ما ثبته القرآن والأخبار عن الرسول (صلى الله عليه وآله) حين قال: (ارفعوا أيديكم إلى الله عزوجل) وهذا يجمع عليه فرق الامة كلها.

Abu Abdullahasws said: ‘That is the same in Hisazwj Knowledge and Hisazwj Encompassing, and Hisazwj Power, but Heazwj Mighty and Majestic Commanded Hisasws Guardiansasws and Hisasws servants with raising their hands towards the sky around the Throne because Heazwj Made it to be a mine of sustenance. Weasws affirm what is proved by the Quran and the Ahadeeth from the Rasoolasww where hesaww said: ‘Raise your hands towards Allahazwj Mighty and Majestic’, and this is (something which) the entirety of the sects of the community are united upon, all of them’.

قال السائل: فمن أين أثبت أنبياء ورسلا ؟ قال أبو عبد الله (عليه السلام): إنما أثبتنا أن لنا خالقا صانعا عناوعن جميع ما خلق وكان ذلك الصانع حكما لم يجز أن يشاهده خلقه ولا يمسوه، ولا يباشرهم ولا يباشروهم، ويحاجهم ويحاجوه فثبت أن له سفراء في خلقه وعباده يدلونهم على مصالحهم ومنافعهم وما به فقائهم وفي تركهم فقاهم.
The questioner said, ‘From where are the Prophets as and Rasools as proven?’ Abu Abdullah asws said: ‘When we asws proved that there is a Creator for us, a Maker, Exalted from us and from the entirety of whatever He azwj Created, and that Maker was Wise, and it is not allowed for His azwj creation to see Him azwj, nor touch Him azwj, nor does He azwj Address them directly nor can they address Him azwj directly, and He azwj Argues them and they argue Him azwj, it proves that there are ambassadors for Him azwj among His azwj creatures and His azwj servants pointing them upon their interests and their benefits and what their survival would be with, and their destruction in leaving it.

فثبت الآمرون والناهون عن الحكيم العليم في خلقه، وثبت عند ذلك أن له معربين وهم الابناء و صفوا من خلقه، حكما مؤد بين الحكمة، مبعوثين بما غير مشاركين للناس في أحوالهم على مشاركتهم لهم في الخلق والتركيب، مؤدون من عند الحكيم العليم بالحكمة والدلائل والشهادات، من إحياء الموتى، وإبراء الأكثاب، فلاخلو أرض الله من حجة يكون معه علم يدل على صدق مقال الرسول ووجود عدلته.

The enjoiners and forbidders are proven from the Wise, the Knower, to be among His azwj creation, and it is proven during that, for Him azwj there are guided, and they are the Prophets as and His azwj Elites from His azwj creatures, wise ones deposited with the Wisdom, having been Sent with it, apart from the participants of the people in their states upon their participation for them among the people and the methodology, proponents from the Presence of the Wise, the Knower with the Wisdom, and the Evidences and the Proofs. And the witnesses are ones who revived the dead, and cured the blind and the lepers. The earth of Allah azwj cannot be vacant from a Divine Authority having knowledge with him asws evidencing upon the truthfulness of the words of the Rasool saww, and the obligation of his saww justice’.

أقول: في بعض نسخ التوحيد بعد قوله: (فرق الامة كلها) زيادة: قال السائل فتقول: إنه ينزل إلى السماء الدنيا؟ قال أبو عبد الله (عليه السامم): نقول ذلك لأن الروايات قد صحت به والأخبار.

I (Majlisi) am saying, ‘In one of the copies of Al-Tawheed, after his asws words: ‘All sects of the community’, there is an addition –

The questioner said, ‘Are you asws saying that He azwj Descends to the sky of the world?’ Abu Abdullah asws said: ‘We asws are saying that because the reports and the Ahadeeth were being correct with it’.

قال السائل: وإذا نزل أنيس قدقال عن العرش، وحوله عن العرش انتقال؟

The questioner said, ‘And when the Comforter descends, He azwj would have transferred away from the Throne, and His azwj transferring away from the Throne is the vacating?’

قال أبو عبد الله (عليه السلام): ليس ذلك على ما يوجد من المخلوق الذي ينقل باختلاف الحال عليه والملائمة والسامة، ونقل بنقله وبخوله من حال إلى، بل هو بارك، وعالا لا يحدد عليه الحال، ولا يجري عليه الحدوث، فلا يكون نزوله كنروب المخلوق الذي مت نتنيح عن مكان خلامته المكان الأول، ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة.
Abu Abdullah\textsuperscript{asws} said: 'That isn’t upon what one tends to find from the created beings who transfer with the interchange of the states upon him, and the movement and the stillness, and the mover and his transfer transferring him to a state to (a state). But, He\textsuperscript{azwj}, the Blessed and Exalted, the state does not occur upon Him\textsuperscript{azwj}, nor does the occurrences flow upon Him\textsuperscript{azwj}, therefore His\textsuperscript{azwj} descent cannot happen to be like the descent of the created beings who, when they vacate from a place, the place is vacant from him, but His\textsuperscript{azwj} Descent to the sky of the world is without passing through, nor any movement.

Thus, He\textsuperscript{azwj} would be just as in the seventh sky upon the Throne, like that He\textsuperscript{azwj} is in the sky of the world. But rather, He\textsuperscript{azwj} Uncovers from His\textsuperscript{azwj} Magnificence and ‘Illuminate’ Himself to His\textsuperscript{azwj} Guardians\textsuperscript{asws} wherever He\textsuperscript{azwj} so Desires, and He\textsuperscript{azwj} Uncovers whatever He\textsuperscript{azwj} so Desires from His\textsuperscript{azwj} Power, and His\textsuperscript{azwj} Looking into nearness and the far is the same.'\textsuperscript{67}

\textbf{(P.s. – This is not a Hadeeth)}\textsuperscript{68}

\textbf{Ibn Abu Al-Awja asked Abu Abdullah\textsuperscript{asws}, ‘When the desires of the people differed and some of them died of the stomach (illness) and some of them died of the tuberculosis?’}

\textbf{He\textsuperscript{asws} said: ‘If the illness were one, the people would have been safe until that very illness comes, but Allah\textsuperscript{azwj} Loved He\textsuperscript{azwj} is not believed upon (one) state’.

He said, ‘And why does the heart incline towards the greenery more than what it inclines towards something else?’ He\textsuperscript{asws} said: ‘From the direction that Allah\textsuperscript{azwj} the Exalted Created

\textsuperscript{67} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 3
\textsuperscript{68} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 4
the heart green (a recogniser), and it is from an occupation of the thing that it tends to incline towards its own kind”.

And it is reported that when he came to Abu Abdullah\textsuperscript{asws}, he\textsuperscript{asws} said to him: ‘What is your\textsuperscript{asws} name?’ But he did not answer him, and he turned towards someone else, and withdrew returning to his companions. They said, ‘What is behind you?’ He said: ‘Evil he\textsuperscript{asws} initiated with me and asked me of my name. If I had said, ‘Abdul Kareem’, he\textsuperscript{asws} would have said: ‘Who is this ‘Kareem’ you are a servant of?’ So, either I would have accepted a King (Allah\textsuperscript{azwj}) or there would have appeared from me what I am concealing’. They said, ‘Leave from him\textsuperscript{asws}.

When he left, he\textsuperscript{asws} said: ‘And I Dismissed Ibn Abu Al-Awja to his companions having lost the argumentation which had appeared unto him as humiliation of the being overcome’.

He said, the one from them who said, ‘This is the compelling argument, true, and even if good does not happen to be wished for nor evil feared (from). The people began as same, and if we do not become transferred to Rewards and Punishment, we are destroyed’.

Ibn Abu Al-Awja said to his companions, ‘Or isn’t it a door which is moulded by the people, and they instruct with the shaving (of the head), and distorting their private part (circumcision), and distribute their wealth, and prohibit their women?’.

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\footnote{Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 5}
A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar who said,

‘Abu Abdullah\textsuperscript{asws} said to Abu Haneefa: ‘O Abu Haneefa! What are you saying regard a house which fell upon a group of people, and there remained two children from them, one of the free and the other one a slave of his companion, but the free is not recognised from the slave?’ Abu Haneefa said, ‘Half of this should be emancipated, and half of this, and the wealth be distributed between the two of them’. So he\textsuperscript{asws} said: ‘It is not like that, but a lot be drawn between the two of them, so the one who is hit by the lot, so he would be free, and this one be emancipated, so he is made to be a master of his’\textsuperscript{71}.  

\\\textsuperscript{70}  

Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 6

\\\textsuperscript{71}  

Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 7
فقال أبو عبد الله (عليه السلام): يا أبا حنيفة القتل عندكم أشد أم الزنا؟ فقال: بل القتل قال: فكيف أمر الله تعالى في القتل بالشهدتين وفي الزنا بأربعة؟ كيف يدرك هذا بالقياس؟

Abu Abdullahasws said: ‘O Abu Haneefa! Is the murder severer in your presence or the adultery?’ He said, ‘But, the murder’. Heasws said: ‘Then how come Allahazwj the Exalted Commanded with the two witnesses regarding the murder and with four (witnesses) regarding the adultery’. How can this be realised by the analogy?

يا أبا حنيفة ترك الصلاة أشد أم ترك الصيام؟ فقال: بل ترك الصلاة، قال: فكيف تقضي المرأة صيامها ولا تقضي صلاتها؟ كيف يدرك هذا بالقياس؟

O Abu Haneefa! Is neglecting the Salat severer or neglecting the Fasting?’ He said, ‘But, neglecting the Salat’. Heasws said: ‘Then how come the woman pays back her (missed) Fasts and does not pay back her (missed) Salats? How can this be realised by the analogy?

وتحك يا أبا حنيفة النساء أضعف عن المكاسب أم الرجال؟ فقال: بل النساء، قال: فكيف جعل الله تعالى للمرأة سهم وله الرجل؟ كيف يدرك هذا بالقياس؟

Woe be unto you, O Abu Haneefa! Are the women weaker of the earning or the men?’ He said, ‘But, the women are’. Heasws said: ‘Then how come Allahazwj Made one share to be for the women and two shares to be for the men? How can this be realised by the analogy?

يا أبا حنيفة الغائط أقذر أم المني؟ قال: بل الغائط، قال: فكيف يستنجى من الغائط ويغتسل من المني؟ كيف يدرك هذا بالقياس؟

O Abu Haneefa! Is the faeces filthier or the semen?’ He said, ‘But, the faeces’. Heasws said: ‘Then how come one has to wash (only the backside) from the faeces, and has to bathe from the semen? How can this be realised by the analogy?

تقول: سأنزل مثل ما أنزل الله ؟ قال: أعوذ بالله أن أقوله. قال: بلى تقوله أنت وأصحابك من حيث لا تعلمون.

You are saying, ‘I shall reveal the like of what Allahazwj Revealed?’ He said, ‘I seek Refuge with Allahazwj, that I said it’. Heasws said: ‘Yes, you and your companions do say it from where you are not knowing’.

قال أبو حنيفة: جعلت فذاك حدثني يحدث أرويه عنك،

Abu Haneefa said, ‘May I be sacrificed for youasws! Narrate to me a Hadeeth I can report from youasws’.

قال: حدثني أبي محمد بن علي، عن أبيه علي بن الحسين، عن جده الحسين بن علي، عن أبيه علي بن أبي طالب صلوات الله عليهم أجمعين قال:
He said, 'My father Muhammad Bin Ali Bin Al-Husayn Bin Ali, from his grandfather Al-Husayn Bin Ali, from his father Ali Bin Abu Talib, may the Salawat of Allah be upon them all, said:

He (the narrator) said, 'Abu Haneefa cried with intense crying, and his companions cried. Then he went out and they went out'.

72

‘Abu Abdullah Ja’far Bin Muhammad Al-Sadiq attended a gathering of Al-Mansour one day, and in his presence was a man from India reading the books of medicine, and he went on to connect Abu Abdullah Ja’far Bin Muhammad to his reading. When the Indian was free, said to him, ‘O Abu Abdullah! Do you want anything with me?’ He said: ‘No, for what is with me is better than what is with you’. He said, ‘And what is it?’

He said: ‘I cure the hot with the cold and the cold with the hot, and the wet with the dry and the dry with the wet, and I refer the matters, all of them, to Allah Mighty and Majestic, and utilise what Rasool-Allah said: ‘And know that the stomach is a house of illness, and the diet, it is the medicine’, and I return the body to what it used to be’.

72 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 8
The Indian said, ‘And is the medicine except this?’ Al-Sadiqa\textsuperscript{asws} said: ‘Do you see me\textsuperscript{asws} as having taken it from the books of medicine?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}, I\textsuperscript{asws} do not take except from Allah\textsuperscript{azwj} the Glorious. Inform me, am I\textsuperscript{asws} more knowing with the medicine or you are?’ The Indian said, ‘No, but I am’. Al-Sadiqa\textsuperscript{asws} said: ‘So, can I\textsuperscript{asws} ask you something?’ He said, ‘Ask’.

He\textsuperscript{asws} said: ‘Inform me, O Indian! How many purposes are there in the head?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why has the hair made to be on him from above him?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why has the forehead made to be free from the hair?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why are the lines and indentations for it?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why are the two eyelids from above the two eyes?’ He said, ‘I don’t know’.

He\textsuperscript{asws} said: ‘Why have the eyes made to be like the two almonds?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why has the nose made to be in what is between the two?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why does the nose have holes in its lower part?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why are the lips and the moustache made to be from above the mouth?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why are the incisors sharp, and the molars wide, and the canines long?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why has the beard made to be for the men?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why are the two palms free from the hair?’ He said, ‘I don’t know’.

He\textsuperscript{asws} said: ‘Why are the nails and the hair devoid of life?’ He said, ‘I don’t know. He\textsuperscript{asws} said: ‘Why is the heart like the pine?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why are the lungs in two pieces, and their movement has been made to be in their places’? He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why is the liver humpbacked?’ He said, ‘I don’t know’. He said, ‘Why is
the kidney like a seed of the bean?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why is the folding of the two knees to be to the back?’ He said, ‘I don’t know’. He\textsuperscript{asws} said: ‘Why is the foot convex (below)?’ He said, ‘I don’t know’.

فقال الصادق (عليه السلام): لكني أعلم، قال: فأجب.

Al Sadiq\textsuperscript{asws} said: ‘But, I\textsuperscript{asws} do know’. He said, ‘Then, answer’.

وجعل الحاجبان من فوق العينان ليراد عليهما من النور قدر الكفاف، ألا ترى يا هندي أن من غلبه النور جعل يده على عينيه ليرد عليهما قدر كفايتهما منه؟ وجعل الأنف فيما بينهما ليقسم النور قسمين إلى كل عين سواء. وكانت العين كاللوزة ليمجري فيها الميل بالدواء ويخرج من فيها الداء، ولو كانت مربعة أو مدورة ما جرى فيها الميل، وما وصل إليها دواء، ولا خرج منها داء.

And the eyelids had been Made to be above the two eyes to return from them the light by a measurement of the sufficiency. Do you not see, O Indian, that the one who is overwhelmed by the light makes his hand to be upon his eyes in order to block from them by a measure sufficient from it? And the nose has Made to be in between them to divide the light into two parts equally to each eye; and the eye is (shaped) like the almond in order for the needle to flow in it with the medication and throw out the disease from these, and if it was square or circular, the needle would not flow in it, and the medication would not arrive to it nor would the disease come out from it.

وجعل ثقب الانف في أسفله لتنزل منه الادواء المتحدرة من الدماغ، وتصعد فيه الارابيح إلى النمش، ولا كان في أعلاها ما ازل داء، ولا وجد رائحة. وجعل الشارب والشفة فوق الفم حبست ما ينزل من الدماغ عن الفم لئن لا يتغص على الإنسان طعامه وشرابه فيعطيه عن نفسه.

And the holes of the nose have been Made to be in the bottom in order for the diseases to descend from it, rolling down from the brain, and the winds to ascend into it to the smelling, and if (the holes) were in its upper part, the diseases would not descend, nor would he be able to find aroma; and the moustache and the lips have been Made to be above the mouth
to withhold what descends from the brain from the mouth (nose) lest it interfered upon the human being of his food and his drink, and he can wipe it off from himself.

وجعلت اللحية للرجال ليستغني بها عن الكشف في المنظر ويعلم بما الذكر من الآتي. وجعل السن حاد الان به يقع العض.

And the beard has been Made to be for the men in order to him to be needless with it from the detection regarding the looks and it can be known by it, the male from the female; and the incisor has been Made to be sharp because it is the location of the biting, and the molar is Made wide because by it occurs the grinding and the chewing, and the canines to strengthen the molars and the incisors like the cylinders in the building.

وخلا الكفان من الشعر لان بهما يقع اللمس، فلو كان فيه شعر مادرى الإنسان ما يقالبه ويملسه. وخلا الشعر والظفر من الحياة لان طولهما حليم وقصهما حسن.

And the two palms are free from the hair because the touch occurs by them. If there was hair in them, the human being would not know what is kissing him and touching him; and the hair and nails are devoid of life because their elongating is filthy and their clipping is good.

فلو كان فيهما حياة لالم الإنسان لقصهما. وكان القلب كحب الصنوبر لانه منكس فجعل رأسه دقيقا ليدخل في الرية فتروح عنه ببردها، لئلا يشيط الدماغ بحره.

If there was life in these, the human being would not have clipped them due to pain; and the heart is like a seed of the pine because it is inverted, and its head is Made delicate for the aeration to enter in and it can be cooled by its coolness, lest the brain is scorched by its heat.

وجعلت الرية قطعتين ليدخل بين مضاغطها فتروح عنه بحركتها. وجعل الكبد حدبان لتنقل المعدة ووقع جميعها عليها فيعصرها ليخرج ما فيها من البخار. وجعل الكلية كحب اللوبيا لان عليها مصب المنى نقطة بعد نقطة، فلو كانت مربعة أو مدورة اختبست النقطة الأولى إلى الثانية فلا يبتدأ خروجها الحي، إذا ماهي ينزل من فقار الظهر إلى الكلية، فهي كالدودة تنقبض وتبسط، ثمية أولا فأولا إلى المثانة كالبنغالة من القوس.

And the lungs have been Made as two pieces between the compressors so they can be aerated from it by its movement; and the liver is humpbacked to weigh down the stomach and fall all of it upon it, so it would squeeze it to bring out whatever is in it from the vapour; and the kidney is Made like the seed of the bean because upon it is the outlet of the semen, drop after drop.

If it were square or circular, it would withhold the first drop to the second, and the living (human) would not derive pleasure from its exit when the descend of the semen was from the spine of the back to the kidney. It is like the worm which squeezes and spreads (moves forward), shooting it first to the bladder like the arrow from the bow.
And the folding of the knee is Made to the behind because the human being walks to what is in front of him, so the movement would be equal, and had it not been for that, he would walk in his walking; and the foot has been Made convex because the thing, when it falls upon the ground in its entirety (flat), it would be heavy, the weight of the milestone. If it was upon its edge, the child could have pushed him, and when he falls upon his face, his movement would be difficult upon the men’.

The Indian (man) said to him aswsws, ‘From where has this knowledge (come) to you aswsws?’. He aswsws said; ‘aswsws took it from my aswsws forefathers aswsws, from Rasool-Allah sawsw, from Jibraeel as, from the Lord azwj of the world, Majestic is His azwj Majesty Who Created the bodies and the souls’.

The Indian said, ‘You aswsws speak the truth, and I testify that there is no god except Allah azwj, and that Muhammad sawsw is a Rasool saww of Allah azwj and His azwj servant, and you aswsws are the most knowledgeable one of the people of your aswsws era’.

It is reported by Sheykh Al Mufeed, may Allah azwj Sanctify his soul, by his chain going up to Muhammad Bin Al Saib Al Kalby who said,

‘When Al-Sadiq aswsw proceeded to Al-Iraq, he aswsw encamped at Al-Hira. Abu Haneefa came to him aswsw and asked him about certain issues, and it was from what he asked him aswsw, that he said to him aswsw, ‘May I be sacrificed for you aswsw! What is ‘Amr Bil Marouf’ (enjoining of the good)?’

He aswsw said: “Al-Marouf’, O Abu Haneefa, is the one well-known among the people of the sky and the one well-known among the people of the earth, and that is Amir Al-Momineen Ali aswsw Bin Abu Talib aswsw.

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قال: جعلت فداك فما المنكر؟ قال: اللذان ظلماه حقه، وابتزاه أمره، وحملا الناس على كتفه.

May I be sacrificed for you asws! So, what is ‘Al-Munkar’ (the evil to be forbidden from)?’ He asws said: ‘Those two (Abu Bakr & Umar) who oppressed him asws of his asws rights and swindled his asws command, and loaded the people upon his asws shoulders’.

قال: ألا ما هو أن ترى الرجل على معاصر الله فتهنئه عنها؟

He said, ‘Is it not what you see the man upon an act of disobedience of Allah azwj so you forbid him from it?’

فقال أبو عبد الله (عليه السلام): ليس ذاك أمر بمعروف ولا نهي عن منكر إنما ذاك خير قدمه.

Abu Abdullah asws said: ‘That is not ‘Amr Bil Marouf’ nor is it ‘Nahy An Munkar’. But rather, that is (the) good he sends forward’.

قال أبو حنيفة: أخبرني جعلت فداك عن قول الله عزوجل

Abu Haneefa said, ‘May I be sacrificed for you asws! Inform me about the Words of Allah azwj Mighty and Majestic: Then you will be Questioned on that Day about the boons (benefits) [102:8]’.

قال: فما هو عندك يا أبا حنيفة ؟ قال، الأمن في السرب، وصحة البدن، والقوت الحاضر. فقال: يا أبا حنيفة! لئن وقفك الله أو اوقفك يوم القيامة، حتى يسألك عن كل أكلة أكلتها وشربة شربتها ليطول وقفك.

He asws said: ‘So, what it as, with you, O Abu Haneefa?’ He said, ‘The security in the flock (community) and the health of the body, and the daily subsistence of the present’. He asws said: ‘O Abu Haneefa! If Allah azwj were to Pause you, or stops you on the Day of Qiyamah until He azwj Questions you about every food you had eaten and drink you had drunk, your pausing would be prolonged’.

قال: فما النعيم جعلت فداك ؟ قال: النعيم نحن، الذين أنقذ الله الناس بنا من الضاملة، وبصرهم بنا من العمى، وعلمهم بنا من الجهيل.

He asws said: ‘So, what is the Boons, may I be sacrificed for you asws?’ He asws said: ‘We asws are the Boons, those Allah azwj Saved the people through us asws from the straying, and made them seeing through us asws from the blindness, and Taught them through us asws from the ignorance’.

قال: جعلت فداك فكيف كان القرآن جديدا أبدا ؟ قال: لانه لم يجعل لزمن دون زمان فتخلقه الايام، ولو كان كذلك لفني القرآن قبل فتنه العالم.
He said, ‘May I be sacrificed for you asws! How will the Quran be fresh forever?’ He asws said: ‘Because it is not Made for a (particular) era, an era made defunct by the days, and if it was like that, the Quran would perish before the annihilation of the universe’.”

The group said to Ibn Abu Al-Awja, ‘Is it for you to prove wrong this gatherer and ask him asws about what would expose him asws in the presence of those who are surrounding him asws? You can see having been fascinated by him asws, and he asws is interpreting the Quran for them and answering whatever he asws is being questioned with, and he asws is an ‘Allama’ (most knowledgeable) of his asws era’. Ibn Abu Al-Awja said to him, ‘Yes’.

Then he proceeded and the people gave way, and he said, ‘Abu Abdullah asws! The gatherers are entrustment, and there is no escape for every one who was in it any question that he asks, so would you permit me regarding the questioning?’ Abu Abdullah asws said, ‘Ask whatever you like’.

Ibn Abu Al-Awja said, ‘Until when will you be treading with this treading, and kissing this stone, and worshipping this House (Kabah) raised with the bricks and the mud, and sprinting around it like the sprinting of the camel when they flee? One who thinks regarding this and measures would know that this deed is without wisdom nor it is with consideration,

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therefore speak, for you asws are the head of this matter and its peak, and your asws father asws laid its foundation and systemised it’.

Al-Sadiq asws said: ‘The one who Allah aswj Lets to stray and Blinds his heart gets obscured from the Truth and does not seek shelter with it and Satan la becomes his friend and his lord and turns him with a turning towards destruction and he does not come out from it. And this House, Allah aswj is being worshipped at it. He aswj Created it in order to Test their obedience in their coming to it, therefore He aswj Urged them upon revering it and visiting it, and Made it a direction for the ones praying (Salat) to it.

Thus, it is a branch from attaining His aswj Pleasure, and a road to get to His aswj Forgiveness. It is established upon the balance of perfection, and is a summary of the Magnificence and the Majesty. Allah aswj Created it before the spread of the land, by two thousand years. Thus, He aswj is the most rightful of being obeyed regarding whatever He aswj Commands, and refrained from whatever He aswj Forbids from and Enjoins. Allah aswj is the Originator of the souls and the images’.

Ibn Abu Al-Awja said to him asws, ‘You asws mentioned, O Abu Abdullah asws, referring upon a hidden One’.

Al-Sadiq asws said: ‘Woe be unto you! How can He aswj be hidden, One Who is present with His aswj Creatures and is closer to them than the jugular vein. He aswj Hears their speech, and Knows their secrets. There is no place empty from Him aswj, nor is any place occupied by Him aswj, nor can a place be closer to Him aswj than a (another) place.

His aswj Impacts testify for Him aswj with that, and His aswj Deeds evidence upon Him aswj. And the One Who Sent him saww, Muhammad saww, with the Signs with the wisdom and the clear proofs, came to us with this (act of) worship. So, if you are in doubt regarding anything from his saww orders, then ask about it, asws shall clarify it for you’. 
قال: فأبلس ابن أبي العوجاء ولم يدرما يقول، وانصرف من بين يديه، فقال لاصحبه: سألتكم أن تلتمسوا لي جمرة فألقيتموني على جمرة. فقالوا له: اسكت فوالله لقد فضحتنا بحيرتك وانقطاعك، وما رأينا أحقر منك اليوم في مجلسه. فقال: أبي تقولون هذا؟ إنه ابن من حلؤ رؤوس من ترون - وأوما يبدى إلى أهل الموسم -.

He (the narrator) said, ‘Ibn Abu Al-Awja was confused and did not know what to say and left from in front of him asws and said to his companions, ‘I asked you to seek an ember for me, but you threw me upon the embers’. They said to him, ‘Be silent! By Allah aswj, you have exposed us by your confusion and your termination, and we have not seen anyone more disgraced in his gathering than you today’. He said, ‘Are you saying this about me? He asws is a son asws of the one saww who shaved the heads of the ones you are seeing’ – and he gestured by his hand to the people of the season (Hajj)”.

فقال أبو عبد الله (عليه السلام): من أقرب الدليل على ذلك ما أذكره لك، ثم دعا ببيضة ثم وضعها في راحته وقال: هذا حصن مملوم داخله غرقئ رقيق يطيف به كالفضة السائلة والذهبة المائعة، أتشك في ذلك ؟ فقال أبو شاكر: لا شك فيه.

Abu Abdullah asws said: ‘From the closest of the evidence upon that is what I asws am mentioning to you’. Then he asws called for an egg, then placed it in his palm and said: ‘This is a collective fortress. Its interior is delicate skins circling with it like the liquid silver, and the fluid gold. Do you doubt in that?’ Abu Shaker said, ‘There is no doubt in it’.

Abu Abdullah asws said: ‘Then it splits from an image like the peacock. Did anything enter into it what you know of?’ He said, ‘No’. He asws said: ‘So, this is the evidence upon occurrence of the universe’.

قال أبو شاكر: دللت أبو عبد الله فوبوضت وقلت أفرحنت، وذكرت فأوجرت، وقد علمت أنا لا نقبل إلا ما أدركناه بأبصراً، أو سمعناه بأذاننا، أو ذفنا بأفواهنا، أو نحنماه بآذاننا، أو نحنماه ببشرتنا.

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Abu Shaker said, ‘You\textsuperscript{asws} have evidence Abu Abdullah\textsuperscript{asws}, and have clarified and you\textsuperscript{asws} said and were excellent, and you\textsuperscript{asws} mentioned and summarised, and you\textsuperscript{asws} know that we do not accept except what we realise with our sights, or we hear with our ears, and taste it with our mouths, or we smell with our noses, or we touch with our bodies’.

فقال أبو عبد الله (عليه السلام): ذكرت الحواس الخمس وهي لا تتفاع في الاستنباط إلا بدليل، كما لا تقطع الظلمة بغير مصباح.

Abu Abdullah\textsuperscript{asws} said: ‘You mentioned the five sensory perception and these do not benefit regarding the synthesis except with evidence, just as the darkness cannot be cut without a lamp’.\textsuperscript{76}

13 – فق: أبو حجفر الطوسي في الآماني وأبو نعيم في الحلى وصاحب الروضة بالإسناد - والرواية يزيد بعضها على بعض - عن محمد الصير في، وعن عبد الرحمن بن سالم أنه دخل ابن شبرمة وأبو حنيفة على الصادق (عليه السلام) فقال لو حتفه: اتق أن الله ولا نفس الدين برأيك، فإن أول من قاس إبليس، إذ أمره الله تعالى بالسجود فقال: أنا خير منه خلقتك من نار وخلقته من طين.


‘Ibn Shabrama and Abu Haneefa came to Al-Sadiq\textsuperscript{asws}, so he\textsuperscript{asws} said to Abu Haneefa: ‘Fear Allah\textsuperscript{azwj} and do not analogise the Religion by your opinion, for the first one to analogise was Iblees\textsuperscript{a}. When Allah\textsuperscript{azwj} the Exalted Commanded him\textsuperscript{b} with the Sajdah, he\textsuperscript{b} said, ‘I am better than him. You Created me from fire and Created him from clay’ [7:12]’.

فقال (عليه السلام): إن الله تعالى خلق العينين فجعلهما شحمتين، وجعل الملوحة فيهما منا على بني آدم، ولولا ذلك لذابتا، وجعل المرارة في الاذنين منا منه على بني آدم ولولا ذلك لقيح شببته، وجعل العذوبة في الشفتين ليجد ابن آدم لذة مطعمه ومشربه.

Then he\textsuperscript{asws} said: ‘Are you good at analogising your head from your body?’ He said, ‘No’. He said, ‘Inform me about the saltiness in the eyes, and the bitterness in the ears, and the coldness in the nostrils, and the freshness in the lips, for which thing (reason) has that Made to be?’ He said, ‘I don’t know’.

فقال (عليه السلام): إن الله تعالى خلق العينين فجعلهما شحمتين، وجعل الملوحة فيهما مانا على بني آدم، ولولا ذلك لمثابرت، وجعل المرارة في الأذنين مما منه على بني آدم ولولا ذلك لقامت الدواب فأكلته دماغه، وجعل الماء في المنخرين ليصعد النفس وينزل ويجد منه الريح الطيبة والردية، وجعل العذوبة في الشفتين ليجد ابن آدم لذة مطعومه ومشربه.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Created the eyes and Made these to be fat and Made the saltiness in these as a Favour upon the children of Adam\textsuperscript{as}, and had it not been that they would have melted; and Made the bitterness to be in the ears as a Favour from Him\textsuperscript{azwj} upon the children of Adam\textsuperscript{as}, and had it not been that the insects would have gone through and eaten his brain; and the water in the nostrils for the breath to ascend and descend and he

\textsuperscript{76} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 12
can find the good aroma and the bad; and He azwj Made the freshness in the two lips for the children of Adam as to find the pleasure of his food and his drink’.

Then he asws said to him: ‘Inform me asws about a phrase, its beginning is Shirk and its ending is Eman’. He said, ‘I don’t know’. He asws said: ‘(The phrase) ‘There is no god except Allah azwj’.

Then he asws said: ‘Which of the two is more grievous in the Presence of Allah azwj the Exalted, the murder or the adultery?’ He said, ‘But, the murder’. He asws said: ‘Then why is Allah azwj the Exalted Pleased with two witnesses regarding the murder and is not Pleased regarding the adultery except with four?’

Then he asws said: ‘The witness upon the adultery witnesses upon two (people), and in the murders, upon one (person), because the murder is one deed, and the adultery are two deeds’.

Then he asws said: ‘Which of the two is more grievous in the Presence of Allah azwj the Exalted, the Fast or the Salat?’ He said, ‘No, but the Salat’. He asws said: ‘Then what is the matter the woman, when she menstruates, pays back the (missed) Fasts and does not pay back the (missed) Salat?’

Then he asws said: ‘Because she goes out to the Salat constantly, and does not go out to Fast’.

Then he asws said: ‘Is the woman weaker or the man?’ He said, ‘The woman’. He asws said: ‘Then what is the matter the woman, and she is weak, there is only one share for her, and the strong man has two shares for him?’

Then he asws said: ‘Because the man is compelled to spend upon the woman, and the woman is not compelled to spend upon the man’.
Then he asws said: ‘Is the urine filthier or the semen?’ He said, ‘The urine’. He asws said: ‘It obligates upon your analogy, that the bathing should be obligated from the urination besides the semen, and Allah the Exalted has Obligated the bathing from the semen besides the urine’.

Then he asws said: ‘Because the semen is selective and comes out from the entire body and (only) happens in days, and the urine is necessary and happens (a few) times during the day’.

Abu Haneefa said, ‘How does it come out from the entire body and Allah is Saying: \textit{Coming from between the loins and the ribs [86:7]}?’ Abu Abdullah asws said: ‘Does He Say that it does not come out from other than these two places?’

Then he asws said: ‘Why doesn’t the woman menstruate when pregnant?’ He said, ‘I don’t know’. He asws said: ‘Allah the Exalted Withholds the blood to Make it a provision for the child’.

Then he asws said: ‘Where is the seat of the two recorders?’ He said, ‘I don’t know’. He asws said: ‘Their seat is upon the two cheeks, and the mouth is the inkpot, and the tongue is the pen, and the saliva is the ink’.

Then he asws said: ‘Why does the man places his hand upon the front of his head during the calamity, and the woman (places her hand upon) her cheeks?’ He said, ‘I don’t know’. He asws said: ‘Following Adam as and Hawwa as when they as descended from the Paradise. Do you not
see that from the behaviour of the man, the bowing during the calamity, and from the behaviour of the woman raising her head to towards the sky when she cries?"

ثم قال (عليه السلام): ما ترى في رجل كان له عبد فتزوج وروج عبده في ليلة واحدة ثم سافرا وجعل امرأتاهما في بيت واحد فسقط البيت عليهم فقتل المرأتين ونفي العلامان، أيهما في رأيك المالك ؟ وأيهما المولك ؟ وأيهما الوارث ؟ وأيهما الموروث ؟

Then heasws said: ‘What is your view of a man who has a slave for him, so he gets married and gets his slave married in one night, then he travels and makes both the women to be in one house, and the house collapses upon them and kills the two women, and there remain the two boys. Which of the two, in your opinion is the owner? And which of the two is the slave? And which of the two is the inheritor? And which of the two is the inherited?’

ثم قال: فما ترى في رجل أعمى فقأ عين صحيح، وأقطع قطع يد رجل كيف يقام عليهما الحد ؟

Then heasws said: ‘What is your view regarding a blind man losing the healthy eye, and cutting the hand of a man, how would the legal punishment be established upon them?’

ثم قال (عليه السلام): فأخبرني عن قول الله تعالى لموسى وهارون حين بعثهما إلى فرعون: (لعله يتذكر أو يخشى) لعل منك شك ؟ قال: نعم، قال: وكذلك من الله شك إذ قال: (لعله) ؟

Then heasws said: ‘Inform me about the Words of Allahazwj the Exalted to Musaabsw and Harounas when Heazwj Sent themas to Pharaohas: perhaps he would mind or fear [20:44], ‘perhaps’, from you, it is doubt?’ He said, ‘Yes’. Heasws said: ‘And similar to that, it is doubt from Allahazwj when Heazwj Said: “Perhaps”?’

ثم قال أخبرني عن قول الله تعالى: (ومن دخله كان آمنا) أي موضع هو ؟ قال: ذاك بيت الله الحرام، فقال: نشدتكم بالله هل تعلمون أن عبد الله بن الزبير، وسعيد بن جبير دخمتاهما فلم يأمنها القتل ؟

Then heasws said: ‘And inform me about the Words of Allahazwj the Exalted: and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18], which place is it?’ He said, ‘It is what is between Makkah and Al-Medina’. Heasws said: ‘Weasws adjure you with Allahazwj! Are you travelling between Makkah and Al-Medina not being safe upon your blood from the killing, and upon your wealth from the theft?’

ثم قال: وأخبرني عن قول الله تعالى: (ومن دخله كان آمنا) أي موضع هو ؟ قال: ذاك بيت الله الحرام، فقال: نشدتكم بالله هل تعلمون أن عبد الله بن الزبير، وسعيد بن جبير دخمتاهما فلم يأمنها القتل ؟

Then heasws said: ‘And the one who enters it would be secure [3:97], which place is it?’ He said, ‘That is the Sacred House of Allahazwj’. Heasws said: ‘Weasws adjure you with Allahazwj! Do you know that Abdullah Bin Al-Zubayr, and Saeed Bin Jubeyr both entered it but they were not safe from the killing?’
He said, ‘Excuse me, O son of Rasool-Allah’! He said: ‘You are the one who says, ‘I shall reveal the like of what Allah Revealed’. He said, ‘I seek Refuge with Allah from this word’.

He said: ‘When you are asked, so what do you do?’ He said, ‘I answer from the Book, or from the Sunnah, or the Ijtihad’. He said: ‘Then you are doing Ijtihad from your opinion and obligating its acceptance upon the Muslims?’ He said, ‘Yes’. He said: ‘And like that is Obligated whatever Allah the Exalted Revealed. It is as if you are saying, ‘I shall reveal the like of what Allah the Exalted Revealed’’.

And in a Hadeeth of Muhammad Bin Muslim,

‘Al-Sadiq said to Abu Haneefa: ‘Inform me about these two spots which are in the hands of your donkey, the hair does not grow upon them?’ Abu Haneefa said, ‘They are created like your ears and your eyes in your body’. He said: ‘Do you see this analogy that Allah the Exalted Created my eyes to see with them, and Created my ears to hear with them, so is this due to what He Created in the entirety of the animals and one can benefit with?’

Abu Haneefa left, considering. I said, ‘Inform me, what is it?’ He said: ‘Allah is Saying in His Book: We have Created the human being in suffering – meaning upright in the belly of its mother. Its food is from her food from what his mother eats and drinks. Over here is his Covenant between his eyes.

فانصرف أبو حنيفة معتبا. فقلت: أخبرني ماهي ؟ قال: إن الله تعالى يقول في كتابه: (لقد خلقنا الإنسان في كبد) –meaning upright in the belly of its mother. Its food is from her food from what his mother eats and drinks. Over here is his Covenant between his eyes.

فإذا أذن الله عزوجل في ولادته آتاه ملك يقال له حيوان، فزجره زجرة انقلب ونسي الميثاق، وخلق جميع البهائم في بطون امهاتهن منكوسة مؤخرة إلى مقدم امه، كما يأخذ الإنسان في بطن امه.

So, when Allah Mighty and Majestic Permits his birth, an Angel called Haywaan comes to him and rebukes him with a rebuke, he overturns and forgets the Covenant; and the entirety of the animals are created in the bellies of their mothers upside-down, its behind to the front of its mother, just as the human being is created in the belly of his mother.

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فهاتان النكتتان السوداوان اللتان ترى ما بين الدواب هو موضع عيونها في بطن امهاهما، فليس ينبت عليه الشعر، وهو جمع
البهائم ماخلا البعر، فإن عنق البعر طال فتقدم رأسه بين يديه ورحلبه.

Thus, these two black spots which you what is between the animals, it is a place of its eyes in the belly of its mother, therefore the hair does not grow upon it, and it is such for the entirety of the animals apart from the camel, for the neck of the camel is long, so its head precedes in front of it and its legs”. 78

فقال الصادق (عليه السامم): إن محمدا (صلى الله عليه وآله) أفضل منهما وأعلم ولقد أعطاه الله تبارك وتعالى من العلم ما
يعط غيره، فقالوا آية من كتاب الله تعالى نزلت في هذا؟

Al-Sadiq asws said: ‘Muhammad saww is superior than them as and more knowing, and Allah azwj Blessed and Exalted has Given him saww from the knowledge what He azwj did not Give to anyone else’. They said, ‘Has any Verse from the Book of Allah azwj the Exalted Revealed regarding this?’

قال (عليه السلام): نعم قوله تعالى: (وكتبناله في الالواح من كل شئ) وقوله تعالى لعيسى: (وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شئ) وقوله تعالى: (ليعلم أن قد أبلغنا رسالات رفع وأحاط بما لديهم وأحصى كل شئ عددًا)

He asws said: ‘Yes, the Words of the Exalted: And We Prescribed to him in the Tablets, Advice from all things [7:145], and His asw Words to Isa as: and that I may make clear to you part of what you differ in [43:63], and the Words of the Exalted to the Chief Al-Mustafa saww: and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things [16:89], and the Words of the Exalted: For Him to Know that they have delivered the Messages of their Lord, and He Encompasses whatever is with them, and He Counts the number of all things [72:28].

فيه والله أعلم منهما ولو حضر موسى وعيسى بحضور وسالان لا سيما وسالاهما ما أجابا

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Therefore he saw, by Allah azwj, is more knowledgeable than them as, and even if Musa as and Isa as were to be present in my asws presence and they asw would ask them as both, but they will not (be able to) answer me asw.

Ibn Al Waleed, from Al Saffar, and Al Hassan Bin Mateyl, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany, from Al Sayyari, from Dawood Al Raqy who said,

‘One of the Kharijites asked me about the Words of the Blessed and Exalted: two from the sheep and two from the goats, [6:143] – the Verse, what is that which Allah azwj Permitted from that? And what is that which He azwj Prohibited?’

He said, ‘There did not happen to be anything regarding that. I went to Hajj and entered to see Abu Abdullah asws and I said, ‘May I be sacrificed for you asws! A man from the Kharijites asked me about such and such’.

Allah azwj Mighty and Majestic Permitted regarding the sacrificial offering in Mina, the sheep, and the domesticated goat, and Prohibited that you sacrifice the mountain (goats), and that is the Word of the Mighty and Majestic: two from the sheep and two from the goats, [6:143].

And that Allah azwj Mighty and Majestic Permitted regarding the sacrificial offering, the Iraab camel, and Prohibited the Bukhaty; and Permitted the domesticated cow that you offer a sacrifice with it, and Prohibited the mountain goats, and that is His azwj Word: two from the camels and two from the cows [6:144].

قال: فانصرفت إلى صاحبي فأخبرته بهذا الجواب، فقال: هذا شئ حملته الابل من الحجاز.

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I left to go to the man, and informed him with this answer. He said, ‘This is something which
the camels carried from Al-Hijaz (meaning - this is not your answer, but it comes from Al-
Hijaz)’.

They are mentioning that Abu Haneefa ate a meal with the Imam Al-Sadiq Ja’far Bin
Muhammadasws. When Al-Sadiqasws raised hisasws hand from hisasws meal, heasws said: ‘The
Praise is for Allahazwj, Lordazwj of the worlds! O Allahazwj, this is from Youazwj and from Yourazwj
Rasoolasws.

Abu Haneefa said, ‘O Abu Abdullahasws! Are youasws making an associate to be with Allahazwj?’

Heasws said: ‘Allahazwj the Exalted is Saying in Hisazwj Book: and they hated except if Allah and
His Rasool was to Enrich them from His Grace [9:74], and the Mighty and Majestic is Saying
in another place: And if only they had been pleased with what Allah and His Rasool gave
them, and they should be saying: ‘Allah is Sufficient for us; Allah will soon Give us from His
Grace and (so would) His Rasool; [9:59].’

Abu Haneefa said, ‘By Allahazwj! It is as if I have not read it from the Book of Allahazwj (before)
at all and not heard it except at this time’.

Abu Abdullahasws said: ‘Yes, you have read it and heard it, but Allahazwj the Exalted Revealed
regarding you and regarding your like: or are there locks upon (their) hearts [47:24], and
the Exalted Said: Never! But, it has rusted upon their hearts, what they had been earning
[83:14]’.

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80 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 16
81 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 17
كتاب الاستدراك: بإسناده عن الحسين بن محمد بن عامر بإسناده أن أبا عبد الله جعفر بن محمد الصادق عليه الصامة والسامم استحضره المنصور في مجلس غاص بأهله فأمره بالجلوس، فأطرق مليا ثم رفع رأسه وقال له: يا جعفر إن النبي (صلى الله عليه وسلم) قال لابيك علي بن أبي طالب (عليه السامم) يوما: (لولا أن تقول فيك طوائف من امتي ما قالت النصارى لقلت فيك قولا لاتمر بمامء إلا أخذوا من تراب قدميك يستشفون به).

وقال علي (عليه السامم): (يهلك في اثنان: محب مفرط، ومبغض مفرط) فالاعتذار منه أن لا يرضى بما يقول فيه المفرط، ولعمري أن عيسى بن مريم عليه السلام لو سكت عما قالت فيه النصارى لعذبه الله، وقد نعلم ما يقال فيك من الزور والبهتان، وإمساكك عن يقول ذلك فيك ورضاك به سخط الديان.

And Ali (asws) said: ‘Destruction is regarding two – excessive lover and excessive hater’. So, there is no excusing from it that he (asws) is not pleased with what the exaggerator is saying regarding him (asws). And, by my life, Isa (as) Bin Maryam (as), if he (as) was silent from what the Christians were saying regarding him (as), Allah (azwj) would Punished him (as), and we know what is being said regarding you (asws), from the falsities and the slander, and your (asws) silence from the ones who are saying that regarding you (asws), and your (asws) agreement with it is Angering the Judge (Allah (azwj)).

The idiots of Syria and the foolish ones of Al-Iraq claim that you (asws) are an erudite of the era and its law, and a Divine Authority of the Deity and His (azwj) Interpreter, and a mine of His (azwj) Knowledge, and a Scale of His (azwj) Justice, and His (azwj) Lantern by which the seeker cuts off the exposure of the darkness to the radiance of the light, and that Allah (azwj) Blessed and Exalted does not Accept any deed from the worker, one who is ignorant of your (asws) rights in the world, nor will He (azwj) Raise for him a Scale on the Day of Qiyamah.
Thus, they are linking you\textsuperscript{asws} to other than your\textsuperscript{asws} limit, and they are saying regarding you\textsuperscript{asws} what isn’t regarding you\textsuperscript{asws}. So, speak, for the one to speak the truth was your\textsuperscript{asws} grandfather\textsuperscript{saww}, and the first one to ratify him\textsuperscript{saww} was your\textsuperscript{asws} father\textsuperscript{asws}, for you\textsuperscript{asws} are the most befitting with following their\textsuperscript{asws} traces and travelling their\textsuperscript{asws} way’.

Abu Abdullah\textsuperscript{asws} said: ‘I\textsuperscript{asws} a branch from the branches of the olive, and a lamp from the lamps of the House of the Prophethood, and a descendant of the Message, and an author of the journey, and an honourable ally of the honourable and righteous ones, and a lantern from the lanterns of the niche wherein is light of the Light, and an elite of the word to remain among the posterity of the Chosen ones up to the Day of the Resurrection’.

Al-Mansour turned towards his gatherers and he said, ‘You have referred yourself to a sea of waves the top of which cannot be reached, nor can its depth be fathoms. The swimmers will drown in it and the scholars will be confused in it, and the expanse of the air would be straitened upon the listener. This is the bone stuck in the throats of the caliphs, which is not Permissible to kill him\textsuperscript{asws}, nor is it allowed to negate him\textsuperscript{asws}.

And had it not been for what gathered me and him\textsuperscript{asws}, from a Blessed tree, its roots being good and its branches lofty, and its fruits fresh, Blessed in the particles and Sanctified in the Scriptures, but there is from me to him\textsuperscript{asws} what cannot be praised in the posterity, due to what has reached me from the severity of his\textsuperscript{asws} faulting us and the evil of the words regarding us’.

Abu Abdullah\textsuperscript{asws} said: ‘It is not Accepted regarding the ones with your relationships and the people of the rest (relaxed lifestyle) from your family, the words of the ones Allah\textsuperscript{azwj} has Prohibited the Paradise upon and Made the Fire to be his abode, for the gossiper is a false testifier and an associate of Iblies\textsuperscript{la} in seduction between the people, and Allah\textsuperscript{saww} Blessed and Exalted has Said: \textit{O you who believe! If a transgressor comes to you with news, [49:6]} – the Verse.'
And we are helpers and supporters to you, and to your kingdom (we) are supports and pillars, for as long as you order with the goodness and the favours, and implement the Judgments of the Quran among your citizens, and rub the nose of the Satan in your obedience, and even though it is obligated upon you in your capacity, your understanding and the prestige of your forbearance and your recognition of the disciplines of Allah, that you maintain (relationship) with the one who cuts you off, and you give to the one who deprives you, and your pardon the one who wrongs you, for the commensurate is not with the helping, but rather the helper is the one when he is cut off, helps him. Therefore connect, may Allah Increase in your lifespan and Lighten the Reckoning from you on the Day of your Resurrection'.

Abu Ja’far Al-Mansour said, ‘I have accepted your excuse due to your truthfulness, and pardoned you due to your esteem. Narrate to me a Hadeeth from you I can be advised with, and it would become a true rebuke from the destructive sins’.

Abu Abdullah said: ‘Upon you is to be with the forbearance, for it is a cornerstone of the knowledge, and control yourself during the causes of the power, for if you were to do all what you are able upon you will be like the one who displays anger, and expresses hatred, or obligated that he should be mentioned with the view. And know, you were to punish a deserving one, the aim should not be what you can be described with, except for the justice, nor is no known state superior than the state of justice, and the state which obligates the thanks is superior than the state which obligates the patience’.

Abu Ja’far Al-Mansour said, ‘You advised and were excellent, and you said and have summarised, so narrate to me about a merit of your grandfather Ali Bin Abu Talib, a Hadeeth which the general Muslims have not reported’.
Abu Abdullah said: ‘My father narrated to me from my grandfather that Rasool-Allah said: ‘The night there was an Ascension with me to the sky, a hole was opened for me in my vision like what the rider would see an eye of the needle for a travel distance of a day, and my Lord Pacted with me three phrases regarding Ali, so He Said: “O Muhammad!” I said: ‘At Your service my Lord!’ ”

He said: “Ali is the Imam of the pious, and guide of the resplendent, and the differentiator of the darkness, and he is the phrase which was Necessitated upon the pious, and those (who) were more deserving and rightful with it, therefore give him the glad tidings of that”.

He said: ‘The Prophet gave him the glad tidings of that, and he said: ‘O Rasool-Allah! And I am being mentioned over there?’ He said: ‘Yes, you are being mentioned in the Lofty Heights’.

He said: ‘That is a Grace of Allah. He Gives it to the one He so Desires, [5:54]’

A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Bin Dawood Al Shazkuny, from Hafs Bin Giyas who said,

I was in the presence of the chief of the Ja’farites, Ja’far Bin Muhammad when Al-Mansour summoned him. Ibn Abu Al-Awja came to him and he was an atheist. He said to him, ‘What are you saying regarding this Verse: Every time their skins are thoroughly burned, We will Replace them for other skins [4:56]? Assuming these skins had

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disobeyed so they are Punished, but what is the matter of the other (replaced skins) to be Punished?’

Abu Abdullahasws said: ‘Woe be unto you! It is it, and it is another’. He said, ‘Make me understand these words’. Heasws said to him: ‘What is your view, if a man were to deliberate to a brick, so he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?’ He said, ‘Yes, may Allahazwj be Happy with youasws!’.

I (Majlisi) am saying, ‘I found in the handwriting of one of the meritorious ones, copied from the handwriting of the martyr, may Allahazwj Raise his rank, who said,

‘Abu Haneefa Al-Numan Bin Sabit said, I went to a barber at Mina in order to shave my head. He said, ‘Go to your right and face the Qiblah, and Name Allahazwj’. So, I learn three qualities from him which did not happen to be with me. I said to him, ‘Are you a slave or free?’ He said, ‘A slave’. I said, ‘Of whom?’ He said, ‘Of Ja’farasws Bin Muhammad the Alawi asws’. I said, ‘Is heasws present or absent?’ He said, ‘Present’.

I went to his door and sought permission to see himasws, but heasws blocked me, and there came a group of the people of Al-Kufa and they sought permission, and heasws permitted for them. So, I entered along with them. When I came to be in hisasws presence, I said to himasws, ‘O sonasws of Rasool-Allahsaww! If only youasws would send a message to the people of Al-Kufa forbidding them from reviling the companions of Muhammadasaw, for I left them and there were more than ten thousand insulting them’.

فقال: لا يقبلون مني، فقلت: ومن لا يقبل منك وأنت ابن رسول الله (صلى الله عليه وآله) ؟ فقال: أنت من لم تقبل مني، دخلت داري بغير إذني وحلمست بغير أمر، وتكلمست بغير رأي، وقد بلغني أنك تقوم بالقياس، فقلت: نعم به أقول.

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He asws said: ‘They will not be accepting from me asws. I said, ‘And why will they not accept from you asws and you asws are a son asws of Rasool-Allah asw?’ He asws said: ‘You are from the ones who do not accept from me asws. You entered my asws house without a permission from me asws and sat down without my asws instructions, and you spoke without my asws view, and it has reached me that you are speaking with the analogy’. I said, ‘Yes, I do speak with it’.

He asws said: ‘Woe be unto you, O Numan! The first one to analogised (the Words) of Allah azwj the Exalted was Iblees when He azwj Commanded him la with the Sajdah to Adam as and said, ‘You Created me from fire and Created him from clay’ [7:12].

أيما أكبريا نعمان القتل أو الزنا ؟ قلت: القتل، قال: فلم جعل الله في القتل شاهدين، وفي الزنا أربعة ؟ أينقاس لك هذا ؟ قلت: لا.

Which of the two is greater, the murder of the adultery?’ I said, ‘The murder’. He asws said: ‘They why has Allah azwj Made two witnesses regarding the murder and four regarding the adultery? Can this be analogised for you?’ I said, ‘No’.

أيما أكبر البول أو المني ؟ قلت: البول، قال: فلم أمر الله بالوضوء، وفي المني بالغسل ؟ أينقاس لك هذا ؟ قلت: لا.

He asws said: ‘Which of the two is greater, the urine or the semen?’ I said, ‘The urine’. He asws said: ‘Then why did Allah azwj Command with the ablution (Wudu) regarding the urine and with the bathing regarding the semen? Can this be analogised for you?’ I said, ‘No’.

أيما أكبر الصامة أو الصيام ؟ قلت: الصامة، قال: فلم وجب على الحائض أن تقضي الصوم ولا تقضي الصلاة ؟ أينقاس لك هذا ؟ قلت: لا.

He asws said: ‘Which of the two is greater, the Salat or the Fast?’ I said, ‘The Salat’. He asws said: ‘They why is it Obligatory upon the menstruating woman that she pays back the (missed) Fast and does not pay back the (missed) Salat? Can this be analogised for you asws?’ I said, ‘No’.

أيما أضعف المرأة أم الرجل ؟ قلت: المرأة، قال: فلم جعل الله تعالى في الميراث للرجل سهمين، وللمرأة سهما ؟ أينقاس لك هذا ؟ قلت: لا.

He asws said: ‘Which of the two is weaker, the woman or the man?’ I said, ‘The woman’.

He asws said: ‘Then why did Allah azwj the Exalted Make in the inheritance two shares to be for the man and one share for the woman? Can this be analogised for you?’ I said, ‘No’.

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He asws said: ‘Why did Allah azwj the Exalted Judge regarding the one who steals ten Dirhams, with the cutting (of the hand), and when a man cuts a hand of a man, then upon him is the wergild of five thousand Dirhams? Can this be analogue for you?’ I said, ‘No’.

He asws said: ‘And it has reached me that you interpret a Verse in the Book of Allah azwj, and it is: *Then you will be Questioned on that Day about the boons [102:8]*, that it is the good food and the cold water during the summer’s day’. I said, ‘Yes’. He asws said to him: ‘A man invites you and feeds you good food, and quenches you cold water, then reminds you as favouring upon you with it, what would you attribute to him?’ I said, ‘To the stinginess’. He asws said: ‘Is Allah azwj the Exalted stingy?’ I said, ‘So, what is it?’ He asws said: ‘Our asws love of the People asws of the Household’. 84

And from him who said, ‘Tawoos entered to see Al-Sadiq asws, so he asws said to him: ‘We asws adjure you to Allah azwj! Do you know anyone who is more accepting of the excuse than Allah azwj the Exalted?’ He said, ‘O Allah azwj, no!’ He asws said: ‘Do you know anything more truthful than the one who says, ‘I am not able’, and he is not able?’ He said, ‘O Allah azwj, no’. He asws said: ‘Then why would He azwj not Accept, the One azwj there is no one more accepting of the excuse than Him azwj, from the one there is no one of more truthful regarding the words than him?’ He asws shook his asws clothes and said: ‘There is no enmity between me asws and the Truth’. 85

(The book) ‘Da’im Al Islam’ –

‘We are reporting from Ja’far asws Bin Muhammad asws having said to Abu Haneefa, and he had come to him asws: ‘O Numan! What is that which you are deliberating upon regarding what

84 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 20
85 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 21
you do not find a text in the Book of Allah azwj nor any Hadeeth from the Rasool saww?’ He said, ‘I analogise it upon what I find from that’.

قال له: أول من قاس إبليس، فأخطأ إذ أمره الله عزوجل بالسجود لآدم (عليه السلام)، فقال: أنا خير منه خلقته من نار وخلقته من طين، فرأى أن النار أشرف عنصرا من الطين فخلده ذلك في العذاب المهين،

He asws said to him: ‘The first one to analogise was Iblees la. He la erred when Allah azwj Mighty and Majestic Commanded him la with the Sajdah to Adam as, so he la said: ‘I am better than him. You Created me from fire and Created him from clay’ [7:12]’. He la view that the fire is nobler component than the clay. That led him la to an eternity in the abasing Punishment.

يا نعمان أيهما أطهر المني أو البول؟ قال: المني، قال فقد جعل الله عزوجل في البول الوضوء، وفي المني الغسل ولو كان يحمل على القياس لكان الغسل في البول.

O Numan! Which of the two is cleaner, the semen or the urine?’ He said, ‘The semen’. He asws said: ‘Allah azwj Mighty and Majestic has Made the Wudu to be made regarding the urine, and the bathing regarding the semen, and if it were to be carried upon the analogy, the bathing would be regarding the urine’.

وأيهما أعظم عند الله الزنا أم قتل النفس؟ قال: قتل النفس، قال: فقد جعل الله عزوجل في قتل النفس الشاهدين، وفي الزنا أربعة، ولو كان على القياس لكان الأربعة الشهاداء في القتل، لأنه أعظم.

And which of the two is more grievous in the Presence of Allah azwj, the adultery or killing the person?’ He said, ‘Killing the person’. He asws said: ‘Allah azwj Mighty and Majestic has Made the two witnesses regarding killing of the person, and regarding the adultery, four, and if it was upon the analogy, the four witnesses would have been regarding the killing, because it is more grievous.

وأيهما أعظم عند الله الصامة أم الصوم؟ قال: الصامة، قال: فقد أمر رسول الله (صلى الله عليه وآله) الحائض بأن تقضي الصوم ولا تقضي الصامة، ولو كان على القياس لكان الواجب أن تقضي الصامة.

And which of the two is greater in the Presence of Allah azwj, the Salat or the Fast?’ He asws said, ‘The Salat’. He asws said: ‘Rasool-Allah saww had ordered the menstruating woman with paying back the (missed) Fasts and not to pay back the (missed) Salat, and had it been upon the analogy, the Obligation would be to pay back the (missed) Salat’.

فاطق الله يا نعمان ولا نفس فإننا نقف عداك نحن وأنت ومن خالفنا بين يدي الله عزوجل فسأنا عن قولنا وسأتم عن قولكم فقولن: قال الله وقال رسول الله (صلى الله عليه وآله)، وتقول أنت وأصحابك: نبينا وقصدونا، فيفعل الله لنا ويكمن ما يشاء.

Therefore, fear Allah azwj, O Numan, and do not analogise, for we asws will be pausing tomorrow, us asws and you and the ones who oppose us asws in front of Allah azwj Mighty and Majestic, and we asws will be Questioned about our asws words and they would be Questioned about their words, so we asws shall be saying: ‘We asws said: ‘Allah azwj Said, and Rasool-Allah saww
said’, and you will be saying, you and your companions, ‘We opined and analogised’. Then Allah\textsuperscript{asws} will Deal with us\textsuperscript{asws} and you all whatever He\textsuperscript{asws} so Desires’. 86

23 – وروينا عن بعض الائمة الطاهرين عليهم السلام والصلاة أنه قال: أتى أبو حنيفة إلى أبي عبد الله جعفر بن محمد عليه أفضل الصلاة والسلام، فخرج إليه يتو كؤ على عصا فقال له أبو حنيفة: ما هذه العصا يا أبا عبد الله ؟ ما بلغ بك من السن ما كنت تحتاج إليها، قال: أجل ولكنه عصا رسول الله (صلى الله عليه وآله) فأردت أن أتبرك بها.

We are reporting,

‘From one of the Pure Imams\textsuperscript{asws} having said: ‘Abu Haneefa came to Abu Abdulla\textsuperscript{asws} Ja’far Bin Muhammad\textsuperscript{asws}, and he\textsuperscript{asws} came out to him leaning upon a staff, so Abu Haneefa said to him\textsuperscript{asws}, ‘What is this staff, O Abu Abdulla\textsuperscript{asws}? You\textsuperscript{asws} age has not reached to a level where you\textsuperscript{asws} could be needy to it’. He\textsuperscript{asws} said: ‘Yes, but it is a staff of Rasool-Allah\textsuperscript{saww}, so I\textsuperscript{asws} wanted to be take Blessings with it’.

قال: أما إني لو علمت ذلك وأنا عصا رسول الله (صلى الله عليه وآله) لقمت وقبلتها. فقال أبو عبد الله عليه الصامة والسامم: سبحان الله وحسر عن ذراعه وقال: والله يا نعمان! لقد علمت أن هذا من شعر رسول الله (صلى الله عليه وآله) ومن بشره فما قبلته! فطوال أبو حنيفة ليقبل يده فاستل كمه وجذب يده ودخل منزله.

He said, ‘But, if I had known that it is a staff of Rasool-Allah\textsuperscript{saww}, I would have stood up (in reverence) and kissed it’. Abu Abdullah\textsuperscript{asws} said: ‘Glory be to Allah\textsuperscript{azwj!’}, and uncovered from his\textsuperscript{asws} arm and said: ‘By Allah\textsuperscript{azwj}, O Numani! You have known that this from the hair of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} skin, but you did not kiss it!’ So, Abu Haneefa extended in order to kiss his\textsuperscript{asws} hand, but he\textsuperscript{asws} drew down his\textsuperscript{asws} sleeve and pulled his\textsuperscript{asws} hand and entered his\textsuperscript{asws} house’. 87

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86 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 22
87 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 23
CHAPTER 14 – WHAT WAS EXPLAINED BY HIM\textsuperscript{asws} FROM THE QUESTIONS REGARDING THE PRINCIPLES OF THE RELIGION AND ITS BRANCHES BY REPORTING OF AL AMSH

It is narrated to us by Ahmad Bin Muhammad Bin Al Haysam Al Ijaly, and Ahmad Bin Al Hassan Al Qatan, and Muhammad Bin Ahmad Al Sinani, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Abdullah Bin Muhammad Al Saig, and Ali Bin Abdullah Al Waraq, from Abu Al Abbas Ahmad Bin yahya Ibn Zakariya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘These are the Laws of Religion for the one who adheres with it and Intends Allah\textsuperscript{azwj} the Exalted, He\textsuperscript{azwj} would Guide him – complete the Wudu just as Allah\textsuperscript{azwj} Mighty and Majestic Commanded in His\textsuperscript{azwj} Articulately, washing the face and the hands to the elbows, and wiping the head and the two feet to the angles once, and the twice is allowed, and the Wudu does not break except with the urine, and the wind, and the sleep, and the faeces, and one who wipes upon the two socks (in Wudu) so he has opposed Allah\textsuperscript{azwj} the Exalted and His\textsuperscript{azwj} Rasool\textsuperscript{asws} and His\textsuperscript{azwj} Book, and his Wudu is not complete, and his Salat is without a Recompense.

And the washing from it – washing (from) the sexual impurity, and the menstruation, and washing the dead, and washing the one who touches the dead after having cooled, and washing from washing the dead, and washing on the day of Friday, and washing of the two Eids, and washing of entering Makkah, and washing of entering Al-Medina, and washing of the Ziyarah, and washing of the Ihram, and washing of the day of Arafat, and washing on the night of the seventeenth from a Month of Ramazan, and washing of the night of nineteenth from a Month of Ramazan, and washing of the twenty-first from it, and night of
the twenty-third from it. As for the Obligatory – washing of the sexual impurity; and washing of the sexual impurity and the menstruation is one.

وصامة الفريضة: الظهر أربع ركعات، والعصر أربع ركعات، والمغرب ثلاثة ركعات، والفجر ركعتان.

And the Obligatory Salat – Four Cycles of Al-Zohr, and four Cycles of Al-Asr, and three Cycles of Al-Maghrib, and four Cycles of Al-Isha the last, and two Cycles of Al-Fajr, thus the two of the Obligatory Salats is of seventeen Cycles.

والسنة أربع وثامنون ركعة، منها أربع ركعات بعد المغرب، لا تقصر فيها في سفر ولا حضر، وركعتان من جلوس بعد العشاء الآخرة تعدان ركعة، وثمان ركعات في السحر وهي صلاة الليل، والشفع ركعتان، والوتر ركعة، وركعتان الفجر بعد الوضوء، وثمان ركعات قبل الظهر، وثمان ركعات قبل العصر.

And the Sunnah are thirty-four Cycles – from it are four Cycles after Al-Maghrib. Neither can you shorten in it during a journey nor staying, and two Cycles from seating after Al-Isha the last counted as one Cycle, and eight Cycles during the vigil and it is the night Salat (Al-Layl), and two Cycles of Al-Shaf’a, and two Cycles of Al-Fajr after Al-Witr, and eight Cycles before Al-Zohr, eight Cycles before Al-Asr.


And the Salat is recommended during the first timing; and a merit of the congregation upon the individual is with twenty four; and there is no Salat behind the immoral; and do not follow except the people of the Wilayah; and do not pray Salat in the skin of the dead and even if it has been tanned seventy times, nor in skins of the wild animals; and do not do Sajdah except upon the ground, or what the earth grows, except for the eaten, and the cotton and the linen.

ويقال في افتتاح الصامة: تعالى عرشك، ولايقال: تعالى جدك. ولايقال في التشهد الأول: السامم علينا وعلى عباد الله الصالحين، لأن تحليل الصامة هو التسليم وإذا قلت هذا فقد سلمت.

And it is said during the beginning of the Salat, ‘Exalted is Your azwj Throne’, and it is not said, ‘Exalted is Your azwj Generosity’; and do not say during the first Tashahhud, ‘The greetings be upon us, and upon the righteous servants of Allah azwj’, because the legitimisation of the Salat, it is the Salaam, and when you say this, so you have greeted (Salaam).

والتقشير في ثمانية فراسخ، وهو بريدان. وإذا فصقت أفتحت. ومن لم يقصر في السفر لم يجز صلاته، لأنه قد زاد في فرض الله عزوجل. واللون في جميع الصوامات سنة واحدة في الزكاة الثانية قبل الزكوع بعد القراءة، والصلاة على الميت خمس تكبيرات، فمن نقص منها فقد خالف السنة.
And the shortening is in eight *Farsakhs*, and it is two *Bareeds*; and when you shorten, break the Fast; and one who does not shorten during the journey, his Salat is not allowed, because he has increased in the Obligations of Allahazwj Mighty and Majestic; and the Qunoot in the entirety of the Salats is an Obligatory Sunnah in the second Cycle before the Ruku’u and after the recitation; and the Salat upon the death is of five Takbeers, so the one who reduces from it, he has opposed the Sunnah.

والميت يسل من قبل رجليه سام، والمرأة تؤخذ بالعرض من قبل اللحد. والاجهار ببسم الله الرحمن الرحيم في الصلاة واجب.

And the dead should be lowered gently (into his grave) from the direction of his legs with gentle lowering; and the woman should be grabbed honourably from the direction of the grave; and the graves should be four-sided and not humped; and the loudness with ‘In the Name of Allahazwj the Beneficent, the Merciful’ during the Salat, is Obligatory.

وفرض الصلاة سبع: الوقت، والظهور، والتوهج، والقبلة، والركوع، والسجود، والدعاء.

And the Obligations of the Salat are seven – the timing, and the cleansing, and the attention, and the direction, and the Ruku’u, and the Sajdah, and the supplication.

وفرض الزكاة فريضة واجبة على كل مائتي درهم خمسة دراهم، ولا تجب فيما دون ذلك من الفضة. ولا تجب على مال زكاة حتى يحول عليه الحول من يوم ملكه صاحبه. ولا يحل أن تدفع الزكاة إلا إلى أهل الولاية والمعرفة. وتفعل على الذهب الزكاة إذا بلغ عشرين مثلثا فيكون فيه نصف دينار.

And the Zakat is an Obligation Obligated upon every two hundred Dirhams, five Dirhams, and it is not Obligated in what is besides that from the silver, nor is Zakat Obligatory upon wealth until the year comes upon it from the day its owner owned it, nor it is Permissible to hand over the Zakat to anyone except the people of the Wilayah and the recognition. And the Zakat is Obligated upon the gold when it reaches twenty Misqaal, so it would happen to be half a Dinar regarding it.

وتفعل على الحنطة والشعير والتمر والزبيب – إذا بلغ خمسة أسواق – العشرين إن كان سقي سبحا، وإن سقي بالدوالي فعليه نصف العشر، والوسق ستون صاعا. والصاع أربعة أمداد.

And it is Obligated upon the wheat, and the barley, and the dates, and the raisings – when it reaches five ‘Awsaq’ – the tenth if it was irrigated with flowing water, and if it was irrigated with the buckets, then upon it is half of the tenth, and the ‘Wasaq) is of sixty Sa’as (units of measurement), and the Sa’a is of four ‘Mudd’s.

وتفعل على الغنم الزكاة إذا بلغت أربعين شاة فتكون فيها شاة، فإذا بلغت مائتا وعشرين وزيد واحدة فتكون فيها شاتان إلى مائتين، فإن زادت واحدة ففسيبها ثلاث شتة إلى ثلاثمائة، ثم بعد ذلك تكون في كل مائة شاة شاة.
And the Zakat is Obligated upon the sheep when they reach forty sheep, so it would happen to be one sheep regarding it. When it reaches one hundred and twenty and increases by one, it would happen to be two sheep regarding it up to two hundred. But, if it increases by one, then it would be three sheep regarding it up to three hundred. Then, after that it would be one sheep regarding every hundred sheep.

وتجب على البقر الزكاة إذا بلغت ثلاثين بقرة تبيع حولية، فتكون فيها تبيع حوالي إلى أن تبلغ أربعين بقرة، ثم يكون فيها مسنة إلى ستين، فهي تبيعان إلى أن تبلغ سبعين، فهي تبيع ومسنة إلى أن تبلغ مائتين ثم يكون فيها مسنات إلى تسعين، ثم يكون فيها ثلاث تابيع، ثم بعد ذلك في كل ثلاثين بقرة تبيع، وفي كل أربعين مسنة.

And the Zakat is Obligated upon the cows when they reach thirty cows, a one year old baby cow, up to it reaches forty cows, there would happen to be in it a two year old (cow) up to sixty, so there would be in it two one year old cows up to it reaches seventy, so in it would be one one-year old and a two year old up to it reaches eighty. Then there would happen to be it two two-year olds up to ninety, there would happen to be regarding it three one-year olds. Then, after that, regarding every thirty cows would be a one-year old, and regarding every forty, a two-year old.

ويجب على الابل الزكاة إذا بلغت خمسة فيكون فيها شاة، فإذا بلغت عشرة فشاتان، فإذا بلغت خمسة عشرة فشية، فإذا بلغت عشرين فأربع شياة، فإذا بلغت خمسا وعشرين فخمس شياة، فإذا زادت واحدة ففية بنت مخاض، فإذا بلغت خمسا وثلاثين وإزارت واحدة ففيها بنت لبون، فإذا بلغت خمسا وأربعين وإزارت واحدة ففية حقية، فإذا بلغت ستين وإزارت واحدة ففية جذعة إلى ثمانين، فإذا بلغت سبعين وإزارت واحدة ففية ثني إلى تسعين.

And the Zakat is Obligated upon the camels when it reaches five, so there would happen to be a sheep regarding it. When it reaches ten, then two sheep, and when it reaches fifteen, then three sheep. When it reaches twenty, then four sheep, and when it reaches twenty-five, then five sheep. When it increases by one, there a new-born camel; when it reaches thirty-five and increases by one, then it would be a tow-year old camel giving milk. When it reaches forty-five and increases by one, then regarding it would be a three-year old camel; and when it reaches sixty and increases by one, then regarding it would be a four-year old camel up to eighty.

فإن زادت واحدة ففيها بنت لبون، فإن زادت واحدة إلى عشرين وثمانية ففيها حقتان طروقتا الفحل، فإذا كثرت الأبل ففي كل أربعين بنت بون، وفي كل خمسين حقية، ويصفق الغنم بعد ذلك، ويبرجع إلى أسنان الأبل.

If it increases by one, then regarding it would be two milk-giving camels up to ninety. When it reaches ninety, then regarding it would be two female milk-giving camels, and if it increases by one up to one hundred and twenty, then regarding it would be two three-year old female camels left with the stallion. When the camels are more, then regarding every forty would be a milk giving camel, and regarding every fifty would be a four-year old camel, and the sheep would be dropped after that, and would return to the years of the camels.
وزكاة الفطرة واجبة على كل رأس صغير أو كبير، حر أو عبد، ذكر أو أنثى أربعة أمداد من الحنطة والشعير والتمر والزبيب وهو صاع تام، ولا يجوز دفع ذلك أجمع إلا إلى أهل الولاية والمعترفة.

And Zakat of the ‘Fitra’ is Obligatory upon every head, young or old, free or slave, male or female, four ‘Mudd’s from the wheat, and the barley, and the dates, and the raisings, and it is a full ‘Sa’a, and all that together is not allowed to be handed over except to the people of the Wilayah and the recognition.

وأكثر أيام الحيض عشرة أيام، وأقلها ثامنة أيام، والمستحاضة تغتسل وتحتشي وتصلي، والحائض تترك الصامة ولا تقضيها، وتترك الصوم وتقضيه.

And the maximum days of the menstruation are ten days, and its minimum is three days, and the menstruating one should wash and watch out, and pray Salat, and the menstruated one will leave the (missed) Salat and will not repay these, and will leave the Fasting and pay (fulfil) these.

وصوم شهر رمضان فريضة يصام لرؤيته، ويفطر لرؤيته. ولا يصلى التطوع في جماعة لأن ذلك بدعه وضلالة، وكل ضلال في النار. وصوم ثلاثة أيام في كل شهر سنة، وهو صوم خميسين بينهما أربعاء: الخميس الأول في الشعر الأول، والاربعاء من العشر الأوسط، والخميس الأخير من الشعر الأخير.

And the Fasts of a Month of Ramazan is an Obligation, Fasting to its sighting and breaking to its sighting. And do not pray optional in a congregation because that is an innovation and a straying, and every straying is in the Fire. And Fasting three days during every month is a Sunnah, and it is Fasting of two Thursdays, between these a Wednesday – the first Thursday in the month being the first, and the Wednesday from the middle ten, and the last Thursday from the last ten (days).

وصوم شعبان حسن لمن صامه لان الصالحين قد صاموه ورغبوا فيه، وكان رسول الله (صلى الله عليه وآله) يصل شعبان بشهر رمضان. والفائت من شهر رمضان إن قضى متفرقا جاز، وإن قضى متتابعا فهو أفضل.

And Fasting the month of Shaban is good for the one who Fasts it, because the righteous ones had Fasted it and were desirous regarding it, and Rasool-Allah ﷺ connected Shaban with the Month of Ramazan, and the (Fasts) missed from a Month of Ramazan fulfilled separately is allowed, and if fulfilled consecutively, it is better.

وحج البيت واجب لمن استطاع إليه سبيلا، وهو الزاد والراحةة مع صحة البدن وأن يكون للناس من ما يخلفه على عباده وما يرجع إليه بعد حجته. ولا يجوز الحج إلا متعمعا، ولا يجوز الإفراد إلا لن كان أهله حاضر في المسجد الحرام ولا يجوز الإفراد قبل بلوغ الميقات، ولا يجوز تأخيره عن الميقات إلا لمرض أو نقص، وقد قال الله عزوجل: (وأتموا الحج والعمرة لله) وتمامها اجتناب الرفت والفسوق والجدال في الحج.

And Hajj of the House is Obligatory for the one who has the capacity for a way to it, and it is the provision, and the departing with health of the body, and that there should happen to
be for the human being what he can leave behind upon his dependants and what he can return to after his Hajj, nor is the Hajj allowed except to a Tamatto, nor is the pairing and the separating allowed for the one whose family was present in the Sacred Masjid, and the Ihram is not allowed before reaching the juncture, nor it is allowed to delay it from the juncture except for a sick one or out of Taqiyya (dissimulation), and Allah\textsuperscript{azwj} Mighty and Majestic has Said: \textit{And complete the Hajj and the Umrah for Allah [2:196]}, and its completion is the shunning of the copulation (Rafs), and the mischief, and the quarrelling during the Hajj.

And the eunuch is not allowed in the rituals because he is deficient, and the virile is allowed, when someone else is not found. And the Obligations of the Hajj are: -The Ihraam; and the four Talbiyya; and the Tawaaf of the House for the Umrah is an Obligation; and its two Cycles (of Salat) by the Standing Place of Ibrahim\textsuperscript{as} is Obligatory; and the sprinting between Al Safa and Al Marwa is Obligatory; and Tawaaf of the Hajj is Obligatory; and its two Cycles (of Salat) by the Standing Place is Obligatory; and the sprinting between Al Safa and Al Marwa is Obligatory; and Tawaaf of Nisaa is Obligatory, and there is no sprinting (Sa’ee) after it between Al Safa and Al Marwa; and the pausing at the Monuments is Obligatory; and the sacrifice for the Tamatto is Obligatory. As for the pausing as Arafaat, it is an Obligatory Sunnah, and shaving (head) is a Sunnah, and pelting the rocks is a Sunnah.

And the Jihad is Obligatory along with a just Imam\textsuperscript{asws}; and the one who gets killed protecting his wealth so he is a martyr; and it is not Permissible to kill anyone from the Kafirs and the Nasibis during the time of Taqiyya (dissimulation) except a killer will expand in the mischief, and what is when he does not fear upon himself nor upon your companion; and utilisation of the Taqiyya in the time of the Taqiyya is Obligatory; and there is neither a sin nor an expiation upon the one who swears an oath under Taqiyya to defend with that an injustice from himself.

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والجهاد واجب مع إمام عادل. ومن قتل دون ماله فهو شهيد. ولا يحل قتل أحد من الكفار والنصاب في دار التقية إلا قاتل أوساع في فساد، وذلك إذا لم تخف على نفسك ولا على أصحابك. واستعمال التقية في دار التقية واجب، ولا حنث ولا كفارة على من حلف تقية يدفع بذلك ظلما عن نفسه. والطامق للسنة على ما ذكره الله عزوجل في كتابه وسنة نبيه، ولايجوز طامق لغير السنة، وكل طامق مخالف للكتاب فليس بطامق، كما أن كل نكاح يخالف السنة فليس نكاح. ولا يجمع بين أكثر من أربع حرائر، وإذا طلقت المرأة للعدة ثامث مرات لم يحل للرجل حتى تنكح زوجها غيره.
And the divorce of the Sunnah is upon what Allah azwj Mighty and Majestic Mentioned in His azwj Book and the Sunnah of His asww Prophet saww, nor is a divorce allowed without the Sunnah; and every divorce opposing to the book isn’t a divorce, just as every marriage opposing the Sunnah isn’t a marriage. And he cannot collect between more than four free women; and when the woman is divorced to the waiting period three times, (she) is not Permissible for the man until she marries another husband.

وقد قال (عليه السلام): واتقوا تزويج المطلقات ثلاثًا في موضع واحد، فإن أفرقت ذات أزواج.

And he asws has said: ‘And fear marrying the thrice divorced in one place (time), for these are with husbands.

والصلاة على النبي (صلى الله عليه وآله) واجبة في كل الموانع وعبد العطاس والرياح وغير ذلك. وجب أولياء الله واجب، والولاية لهم واجبة، والراداة من أعداءهم واجبة، ومن الذين ظلموا آل محمد صلى الله عليه، وهتكرا حجابه، واحتشموا من قاضطة (عليها السلام) فقد، ومنعاها ورضوا وزوجها حقوقهما، وهموا بإحراق بيتها، و أسموا الظلم، وغيروا سنة رسول الله (صلى الله عليه وآله).

And the Salawat upon the Prophet saww is Obligatory in every place, and during the sneezing and the wind (burping), and other than that; and love of the Guardians asws of Allah azwj is Obligatory; and the Wilayah for them asws is Obligatory; and the disavowment from their enemies is Obligatory and from those who oppress the Progeny asws of Muhammad saww and violated their asws veils, and snatched Fadak from Fatima asws, and prevented her asws husband of their asws rights, and they plotted with burning down her asws house, and laid the foundations of the injustice, and altered the Sunnah of Rasool-Allah saww.

والتراوا عن الناكثين والقاسطيين والمارقين واجبة، والتراوا عن الأنصاب والإسلام آلتة الضلال وفاداة الجوع كلهملهم أوجهم وأورهم واجبة، والتراوا من أشقم الأولين والآخرين شقيق عاقر ناقة نمود قاتل أمير المؤمنين عليه السلام واجبة، والتراوا من جميع قتلة أهل البيت عليهم السلام واجبة.

And the disavowment from the breakers (of the allegiances), and the unjust ones, and the apostates is Obligatory; and the disavowment from the monuments (for idols), and the arrows (for dividing) [5:90], the straying imams and tyrannous leaders, all of them, their first ones and their last ones, is Obligatory; and the disavowment from the wretched ones of the former ones and the latter ones, the wretched ones who hamstrung the she-camel of Samood, killer of Amir Al Momineen asws, is Obligatory; and the disavowment from the entirety of the ones who killed the People asws of the Household is Obligatory.

والولاية للمؤمنين الذين لم يغيروا ولم بيد لهم بعد نبيهم واجبة، مثل سلمان الفارسي، وأبي ذر الغفاري، والمقداد بن الأسود الكندي، وعمر بن ياسر، وجابر ابن عبد الله الاختياري، وحذيفة بن النهم، وأبي هشام بن النهم، وسهيل بن حنيف، وأبي أبوب الخير، وعبد الله بن الصامت، وعبد الله بن الصامت، وحمزة بن ثابت ذي الشهادتين، وأبي سعيد الخدري ومن حا نوهم وفعل مثل فعلهم، والولاية لتباعهم والمقدمين حكم وعبادتهم واجبة.
And the Wilayah for the Momi neen, those who did not alter and did not replace after their Prophet saww is Obligatory, like Salman Al-Farsyra, and Abu Zarrra Al-Ghafaryra, and Al-Miqdad Bin Al-Aswad Al-Kindyra, and Ammar Bin Yasserra, and Jabir Bin Abdullah Al Ansaryra, and Huzeyfa Bin Al Yamanra, and Abu Al Haysam Bin Al Tayharra, and Sahl Bin Huneyftra, and Abu Ayoub Al Ansaryra, and Abdullah Bin Al Samitra, and Abada Bin Al Samitra, and Khuzeyma Bin Sabitra with the two testimonies, and Abu Saeeed Al Khudryra, and the ones who turned towards theirra turning and did the deed of theirra deed, and the Wilayah of theirra followers and believers with themra and theirra guidance, is Obligatory.

وبر الوالدين واجب، فإن كانا مشركين فلا تطيعهما ولا غيرهما في المعصية، فإنه لاطاعة لمخلوق في معصية الخالق.

And righteousness with the parents is Obligatory. If they are polytheists, then do not obey them nor others in the acts of disobedience (to Allah azwj), for there is no obedience to the created beings in disobeying the Creator.

والانبياء وأوصياؤهم لاذونب لهم لانهم معصومون مطهرون. وتحليل المتعتين واجب كما أنزلهما الله تعالى عزوجل في كتابه وسنهما رسول الله: متعة الحج، ومتعا النساء. والفرائض على ما أنزل الله تبارك وتعالى.

And the Prophetsas and theiras successorsas, there are no sins for themas because theyas are infallible, clean; and the extollation of the Holiness of the two ‘Muta’s is Obligatory just as Allahazwj the Exalted Mighty and Majestic Revealed in Hisazwj Book and Rasool-Allahsaww Made is a Sunnah – the Muta of Hajj and the Muta of the women; and the Obligations are upon whatever Allahazwj Blessed and Exalted Revealed.

والعقيقة للولد الذكر والانثى يوم السابع، ويسمى الولد يوم السابع، ويحلق رأسه، ويتصدق بوزن شعره ذهبا أو فضة، والله عزوجل لا يكلف نفسا إلا وسعها، ولا يكلفها فوق طاقتها.

And the ‘Aqeeqa’ for the new born male and the female is on the seventh day; and the child should be named on the seventh day, and its head shaves, and the weight of his hair in gold or silver be given in charity, and Allahazwj Mighty and Majestic does not Encumber any soul except to its capacity, and does not Encumber above its strength.

وأفعال العبادات مخلوقة حقل تقدير لاحظ تكوين، والله خالق كل شيء، ولا تقول بالجبر ولا بالتفسير، ولا يأخذ الله عزوجل البرئ بالسقيم، ولا يعذب الله عزوجل الاطفال بذنوب الآباء فإنها تعالى قال في محكم كتابه: (ولآ تزوروا وزر اخرى) وقال عزوجل: (وأن ليس للإنسان إلا ما سعى).

And the deeds of the created beings are creations of determination and not creations of bringing into being, and Allahazwj is the Creator of all things; and neither say with the Compulsion nor with the Delegation; and Allahazwj will not Seize the cured ones with the sickness, and Allahazwj Mighty and Majestic will not Punish the children for the sins of their fathers, for the Exalted Said in the Decisive of Hisazwj Book: A bearer of a burden will not bear the burden of another [53:38], and the Mighty and Majestic Said: And there wouldn’t be for the human being except what he strives for [53:39].
And for Allah azwj Mighty and Majestic is that He azwj Pardons and Graces, and it isn’t for the Mighty and Majestic to be unjust, nor does Allah azwj Mighty and Majestic Impose obedience upon His azwj servants, one He azwj Knows would deviate them and stray them, nor does He azwj Choose for His azwj Message nor Choose from His azwj servants one He azwj Knows he would be disbelieving in it and worship the Satan la besides Him azwj, nor does He azwj a Divine Authority upon His azwj creatures except an Infallible.

And Islam is other than Eman, and every Momin is a Muslim but every Muslim isn’t a Momin, nor does the thief steal when he steals while he is a Momin, nor does the adulterer commit adultery while a momin, and the companions (punished ones) of the Legal penalties are Muslims, neither Momineen nor Kafirs, for Allah azwj Blessed and Exalted will not Enter a Momin into the Fire and He azwj has already Promised him the Paradise, nor will He azwj Exit a Kafir from the Fire when He azwj has already Promised him the Fire and the eternity therein, and He azwj Forgives what is besides that to the one He azwj do Desires.

And the Quran is Speech of Allah azwj the Exalted, neither a Creator nor a Creation; and the house (world) today is the house of Taqiyya (dissimulation) and it is the house of Islam, neither house of Kufr nor house of Eman; and the enjoining of the good and the forbidding from the evil are both Obligation upon the one who is enabled and does not fear upon himself nor upon his companions.
And the Eman, it is the fulfilment of the Obligations and shunning the major sins; and the Eman is the recognition by the heart and acceptance by the tongue and action by the body parts, and the acceptance with the punishment of the grave, and Munkar and Nakeer, and the Resurrection after the death, and the Reckoning, and the Bridge, and the Scale; and there is no belief in Allah azwj except with the disavowment from enemies of Allah azwj Mighty and Majestic.

And the Takbeer in the two Eids is Obligatory. As for (Eid) Al Fitr, in five Salats. One would begin with it from Salat Al Maghrib on the night of (Eid) Al Fitr up to Salat Al Asr on the day of (Eid) Al Fitr, and it is that he says: (الله أكبر، الله أكبر، لا إله إلا الله والله أكبر، الله أكبر ولله الحمد، الله أكبر على ما هدانا، والحمد لله على ما أبانا) due to the Words of the Mighty and Majestic: in order for you to complete the number, for you to exclalm the Greatness of Allah upon what He Has Guided you, [2:185].

And during (Eid) Al-Azha, in the cities, at the end of ten Salats, beginning with it from Salat Al-Zohr on the day of the Sacrifice to the morning Salat on the third day, and at Mina at the end of fifteen Salats beginning with it from Salat Al-Zohr on the day of the sacrifice up to the morning Salat on the fourth day, and increase in this the Takbeer (والله أكبر على ما رزقنا من بهيمة الانعام).

And the woman in post-child-birth should not sit more than twenty day except she should cleanse after the twenty, bathing and watching out (for blood), and doe the deeds of the menstruating one.

And the drink, everything what the more of it intoxicates, so little of it and more of it is Prohibited; and all with fangs from the predators and from the birds with claws, eating it is Prohibited; and the spleen is Prohibited because it is blood; and the catfish, and the sea horse, and the floating (dead) fish, and the glyptothorax (mountain catfish) is Prohibited; and every fish not having scales for it, eating it is Prohibited.
And it can be eaten from the eggs what its edges are different (oblong), and it would not be eaten what its edges are equal (round); and it can be eaten from the locusts what is high in the flying, and the small locust cannot be eaten because it is not high with the flying; and the purification of the fish and the locust is taking it.

And the major sins are Prohibited, and these are – The Shirk with Allahazwj Mighty and Majestic, and killing the soul which Allahazwj the Exalted has Prohibited, and disloyalty with the parents, and the fleeing from the battle, and devouring the wealth of the orphans unjustly, and consuming the usury (interest) after the proof, and slandering the chaste women.

And after that is the adultery, and the sodomy, and the theft, and eating the dead, and the blood, and the flesh of swine, and is sacrificed for other than Allahazwj, from without a necessity, and consuming the ill-gotten gains, and the cheating in the measures and the weighing, and the gambling, and bearing the false testimony, and the despair from the Spirit of Allahazwj, and the feeling safe from the Plan of Allahazwj, and the despair from the Mercy of Allahazwj.

And neglecting assisting the oppressed, and the inclining towards the oppressors, and the false oath, and withholding the rights of someone without being in financial difficulties, and utilising the arrogance and the compulsion, and the lying, and the extravagance, and the waster, and the betrayal, and the taking lightly with the Hajj, and the fighting ware against the Guardiansasws of Allahazwj Mighty and Majestic.

And the amusement which hinders from the Zikr of Allahazwj Blessed and Exalted is abhorrent, like the singing and striking the vocal chords, and the persistence upon the smaller sins’.

And it can be said (on the Prophet’s peace be upon him): “Is this a blameworthy action?”
Then he asws said: ‘Surely in this is the manifesto for worshipping people’.

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CHAPTER 15 – ARGUMENTATIONS OF HIS™ COMPANIONS AGAINST THE ADVERSARIES

1 - ختص: يعقوب بن يزيد، عن ابن أبي عمير قال: قال أبو حنيفة لأبي حجفر مؤمن الظاق: ما تقول في الطامق الثامن ؟ قال: أعلى خلاف الكتاب والسنة ؟ قال: نعم، قال أبو حجفر: لا يجوز ذلك، قال أبو حنيفة: ولم لا يجوز ذلك ؟

Yaqoub Bin Yazeed, from Ibn Abu Umeyr who said,

‘Abu Haneefa said to Abu Ja’far Momin Al-Taq, ‘What are you saying regarding the three divorces?’ He said, ‘Upon an opposition of the Book and the Sunnah?’ He said, ‘Yes’. Abu Ja’far said, ‘That is not allowed’. Abu Haneefa said, ‘And why is that not allowed?’

قال أبو حنيفة: قد جوز العلماء ذلك،

Abu Haneefa said, ‘The scholars have allowed that’.

قال أبو حنيفة: ليس العلماء الذين جوزوا للعبد العمل بالمعصية، واستعمال السنن الشيطان في دين الله، ولا عالم أكبر من الكتاب والسنة فلم تجوزن للعبد الجمع بين ما فرق الله من الطامق الثلاثة، وفي وقت واحد ولا تجوزن له الجمع بين ما فرق الله من الصلاوات الخمس ؟ وفي تجویز ذلك تعطیل الكتاب وهدم السنن، وقد قال الله عزوجل: (ومن يتعد حدود الله فقد ظلم نفسه). [65:1].

Abu Ja’far™ said, ‘Aren’t these the scholars who allowed the acting with disobedience by the servant and utilise sunnah of the Satan™ in the Religion of Allah™, and there is no scholar greater than the Book and the Sunnah, then why are they allowing, the gathering between what Allah™ Separated, from the three divorces in one time, and they are not allowing for him the gathering between what Allah™ Separated, from the five Salats? And in allowing that is the suspension of the Book and demolishing of the Sunnah, and Allah™ Mighty and Majestic Said: and one who exceeds the Limits of Allah, so he has been unjust to himself. [65:1].

He said, ‘The marriage is an agreement, agreed with obedience; therefore there is no loosening with the disobedience; and when the marriage is not allowed by an aspect of the disobedience, the divorce is not allowed by an aspect of the disobedience; and in allowing that is a slander upon Allah™ Mighty and Majestic regarding what He™ has Commanded with and upon His™ Rasool™ regarding what he™ made a Sunnah, because when the deed was against both of these, then these two become meaningless, and according to our word, the one who deviates from them has rebutted to them, and he is belittled’. 
ما تقول يا أبا حنيفة في رجل قال: إنه طالق امرأته على سنة الشيطان ؟ أنجز له ذلك الطلاق ؟ قال أبو حنيفة: فقد حالف السنة، وبانت منه امرأته، وعصى ربه.

What are you saying, O Abu Haneefa, regarding a man who says that he divorced his wife upon a sunnah of the Satan\textsuperscript{la}\textsuperscript{a}\textsuperscript{a}\textsuperscript{a}? Would that divorce be allowed for him?’ Abu Haneefa said, ‘He has opposed the Sunnah, and his wife is irrevocable divorced from him, and he disobeyed his Lord\textsuperscript{azwj}.

قال أبو جعفر: فهو كما قلنا، إذا حالف سنة الله عمل سنة الشيطان، ومن أمضى بسنته فهو على ملته ليس له في دين الله نصيب.

Abu Ja’far\textsuperscript{asws} said, ‘He is as we say, when he opposes the Sunnah of Allah\textsuperscript{azwj} acting by the sunnah of the Satan\textsuperscript{la}\textsuperscript{a}\textsuperscript{a}\textsuperscript{a}, and the one who goes by his\textsuperscript{la} sunnah, he is upon his\textsuperscript{la} religion, there isn’t any share for him in the Religion of Allah\textsuperscript{azwj}.

قال أبو حنيفة: هذا عمر بن الخطاب وهو من أفضل أئمة المسلمين قال: إن الله جل ثناؤه جعل لكم في الطامق أناة فاستعجلتموه، وأجزنا لكم ما استعجلتموه.

Abu Haneefa said, ‘This Umar Bin Al Khattab, and he is from the superior imams of the Muslims, said, ‘Allah, Majestic is His\textsuperscript{azwj} Praise Made patience to be for you all regarding the divorce, but you are hastening it, and we are allowing for you what you are hastening’.


Abu Ja’far\textsuperscript{asws} said, ‘Umar did not know the ruling of the Religion’. Abu Haneefa said, ‘And how is that so?’ Abu Ja’far\textsuperscript{asws} said, ‘Whatever I say regarding him is what you will deny it. As for the first of that, he said, ‘The one with sexual impurity cannot pray Salat until he finds the water, and even if it is a year later!’ And the community is upon the opposite of that.

وأتاه أبو كيف العائذي فقال: يا أمير المؤمنين إني غبت فقدمت وقد تزوجت امرأتي، فقال: إن كان قد دخل بها فهو أحق بها، وإن لم يكن دخل بها فانتمى إليها، وألا وانه حكم لا يعرف ولا حكمة على خلافه.

And Abu Kayf Al-Aizy came to him and said, ‘O commander of the faithful! I was absent, then I came, and (in meantime) my wife re-married’. He said, ‘If he has entered her then he is more rightful with her, and if he has not entered her, then you are foremost with her’, and this is an unknown ruling, and the community is upon its opposite.

وقضى في رجل غاب عن أهله أربع سنين أنها تتزوج إن شاءت، والامة على خلاف ذلك، إما لا تتزوج أبدا حتى تقوم البيبة أنه مات أو طلقها، وأنه قبل سنة نفر من أهل اليمن برجل واحد، وقال: لولا ما عليه أهل صعبا لقلعتهم به، والامة على خلافه.
And he judged regarding a man absent from his wife for four years that she can re-marry if she so desires to, and the community is upon opposite of that. She cannot re-marry ever until the proof is established that he either died or divorced her, and he said, ‘If the people of Sana’a had not been upon it, I would have killed them due to it, and the community is upon the opposite of it.’

And they came with a pregnant woman having testified against her with the immorality, so he ordered with stoning her (to death), but Ali asws said to him: ‘Even if there was the way for you upon her, but what is your way upon what is in her belly?’ So, he said, ‘Had it not been for Ali asws, Umar would have been destroyed’.

And they came with an insane woman who had committed adultery, so he ordered with stoning her (to death), but Ali asws said to him: ‘But, do you not know that the Pen has been Raised from her until she is of sound mind?’ So, he said, ‘Had it not been for Ali asws, Umar would have been destroyed’.

He did not know about the ‘Kalala’ (a person with not parents and no offspring – 4:176), so he asked the Prophet saww and he informed him, but he could not understand it. So, he asked his daughter Hafsa to ask the Prophet saww about the ‘Kalala’. She asked him saww and he said to her: ‘Your father will not understand it until he dies!’ So, the one who did not understand the ‘Kalala’, how can he understand the rulings of the Religion?’.
Abu Haneefa is neither good not ashamed’. His companion said, ‘Abu Haneefa is from the ones who state (status) is well known and his proofs are apparent’.

He said, ‘Shh! Have you ever seen an argument of a Kafir surmount upon a Momin?’ Then he went near him and greeted, and the people returned the greeting in unison. He said, ‘O Abu Haneefa! May Allahazwj have Mercy on you, there is a brother of mine who is saying, ‘The best of the people after Rasool-Allahsaww is Ali Bin Abu Talibasws’, and I am saying that Abu Bakr is the best of the people, and after him, Umar. So, what you saying, may Allahazwj have Mercy on you?’

He lowered his head for a while and said, ‘It suffice with both their position from Rasool-Allahsaww as an honour and pride. Do you not know that they are both associates in hissaww grace, so, which proof can be clearer for you than this?’

Fazal said to him, ‘I had said that to my brother, but he said, ‘By Allahazwj! If the place was for Rasool-Allahsaww besides them both, then they have been unjust by their being buried in a place wherein there is no right for them, and if the place was for them both and they gifted it to Rasool-Allahsaww (to be buried there), then they have been evil and were not afraid when they both retracted in their gifting and broke their agreements’.

Abu Haneefa bowed for a while then said to him, ‘It was neither for himsaww nor for them both in particular, but they are peers in the rights of Ayesha and Hafsa, therefore they were both deserving of the burial in that place by the rights of their daughters’.

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He lowered his head for a while and said, ‘It suffice with both their position from Rasool-Allahsaww as an honour and pride. Do you not know that they are both associates in hissaww grace, so, which proof can be clearer for you than this?’

Fazal said to him, ‘I had said that to my brother, but he said, ‘By Allahazwj! If the place was for Rasool-Allahsaww besides them both, then they have been unjust by their being buried in a place wherein there is no right for them, and if the place was for them both and they gifted it to Rasool-Allahsaww (to be buried there), then they have been evil and were not afraid when they both retracted in their gifting and broke their agreements’.

Abu Haneefa bowed for a while then said to him, ‘It was neither for himsaww nor for them both in particular, but they are peers in the rights of Ayesha and Hafsa, therefore they were both deserving of the burial in that place by the rights of their daughters’.
Fazal said to him, ‘I had said that to him, but he said, ‘You know that the Prophet saww died upon nine ‘Hashaya’ and we considered and there was a price for every one of them (Ayesha and Hafsa) should be nine-eight (part). Then we looked into the nine-eight (part), and it was a palms width by a palm’s width, so how can the two men be deserving of any more than that (each)?’

And afterwards, what is the matter Hafsa and Ayesha both inherited Rasool-Allah saww, while his as daughter asws (Syeda) Fatima asws was prevented the inheritance?’

Abu Haneefa said, ‘O people! Take him away from me, for by Allah azwj, he is a wicked Rafizite (rejecter)’.”

And from what is narrated by the sheykh, may Allah azwj have Mercy on him, said, ‘Al Haris Bin Abdullah Al Rabie said, ‘I was seated in a gathering of Al Mansour and he was by the great bridge, and Sawar the judge was with him, and Seyyid Al Himeyri prosed, ‘Allah azwj is the One there is no resemblance for Himazwj. Heazwj Gave you the kingdom of the world and the religion. Allahazwj Gave you such a kingdom, there will be no declining for it, until Heazwj has almost Made you the master of China, and master of India, taken entirely, and the master of Turkey is contained upon humiliation’ – to the extent that he came upon the poem, and Al Mansour was cheerful.

Sawar said, ‘This, by Allah azwj, O commander of the faithful, he gives you by his tongue what isn’t in his heart. By Allah azwj! The people are making a Religion by their love for other than you, and they are involved upon your enmity’.

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The Seyyid said, ‘By Allah azwj! He is a liar, and I am truthful in your praise, and the envy has
carried him upon this state, and that my cutting off to you and my cordiality for you the
people of the household is for the sake of my father, and that this one and his people were
your enemies during the pre-Islamic period; and Allah azwj Mighty and Majestic has Revealed
unto His azwj Prophet saww regarding the people of this household: **Surely, those who are
calling out to you from behind the chambers, most of them are not using their intellects [49:4]**.

مَا كَانَ مُدَاعَيْهِمْ إِلَّا أَنْ يَقْتُلُواْ الذِّكْرَ. فَلَنَحْلُ وَلَنَوْفَعُ أَيْضَاهُمْ. ثُمَّ يَقْتُلُونَهُمْ فَلَنَحَلَّ وَلَنَوْفَعُ أَيْضَاهُمْ.

فقال المنصور: صدقته. فقال سوار: يا أمير المؤمنين إنه يقول بالرجعة، ويتناول الشيخين بالسب والوقيعة فيهما،

Al Mansour said, ‘You speak the truth’. Sawar said, ‘O commander of the faithful! He says
with the Raj’at (Return), and he takes to the two sheykhhs (Abu Bakr and Umar) with the
abuse and the displacement regarding them both’.

فقال السيد: أما قوله: إني أقول بالرجعة فإني أقول بذلك على ما قال الله تعالى: (ويوم نحشر من كل امة فوجا ممن يكذب بآياتنا فهم يوزعون) وقد قال في موضع آخر: (وحشرناهم فلم نغادر منهم أحدا) فعلمنا أن هنالك حشرين: أحدهما عام، والأخر خاص,

The Seyyid said, ‘As for his words that I am speaking with the Raj’at (Return), I am saying
that upon what Allah azwj the Exalted Said: **And on the Day We will Gather batches from
every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]**. And He azwj has Said in another place: **and We will Gather them, so We will not Leave anyone of them [18:47]**, thus we know that over there are two Resurrections – one of
them is general, and the other special.

فهذا كتاب الله تعالى، وقد قال رسول الله (صلى الله عليه وآله): (يحشر المتكبرون في صور الذر يوم القيامة) وقال (صلى الله عليه
وآله): (لم يجر في بني إسرائيل شئ إلا ويكون في امتي مثله حتى الخسف والمسخ والقذف).

The Glorious Said: **Our Lord! You Made us die twice, and twice have You Given us life, so
we do acknowledge our sins. Is there any way out?** [40:11], and the Exalted Said: **So
Allah Caused him to die for a hundred years, then Resurrected him [2:259]**, and the Exalted
Said: **Have you not seen those who exited from their homes fearing death, and they were
thousands, so Allah Said to them: “Die!” Then He Revived them [2:243]**.

فهذا كتاب الله تعالى، وقد قال رسول الله (صلى الله عليه وآله): (يحشر المتكبرون في صور الذر يوم القيامة) وقال (صلى الله عليه
وآله): (لم يجر في بني إسرائيل شئ إلا ويكون في امتي مثله حتى الخسف والمسخ والقذف).

So, this is the Book of Allah azwj the Exalted; and Rasool-Allah saww has said: ‘The arrogant ones
will be Resurrected in the image of the particles on the Day of Qiyamah’; and he saww said:
‘Nothing has flowed among the children of Israel except it would happen in my saww
community the like of it, to the extent of the submerging, and the deformation, and the
expulsion’.

وقال حذيفة: والله ما أبعد أن يعذب الله عز وجل كثيرا من هذه الأمة قردة وختانير. 
Huzeyfa said, ‘By Allahazwj! It is not far that Allahazwj Mighty and Majestic should Morph many from this community into monkeys and pigs’.

فازده البى أذهب إليها ما نطق به القرآن وجاءت به السنة، وإني لاعتقد أن الله عزوجل يباور هذا - يعني سوارا - إلى الدنيا كلبا أو قردا أو خنزيرا أو ذرة، فإنه والله متجبر متتبكر كافر!

Thus, the Raj’at (Return) which I go towards is what the Quran has Spoken with, and the Sunnah has come with, and I believe that Allahazwj Mighty and Majestic will Return this one’ – meaning Sawar (the judge), ‘to the world as a dog, or as a monkey, or as a pig or a particle, for by Allahazwj, he is tyrannous, arrogant, a Kafir’.

قال فضحك المنصور وأنشأ السيد يقول: جاثي سوارا أبي شملا * عند الامام الحكم العادل فقال قولا خطاما كله * عند الباهي والناعل ما ذب عما قلت من وصمة * في أهله بل لج في الباطل ويان للمنصور صدقي كما * قديم كذب الانوك الجاهل يبغض ذا العرش ومن يصطفى * من رسله بالثير الفاضل وينشأ الحبر الجواد الذي * فضل بالفضل على الفاضل ويعتدي بالحكم في معاشر * أدوا حقوق الرسل للراسل فبين الله تزاويقه * فصار مثل الهائم الهامل

He (the narrator) said, ‘Al Mansour laughed and the Seyyid prosed saying, ‘Sawar Abu Shamla knelt in the presence of the imam of the just decisions and he spoke erroneous words, all of it, during nakedness and bareness of the slippers, what has melted away, what shall I say about a stain in his family, but he swam in the falsehood and appeared to Al Mansour my friend, just as a lie appears in the foolish ignorant one, angering the one with the throne, and the one who sent him with the meritorious radiance and growing the generosity of the who is merited with the merits upon the meritorious ones, and exceeds with the ruling among the community, fulfilling the rights of the Rasools as of the Sending One. So, Allahazwj Manifested it distinctively, so he became like the foolish camel’.

فقال المنصور: كف عنه، فقال السيد: يا أمير المؤمنين البادئ أظلم، يكف عني حتى أكف عنه، فقال المنصور لسوار: قد كتبك في نصفة، كف عنه حتى لا يهجوك.

Al-Mansour said, ‘Stop from him’. The Seyyid said, ‘O commander of the faithful! The beginner is more unjust. He should stop from me before I stop from him’. Al-Mansour said to Sawar, ‘He has spoken with a speech wherein is fairness. Stop from him until he sets you ablaze’.

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91 Bihar Al Anwaar – V 10, The book of Argumentation, S 4 Ch 15 H 3
CHAPTER 16 – ARGUMENTATION OF MUSA\footnotesize{asws} BIN JA’FAR\footnotesize{asws} AGAINST THE RABBIS OF THE RELIGION AND THE CALIPHS, AND PART OF WHAT IS REPORTED FROM HIM\footnotesize{asws} FROM THE SUMMARY OF THE KNOWLEDGES

He said, ‘And he was well known with that to the extent that he was publicised among the Christians, and the Muslims, and the Jews, and the Magians, until the Christians prided with him and said, ‘If there did not happen to be in the religion of Christianity except Bareyha, we would be sufficed’, and he was a seeker of the truth and Islam along with that, and with him was a woman serving with him having remained with him for long, and he was happy with her weak Christianity and her weak arguments.

He said, ‘She knew that from him. Bareyha struck the crux of the matter and went around asking about the imams of the Muslims, and about their righteous ones and their knowledgeable ones, and the people of the proofs from them, and he was investigating sect by sect, not finding anything with the people, and he said, ‘If your imams were imams upon the truth, there would have been at least part of the truth with you’. The Shias were described to him, and Hisham Bin Al-Hakam was described to him.
Yunus Bin Abdul Rahman said, ‘Hisham said to him, ‘While I was seated at my shop at the gate of Al-Karkh and in my presence was a group reciting the Quran unto me, there was a horde of Christians with him (Bareyha) what is between the two priests to other around one hundred men, upon them being the black clothes and (priestly) hats, and the high priest Bareyha was among them, until they paused around my shop, and made a chair to be for Bareyha to be seated upon.

The Bishops and the Rabbis stood upon their staffs, and upon their heads were their priestly hats. Bareyha said, ‘There does not remain anyone among the Muslims from the ones who can be mentioned with the knowledgeable speech except and I have debated him regarding the Christianity, but there was nothing with them, so I have come to debate you regarding Islam’.

He said, ‘Hisham laughed and said, ‘O Bareyha! If you want signs from me like the Signs (Miracles) of the Messiah, then I am not the Messiah, nor like him, nor can I be compared to him. That is a good spirit of high quality. His Signs are apparent and His marks are established’.

Bareyha said, ‘The speech and the description has astounded me’. Hisham said, ‘If you want the arguments, it is here’. Bareyha said, ‘Yes, I shall ask you. What is the connection of this Prophet of yours from the Messiah, connection of the bodies?’ Hisham said, ‘A son of an uncle of his grandfather of his mother, because he is a son of Ismail, and Muhammad is from the sons of Ismail’.

Bareyha said, ‘And how would you connect him to his father?’ Hisham said, ‘If you want his connection with you all, I shall inform you, and if you want his connection with us, I can inform you.’ Bareyha said, ‘I want his connection with us, and I think when you
connect him, I shall overcome it, therefore connect him as with the connection which we connect him with it’.

قال هشام: نعم يقولون: إنه قديم من قديم، فأبهما الاب وأبهما الابن؟ قال بريهة: الذي نزل إلى الأرض الابن، هشام said, ‘Yes. They are saying he is ancient than ancient, so which of the two is the father and which one is the son?’ Bareyha said, ‘The one who descended to the earth is the son’.

قال بريهة: الابن رسول الاب، قال هشام: إن الاب أحكم من الابن، لأن الخلق خلق الاب، قال بريهة: إن الخلق خلق الاب وخلق الابن، قال هشام ما منعهما أن ينزلوا جميعاً كما خلقاً إذ اشتركا؟ قال بريهة: كيف يشتركان وهماً شيء واحد؟ إنما يفترقان بالاسم،

Bareyha said, ‘The son is the messenger of the father’. Hisham said, ‘The father is wiser than the son, because the creation, is a creation of the father’. Bareyha said, ‘The creation is the creation of the father and the creation of the son’. Hisham said, ‘What prevented them to both come down together just as they had participated in the creation?’ Bareyha said, ‘How can they be participants when they are both one thing? But, they are separated by the name’.


شأهذا لنا وعلينا فقد غلبتك، لأن الاب كان ولم يكن الابن، فقال هشام: يا بريهة؟ قال: لا ما أقول هكذا،

Hisham said, ‘But rather they are both together with the name’. Bareyha said, ‘This speech is ignorance’. Hisham said, ‘This speech is understandable’. Bareyha said, ‘The son is connected with the father’. Hisham said, ‘The son is detached from the father’. Bareyha said, ‘This is opposite to what the people understand’. Hisham said, ‘If what the people were understanding is a witness for us and against us, so I have overcome you, because the father existed and the son did not exist. Are you saying like this, O Bareyha?’ He said, ‘No, I am not saying like this’.

قال: فلم استشهدت قوماً لا تقبل شهادتهم لنفسك؟! قال بريهة: إن الاب اسم والابن اسم بقدرة القديم. قال هشام: الاسمان قدتان كقدم الاب والابن؟ قال بريهة: لا ولكن الاسماء محدثة، قال: فقد جعلت الاب أبا والابن أبا، إن كان الاب أحدث هذه الاسماء دون الاب فهو الاب، وإن كان الاب أحدث هذه الاسماء فهو الابن والابن أب، و ليس هننا ابن،

He said, ‘Then why did you keep a people as witnesses what you are not accepting their testimonies?’ Bareyha said, ‘The father is a name, and the son is a name, by the Determination of the Ancient One’. Hisham said, ‘The two names are both ancient, like the ancientness of the father and the son?’ Bareyha said, ‘No, but the names are an occurrence’. He said, ‘So you make the father as a son, and the son as a father, if the son brought these names into being besides the father, so he is the father; and if it was the
father who brought these names into being, then he is the son, and the son, father, and there isn’t a son over here’.

Bareyha said, ‘The son is a name of the Spirit when he descended to the earth’. Hisham said, ‘So, when he had not descended to the earth, what was its name?’ Bareyha said, ‘Its name was ‘son’ descended or not descended’. Hisham said, ‘Before the descent of this Spirit, all its names were one, or its names were two?’ Bareyha said, ‘All these are one, one Spirit’.

He said, ‘Are you pleased to make part of it as son and part of it father?’ Bareyha said, ‘No, because the name father and the name son is one’. Hisham said, ‘The Bishops said by their tongues to Bareyha, ‘None has passed by you the likes of that, at all. Arise!’’. Bareyha was confused and went to stand up, but Hisham caught up with him and said, ‘What prevents you from Islam? Is there any hatred in your heart, then say it, or else I shall ask you about the Christianity, one issue, you can spend this night of yours over it, and in the morning there will be nor worry for you apart from me?’

The Bishops said, ‘Do not answer this question, perhaps it would develop’. Bareyha said, ‘Say it, O Abu Al Hakam’. Hisham said, ‘Is it your view of the son knowing what is with the father?’ He said, ‘Yes’. He said, ‘Is it your view of the father knowing what is with the son?’ He said, ‘Yes’. He said, ‘Is it your view about the son, is he able upon all what the father is able upon?’ He said, ‘Yes’. He said, ‘Is it your view about the father, is he able upon all what the son is able upon?’ He said, ‘Yes’.

He said, ‘Then how can one of them be a son of his companion, and they are both the same? And how can each one of them be unjust to his companion?’ Bareyha said, ‘There is
He said, ‘Bareyha returned to his house, gloomy, attentive. His wife who used to serve him, said, ‘What is the matter I see you concerned, gloomy?’ He related the speech to her which had happened between him and Hisham. She said to Bareyha, ‘Woe be unto you! Do you want to be upon truth or upon falsehood?’ Bareyha said, ‘But, upon the truth’. She said to him, ‘Wherever you find the truth, incline towards it, and beware of the arguments for the arguments are a doubt, and the doubt is inauspicious, and its people are in the Fire’.

He said, ‘He deemed her words as correct and determined upon going to Hisham the next morning. He went to him and there wasn’t anyone from his companions with him, and he said, ‘O Hisham! Is there one for you implement his view and you refer to his words and make a religion by obeying him?’ Hisham said, ‘Yes, O Bareyha’. He said, ‘And what is his description?’ Hisham said, ‘Regarding his lineage or his Religion?’ He said, ‘Regarding both, description of his lineage and description of his Religion’.

Hisham said, ‘As for the lineage, it is the best of the lineages. He is the head of the Arabs and elite of Quraysh, and meritorious of the Clan of Hashim\textsuperscript{as}. Every one who disputes him regarding his lineage and his grandfather, he is better than him, because Quraysh are the superior Arabs, and the Clan of Hashim\textsuperscript{as} is the superior (clan of) Quraysh, and the most superior of the Clan of Hashim\textsuperscript{as} is their special one, and their most religious one, and their chief, and like that is a son of the chief is more superior than a son of someone else, and this one is a son of the chief’.

He said: ‘A son of the chief, a son of the chief’s grandfather, a son of the chief’s grandfather’s grandfather is better than a son who is not a son of the chief. And a son of the chief’s grandfather’s grandfather’s grandfather is better than a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather. And a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather is better than a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather. And a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather is better than a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather. And a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather is better than a son of the chief’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather’s grandfather.

He said: ‘From the Truth between them is that the son would happen to be a father of the father, and the father a son of the son. Spend the night over it, O Bareyha!’ And the Christians dispersed and they were wishing that they would not happen to see Hisham nor his companions.

He said: ‘No injustice from them’. Hisham said, ‘From the Truth between them is that the son would happen to be a father of the father, and the father a son of the son. Spend the night over it, O Bareyha!’ And the Christians dispersed and they were wishing that they would not happen to see Hisham nor his companions.
He said, ‘Describe his religion’. Hisham said, ‘His Laws or a description of his body and his cleanliness?’ He said, ‘Describe his body and his cleanliness’. Hisham said, ‘An Infallible, so he does not disobey, and generous so he is not stingy, and brave so he is not a coward, and whatever is deposited from the knowledge so he is not ignorance, a preserver of the Religion standing with what is Obligated upon him from the offspring of the Prophets as and has the comprehensive knowledge of the Prophets as.

He is forbearing during the anger, and does justice at the injustice, and supportive during the pleasure, and he does justice from the enemy and the friend, and he does not ask for an enormity regarding his enemies not does he prevent any benefit of his friends. He acts by the Book, and he narrates with the answers from the people of cleanliness, relating the words of the wise Imams asws. No argument breaks him and he does not make an issue, issuing verdicts during every year and makes every darkness to shine’.

Bareyha said, ‘You have described the Messiah as in his description, and affirmed him with his arguments and his signs except that the person tends to appear from his personality, and the description stands with his description. If you are true in your description, we shall believe in the person’.

Hisham said, ‘If you were to believe, you will be rightly guided, and if you pursue the truth, you will come across it’.

Then Hisham said, ‘O Bareyha! There is no Argument Allah azwj Established upon the first of His azwj creatures, except He azwj Established it in the middle of His azwj creatures, and the last of His azwj creatures, therefore neither will the Arguments be invalidated nor will the religions go away nor will the Sunnah go away’.

Bareyha said, ‘How resembling this is with the Truth and with the truthfulness! This is a description of the wise ones establishing from the arguments what they deny the suspicions with’. Hisham said, ‘Yes’.
They both departed until they came to Al Medina, and the woman was with them and they were intending Abu Abdullah\(^{asws}\), but they came across Musa Bin Ja’far\(^{asws}\), so Hisham related the narration to him\(^{asws}\). When he finished, Musa Bin Ja’far\(^{asws}\) said: ‘O Bareyha! How is your knowledge of your Book?’ He said, ‘I am knowledgeable with it’. How is your certainty with its interpretation?’ He said, ‘Whatever I am certain with my knowledge of it’.

He (the narrator) said, ‘Musa Bin Ja’far\(^{asws}\) initiated by reciting the Evangel. Bareyha said, ‘And the Messiah\(^{as}\) used to recite it like that, and no one recited this recitation except the Messiah\(^{as}\)’.

Bareyha said, ‘You\(^{asws}\) are the one I was seeking since (the last) fifty years, or the like of you\(^{asws}\)’.

He (the narrator) said, ‘He believed, and his Eman was good, and the woman believed and her Eman was good. Hisham and Bareyha and the woman entered to see Abu Abdullah\(^{asws}\). Hisham related the narration and the speech which flowed between Musa\(^{asws}\) and Bareyha. Abu Abdullah\(^{asws}\) said: ‘Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]’.

Bareyha said, ‘May I be sacrificed for you\(^{asws}\)! Currently, where is the Torah, and the Evangel, and the Books of the Prophets\(^{as}\)? He\(^{asws}\) said: ‘These are with us\(^{asws}\), and inheritance from them\(^{as}\). We\(^{asws}\) read these just as they\(^{as}\) were reciting these, and we\(^{asws}\) say it just as they\(^{as}\) were saying it. Verily Allah\(^{asw}\) does not Make a Divine Authority in His\(^{asw}\) earth one who is asked about something, so he would be saying, ‘I don’t know’’.

Bareyha said, ‘I want to see Abu Abdullah\(^{asws}\) ( عليه السلام) until I die. I want to see Musa Bin Ja’far\(^{asws}\) ( عليه السلام) until I die. I want to see Zaman, his father and his son’.
Bareyha adhered with Abu Abdullah asws until Abu Abdullah asws passed away, then he adhered with Musa asws Bin Ja'far asws he died during his asws era, and he asws washed him and enshrouded him by his asws hands.

وقال: هذا حواري من حواري المسيح يعرف حق الله عليه، فتمنى أكثر أصحابه أن يكونوا مثله.

And he asws said: ‘This is a disciple from the disciples of the Messiah as, recognising the Right of Allah azwj upon him, and I asws wish more of his companions would become like him’.  

From a Speech of Musa asws Bin Ja'far asws with (Caliph) Al Rasheed in a lengthy Hadeeth, we are mentioning from it the subject needed to it: - ‘He asws went to him, and he had deliberated upon the seizing upon him asws of the things which had been belied upon him asws in his presence. He brought out a long scroll wherein were the ugly doctrines attributed to his asws Shias. He asws read it, then said to him: ‘O commander of the faithful! We asws are the People asws of the Household. We asws tend to be Tested with the words spoken against us asws, and our asws Lord is Forgiving, Veiling. He azwj Refuses to Uncover the secrets of His azwj servants except during the time of His azwj Reckoning, a Day neither will wealth benefit nor sons, except one who come to Allah azwj with a sound heart’.

ثم قال: حديثي أبي، عن أبيه، عن علي، عن النبي صلوات الله عليهم: الرحم إذا مست الرحم اضطربت ثم سكنت، فإن رأى أمير المؤمنين أن تمس رحمي رحمه ويصافحني فعل.

Then he asws said: ‘My asws father asws narrated to me asws, from his asws father asws, from Ali asws, from the Prophet saww, ‘The kinship when it touches the kinship, it stirs then settles down. So, if you were to see Amir Al-Momineen asws, his asws kinship touching my saww kinship and he asws shakes my saww hand, do so’.

فتحول عند ذلك عن سرره، ومديميه إلى موسى فأخذته بيمينه ثم ضمه إلى صدره فاعتقاه وافعده عن يمينه، وقال: أشهد أنك صادق، وأبوك صادق، وحذرك صادق، ورسول الله - صلى الله عليه وآله وسلم - صادق، وقد دخلت وأنا أشدد الناس علىك حتفا وغضب لما أرسل إليك، فلما تكلمت لما تكلمت وصافحتي سري عني، وتحول غضبي عليك رضي.

At that, he turned from his thrones and extended his hand towards Musa asws, and grabbed him asws with his right hand, then pressed him asws to his chest, and hugged him asws and seated him asws on his right, and said, ‘I testify that you asws are truthful, and your asws father asws is truthful, and your asws grandfather asws is truthful, and Rasool-Allah saww is truthful. You asws had entered and I was the most severe of the people upon you asws of rage and anger due to

92 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 1
what was raised to me regarding you asws. But, when you asws spoke with what you asws spoke and shook my hand, it subsided from me and my anger upon you asws transformed into pleasure'.

وسكت ساعة ثم قال له: اريد أن أسألك عن العباس وعلي بما صار علي أولى بمرات رسول الله صلى الله عليه وآله) من العباس، والعباس عم رسول الله صلى الله عليه وآله) وصنو أبيه؟

And he was silent for a while, then said to him asws, 'I want to ask you asws about Al Abbas and Ali asws with what did Ali asws come to be foremost with the inheritance of Rasool-Allah saww than Al Abbas, and Al Abbas was an uncle of Rasool-Allah saww and a brother of his father as?'

فقال له موسى: اعفني، قال: لا والله لا أعفيك فأجبني، قال: فإن لم تعفني فأمني، قال: أمنتك،

Musa asws said to him: ‘Excuse me’. He said, ‘No, by Allah azwj, I will not excuse you asws! Answer me’. He asws, ‘Since you are not excusing me asws, then grant me asws safety’. He said, ‘I grant you asws safety’.

قال: إن النبي (صلى الله عليه وآله) لم يورث من قدر على الهجرة فلم يهاجر (وخ ل) إن أباك العباس آمن ولم يهاجر، وإن عليا آمن وهاجر، وقال الله: (الذين آمنوا ولم يهاجروا مالكم من ولايتهم من شيء حتى يهاجروا)

He asws said: ‘The Prophet saww did not let inherit the one who was able upon the Emigration but did not emigrate. Your father Al-Abbas believed and did not emigrate, and Ali asws believed and did emigrate, and Allah azwj Said: and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72].

فانعط لون هارون وتغيره وقال: مالكم لا تنسبون إلى علي وهو أبوكم، وتنسبون إلى رسول الله صلى الله عليه وآله) وهو جدكم

The colour of Haroun reddened and changes, and he said, ‘What is the matter with you asws (Imams asws) are not linking to Ali asws and he asws is your asws father asws, and are linking to Rasool-Allah saww and he saww is your asws grandfather saww?’

 فقال موسى (عليه السلام): إن الله نسب المسيح عيسى بن مريم إلى خليله إبراهيم بامه مريم البكر البتول التي لم يمسها بشر

Musas asws said: ‘Allah azwj Linked the Messiah Isa as to His Friend Ibrahim as by his mother the virgin, the chaste who was not touched by any mortal, in the Words of the Exalted: and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariya, and Yahya, and Isa, and Ilyas – all were from the righteous ones [6:85].

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He aswj Linked him as to his as mother as to His aswj Friend Ibrahim as, just as He aswj Linked Dawood as, and Suleyman as, and Ayoub as, and Yunus as, and Musa as, and Haroun as with their as forefathers and their as foremothers, as a merit for Isa as and the lofty status of his as mother as and her as rank, and these are the Words of the Exalted in the story of Maryam as: ‘Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42], with the Messiah as from without a mortal.

And similar to that, our asws Lord aswj Chose Fatima asws and Purified her asws and Merited her asws over the women of the worlds by Al-Hassan asws and Al-Husayn asws, Chiefs of the youth of the inhabitants of the Paradise’.

Haroun said to him asws, and he was troubled and distressed at what he heard, ‘From where are you asws saying, the human being is such that the mischief enters him from the direction of the woman, and from the direction of the fathers due to the state of the Khums which is not handed over to its rightful ones?’

Musa asws said: ‘This is an issue which no one from the ruling authorities has asked, apart from you, O commander of the faithful, nor (the tribes of) Taym, nor Adayy, nor the clan of Umayya, nor was it asked about anyone from my asws forefathers asws, therefore do not uncover from it’.

He said, ‘But the atheists have become abundant in Al-Islam, and these atheists are raising to us regarding the Ahadeeth attributed to you (Imams as). So, what atheist is in your asws presence, People asws of the Household?’
He asws said: ‘The atheist, he is the one who is the rebels against Allah azwj and against His azwj Rasool saww, and they are those who are opposing Allah azwj and His azwj Rasool saww. Allah azwj Said: You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, or their brothers, or their clan. [58:22] – up to the end of the Verse, and they are the renegades turning away from the Tawheed to the apostasy’.

Haroun said, ‘Inform me about the first one to renege and become an atheist?’ Musa asws said: ‘The first one to renege and become an atheists in the sky was Iblees la the Accursed. He la was arrogant and prided upon an Elite of Allah azwj and His azwj Confidant Adam as. The Accursed said, I am better than him. You Created me from fire and Created him from clay [7:12].’ He la transgressed from the Command of his la Lord azwj and reneged, he la left the apostasy as an inheritance for his la offspring up to the Establishment of the Hour’.

He said, ‘And there are offspring for Iblees la?’ He asws said: ‘Yes. Did you not listen to the Words of Allah azwj: except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. Will you take him and his offspring as friends from besides Me and they are enemies of yours? Evil is the replacement of the unjust ones [18:50] I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51].

This is) because they are straying the offspring of Adam as by their trappings and their lies, and they are testifying that there is no god except Allah azwj just as Allah azwj Described them in the Words of the Exalted: And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. Say: ‘The Praise is for Allah’. But, most of them do not recognise [31:25] – i.e. they are not saying that except as indoctrination, and a disciplining, and a naming.
And one who does not know, and even if he does testify, would be doubtful, envious, obstinate, and due to that the Arabs say, ‘One is ignorant of a matter would be inimical to it, and one who is deficient from it would refuse it’, and the apostasy is in it, because the ignorant is not a knowledgeable one’.

Then Al-Rasheed said, ‘By the right of your asws forefathers! If you could shorten the words summarising to what we can implement it’. He asws said: ‘Yes, and give me ink and paper’. He asws wrote: - In the Name of Allah azwj the Beneficent, the Merciful. The entire of the affairs of the religions are four – A matter there is no differing in it, and it is what there is a consensus of the community upon the necessity which they are desperate to, and the Ahadeeth united upon, and it is the end-point of what every suspicion is presented upon, and the extraction from it of every newly occurring event.

And a matter carrying the doubt and the denial, so its way is the clarification by its people to the imposters by Argument from the Book of Allah aswJ united upon its interpretation, and Sunnah united upon, there being no differing in it, or a comparisons the intellects would recognise its correctness, and the endeavour of the special ones of the community and its general ones, to eradicate the doubts in it and the denials of it. And these two matters are from the matter of Tawheed and whatever is below it, and the compensation of a scratch and what is above it.

Thus, this is which the matters of the Religion would be presented upon, so whatever is proved to you with its proofs, be advised by it, and whatever its correctness is darkened upon you, negate it. The one to whom come one from these three, it is the conclusive argument which Allah aswJ has Explained in His aswJ Words to His aswJ Prophet saww: Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149].
The conclusive proof reaches the ignorant one, he would know it by his ignorance, just as the knowledgeable one would know it by his knowledge, because Allah azwj is Just, nor tyrannous. He azwj Argues upon His azwj creatures with what they know and Calls them to what they recognise, not to what they are ignorant of and are denying’.

Al-Rasheed allowed him asws and returned him asws – and the Hadeeth it lengthy”.

It is reported that a group of Jews said to Al-Sadiq asws, ‘Which miracle points upon the Prophet-hood of Muhammad saww?’ He saww said: ‘His azwj Book, the Dominant, the Dazzling to the intellects of the beholders, along with what He azwj Gave from the Permissible and the Prohibited and other such, from what if we asws were to mention, its commentary would be prolonged’.

The Jews said, ‘How is it for us that we know if this is just as what you asws described?’ Musa asws Bin Ja’far asws said to them – and he asws was a child and was present: ‘And how is it for us to know what you are mentioning from the Signs of Musa as, these are upon what you are describing’.

They said, ‘We know what by the transmitting of the truthful ones’. Musa asws Bin Ja’far asws said to them; ‘Then know the truthfulness of what you are being informed with news by a child Indoctrinated by Allah azwj the Exalted from without any learning (in a school), nor from understanding from the transmitters’.

They said, ‘We testify that there is no god except Allah azwj, and that Muhammad saww is a Rasool saww of Allah azwj, and you asws are Imams asws of Guidance and the Divine Authorities from the Presence of Allah azwj over His azwj creatures’.
Abu Abdullah\textsuperscript{asws} leapt and kissed between the eyes of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, then said: ‘You\textsuperscript{asws} are Al-Qaim\textsuperscript{asws} (the standing one) from after me\textsuperscript{asws}.

Therefore, for this the Waqifites said that Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} is alive and that he\textsuperscript{asws} is Al-Qaim\textsuperscript{asws}. Then Abu Abdullah\textsuperscript{asws} conferred garments upon them and gifted (items) to them, and the (new) Muslims dispersed. And there is no doubt in that because every Imam\textsuperscript{asws} becomes standing (Qaim) after his\textsuperscript{asws} father\textsuperscript{asws}. As for Al-Qaim\textsuperscript{asws} who will fill the earth with justice, he\textsuperscript{asws} is Al-Mahdi\textsuperscript{asws}, son\textsuperscript{asws} of Al-Hassan Al-Askari\textsuperscript{asws}.

Ali Bin Yaqteen said to him, ‘O commander of the faithful! If you could write to Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, he\textsuperscript{asws} will inform you of an aspect of the matter regarding that’. So, he wrote to the governor of Al-Medina that he asks Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, ‘There is a house we want to include it in the Sacred Masjid, but its owner has refused upon us. How is the way out from that?’

He said that to Abu Al-Hassan\textsuperscript{asws}, so Abu Al Hassan\textsuperscript{asws} said: ‘Is there no escape from answering regarding this?’ He said to him\textsuperscript{asws}, ‘There is no escape from the order’. He\textsuperscript{asws} said to him: ‘Write, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful! If the Kabah has

\textsuperscript{asws} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 3
descended with the people, then the people would be foremost with its building; and if it was the people who had descended in the courtyard of the Kaaba, then the Kabah is foremost with its courtyard’.

When the letter came to (the caliph) Al-Mahdi, he took the letter and kissed it, then ordered with the demolition of the house. So, the people of the house came to Abu Al-Hassan asws to ask himasws to write for them a letter to Al-Mahdi regarding the price of their house. Heasws wrote to him: ‘If you can give them something, it would satisfy them’.

Abdullah Bin Yahya,

‘I wrote to himasws regarding a supplication, ‘The Praise is for Allahazwj, the end-point of Hisazwj Knowledge’. Heasws wrote: ‘Do not be saying, ‘End-point of Hisazwj Knowledge’, for there isn’t any end-point to Hisazwj Knowledge, but say, ‘The Praise is for Allahazwj, to end-point of Hisazwj Pleasure’.

And a man asked himasws about the ‘generosity’, so heasws said: ‘For your speech, there are two aspects – if you are asking about the created beings, then the generous is the one who gives what Allahazwj has Imposed upon him, and the stingy is the one who is stingy with what Allahazwj has Imposed upon him; and if you were meaning the Creator, then Heazwj is the Generous, then Heazwj is Generous if Heazwj Gives and Heazwj is Generous if Heazwj Prevents, because Heazwj if Heazwj Gives you, Gives you what isn’t yours, and if Heazwj Forbids you, Forbids from what isn’t yours’.

And hisasws representative said to himasws, ‘By Allahazwj! I have not betrayed youasws. Heasws said to him: ‘Your betrayal and your myasws wealth upon measws is the same, and the betrayal, its (both their) evil (s) is upon you’.

95 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 4
96 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 5
97 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 6
98 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 7
8 - And he\textsuperscript{asws} said: ‘One who speaks regarding Allah\textsuperscript{azwj} is destroyed, and one who seeks the governance is destroyed, and the into whom the self-conceit enters is destroyed’.\textsuperscript{99}

9 - And he said: ‘The provision of the world and the Religion. As for the provision of the world, you will not extend your hand to anything from it except you will find an immoral one who has preceded you to it; and as for the provision of the Hereafter, you will not find any supporter supporting you upon it’.\textsuperscript{100} (Unknown whether this is a Hadeeth or not)

10 - And he\textsuperscript{asws} said; ‘Four are from the whisperings (of Satan\textsuperscript{la}) – eating the soil, and the clay, and clipping the nails with the teeth, and eating the beard’.

11 - And he\textsuperscript{asws} said: ‘When the tyranny overcomes the Truth, it is not permissible for anyone that he things good with anyone until he recognises that from him’.\textsuperscript{102}

12 - And he\textsuperscript{asws} said: ‘The kissing isn’t (allowed) upon the mouth except of the wife, and the small child’.\textsuperscript{103}

13 - And he\textsuperscript{asws} said: ‘Ponder in the Religion of Allah\textsuperscript{azwj}, for the pondering is the key of the insight, and the completion of the worship, and the cause to the lofty stations, and the honourable ranks; and a merit of the jurist over the worshipper is like a merit of the sun

\textsuperscript{99} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 8
\textsuperscript{100} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 9
\textsuperscript{101} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 10
\textsuperscript{102} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 11
\textsuperscript{103} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 12
over the stars; and one who does not ponder in his Religion, Allah\textsuperscript{azwj} will not be Pleased to him of any deed''.\textsuperscript{104}

And he\textsuperscript{asws} said to Ali Bin Yaquateen: ‘An expiation of an office bearer of the ruling authority is the favouring of the brethren’\textsuperscript{105}

And he\textsuperscript{asws} said: ‘When the Imam was just, the Recompense would be for him and the thanking would be upon you; and when he was tyrannous, upon him would be the burden (of sin), and upon you is the patience’\textsuperscript{106}

I performed Hajj during the days of Abu Abdullah Al-Sadiq\textsuperscript{asws}. When I came to Al-Medina, I entered his\textsuperscript{asws} house. I sat in the hallway awaiting his\textsuperscript{asws} permission, when a child entered waling, so I said, ‘O boy! Where does the stranger place the faeces in your\textsuperscript{asws} city’. He\textsuperscript{asws} said: ‘Cover yourself sitting behind the wall’.

Then he\textsuperscript{asws} said: ‘Refrain from the river banks, and the dropping places of the fruits (under a tree), and courtyards of the Masjids, and middle of the roads, and cover yourself behind a wall, and raise your clothes, but do not face the Qiblah nor turn your back towards it, and place wherever you so like to’.

It astounded me what I heard from the child, so I said to him\textsuperscript{asws}, ‘What is your\textsuperscript{asws} name?’ He\textsuperscript{asws} said; ‘I\textsuperscript{asws} am Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

\textsuperscript{104} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 13
\textsuperscript{105} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 14
\textsuperscript{106} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 15
I said to him\textsuperscript{asws}, 'O boy! Who is the disobedience from?' He\textsuperscript{asws} said: 'The evil actions are not devoid from one of the three – either it happens from Allah\textsuperscript{azwj}, and it isn’t from Him\textsuperscript{azwj}, for it is not befitting for the Lord\textsuperscript{azwj} that He\textsuperscript{azwj} Punishes the servant upon what he did not indulge in; or it happens from Him\textsuperscript{azwj} and from the servant, and it isn’t like that, for it is not befitting for the strong associate that he oppresses the weak associate; or it happens from the servant, and (indeed) it is from him. So, if He\textsuperscript{azwj} were to Pardon, it would be due to His\textsuperscript{azwj} Benevolence and His\textsuperscript{azwj} Generosity, and even if it due to the sin of the servant and his audacity'.

Abu Haneefa said, 'I left and did not (stay to) meet Abu Abdullah\textsuperscript{asws}, and was needless due to what I heard'\textsuperscript{107}.

When they came to him\textsuperscript{asws}, they greeted unto him\textsuperscript{asws}, then said to him\textsuperscript{asws}: 'Inform us about the deeds of the servant, who are these from?'

He\textsuperscript{asws} said to them; 'If the deeds of the servant were from Allah\textsuperscript{azwj} besides His\textsuperscript{azwj} creatures, then Allah\textsuperscript{azwj} is more Exalted, and Mightier and more Just than to Punish His\textsuperscript{azwj} servants upon His\textsuperscript{azwj} Own deed. But if these were from Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} creatures, He\textsuperscript{azwj} is more Exalted, and Mightier than to Punish His\textsuperscript{azwj} servants upon the deed which He\textsuperscript{azwj} had precipitated with them in it. And if the deeds of the servants are from the servants, then if

\textsuperscript{107} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 16
He\textsuperscript{azwj} were to Punish them, it would be due to His\textsuperscript{azwj} Justice, and if He\textsuperscript{azwj} were to Forgive, then He\textsuperscript{azwj} is Rightful of being feared and Rightful of the Forgiveness'.

Then he\textsuperscript{asws} prosed (a poem) saying: 'Our deeds, those which are being condemned with are not devoid of one of the three. We are together when we come to these, or we are individual with our views while doing it, so the condemnation drops from us when we both perpetrate these or were participants in these, for it would it would be attributed to Him\textsuperscript{azwj} what would be attributed to us of the blame regarding it, or there does not happen to be its crime for my\textsuperscript{asws} God. Sin, so what is the sin except a sin of a crime''.

\textsuperscript{108} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 17
CHAPTER 17 – WHAT ARRIVED TO US FROM THE AHADEETH OF ALI SON OF JA’FAR asws, FROM HIS BROTHER asws MUSA asws, WITH OTHER THAN THE REPORT OF AL-HIMEYRI. WE ARE TRANSMITTING IT TOGETHER DUE TO WHAT IS BETWEEN IT AND THE AHADEETH OF AL HIMEYRI FROM THE SMALL DIFFERENCES, AND WE SEPARATE WHAT IS REFERRED BY THE REPORT OF AL-HIMEYRI UPON THE CHAPTERS

It was informed to us by Ahmad Bin Musa Bin Ja’far Bin Abu Al Abbas, from Abu Ja’far Ibn Yazeed Bin Al Nazar Al Khurasany from his book, in Jamadi Al Akhira of the year two hundred and eighty one, from Ali Bin Al Hassan Bin Ali Bin Umar,

‘Son of Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws son of Ja’far asws Bin Muhammad asws’, from his brother asws Musa asws Bin Ja’far asws, said, ‘I asked my father asws Ja’far asws Bin Muhammad asws about a man who deliberately slept with his wife before Tawaaf Al-Nisa, what is upon him?’ He asws said; ‘He would perform Tawaaf and upon him is a camel (to sacrifice as a penalty)’.

And I asked him asws about a man who is seized and there are three legal penalties upon him – the wine, and the theft, and the adultery. So, what is it from the legal penalties?’ He asws said: ‘They would begin with him with the legal penalty of the wine, then the theft, then the adultery’.

And I asked him asws about the hermaphrodite who concealed his defect from his wife, what is upon him?’ He asws said: ‘His back would be pained, and he would taste the disgrace, and
upon him would be the complete dower if he had entered her, and if he did not enter her, then upon him would be half the dower’.

And I asked him \( \text{ASWS} \) about a slaughter of the Jews and the Christians, it is Permissible?’ He \( \text{ASWS} \) said: ‘Eat from whatever a Name of Allah \( \text{ASWJ} \) has been Mentioned upon it’.

وسألته عن ذبيحة اليهودي والنصراني هل تحل ؟ قال: كل مما ذكر اسم الله عليه.

And I asked him \( \text{ASWS} \) about a man who finds a (stray) sheep in the desert, it is Permissible for him?’ He \( \text{ASWS} \) said: “Rasool-Allah \( \text{ASWS} \) said: ‘It is for you, or for your brother, or for a wolf. Take it, and recognise where you found it. If you recognise it then return it to its owner, and if you do not recognise it, then eat it, and you will be responsible for it if its owner comes and seeks it, that you return its price to him’”.

وأسلوبه عن رجل أصحاب شاة في الصحراء هل تحل له: قال: قال رسول الله (صلى الله عليه وآله): هي لك أو لأخيك أو لذئب. حذري هذه فعرفها حيث أصبتها، فإن عرفت فردها على صاحبها، وإن لم تعرفها فكلها. وأنت ضامن لها إن جاء صاحبها وطلبها أن ترد عليه ولنها.

And I asked him \( \text{ASWS} \) about a man who Fasts from (having done) ‘Zihar’, then becomes affluent, and there has remained upon him from his Fasts, two days or three, how should he deal with it?’ He \( \text{ASWS} \) said: ‘If he had Fasted a month and entered into the second, the Fast should suffice him and he should complete his Fasting, and there would be no freeing (of a slave) upon him’.

وأسلوبه عن رجل صام من ظهار ثم أيسر وقد بقي عليه من صومه يومان أو ثامنة كيف يصنع؟ قال: إن صام شهرا ودخل في الثاني أجره الصوم ويمضي صومه ولا عتق عليه.

And I asked him \( \text{ASWS} \) about a man two (Months of) Ramazan have consecutively passed upon him not being healthy during these, then he becomes well afterwards, how should he deal with it?’ He \( \text{ASWS} \) said: ‘He should pay back with Fasting for the last one, and he should pay back from the first one with charity, one Mudd of food every day’.

وأسلوبه عن رجل تتابع عليه رمضانان لم يصح فيهما ثم صح بعد. كيف يصنع؟ قال: يقضي الآخر بصوم ويقضي عن الأول بصدقة كل يوم مدا من طعام.

And I asked him \( \text{ASWS} \) about a man who went out with a bird from Makkah until became with it to Al-Kufa, how should he deal with it?’ He \( \text{ASWS} \) said: ‘He should return it to Makkah, and if he dies, he should give its price in charity’.

وأسلوبه عن رجل ترك طوافه حتى قدم بلده وواقع النساء كيف يصنع؟ قال: يبعث ببدنة إن كان تركه في حج بعث بما في حج، وإن كان تركه في عمرة بعث في عمرة ووكل من يطول عنه عما كان تركه من طوافه.
And I asked him \textit{asws} about a man who leaves his Tawaaf until he reaches his city, and he copulates with the women, how should he deal with it? He \textit{asws} said: ‘He should send a camel (for sacrifice). If he had left it during Hajj, he should send a sacrificial camel during Hajj, and if he had left it during Umrah, he should send it during Umrah, and allocate someone to perform Tawaaf on his behalf of what he had neglected from his own Tawaaf’.

وسألته عن رجل كان له أربع نسوة فماتت إحداهن، هل يجوز له أن يتزوج مكاحاً أخرى قبل أن تنقضى عدة المتوفى؟ قال: إذا مات فليتزوج ما أحب.

And I asked him \textit{asws} about a man who had four women for him, and one of them died, it is correct for him that he marries another in her place before the waiting period of the widow?’ He \textit{asws} said: ‘When she dies, then let him marry whoever he likes to’.

وسألته عن صلاة الخوف كيف هي؟ قال: يقوم الإمام فيصلي ببعض أصحابه ركعة، ثم يقوم في الثانية ويقوم أصحابه فيصلون الثانية معه، ثم يخففون ويصرفون، وإيا أصحابه اليافعين فيصلون معه الثانية، إذا قعد في التشهد قاموا فصلوا الثانية لأنفسهم، ثم فصدروا فشهدوا معه، ثم سلم وانصرف وانصرفوا.

And I asked him \textit{asws} about the Salat of fear, how is it?’ He \textit{asws} said: ‘The prayer leader would stand and pray one Cycle with some of his companions, then he would stand in the second and his companion would stand and they would pray the second with him, then they would lighten and disperse, and the rest of his companions would come, and they would pray the second with him. When he sits in the Tashahud, they would stand and pray the second (Cycle) by themselves, then they would sit, and (recite) Tashahud with him, then he would greet and leave, and they would also disperse’.

وسألته عن صلاة المغرب في الخوف كيف هي؟ قال: يقوم الإمام فيصلي ببعض أصحابه ركعة، ثم يقوم في الثانية ويقوم أصحابه فيصلون الثانية معه، فإذا قعدوا في التشهد قاموا فصلوا الثانية لأنفسهم، ثم قصدوا فشهدوا معه، ثم سلم وانصرف وانصرفوا.

And I asked him \textit{asws} about salat Al-Maghrib during the fear, how is it?’ He \textit{asws} said; ‘The prayer leader would stand with some of his companions for a Cycle, then he would stand in the second and they would be standing and praying two Cycles, lightening and dispersing, and the rest of his companions would come and they would be praying with him the second, then he would stand with them in the third and pray with them. So, the third would be for the prayer leader and for the people it would be the second. Then he would sit and recite Tashahud and they would recite Tashahud with him, then his companions would stand, and the Imam would remain seated, and they would pray the third and recite Tashahud, then he would greet and they would greet (Salam)’.
And I asked him \textit{asws} about the Mut’a (Tamatto) during the Hajj, from where is its Ihraam, and Ihraam of the Hajj?’ He \textit{asws} said: ‘Rasool-Allah \textit{asws} had juncture for the people of Al-Iraq from Al-Aqeeq, and for the people of Al-Medina and what follows it from Al-Shajrah, and for the people of Syria and what follow it from Al-Johfa, and for the people of Al-Taif from Qaran, and for the people of Al-Yemen from Yalamlam. Therefore, it is not befitting for anyone that he transgresses from these junctures to somewhere else’.

And I asked him \textit{asws} about the man, it is correct for him that he hunts a dove of the Sanctuary (Haram) during the loosening (from Ihraam), so he slaughters it and takes it into the Sanctuary and eats it?’ He \textit{asws} said: ‘It is not correct to eat a dove of the Sanctuary upon any state’.

And I asked him \textit{asws} about the man, it is correct for him that he plucks his armpit during (Month of) Ramazan while he is Fasting?’ He \textit{asws} said: ‘There is no problem’.

And I asked him \textit{asws} about the man, is it correct for him if he pours the water from his mouth to wash something with it which happens to be in his clothes?’ He \textit{asws} said: ‘There is no problem’.

And I asked him \textit{asws} about a woman whose husband died from he while she was pregnant, so she gave birth and re-married before the expiry of four months and ten (days), what is her state?’

He \textit{asws} said: ‘I her husband had entered her, there would be a separation between the two, and she would keep her waiting period what had remained from her former husband, then she would wait another waiting period from the second husband, then she would not be
Permissible for him, ever; and if she marries someone else and if he has not entered her, there would be a separation between the two, and she would keep her waiting period what had remained upon her from her waiting period from the husband who had expired from her, and he (second) would be a proposer from the proposers’.

وسألته عن الدبى من الجراد هل يحل له أكله ؟ قال: لا يحل آكله حتى يط

And I asked him asws about Al-Daby (small one) from the grasshoppers, is it Permissible for him to eat it?’ He asws said: ‘It is not Permissible to eat it until it flies’.

وسألته عن رجل أتاه رجامن يخطبان ابنته فهوى الجد أن يزوج أحدهما، وهوى أبوها الآخر، أيهما أحق أن ينكح ؟ قال: الذي هوى الجد أحق بالجارية لأنها وأباؤها لجدها.

And I asked him asws about a man, two men come to him proposing his daughter, but the grandfather inclined that he marries her to one of them, and her father inclines towards the other, which of the two is more rightful that he gets her married to?’ He asws said; ‘The one towards whom the grandfather is inclined is more rightful with the girl because her and her father are for her grandfather’.

وسألته عن رجل كان له غنم وكان يعزل من جلودها الذي من الميت فاختلطت فلم يعرف الذكي من الميت، هل يصلح له بيعه ؟ قال: يبيعه ممن يستحل بيع الميتة منه، ويأكل ثمنه ولا بأس.

And I asked him asws about a man who had sheep for him and he was isolating from their skin which were from the death, but these go mixed up and he could not recognise the clean from the death. Is it correct for him to sell it?’ He asws said: ‘He can sell to the ones it is Permissible to sell the dead from it, and he can consume its price, and there is no problem’.

وسألته عن المرأة هل يصلح لها أن تعنق الرجل في شهر رمضان وهي صائمة، فتقبل بعض جسده من غير شهوة ؟ قال: لا بأس.

And I asked him asws about the woman, it is correct for her that she hugs the man (husband) during a Month of Ramazan while she is Fasting, so he would kiss part of her body from without a lustful desire?’ He asws said; ‘There is no problem’.

وسألته عن المرأة هل يصلح لها أن تمسح على الخمار ؟ قال: لا يصلح حتى تمسح على رأسها.

And I asked him asws about the woman, is it correct for her that she wipes upon the scarf (for the Wudu)?’ He asws said: ‘It is not correct until she wipes upon her head’.

وسألته عن الصائم هل يصلح له أن يصب في اذنه الدهن ؟ قال: إذا لم يدخل حلقة فلا بأس.

And I asked him asws about the Fasting one, is it correct for him that he pours the oil in his ears?’ He asws said: ‘When it does not enter his throat, there is no problem’.

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وسألته عن الرجل وطئ جارية فباعها قبل أن تحيض، فطئها الذي اشترها في ذلك الطهر فولدت له من الولد ؟ قال: الولد للذي هي عنده، فليصر لقول رسول الله (صلى الله عليه وآله): (الولد للفراش).

And I asked him asws about a man who copulates with a slave girl, then sells her before she menstruates, and the one who buys her copulates with her during that clean period, and she gives birth, for whom would be the child?' He asws said: ‘The father is the one she is with, for it would come to the words of Rasool-Allah saww: ‘The child is for the bed’.

وسألته عن المرأة أرضعت مملوكها ما حاله ؟ قال: إذا أرضعت عتق.

And I asked him asws about a woman who breast-feeds her slave, what is his state?’ He asws said: ‘When she breast-feeds, he is free’.

وسألته عن المرأة هل يصلح لها أن تأكل من عقيقة ولدها ؟ قال: لا يصلح لها الاكل منه فليتصدق بها كلها.

And I asked him asws about the woman, is it correct for her that she eats from an Aqeeqa of her own child?’ He asws said: ‘It is not correct for her to eat from it. She should give it all in charity’.

وسألته عن مولود ترك أهله حلق رأسه في اليوم السابع هل عليه بعد ذلك حلقه والصدقة بوزنه ؟ قال: إذا مضى سبعة أيام فليس عليهم حلقه، إنما الحلق والعقيقة و الاسم في اليوم السابع.

And I asked him asws about the new-born whose family neglect shaving his head during the seven days, it is upon him after that, to shave his own head and give in charity with its weight?’ He asws said: ‘When seven days pass by, then it isn’t upon them to shave him. But rather, the shaving (of the head), and the Aqeeqa, and the naming is during the seven days’.

وسألته عن الحج مفردا هو أفضل أو الاقران ؟ قال: إقران الحج أفضل من الافراد.

And I asked him asws about the individual Hajj, is it better or the paired (with Umrah)?’ He asws said; ‘The paired Hajj is better than the individual’.

وسألته عن المتعة والحج مفردا وعن الاقران أيهما أفضل ؟ قال: المتعة هي التي في كتاب الله والتي أمر بها رسول الله (صلى الله عليه وآله)، ثم قال: إن المتعة دخلت في الحج إلى يوم القيامة. ثم شبك أصابعه بعضها في بعض، قال: كان ابن عباس يقول: من أي حالفه.

And I asked him asws about the Tamatto, and the individual Hajj, and about the paired, which is better?’ He asws said: ‘The Tamatto is better than the individual and from the pairing of the usherer’. Then he asws said; ‘The Tamatto, it is which is in the Book of Allah aswj and which Rasool-Allah saww ordered with’. Then he asws said: ‘The Tamatto is included in the Hajj up to the day of the Qiyamah’. Then he asws he clutched his asws fingers, some of it into the others, said: ‘Ibn Abbas was saying from my asws father saww, swearing it’.

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And I asked him about the man who performs Sajdah by placing his hand upon his slippers, is that correct for him? He said: ‘There is no problem’.

And I asked him about the man, it is correct that he gets his daughter without her permission? He said: ‘Yes, there is no command for the child with the parent, except if the woman happens to have been entered into, so that is which her marriage is not allowed except if she is consulted’.

And I asked him about the woman, if she prays Salat in a wrapping and a veil and there is an armour for her? He said: ‘It is not correct for her except if she wears her own armour (shawl/gown)’.

And I asked him about the woman, is it correct for her that she prays Salat behind the prayer leaders, above a shop? He said; ‘When he was with the people in the row, then there is no problem’.

And I asked him about the woman, is it correct for her if she prays Salat in a wrapping veiling with it, and there is an armour for her? He said: ‘When she finds, then the Salat is not correct for her except and there is an armour upon her’.
I asked him asws about standing (in Salat) of the Month of Ramazan, is it correct? He asws said: ‘It is not correct except by recitation of the Quran. You begin by reciting ‘Opening of the Book’ (Chapter 1), then connect the prayer leader to the recitation. When he intends the Ruku, recites ‘Say He Allah aswj is One’ (Chapter 112) and something else. Then do Ruku when he does Ruku, so exclaim Takbeer in your Ruku and your Sajdah just as you do when you pray alone, and your praying Salat alone is superior’.

And I asked about the shirt, does it suffice in place of the trouser? He asws said: ‘Yes’.

I asked him asws about the man, is it correct for him if he prays Salat in a trouser and a cap and he can find a cloak? He asws said: ‘Not correct’.

And I asked him asws about the one in Ihraam, is it correct for him that he tightens his trouser upon his neck during his Salat? He asws said: ‘It is not correct if he tightens, but he should wrap it upon his neck and not tie it’.

And I asked him asws about the man, is it correct that he gathers the ends of his garments upon his left? He asws said: ‘It is not correct to gather upon the left, but gather it upon your right or leave it separate’.

And I asked him asws about the catfish, is it Permissible to eat it? He asws said: ‘We asws found it as Prohibited in the Book of Amir Al-Momineen asws.

And I asked him about a man who is struck by a bone in his ear, so he claims that he cannot hear. He asws said; ‘When the man was a Muslim, ratify (him)’. 
And I asked him\textsuperscript{asws} about the transporters, those who are coming and going to the Nile, is the complete Salat upon them? He\textsuperscript{asws} said; ‘When their coming and going, then let them be Fasting and completing the Salat except if they find the journey to be hard with them, then let them break (Fast) and shorten (Salat)’. 

And I asked him\textsuperscript{asws} about a man who copulated with his wife while he was Fasting during a Month of Ramazan, what is upon him? He\textsuperscript{asws} said; ‘Upon him is the paying back (a Fast) and freeing a neck. If he cannot find, then Fasting two consecutive months. If he is not capable, then feeding sixty poor ones. If he cannot find, then let him seek Forgiveness of Allah\textsuperscript{azwj}. ’

And I asked him\textsuperscript{asws} about the man, is it correct for him while he was Fasting during Ramazan, that he turns the slave girl, so he taps upon her belly, and her thigh, and her buttocks? He\textsuperscript{asws} said: ‘If he did not do that with lust, then there is no problem with it. As for the lust, it is not correct’. 

And I asked him\textsuperscript{asws} about the charity (Sadaqa), what is it regarding?’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{asw} said: ‘Regarding nine – the wheat, and the barley, and the dates, and the raisings, and the gold, and the silver, and the camels, and the cows, and the sheep, and it is excused from what is besides that’.

And I asked him\textsuperscript{asws} about the Muslim man, is it correct for him that he walks in the land or should he stay as an ascetic in a house, not coming out from it? He\textsuperscript{asws} said: ‘No’. 

And I asked him\textsuperscript{asws} about the man whose cloth falls upon a dead donkey, is the Salat in it correct for him, before he washes it? He\textsuperscript{asws} said: ‘Its washing isn’t upon him, so let him pray Salat in it, there is no problem’. 
And I asked him **asws** about the man whose cloth falls upon a dead dog, is it correct for him to pray Salat in it? **He** **asws** said: ‘He should sprinkle upon it and pray Salat in it, there is no problem’.

And I asked him **asws** about a man who makes it for just one Takbeer or two upon a deceased, how should he deal with it? **He** **asws** said: ‘He should complete whatever remains from his Takbeer, and initiate the raising (of the hands), and lighten (quicken)’.

And I asked him **asws** about the plague occurring in the earth, is it correct for the man that he flees from it? **He** **asws** said; ‘He can flee from it for as long it has not occurred in his Masjid in which he prays Salat in. When it does occur among the people of his Masjid which he prays Salat in, then it is not correct for him to flee from it’.

And I asked him **asws** about the man who brushes his teeth, so he vomits while he is Fasting, what is upon him? **He** **asws** said: ‘If he had vomited deliberately, then upon him is its paying back, and if that did not happen deliberately, then there isn’t anything upon him’.

And he asked him **asws** about the medication, is it correct with the Nabeez? **He** **asws** said: ‘No’.

And I asked him **asws** about the man, is it correct for him that he prays Salat in one shirt, and one turban? **He** **asws** said: ‘Let him drop something upon his back’.

And I asked him **asws** about the man, is it correct for him that he turban’s in one rainwear, is one of it Obligatory? **He** **asws** said: ‘When there was a shirt under it, then there is no problem’.

And I asked him **asws** about the man, is it correct for him that he prays Salat in one shirt, and one turban? **He** **asws** said: ‘Let him drop something upon his back’. **He** **asws** said: ‘When there was a shirt under it, then there is no problem’.

And I asked him **asws** about the man who brushes his teeth, so he vomits while he is Fasting, what is upon him? **He** **asws** said: ‘If he had vomited deliberately, then upon him is its paying back, and if that did not happen deliberately, then there isn’t anything upon him’.

And he asked him **asws** about the medication, is it correct with the Nabeez? **He** **asws** said: ‘No’.
And I asked him asws about the one in Ihraam, is it correct for him that he wrestles (fights with someone)? He asws said: ‘It is not correct, fearing that an injury might hit him or (some of) his hair might fall off’.

وسألته عن اخوه هل يصلح له أن يستاك؟ قال: لا بأس، ولا ينبغي أن يدمي فمه.

And I asked him asws about the one in Ihraam, is it correct for him that he brushes his teeth?’ He asws said: ‘There is no problem, nor is it befitting that he bleeds his mouth’.

وسألته عن رجل أصاب ثوبه جنزير فذكر وهو في صلاته، قال: فليمض فام لا بأس، وإن لم يكن دخل في صلاته فليمض ما أصاب من ثوبه إلا أن يكون فيه أثر فيغسله.

And I asked him asws about a man whose clothes were touched by a pig, so he remembers while he is in his Salat’. He asws said: ‘Let him carry on, there is no problem, and if he had not entered in his Salat, then let him sprinkle what had been hit from his clothes, except if there happens to be a trace in it, then let him wash it’.

وسألته عن الرجل هل يصلح أن يؤم في قباء وقميص؟ قال: إذا كانا ثوبين فلا بأس.

And I asked him asws about the man turbans in a cloak and a shirt?’ He asws said: ‘When there were two clothes, there is no problem’.

وسألته عن الرجل يرعف وهو يتوضؤ، فإنه يقطر قطرة في إنائه هل يصلح التوضوء منه؟ قال: إذا كان شيئا في الماء فلا بأس، وإن كان شيئا بينا فلا يتوضؤ منه.

And I asked him asws about the man has a nose bleed while he was performing Wudu, so a drop drops into his utensil, is it correct for him to do Wudu from it?’ He asws said: ‘No’.

وسألته عن رجل رعف فامتخط فطار بعض ذلك الدم قطرة صغيرة فأتصاب إناه هل يصلح الوضوء منه؟ قال: إن لم يكن شيء يستبين في الماء فلا بأس، وإن كان شيئا فليس يقبل التوضوء منه.

And I asked him asws about a man who has a nose bleed, so mucus flew part of that drop of blood, a small drop and hit the utensil, is it correct to do Wudu from it?’ He asws said: ‘If there does happen to appear anything in the water (he is using for Wudu from a container), there is no problem, and if there was something appearing, then he should not do Wudu from it’.

وسألته عن ذبيحة الجارية هل تصلح؟ قال: إذا كانت لاتنخع ولا تكسر الرقبة فام بأس. وقال: قد كانت لاهل علي بن الحسين.

And I asked him asws about a slaughter (done by) the slave girl, is it correct?’ He asws said: ‘When she neither ends up to the marrow and does not break the neck, there is no problem’. And he asws said: ‘And there was a slave girl for the family of Ali asws Bin Al-Husayn asws slaughtering for them’.
وسألته عن رجل من أصاب نعامة ما عليه؟ قال: عليه بدنة، فإن لم يجد فليتصدق على ستين مسكينا، فإن لم يجد فليصوم ثمانية عشر يوما.

And I asked him asws about a man in Ihraam attaining (kills) an ostrich, what is upon him? He asws said: 'Upon him is a camel (as a penalty). If he cannot find, then let him give in charity upon sixty poor ones. If he cannot find, then let him Fast eighteen days'.

وسألته عن محرم أصاب بقرة ما عليه؟ قال: بقرة، فإن لم يجد فليتصدق على ثامنون مسكينا، فإن لم يجد فليصوم ثلاثة أيام.

And I asked him asws about one in Ihraam attaining (kills) a cow, what is upon him? He asws said: 'A cow. If he cannot find, then let him give in charity upon thirty poor ones. If he cannot find, then let him Fast nine days'.

وسألته عن محرم أصاب ظبيا ما عليه؟ قال: عليه شاة، فإن لم يجد فليتصدق على عشرة مساكين، فإن لم يجد فليصوم ثلاثة أيام.

And I asked him asws about the one in Ihraam attaining (kills) an antelope, what is upon him? He asws said: 'Upon him is a sheep. If he cannot find, then let him give in charity upon ten poor ones. If he cannot find, then let him Fast three days'.

وسألته عن رجل قال لآخر: هذه الجارية لك خيرتك، هل يحل فرجها له؟ قال: إن كان حل له بيعها حل له فرجها، وإلا فلا يحل له فرجها.

And I asked him asws about a man who says to another, 'This is slave girl is for you for your benefit, would her private parts be Permissible for him?' He asws said: 'If it was Permissible for him to sell her, her private parts would be Permissible for him, or else, her private parts would not be Permissible for him'.

وسألته عن رجل جعل عليه عتق نسمة، أيجزي عنه أن يعتق أعرج وأشل؟ قال: إذا كان مما يباع أجزأ عنه، إلا أن يكون وقت على نفسه شيئا فعليه ما وقت.

And I asked him asws about a man upon whom is freeing of a person, would it suffice from him if he were to free a lame or a cripple? He asws said: 'When it was from what is sold, it would suffice from it, except if there happens to be some stipulation upon himself, then upon him would be what was stipulated'.

وسألته عن الحر تحته المملوكة هل عليه الرجم إذا زنى؟ قال: نعم.

And I asked him asws about the free (man) under whom is the slave, would the stoning be upon him when he commits adultery? He asws said: 'Yes'.

وسألته عن الرجل يسلف في الفلوس أيصلح له أن يأخذ كفيالا؟ قال: لا يأت.
And I asked him \textit{asws} about the man who lends the money, is it correct for him that he takes a surety? He \textit{asws} said: 'There is no problem'.

وسألته عن الرجل يسلم في النخل قبل أن يطلع أيحل ذلك ؟ قال: لا يصلح السلم في النخل.

And I asked him \textit{asws} about the man who barters regarding in the palm tree before it (fruit) emerges, is that Permissible? He \textit{asws} said: 'The bartering is not correct in the palm tree'.

وسألته عن بيع النخل. قال: إذا كان زهوا واستبان البسر من الشيص حل شرواؤه وبيعه.

And I asked him \textit{asws} about selling the palm tree'. He \textit{asws} said: 'When it had blossomed and the fruits had appeared, the good and the bad, it's buying and selling is Permissible'.

وسألته عن السلم في البر أيصلح ؟ قال: إذا اشترى منك كذا وكذا فلا بأس.

And I asked him \textit{asws} about the bartering in the wheat, is it correct? He \textit{asws} said: 'When it is bought from you such and such, there is no problem'.

وسألته عن السلم في النخل قال: لا يصلح، وإن اشترى منك هذا النخل فلا بأس - أي كيلا مسمى بعينه -.

And I asked him \textit{asws} about bartering the palm tree. He \textit{asws} said: 'It is not correct, and if this palm tree is bought from you, there is no problem, i.e., lest it is name with exactness'.

وسألته عن الرجلين يشتركان في السلم أيصلح لهما أن يقتسمان قبل أن يقبضا ؟ قال: لا بأس.

And I asked him \textit{asws} about the two men buying what was in a barter, is it correct for them that they distribute it before they take possession of it? He \textit{asws} said; 'There is no problem'.

وسألته عن الحيوان بالحيوان نسبة وزيادة دراهم، ينقد الدراهم ويؤخر الحيوان أيصلح ؟ قال: إذا تراضيا فلا بأس.

And I asked him \textit{asws} about the animal with the animal (bartering) and the Dirhams in addition. The Dirhams are examined and the animal is delayed, is it correct? He \textit{asws} said: 'When they are both in agreement, there is no problem'.

وسألته عن الرجل يكتب مملوكه على وصفاء ويضمن عند ذلك أصلح ؟ قال: إذا تراضيا فلا بأس.

And I asked him \textit{asws} about the man who contracts his slave upon description and guarantees with that, is that correct? He \textit{asws} said: 'When he specifies a fifth, or a quarter or something else, there is no problem'.

وسألته عن الرجل يشترى الجارية فيقع عليها، أيصلح له أن يبيعها مراعاة ؟ قال: لا بأس.

And I asked him \textit{asws} about the man who buys the slave girl and copulates with her, is it correct for him that he sells here at a profit? He \textit{asws} said: 'There is no problem'.
وسألته عن رجل له على آخر حنطة، أيأخذ بكيلها شعيراً؟ قال: إذا رضيا فلا بأس.

And I asked him\textsuperscript{asws} about a man who has wheat for him upon another, can he weight it as barley?’ He\textsuperscript{asws} said: ‘When they are both in agreement, there is no problem’.

وسألته عن رجل له على آخر غر أو شعير أو حنطة أياخذ قيمته دراهم؟ قال إذا قومه دراهم فسهد، لأن الأصل الذي اشتراء دراهيم، فلا يصلح دراهيم به.

And I asked him\textsuperscript{asws} about a man who has dates for him, or barley, or wheat upon another, can he take its price in Dirhams?’ He\textsuperscript{asws} said: ‘When its value is in Dirhams, it is spoilt, because the origin, which he had bought would be Dirhams, therefore it is not correct, the Dirhams with the Dirhams’.

وسألته عن الرجل يشتري الطعام، أبخل له أن يبغيه قبل أن يقبضه؟ قال: إذا لم يربح عليه شيء قال: إذا لم يربح عليه شيء فلا بأس، وإن بقي فلا يصلح حتى يقبضه.

And I asked him\textsuperscript{asws} about the man who buys the food, is it Permissible for him that he turns around from it before he takes possessions of it?’ He\textsuperscript{asws} said: ‘When it has no gained anything upon him, there is no problem, and if it has gained, it is not correct until he does take possession of it’.

وسألته عن الرجل يشتري الطعام أيضاً بيعه قبل أن يقبضه؟ قال: إذا ربح لم يصلح حتى يقبض، وإن كان يبغيه فلا بأس.

And I asked him\textsuperscript{asws} about the man who buys the food, is it correct for him that he sells it before he takes possession of it?’ He\textsuperscript{asws} said: ‘When it has gained (in price) it is not correct until he does take possession of it, and if he were turn it, there is no problem’.

وسألته عن الرجل اشترى مهما ففضل له أن يأجله له أن يأخذ مكانه رطل أو رطلين زيتاً؟ قال: إذا اختلفا وترضبا فلا يأخذ ما أحب فلا بأس.

And I asked him\textsuperscript{asws} about a man who buys butter, so there is extra for him, is it Permissible for him that he takes in place of it, one ratl or two ratls of oil?’ He\textsuperscript{asws} said: ‘When there is an interchange and they are both in agreement, then let him take whatever he likes, there is no problem’.

وسألته عن رجل استأجر أرض أو سفينة بدرهمين فآجر بعضها بدرهم ونصف وسكن فيما بقي، أيصلح ذلك؟ قال: إذا اختلفا وترضبا فلا يأخذ ما أحب فلا بأس.

And I asked him\textsuperscript{asws} about a man who rents a land or a ship for two Dirhams, and he rents out part of it for a Dirham and a half, and dwells in what remains, is that correct for him?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن مملوكة بين رحلين زوجها أحدهما والآخر غائب هل يجوز النكاح؟ قال: إذا كره الغائب لم يجوز النكاح.
And I asked him\textsuperscript{asws} about a slave girl between two men, one of them marries her while the other one is absent, is the marriage allowed?’ He\textsuperscript{asws} said: ‘If the absentee dislikes it, the marriage is not allowed’.

وسألته عن رجل استأجر بيتا بعشرة دراهم، فأتاه خياط أو غيره فقال: اعمل فيه الاجر بيني وبينك، وما ربحت فلي ولك، وما ربحت فلي ولك، فربح أكثر من أجرب البيت أبلغ له ذلك؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about a man who rents a house for ten Dirhams. Then a tailor or someone else comes to him and says, ‘I shall work in it and the rent will be split between me and you, and whatever gain would be for me and you. So, the gain is more than the rent of the house, is that Permissible for him?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن رجل قال لرجل: اعطيك عشرة دراهم وتعلمني عملك وتشاركني هل يحل ذلك له؟ قال: إذا رضي فلا بأس به.

And I asked him\textsuperscript{asws} about a man who says to a man, ‘I shall give you ten Dirhams and you teach me your work and participate me, is that Permissible for him?’ He\textsuperscript{asws} said: ‘There is no problem with it’.

وسألته عن رجل أعطى رجلاً مائة دراهم يعمل بها على أن يعطيه خمسة دراهم أو أقل أو أكثر، أيحل ذلك؟ قال: لا، هذا الربا محضا.

And I asked him\textsuperscript{asws} about a man who give one hundred Dirhams to a man to work with it upon (a stipulation) that he would give him five Dirhams or less or more, is that Permissible?’ He\textsuperscript{asws} said: ‘No, this (is forbidden and) is pure interest’.

وسألته عن رجل أعطى عبده عشرة دراهم أن يؤدي إليه كل شهر عشرة دراهم، أيحل ذلك؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about a man who gives ten Dirhams to his slave that he would bring to him ten Dirham, is that Permissible?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الرجل يعطي عن زكاته عن الدراهم دنانير، وعن الدنانير دراهماً بالقيمة، أيحل ذلك؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the man who gives his Zakat of his Dirhams in Dinars, and of his Dinars in Dirhams with the price, is that Permissible?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الرجل يبيع السلعة ويشترط أن له نصفها ثم يبيعها مرحلة أخرى، أبلغ ذلك؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the man who sells merchandise and stipulates that for him would be half of it, then he sells it for a profit, is that Permissible?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الرجل استأجر داراً بشئ مسمى على أن عليه بعد ذلك نصفها ثم يبيعها مرحلة أخرى، أبلغ ذلك؟ قال: لا بأس.
And I asked him about the man who rents a house for a specified thing upon a stipulation that upon him, after that, would be its upkeep and repairing its doors, is that Permissible?’ He said: ‘There is no problem’.

And I asked him about a man who sells something to a term. So, the term arrived and the item was with its owner. The buyer came to him and said, ‘Sell me that which you bought from me, and drop such and such (price) for me, and I shall give you from my wealth’, is that Permissible?’ He said: ‘When they are both in agreement, there is no problem’.

And I asked him about the sacrifice at Mina, how many (days) is it?’ He said: ‘Three days’.

And I asked him about the sacrifice in other than Mina, how many (days) is it?’ He said: ‘Three days’.

And I asked him about a man who was a traveller, he came after the sacrifice by two days, can he sacrifice on the third day?’ He said: ‘Yes’.

And I asked him about a man who had from him ten Dirhams upon another, so he said to him, ‘Buy a cloth and sell it and place its price, and whatever is placed would be upon me’, is that Permissible?’ He said: ‘When they are both in agreement, there is no problem’.

And I asked him about a man who sells a cloth for ten Dirhams to a term, then buys it for five Dirhams in cash. He said: ‘When there were no stipulations and they are both in agreement, there is no problem’.
And I asked him about the man who happens to be behind the prayer leader being loud with the recitation and he follows him, is it for him that he recites behind him? He said: ‘No, but let him listen to the Quran’.

وسألته عن الرجل يكون خلف الامام يقتدي به في الظهر والعصر يقرء خلفه ؟ قال: لا، ولكن يسبح ويحمد ربه ويصلي على النبي - (صلى الله عليه وآله) - وعلى أهل بيته.

And I asked him about the man who happens to be behind the prayer leader, following him, in Al-Zohr and Al-Asr, can he recite behind him? He said: ‘No, but he can Glorify, and Praise his Lord and send Salawat upon the Prophet, and upon the People of his Household’.

لا:

وسألته عن الخاتم فيه نقش تماثيل سبع أو طير أيصلى فيه ؟ قال :

And I asked him about the ring wherein is an engraving of a picture of a lion or a bird, can he pray Salat in it? He said: ‘No’.

وسألته عن الرجل أيحل له أن يفضل بعض ولده على بعض ؟ قال: قد فضلت فلانا على أهلي وولدي فلا يقلن به.

And I asked him about the man, ‘Is it Permissible for him that he prefers one of his children over the others (his children)?’ He said: ‘I have preferred so and so over my family and my son. There is no problem’.

وسألته عن قوم اجتمعوا على قتل آخر ما حالهم ؟ قال: يقتلون به.

And I asked him about a group having gathered upon killing another, what is their state? He said: ‘They would be killed for it’.

وسألته عن قوم أحرار اجتمعوا على قتل مملوك ما حالهم ؟ قال: يردون ثمنه.

And I asked him about a group of free people gathered upon killing a slave, what is their state? He said: ‘They will return his price (to his master)’.

وسألته عن امرأة تزوجت قبل أن تنقضي عدتها. قال: يفرق بينها وبينه، و يكون خاطبا من الخطاب.

And I asked him about a woman who got married before the expiry of her waiting period. He said: ‘There would be a separation between her and him, and he would be a proposer from the proposers’.

وسألته عن رجل تزوج جارية أخته أو عمه أو ابن أخيه فولدت، ما حال الولد ؟ قال; إذا كان الولد بتلقن به.

And I asked him about a man who got his slave girl married to his brother, or his uncles, or a son of his uncle, and she gives birth. What is the state of the child? He said; ‘If the child has inherited anything from his wealth, he is free’.
And I asked him asws about a Christian, his son dies and he is a Muslim, would he inherit him? He asws said: ‘The people of one religion cannot inherit (from another) religion’.

And I asked him asws about the meat of the domesticated donkey. He asws said: ‘Rasool-Allah saww forbade (it), and rather he saww forbade from it because they were working upon these, and he saww dislike that its meat be eaten lest they are annihilated’.

And I asked him asws about the woman who gifts the hair from her face? He asws said: ‘There is no problem’.

And I asked him asws about the woman who gets married to her paternal uncle or her maternal uncle? He asws said: ‘No’.

And I asked him asws about spacing the fingers during the Ruku, is it a Sunnah? He asws said: ‘If he like he does it, if he like he leaves it’.

And I asked him asws about the man who swears upon the oath and makes an exclusion (if Allah aswj so Desires), what is his state? He asws said: ‘He is upon what he excluded’.

And I asked him asws about the woman who wears a veil on her face? He asws said: ‘If she like she does it, if she like she leaves it’.

And I asked him asws about the rain (water) flowing in the place wherein is the rubbish, and the cloth is hit, can one pray Salat in it before he washes? He asws said: ‘When the rain is flowing with it, there is no problem’.

And I asked him asws about the cloth falling in an enclosure of the animals upon its urine and its dung, how should he deal with it? He asws said: ‘If anything is attached with it, then let him wash it, and if it was dry, there is no problem’.
وسألته عن الطعام يوضع على السفرة أو الخوان قد أصابه الحمر، أيؤكل؟ قال: إن كان الخوان يابسا فلا بأس.

And I asked him\textsuperscript{asws} about the food placed upon the dining table or the spread which had been hit by the wine, can one eat? He\textsuperscript{asws} said: ‘If the table was dry, there is no problem’.

وسألته عن أكل السلحفاة والسربان والجري قال: أما الجري فلا يأكل، ولا السلحفاة ولا السربان.

And I asked him\textsuperscript{asws} about eating the turtle, and the crab and the catfish. He\textsuperscript{asws} said; ‘As for the catfish, do not eat, nor the turtle nor the crab’.

وسألته عن اللحم الذي يكون في أصداف البحر والفرات أيؤكل؟ قال: ذلك لحم الضفدع فلا يصلح أكله.

And I asked him\textsuperscript{asws} about the meat which happens to be in the shells of the sea and the Euphrates, can it be eaten?’ He\textsuperscript{asws} said: ‘That is the meat of the frog, therefore it is not correct to eat it’.

وسألته عن الطين يطرح فيه السرقين يطين به المسجد أو البيت، أيصلى فيه؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the clay, the manure is put in it, the Masjids are smeared with it, or the house, can one pray Salat in it?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الحص يطبخ بالعذرة أيصلح أن يجصص به المسجد؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the mortar cooked with the excreta, is it correct for the Masjid to be plastered with it?’ He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الوريد يا تبل فيصيبها ماء قذر فيصلى عليها؟ قال: إذا يبس فلا بأس.

And I asked him\textsuperscript{asws} about the unploughed land, dirty water having had poured upon it, can one pray Salat upon it?’ He\textsuperscript{asws} said: ‘When it is dry, there is no problem’.

ثم وسألته عن امرأة أسلمت أسلم زوجها وقد تزوجت غيره ما حالها؟ قال: هي للذي تزوجت، ولا ترد على الأول.

And I asked him\textsuperscript{asws} about a woman who became a Muslim, then her husband became a Muslim and she had already married someone else, what is her state?’ He\textsuperscript{asws} said: ‘She is for the one she married, and will not return to the first one’.

وسألته عن امرأة أسلمت ثم أسلم زوجها وقد تزوجت غيره ما حالها؟ قال: هي للذي تزوجت، ولا ترد على الأخر.

And I asked him\textsuperscript{asws} about a woman who became a Muslim, then her husband became a Muslim and she had already married someone else, what is her state?’ He\textsuperscript{asws} said: ‘She is for the one she married, and will not return to the first one’.

وسألته عن امرأة أسلمت ثم أسلم زوجها، تحل له؟ قال: هو أحق بما ما لم تزوج، ولكنها تخبر فلها ما اختارت.

And I asked him\textsuperscript{asws} about a woman who became a Muslim, then her husband became a Muslim, is she Permissible for him?’ He\textsuperscript{asws} said: ‘He is more rightful with her for long as she has not re-married, but she will choose, for her would be whatever she chooses’.

وسألته عن حذ ما يقطع فيه السارق وما هو؟ قال: فقطع أمير المؤمنين (عليه السلام) في من بيعة حديد، درهمين أو ثلاثة.
And I asked him asws about a limit regarding which the hand of the thief would be cut, what is it? He asws said: ‘Amir Al-Momineen asws cut regarding the price of an egg, two iron Dirhams or three’.

وسألته عن رجل سرق جارية ثم باعها هل يحل فروجه لم ان اشتراها؟ قال: إذا اتهم أئمه سرقة فلا تحره، وإن لم يعلم فلا يحر.

And I asked him asws about a man who steals a slave girl, then sells her, would her private parts be Permissible for the one who buys her? He asws said: ‘When there is an accusation she is stolen, she would not be Permissible for him, and if he does not know, then there is no problem’.

وسألته عن الكلب والفأرة إذا أكام من الجبن أو السمن أيأكل؟ قال: يطرح ما شاه ويكمل ما بقي.

And I asked him asws about the dog and the mouse when they eat from the cheese or the butter, can one eat it? He asws said: ‘Throw what it has smelt and eat what remains’.

وسألته عن فأرة أو كلب شرب من سمن أو زيت أو لبن أهل أكله؟ قال: إن كان جرة أو نحوها فلا يأكله، ولكن ينفع به في سراح أو غيره، وإن كان أكثر من ذلك فلا يأكل بأكله إلا أن يكون صاحبه موسر. فليدهره ولا ينفع به في شي.

And I asked him asws about the dog and the mouse when they eat from the cheese or the butter, can one eat it? He asws said: ‘If it was a jar or the like of it, do not eat it, but you can benefit by it in it (to use) in a lamp or something else; and if it was more than that, then there is no problem to eat it, except if its owner is financially straitened, then let him stir it and not utilise it in anything’.

وسألته عن رجل تصدق على بعض ولده بصدقة ثم بداله أن يدخل فيها غيره مع ولده، أيصلح ذلك له؟ قال: يصنع الوالد بمال ولده ما شاء، والهبة من الوالد بمثله الصدقة له.

And I asked him asws about a man who gives in charity upon (owned by) one of his children, then there is a change of mind for him and he included someone else in it along with his child, is that correct for him? He asws said: ‘The parent can do with the wealth of his child whatever he so desires, and the gift from the parent is at the status of the charity to others’.

وسألته عن رجل نصرانيين باع أحدهما صاحبه خنزيرا أو خمرا إلى أجل مسمى فأسلما قبل أن يقبض الثمن، هل يحل له ثمنه بعد إسلامه؟ قال: إنما له الثمن فلا يحر بأي شي.

And I asked him asws about two Christian men, one of them sells a pig to his companions, or wine, to a specified term, but he becomes a Muslim before he takes possession of the price, is its price Permissible for him after his Islam? He asws said: ‘But rather, the price is for him, there is no problem with taking it’.

وسألته عن رجل شهد عليه ثمانية رجال أنه زنى بفتنة، وشهد الرابع أنه قال لا أدري بمن زنى بفتنة أو غيرها. قال: ما حال الرجل إن كان أحسن أموم يسعف لم يتم الحديث.
And I asked him\textsuperscript{a} about a man against whom three men have testified that he committed adultery with so and so woman, and the fourth witness testified that he did not know whether he committed adultery, with so and so woman or someone else. He\textsuperscript{a} said: ‘What is the state of the man, if he was married or not married’ – The Hadeeth is not complete.

وسألته عن رجل طلق قبل أن يدخل بامرأته فادعت أنها حامل، منه ما حالها؟ قال: إن قامت البينة أنه أرخت ستراً أنكر الولد لاعتها وبانت منه، عليه المهρ كاملاً.

And I asked him\textsuperscript{a} about a man who divorces before he enters his wife, and she claims that she is pregnant from him, what is her state?’ He\textsuperscript{a} said: ‘If she establishes the proof that he loosened a veil, then denies the child, he would curse her and she would be irrevocably divorced from him, and upon him would be the complete dower.

وسألته عن الخبز أيصلح أن يطين بالسمن؟ قال: لا يأس.

And I asked him\textsuperscript{a} about the bread, is it correct that it be oiled with the butter?’ He\textsuperscript{a} said: ‘There is no problem’.

وسألته عن فراش اليهودي أينام عليه؟ قال: لا يأس.

And I asked him\textsuperscript{a} about a bed of the Jew, can one sleep upon it?’ He\textsuperscript{a} said: ‘There is no problem’.

وسألته عن ثياب النصارى واليهودي أيصلح أن يصلي فيه المسلم؟ قال: لا.

And I asked him\textsuperscript{a} about a cloth of the Christian and the Jew, is it correct if the Muslim prays Salat in it?’ He\textsuperscript{a} said: ‘No’.

وسألته عن رجل قذف امرأته طلقها ثم طلبت بعد الطمث قذفه إياها، قال: إن أقر جلد، وإن كانت في عدة لعنها.

And I asked him\textsuperscript{a} about a man who accuses his wife, divorces her, then afterwards the divorcer seeks her. He\textsuperscript{a} said; ‘If he accepts, he would be lashed, and if she was during her waiting period, he curses her’.

وسألته عن رجل مسلم تحته يهودية أو نصرانية أو أمة نفى ولدها وقذفها هل عليه لعان؟ قال: لا.

And I asked him\textsuperscript{a} about a Muslim man under whom is a Jewess or a Christian woman or a maid, denies her child and accuses her, is a curse upon him?’ He\textsuperscript{a} said: ‘No’.

وسألته عن رجل قال لامته وأراد أن يعتقها ويتزوجها: أعتقتك وجعلت عتقك صداقك، قال: أعطقتك، وهي بالخيار إن شاءت تزوجت وإن شاءت فلا، وإن تزوجته فلعدت إليها، وإن قال: تزوجتك وجعلت مهرك عتقك حاز النكاح، وإن أحب يعطيها شيئاً.
And I asked him\textsuperscript{asws} about a man who says to his maid and he intends to free her and marry her, 'I free you and make your freedom to be your dower'. He\textsuperscript{asws} said: 'She is free and she is with a choice, if she like she marries and if she likes, no; and if she does marry him, then let him give her something, and if he says, 'I marry you and make your freedom to be your dower', the marriage is allowed, and if he likes, he gives her something'.

وسألته عن مكاتب بين قوم اعتق بعضهم نصيبه، ثم عجز المكاتب بعد ذلك ما حاله ؟ قال: عتق بما اعتق منه ويستمع فيما بقي.

And I asked him\textsuperscript{asws} about a written contract between a group freeing part of him, then the contractee is unable (to complete the contract) after that, what is his state? He\textsuperscript{asws} said: 'He is free with what is freed from it, and he will strive regarding what remains'.

وسألته عن رجل كاتب مملوكه وقال بعد ما كتبه: هب لي بعض مكاتبتي وأعجل بعض مكاتبتي لك مكاني أيحل ذلك ؟ قال: إذا كانت هبة فلا يأتي، وإن قال: حط علي وأعجل لك فلا يصلح.

And I asked him\textsuperscript{asws} about a man who contracts his slave and says after having contracted him, 'Gift to me part of my contract and I shall make part of my contract to be for you in its place', is that Permissible?' He\textsuperscript{asws} said: 'When it was a gift, there is no problem, and if he says, 'Drop from me and I shall make for you', then it is not correct'.

وسألته عن مكاتب أدى نصف مكاتبه أو بعضها ثم مات وترك ولدا ومالا كثيرا ما حاله ؟ قال: إذا أدى النصف عتق ويؤدي مكاتبته من ماله ومراتبه لولده.

And I asked him\textsuperscript{asws} about a contracted slave fulfilling half of his contract, or part of it, then dies and leaves a child and a lot of wealth, what is his state?' He\textsuperscript{asws} said: 'When he has fulfilled the half, he is free, and it would be paid to the contractor from his wealth and his inheritance to his children'.

وسألته عن المسلم هل يصلح له أن يأكل مع المجوس في قصعة واحدة، ويقعد معه على فراشة أو يصافحه؟ قال: لا.

And I asked him\textsuperscript{asws} about the Muslim, is it correct for him that he eats with the Magians in one bowl, and sits with him upon his bed or in his Masjid, or shakes his hand?' He\textsuperscript{asws} said: 'No'.

وسألته عن المكاتب جنى جناية على من هي ؟ قال: هي على المكاتب.

He said, 'And I asked him\textsuperscript{asws} about the contracted slave committing a crime, upon whom would it be?' He\textsuperscript{asws} said: 'It is upon the contracted slave'.

وسألته عن المكاتب عيب فطرة رمضان، أو على من كاتبه، أو يجوز شهادته ؟ قال: الفطرة عليه، ولا يجوز شهادته.
And I asked him\textsuperscript{asws} about the contracted slave, is the Fitra of (the Month of) Ramazan upon him, or upon the one who contracted him, or is his testimony allowed? He\textsuperscript{asws} said: ‘The Fitra is upon him and his testimony is not allowed’.

وسألته عن رجل أعتق نصف مملوك وهو صحيح ما حاله ؟ قال: يعتق النصف، ويسعى في النصف الآخر يقوم قيمة عدل.

And I asked him\textsuperscript{asws} about a man who frees half of his slave and he is healthy, what is his state? He\textsuperscript{asws} said: ‘He is half free and he should strive regarding the other half, establishing a fair price’.

وسألته عن الرجل أيصلح له أن يلبس الطيلسان فيه ديباج، والبركان عليه حرير ؟ قال: لا.

And I asked him\textsuperscript{asws} about the man, is it correct for him that he wears a pallium wherein is brocade, and the back cloth having silk upon it? He\textsuperscript{asws} said: ‘No’.

وسألته عن الديباج أيصلح لباسه للناس ؟ قال: لا.

And I asked him\textsuperscript{asws} about the brocade, is its garment correct for the people? He\textsuperscript{asws} said: ‘No’.

وسألته عن الخلاخيل أيصلح لبسها للنساء والصبيان ؟ قال: إن كن صمت، فام بأس، وإن كن صما فلا بأس، وإن يكن لها صوت فلا.

And I asked him\textsuperscript{asws} about the anklets, is it correct for the women and the children to wear these? He\textsuperscript{asws} said: ‘If these were silent, there is no problem, and if there happens to be sound for it, then no’.

وسألته عن الرجل أيصلح أن يركب دابة عليها الجلجل ؟ قال: إن كان له صوت، فإن كان أصم فلا بأس.

And I asked him\textsuperscript{asws} about the man, is it correct that he rides an animal having the small bell upon it? He\textsuperscript{asws} said: ‘If there was a sound for it, then no, and if it was silent, there is no problem’.

وسألته عن الفأرة تموت في السمن والعسل الجامد أيصلح أكله ؟ قال: اطرح ما حول مكانها الذي ماتت فيه، وصغ ما بقي ولا بأس.

And I asked him\textsuperscript{asws} about the mouse dying in the solidified butter and the honey, is it correct to eat it? He\textsuperscript{asws} said: ‘Thrown what is around its place in which it died and eat what remains, and there is no problem’.

وسألته عن الماشية تكون لرجل فيموت بعضها، أي يصلح له بيع جلودها ودباغها ويلبسها ؟ قال: إن كان له صمت، وإن لم تكن أصم فلا بأس.

And I asked him\textsuperscript{asws} about the cattle of a man, some of them die, is it correct for him that he sells their skins, and their tanning and wear these? He\textsuperscript{asws} said: ‘No, and if he wears these, he cannot pray Salat in it’.
And I asked him \( \text{asws} \) about the animal, is it correct to strike its face or brand it with the fire? He \( \text{asws} \) said: ‘There is no problem’.

And I asked him \( \text{asws} \) about the man, is it correct if he takes from his beard? He \( \text{asws} \) said: ‘As for from its sides, there is no problem, and as for from its front, he should not take’.

And I asked him \( \text{asws} \) about taking the moustache, is it a Sunnah? He \( \text{asws} \) said: ‘Yes’.

And I asked him \( \text{asws} \) about the confuting of the sugar during the wedding, or something else, is it correct to eat it? He \( \text{asws} \) said: ‘It is abhorrent to eat what is expired’.

And I asked him \( \text{asws} \) about making (a reward) for the absconded and the lost. He \( \text{asws} \) said: ‘There is no problem’.

And I asked him \( \text{asws} \) about selling the loyalty, Permissible? He \( \text{asws} \) said: ‘No’.

And I asked him \( \text{asws} \) about if he prays Salat in a Masjid and its walls have holes in them, its front and its sides, and a woman is praying Salat behind it, he can see her and she cannot see him? He \( \text{asws} \) said: ‘There is no problem’.

And I asked him \( \text{asws} \) about the woman who happens to be standing in her Salat, her son is crying by her side, is it correct for her that she takes him and carries him while she is standing? He \( \text{asws} \) said: ‘She cannot carry while she is standing’.
وسألته عن الاضحية، قال: ضح بكبش أملح أقرن فحام سمينا، فإن لم تجد كبشا سمينا، فنفرع من الضأن أو المعزى، فإن لم تجد فنعجة من الضأن سمينة.

And I asked him asws about the sacrifice. He asws said: ‘Sacrifice with a ram, clear, horned, male, fat. If you cannot find a fat ram, then a male goat, and a fat one from the sheep or the goat. If you cannot find, then and ewe from the fat sheep.

وسألته عن التكبير في أيام التشريق، قال: يوم النحر صامة الأولى إلى آخر أيام التشريق من صامة العصر يكبر يقول: (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمد الله أكبر على ما هدانا الله أكبر على ما رزقنا من بهيمة الانعام).

And I asked him asws about the Takbeer in the days of Al-Tashreek. He asws said: ‘The day of the sacrifice, the first Salat up to the end of the days of Al-Tashreek from Salat Al-Asr, exclaim Takbeer saying, (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمد الله أكبر على ما هدانا الله أكبر على ما رزقنا من بهيمة الانعام).

وسألته عن الرجل يكون لولده الجارية أيطؤها؟ قال: إن أحب أن يقومها على نفسه قيمة، ويشهد شاهدين على نفسه بثمنها، فيطؤها إن أحب، وإن كانت الام مريحة، فإن كان لولده مال يحب أن يأخذ منه فليأخذ، وإن كانت الام حية فإنه يأخذ مهما كان ذلك من النعمة إلا ما هو قرض.

And I asked him asws about the man whose son happens to have the slave girl, can he copulate with her?’ He asws said: If he likes he can evaluate a price upon himself, and get two witnesses to witness upon himself with her price, then he can copulate with her if he so like; and if there was wealth for his son and he like to take from it, then let him take, and if it the mother was alive, then it is not liked that he takes anything from it except borrows it’.

وسألته عن الرجل يذبح على غير قبلة قال: لا بأس إذا لم يتعبد، وإن ذبح ولم يسم فلا بأس أن يسمع إذا ذكر بسم الله على أوله وآخره ثم يأكل.
And I asked him about the man slaughtering upon a direction other than the Qiblah. He asws said: 'There is no problem when it was not deliberate; and if he slaughters and does not Name (Bismillah), there is no problem if he Name when he remembers, ‘Bismillah upon its beginning and its end’, then he can eat’.

And I asked him about the Zakat, can one give it to the one who has one hundred for him?’ He asws said: ‘And the one who has a house for him, and the slave, for the hour, we do not count it as wealth’.

And I asked him about the menstruating one. He asws said: ‘You can drink from her left-over, but you cannot do Wudu from it’.

And I asked him about the slave, can be given from the Zakat?’ He asws said: ‘No’.

And I asked him about the ones not having had performed Hajj, can they make get them to perform Hajj from the Zakat?’ He asws: ‘Yes, and it isn’t befitting for the people of Makkah that he prevents the pilgrim of anything from the houses to descend’.

And I asked him about the Words of Allah Mighty and Majestic: and remember Allah much, [8:45]. I said, ‘One who mentions Allah two hundred times, it is (classified as) ‘much’?’ He asws said: ‘Yes’.

And I asked him about the sleeping after the early morning. He asws said: ‘No, until the sun emerges’.

And I mentioned the ring. He asws said: ‘When you wash, then turn it from its place, and if you forget until you are standing in the Salat, then do not order you to repeat the Salat’.

And I asked him about the one who has one hundred for him from the Zakat. He asws said: ‘No, until the sun emerges’.

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And I mentioned the ring. He asws said: ‘When you wash, then turn it from its place, and if you forget until you are standing in the Salat, then do not order you to repeat the Salat’.
And I mentioned Zulqarnayn, I said, ‘Was he a servant (Prophet) or a king?’ He said: ‘A servant who loved Allah and Allah Loved him, and he advised for the sake of Allah, so Allah Advised him’.

And I asked him about the differing in the judgments of Amir Al-Momineen regarding things from the good he did not order with nor did he forbid from these except that he forbade himself and his children from these, so I said, ‘How can that be so?’ He said: ‘A Verse Permitted it and a Verse Prohibited it’.

I said, ‘Is it correct until one of the two was Abrogated or they are both Decisive, that he acted with both of these?’ He said: ‘That is clear when he forbade himself and his children’.

I said to him, ‘So what prevented him to explain to the people?’ He said: ‘Fear that he would not be obeyed, and if Amir Al-Momineen had affirmed his feet, he would have established the Book of Allah all of it, and the Truth, all of it. And Hassan and Husayn had prayed Salat behind Marwan (due to Taqaiyya), and we pray Salat with them’.

I asked him about the one who reports an interpretation from you, and its Reward from Rasool-Allah regarding a judgment, or divorce, or regarding anything we have not heard at all from a ritual, or its like regarding other than the enemies are naming for you, or does it give us the leeway that we should be saying regarding his words, ‘Allah is more Knowing if Muhammad had said it’. He said: ‘There is no leeway for you until you are certain’.

I asked him about a Prophet of Allah, did he (ever) say anything against Allah at all, or spoken from his own whims, or assumed?’ He said: ‘No’.
فقلت: أرأيت قوله لعلي (عليه السلام): من كنت مولاه فعلي مولاه، الله أمره به؟ قال: نعم;

I said, 'What is your view of his words for Ali: ‘One whose Master was, so is his Master, did Allah Command him with it?’ He said: ‘Yes’.

قلت: فأبرء إلى الله من أنكر ذلك منذ يوم أمر به رسول الله (صلى الله عليه وآله) ؟ قال: نعم;

I said, 'So, shall I disavow to Allah from the one who denies that since the day Rasool Allah ordered with it?’ He said: ‘Yes’.

قلت: هل يسلم الناس حتى يعرفوا ذلك ؟ قال: لا، إلا المستضعفين من الرجال والنساء والولدان الذين لا يستطيعون حيلة ولا يهتدون سبيلًا.

I said, 'Are the people safe until they recognise that?’ He said: 'No, Except the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]'.


I said, 'Who is it?’ He said: 'What is your view of your servants and your womenfolk, they are from the ones who do not recognise that, will you be killing your servants while they are joined to you?’ And he said: ‘One to whom that is presented, but he denies it, so Allah is Remote from him and he is destroyed, there is no good in him’.

وسألته عن رجل يقول: إن اشتريت فامنا فهو حر، وإن اشتريت هذا الثوب فهو صدقة، وإن نكحت فهي طامق. قال: ليس ذلك بشئ.

And I asked him about a man saying, I buy so and so but he is free, and I buy this cloth but it is a charity, and I marry but it is a divorce’. He said: 'That isn’t anything (no effect)'.

وسألته عن الرجل يطلق امرأته في غير عدة، فقال: ان ابن عمر طلق امرأته على عهد رسول الله وها هي حائض، فأمره رسول الله (صلى الله عليه وآله) أن يراجعها ولم يحسب تلك التطليقة.

And I asked him about the man who divorces his wife without a waiting period. He said: ‘Ibn Umar divorced his wife in the era of Rasool-Allah and she was menstruating, so Rasool-Allah ordered him to return to her and did not count that as the divorce’.

وسألته عن الرجل يقول لمرأته: أنت علي حرام. قال: هي يمين يكفرها، قال الله تعالى لمحمد (صلى الله عليه وآله): (يا أيها النبي لم تحرم ما أحل الله لك تبتغي مرضات أزواجك والله غفور رحيم قد فرض الله لكم تحلة أيمانكم والله موليكم) فجعلها يمينا فكفر هانيه الله (صلى الله عليه وآله).
And I asked him asws about the man who is saying to his wife, ‘You are Prohibited unto me’. He asws said: ‘It is an oath, he should expiate it. Allah azwj the Exalted Said to Muhammad saww: O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1] Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, [66:2]. He asws Made it to be an oath, so Rasool-Allah saww atoned for it’.

وسألته بما يكفر يمينه ؟ قال إطعام عشرة مساكين. فقلت: كم إطعام كل مسكين ؟ فقال: مدبدد.

And I asked him asws of what can one expiate an oath with?’ He asws said: ‘The feeding of ten poor ones’. I said, ‘How much to feed each poor one?’ He asws said: ‘A Mudd, a Mudd (Handful)’.

وسألته عن رجل أكل ربا لا يرى إلا أنه حامل، قال: لا يضره حتى يصيبه متعمدا فهو رباء.

And I asked him asws about a man who consumes interest, not viewing it except as Permissible. He asws said: ‘It would not harm him until he attaint it deliberately, then it would be interest’.

وسألته عن هذه الآية: (أو كسوتهم للمساكين) قال: ثوب يواري به عورته.

And I asked him asws about this Verse; ‘or their clothing [5:89] for the poor. He asws said: ‘A garment to cover his nakedness with’.

وسألته عن رجل يقول: علي نذر، ولا يسمى شيئا، قال: ليس بشئ.

And I asked him asws about a man who is saying, ‘Upon me is a vow’, and he does not specify anything. He asws said: ‘It isn’t anything’.

وسألته عن الصيام في الحضر، قال: ثامنة أيام في كل شهر: الخميس في جمعة، والاربعاء في جمعة، والخميس في جمعة.

And I asked him asws about the Fasting during the staying. He asws said: ‘Three days during every month – the Thursday in a week, and the Wednesday in a week, and the Thursday in a week’.

وسألته عن الرجل يموت وله ام ولد وله معها ولد، أيصلح للرجل أن يتزوجها ؟ قال: اخبرك ما أوصى علي (عليه السلام) في أممته الأولاد ؟ قلت: نعم، قال: إن عليا أوصى: أيما امرأة منهن كان لها ولد فهي من نصيب ولدها.

And I asked him asws about the man who dies and for him is a mother of a child, and for him is a child with her, is it correct for the man that he gets married to her?’ He asws said: ‘Shall I asws inform you what Ali asws bequeathed regarding the mothers of the children?’ I said, ‘Yes’. He asws said: ‘Ali asws bequeathed: ‘Whichever women from them who has a child for her, so she is from a share of her child’.

And I asked him\textsubscript{asws} about the earning of the cupper. He\textsubscript{asws} said: ‘A man came to Rasool-Allah\textsubscript{saww} to ask him\textsubscript{saww} about it. He\textsubscript{saww} said to him: ‘Is there a (water-drawing) camel for you?’ He said, ‘Yes’. He\textsubscript{saww} said: ‘Let it draw it for him’.

وسألته عن الرجل يتعمد الغناء يجلس إليه ؟ قال: نعم، قد نهى رسول الله (صلى الله عليه وآله) أن تستر الحيطان برفع بنائها.

And I asked him\textsubscript{asws} about the man who deliberates the singing, can one be seated to him?’ He\textsubscript{asws} said: ‘No’.

وسألته عن الرجل يتصدق على ولده أيصلح له أن يردها ؟ قال: قال رسول الله (صلى الله عليه وآله): الذي يتصدق بالصدقة ثم يرجع فيها مثل الذي بقي ثم يرجع في قيئه.

And I asked him\textsubscript{asws} about the man who gives charity unto his child, is it correct for him that he retracts it?’ He\textsubscript{asws} said: ‘Rasool-Allah\textsubscript{saww} said: ‘The one who gives charity with a charity then retracts it, is an example of the one who vomits then retracts regarding his vomit’.

وسألته عن الرجل يمر على ثمرة فيأكل منها ؟ قال: نعم، قد نهى رسول الله (صلى الله عليه وآله) أن تستر الحيطان برفع بنائها.

And I asked him\textsubscript{asws} about a man who passes by a fruit, so he eats from it? He\textsubscript{asws} said: ‘Yes, Rasool-Allah\textsubscript{saww} had forbidden that if it was veiled by the walls by the tallness of its construction’.

وسألته عن الرجل يعطي الأرض على أن يعمرها ويكره أنهارها بشئ معلوم، قال: لا بأس.

And I asked him\textsubscript{asws} about the man who gives the land upon (a stipulation) that he would build it and to flow its rivers, for something known. He\textsubscript{asws} said: ‘There is no problem’.

وسألته عن أهل الأرض أيأكل في إنائهم إذا كانوا يأكلون الميتة والخنزير ؟ قال: لا، ولا في آنية الذهب والفضة.

And I asked him\textsubscript{asws} about the people of the land (Zimmi), can one eat in their utensils when they were eating the dead and the pig?’ He\textsubscript{asws} said: ‘No, nor in a utensil of the gold and the silver’.

وسألته عن الكبائر التي قال الله عزوجل: (إن تجنبوا كبائر ما تنهون عنه) قال: التي أوجب الله عليها النار.

And I asked him\textsubscript{asws} about the major sins which Allah\textsubscript{azwj} Mighty and Majestic Said: \textit{If you shun the major sins which you are Forbidden from, [4:31]}. He\textsubscript{asws} said: ‘Those Allah\textsubscript{azwj} has Obligated the Fire upon’.

وسألته عن الرجل يصرم أخاه وذا قرابته ممن لا يعرف الولاية ؟ قال: إن لم يكن عليه طلاق أو عق، فأعدًا عقليته.
And I asked him asws about the man, ‘Can one abandon his brother and the one with his relationship from the ones who do not recognise the Wilayah?’ He asws said: ‘If there does not happen to be a divorce or a freeing (of a slave) upon him, then let him speak to him’.

وسألته عن رجل طاف فذكر أنه على غير وضوء فكيف يصنع؟ قال: يقطع طوافه، ولا يعدت بما طاف، وعليه الوضوء.

And I asked him asws about the man who performs Tawaaf, then he remembers that he is upon without a Wudu, how should he deal with it?’ He asws said: ‘He should terminate his Tawaaf and not repeat what Tawaaf he had performed, and upon him is the Wudu’.

وسألته عن الرجل يمشي في العذرة وهي يابسة فتصيب ثيابه أو رجله، أيصلح له أن يدخل المسجد ويعبد ولم يغسل ما أصابه؟ قال: إذا كان يا بسا فلا بأس.

And I asked him asws about the man who walks in the filth and it is dry, and it hits his clothes or his leg, is it correct for him that he enters the Masjid and he prays Salat, and does not wash what had hit him?’ He asws said: ‘When it was dry, then there is no problem’.

وسألته عن الرجل يؤذن أو يقلي وهو على غير وضوء أيجزيه ذلك؟ قال: أما الأذان فلا بأس، وأما الاقامة فلا يقيم إلا على وضوء، قلت: فإن أقام وهو على غير وضوء أيصلي بإقامته؟ قال: لا.

And I asked him asws about the man proclaiming Azaan or Iqamah while he is without Wudu, is that allowed for him?’ He asws said: ‘As for the Azaan, there is no problem, and as for the Iqamah, he should not proclaim Iqamah without Wudu’. I said, ‘If he proclaims Iqamah while he is without Wudu, can one pray Salat to his Iqamah?’ He asws said: ‘No’.

وسألته عن الرجل يكسر بيض الحمام أو بعضه وفي البيض فراخ تتحرك، ما عليه؟ قال: أذا كان بيض الحمام فلتصدق عما تحرك منه، وإن لم يتحرك الفراخ تصدق بثمان درهم، أو اشترى به علفا لمحم الحرم.

And I asked him asws about the man who breaks an egg of the dove or part of it, and in the egg there is a chick, what is upon it?’ He asws said: ‘He should give in charity of what moved
from it, with a ram, giving in charity with its meat when he was in Ihraam, and if he is not Ihraam, he should give in charity with its price in Dirhams or the like of it, or but bird-seed for the doves of the Sanctuary (Harrum)’.

And I asked him asws about a man who attains an ostrich egg wherein is a moving chick, what is upon him? He asws said: ‘For every chick, a camel, sacrificing it by the neck’.

And I asked him asws about the perfume wherein is Al-Nabeez, is it correct for the woman that she prays Salat while it is upon her head?’ He asws said: ‘No, until she washes from it’.

And I asked him asws about the Kohl, is it correct for it to be kneaded with the Nabeez?’ He asws said: ‘No’.

And I asked him asws about the man wearing the cloth dyed with the saffron. He asws said: ‘When there does not happen to be any perfume in it, there is no problem’.

And I asked him asws about the woman, and she is dyed with the henna and the indigo. He said, ‘When the mouth and the nostrils can be seen, there is no problem’.

And I asked him asws about wearing the fur of the fox and the rabbit. He asws said: ‘There is no problem, but he should not pray Salat in it’.

And I asked him asws about wearing the (fur of the) beaver, and the squirrel, and the fox, and the weasel. He asws said: ‘There is no problem, but he cannot pray Salat unless it happens to be purified’.

And I asked him asws about the woman and the men of the tribe of the tribe of the tribe of the tribe of the tribe and the men of the tribe of the tribe of the tribe of the tribe, what he says, ‘The Allah is Allah, there is no other Allah, and we testify that there is no other Allah except Allah, and this is the Prophet of Allah.’
And I asked him asws about the pairing between the olives and the dates, and the rest of the fruits, is it correct?’ He asws said: ‘Rasool-Allah asws forbade from the pairing. If you are alone then eat what you like, and if you were with people, then do not pair except with their permission’.

وسألته عن الرجل يقعد في المسجد ورجله خارج منه، أو انتقل من المسجد وهو في صلاته، أيصلح له؟ قال: لا يأس.

And I asked him asws about the man sits in the Masjid and his legs are outside from it, or he shifts from the Masjid and he is in his Salat, is it correct for him?’ He asws said: ‘There is no problem’.

وسألته عن الفضة في الخوان والصحفة والسيف والمنطقة وبالسرج أو اللجام يباع بدراهم أقل من الفضة أو أكثر يحل ؟ قال: يبيع الفضة بدنانير، وما سوى ذلك بدراهم.

And I asked him asws about the silver (ware) in the table, and the platters, and the sword, and the girdle, and the saddle and the bridle, should one sell for Dirhams less than the silver or is more Permissible?’ He asws said: ‘Sell the silver for the Dinars, and whatever is besides that for the Dirhams’.

وسألته عن السرجو اللجام فيه الفضة أيركب به ؟ قال: إن كان مموها لا تقدر أن تنزع منه شيئا فلا يأس وإلا فلا تركب به.

And I asked him asws about the saddle and the bridle wherein is the silver, can one ride with it? ‘He asws said: ‘If it was such that nothing can be removed from it, then there is no problem, or else do not ride with it’.

وسألته عن السيف يعلق في المسجد ؟ قال: أما في القبلة فام، وأما في جانبه فام بأس.

And I asked him asws about the sword hanged in the Masjid. He asws said: ‘As for in the Qiblah, so no, and as for in its side, there is no problem’.

وسألته عن ألبان الاتن، أيشرب لدواء أو يجعل لدواء ؟ قال: لا يأس.

And I asked him asws about the dairy products, can one drink for medication or make it to be in a medication?’ He asws said: ‘There is no problem’.

وسألته عن الشرب في الاناء يشرب فيه الخمر، قدح عيدان أو بتلية أيشرب فيه ؟ قال: إذا غسل فلا يأس.

And I asked him asws about the drinking in a utensil in which the wine is drunk, a wooden mug or of glass, can one drink in it?’ He asws said: ‘When it is washed, there is no problem’.

وسألته عن الرجل يغتسل في المكان من الجنابة أو يبول ثم يجف، أيصلح له أن يفترش ؟ قال: نعم إذا كان حافاً.
And I asked him asws about the man washing in the place from the sexual impurity, or he urinates then it dries, is it correct that he spreads (for bed)? He asws said: ‘Yes, when it was dry’.

وسألته عن الرجل يمر بالمكان فيه العذرة فتهب الريح تسفي عليه من العذرة فيصيب ثوبه ورأسه، أو يصلي قبل أن يغسله؟ قال: نعم ينفضه ويصلي فلا بأس.

And I asked him asws about the man who passed by the place wherein is the filth, and the wind blows it upon him from the filth, and it hits his clothes and his head, can he pray Salat before he washes it?’ He asws Yes, he should shake it off and pray Salat, there is no problem’.

وسألته عن الخمر يكون أوله خمرا ثم يصير خام، أيؤكل ؟ قال. نعم إذا ذهب سكره فام بأس.

And I asked him asws about the wine, the beginning of it happens to be wine, then it becomes vinegar, can one consume it?’ He asws said: ‘Yes, when its intoxicant is gone, there is no problem’.

وسألته عن حب الخمر أيجعل فيه الخل والزيتون أو شبهه ؟ قال: إذا غسل فلا بأس.

And I asked him asws about a container of the wine, can one make the vinegar, and the olive or the likes of it to be in it?’ He asws said: ‘When it is washed, there is no problem’.

وسألته عن العقيق ظن الغامم والجارية ما هي ؟ قال: سواء كبش، وكبش، ويتلقح رأسه في السابع، ويتصدق بوزنه ذهبا أو فضة، فإن لم يجد رفع الشعر أو عرف وزنه فإذا أيسر تصدق بوزنه.

And I asked him asws about the Aqeeqa of the boy and the girl, what is it? He asws said: ‘Same, a ram, a ram, and his head would be shaved in the seventh (day), and charity be given of its weight in gold or silver. If he cannot find, shave the hair or recognise its weight, so whenever he is affluent (can afford it), then give in charity of its weight’.

وسألته عن الرجل يدعو وحوله إخوانه يجب عليهم أن يأمنوا ؟ قال: إن شاؤوا فعلوا، وإن شاؤوا سكتوا، فإن دعا بحق وقال لهم: أمنوا وجب عليهم أن يفعلوا.

And I asked him asws about the man who supplicates and his brethren are around him, is it Obligatory upon them to say ‘Ameen’? He asws said: ‘If they so desire to, they can do so, and they like to they remain silent. If his supplication is rightful and he says to them, ‘Say Ameen’, it Obligates upon them that they do so’.

وسألته عن الغناء أيصلح في الفطر والاضحى والفرح ؟ قال: لا بأس لما لم يزمر به.

And I asked him asws about the singing, is it correct during the (Eids of) Al-Fitr and Al-Azha and the happiness? He asws said: ‘There is no problem for as long as he does not blows (flute etc.) with it’.
And I asked him asws about a drinker of the wine, what is his state when he is intoxicated from it? He asws said: ‘One who drinks the wine and he dies after it within forty days, would meet Allah asw like a worshipper of idols’.

And I asked him asws about the lamenting upon the dead, is it correct?’ He asws said: ‘It is disliked’.

And I asked him asws about the poetry, is it correct if one vocalises in the Masjid?’ There is no problem’.

And I asked him asws about the lost property, is it correct that one publicises it in the Masjid? He asws said: ‘There is no problem’.

And I asked him asws about Fitra of a Month of Ramazan, is it upon every human being, or upon one who Fasts and knows the Salat? He asws said: ‘Every young and old from the ones dependant’.

And I asked him asws about killing the ant, is it correct? He asws said: ‘Do not kill it except if it is harming you’.

And I asked him asws about killing the Hoopoe bird. He asws said: ‘Neither harm it nor slaughter it, for it is the good bird’.

And I asked him asws about the one who leaves recitation of the Mother of the Quran, what is its state?’ He asws said: ‘If it was deliberate, there is no Salat for him, and if it was out of forgetfulness, there is no problem’.

And I asked him asws about the practice of drinking and eating before prayer, ‘Is it what is acceptable? He asws said: ‘Yes’.

And I asked him asws about the inhabitants of the Paradise, ‘Are they also like the people of the Earth?’ He asws said: ‘No’.

And I asked him asws about the prayer, ‘Is it required for public to listen?’ He asws said: ‘Yes’.

And I asked him asws about the fasting, ‘Is it required to fast?’ He asws said: ‘Yes’.

And I asked him asws about the prayer, ‘Is it a requirment to pray?’ He asws said: ‘Yes’.

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And I asked him\textsuperscript{asws} about the lizard and the jerboa, it is Permissible to eat it?\textsuperscript{asws} He said: ‘No’.

And I asked him\textsuperscript{asws} about the one who had two days from a Month of Ramazan upon him, how would he pay back (the Fasting). He\textsuperscript{asws} said, ‘He would separate between them by a day; and if it was more than that, then he should not pay it back except consecutively’.

And I asked him\textsuperscript{asws} about the man playing with the woman, or strips her, or kisses her, and something comes out from him, what is upon him? He\textsuperscript{asws} said: ‘If the lust comes and it comes out with a stream and there is a period to its exit, then upon him is the bathing; and if it was rather something which he did not find any lust for it nor a period (of its exit), there is no bathing upon him, and he can perform Wudu for the Salat’.

And I asked him\textsuperscript{asws} about the woman, is it for her that she gives something from the house of her husband without his permission? He\textsuperscript{asws} said: ‘No, except if he has permitted her’.

And I asked him\textsuperscript{asws} about the man who performs Tawaaf before the dawn, can he pray the two Cycles outside from the Masjid? He\textsuperscript{asws} said: ‘He can pray Salat in Makkah, not having gone out from it except if he forgets and goes out and he prays Salat. So, when he returns to the Masjid, then let him pray Salat whichever time he so desires, two Cycles of that Tawaaf’.

And I asked him\textsuperscript{asws} about the man who perform Tawaaf, the seven circuits, and he does not pray Salat of its two Cycles until it appears to him that he has performed Tawaaf of seven circuits, is that correct? He\textsuperscript{asws} said: ‘No, until he prays two Cycles Salat of the first seven circuits, then let him perform Tawaaf if he so desires, whatever (number of times) he likes to’.
And I asked him \textit{asws} about the man, is it correct for him that he pauses at Arafat upon without a Wudu? He \textit{asws} said: ‘It is not correct for him except and he is upon Wudu’.

وسأله عن الرجل هل يصلح أن يقف على شيء من المشاعر وهو على غير وضوء ؟ قال: لا يصلح إلا على وضاء.

And I asked him \textit{asws} about the man, is it correct that he pauses at something from the Monuments (Holy places of worships) and he is upon without a Wudu? He \textit{asws} said: ‘It is not correct except upon a Wudu’.

وسأله عن الرجل هل يصلح أن يقف على شيء من المناسك وهو على غير وضوء ؟ قال: لا يصلح إلا على وضاء.

And I asked him \textit{asws} about the man, is it correct that he fulfils something from the rituals and he is upon (a state) without Wudu? He \textit{asws} said: ‘It is not correct except upon Wudu’.

وسأله عن الرجل هل يصلح أن يقضى شيئا من المناسك وهو على غير وضوء ؟ قال: لا يصلح إلا على وضاء.

And I asked him \textit{asws} about the man who happens to have the garment for him having been hit by the sexual impurity, but he did not wash it, is it correct for him to sleep in it? He \textit{asws} said: ‘It is disliked’.

وسأله عن الرجل يكون له الثوب قد أصابته الجنابة فلم يغسله، هل يصلح النوم فيه ؟ قال: يكره.

And I asked him \textit{asws} about the man who sweat in the cloth (and) knows that in it is a sexual impurity, how should he deal with it? Is it correct for him that he prays Salat before he washes? He \textit{asws} said: ‘When he knows that sweat had hit his body from that sexual impurity which is in the cloth, then let him wash whatever hit his body from that, and if he knows that it has hit his body and does not know its place, then let him wash his body, all of it’.

وسأله عن القعود في العيدين والجمعة والامام يخطب كيف هو ؟ أيستقبل الامام أو القبلة ؟ قال: يستقبل الأمم.

And I asked him \textit{asws} about the sitting during the two Eids and the Friday (Salats) while the prayer leader is addressing, how is it? Should he face the prayer leader or the Qiblah? He \textit{asws} said: ‘He should face the prayer leader’.

وسأله عن العجوز والعاتق هل عليهما من التزين والتطيب في الجمعة والعيدين ما على الرجال ؟ قال: نعم.

And I asked him \textit{asws} about the old woman and the young girl, is it upon them from the adorning and the perfuming during the Friday and the two Eids, what is upon the men? He \textit{asws} said: ‘Yes’.
And I asked him **asws** about the man who forgets, and he builds (the Salat) upon what he thinks, how should he deal with it? Should he begin the Salat or stand and exclaim Takbeer and recite? And is it upon him, the Azaan and the Iqamah? And if he had forgotten during the two last Cycles and he is free from his recitations, is it upon him that he Glorifies or exclaims Takbeer?’

He **asws** said: ‘He should build upon what he had already prayed of the Salat if he was free from the recitation, so there wouldn’t be any recitation upon him, and there would neither be Azaan nor Iqaamah upon him, nor (Sajdah of) forgetfulness upon him’.

And I asked him **asws** about the Takbeer of the days of Al-Tashreek, are the hands to be raised during it or not?’ He **asws** said: ‘Raise your hands by something or move it’.

And I asked him **asws** about the Takbeer of the days of Al-Tashreek, is it Obligatory? He **asws** said: ‘If he forgets it, there isn’t anything upon him’.

And I asked him **asws** about the women, is the Takbeer upon them in the days of Al-Tashreek? He **asws** said: ‘Yes, but they shouldn’t be loud with it’.

And I asked him **asws** about the man who enters along with the prayer leader, and he has preceded him by a Cycle, so the prayer leader exclaims Takbeer when he greets in the days of Al-Tashreek, how should the man deal with it? He **asws** said: ‘He would stand and fulfil whatever was missed from the Salat. When he is free, then he should exclaim Takbeer’.

And I asked him **asws** about the man who prays Salat alone in the day of Al-Tashreek, is the Takbeer upon him? He **asws** said: ‘Yes, and if he forgets it, there is no problem’.
وسألته عن القوم أيام التشريق ما هو؟ قال: يقول: (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمد، الله أكبر على ما هدانا، الله أكبر على ما رزقنا من بُهيمة اللَّه).  

And I asked him asws about the words in the days of Al-Tashreek, what is it?’ He asws said: ‘He should say, (الله أكبر الله أكبر لا إله إلا الله والله أكبر ولله الحمد، الله أكبر على ما هدانا، الله أكبر على ما رزقنا من بُهيمة اللَّه).

وسألته عن النواهل أيام التشريق هل فيها تكبير؟ قال: نعم، وإن نسي فام بأس.

And I asked him asws about the Optional Salat in the days of Al-Tashreek, are there Takbeers in these?’ He asws said: ‘Yes, and if he forgets, then there is no problem’.

وسألته عن الرجل يسمع الاذان فيصلي الفجر ولا يدري طلع الفجر أم لا، ولا يعرفه غير أنه يظن أنه لمكان الاذان قد طلع هل يجزيه ذلك؟ قال: لا يجزيه حتى يعلم أنه قد طلع.

And I asked him asws about the man who hears the Azaan and he prays Al-Fajr Salat and he does not know whether the dawn has emerged or not, and nor does he recognise apart from that he thinks that it is at the place of the Azaan so it has emerged, would that suffice him? He asws said: ‘It does not suffice him until he knows that it (dawn) has emerged’.

وسألته عن اسلم العارف يدخل بيت أخيه فيسقيه النبيذ أو شرابا لا يعرفه، هل يصلح له شربه من غير أن يسأله عنه؟ قال: إذا كان مسلمًا عارفًا فاشرب ما أتاك به إلا أن تنكره.

And I asked him asws about a knower Muslim who enters a house of his brother and he quenches him with Al-Nabeez, or a drink he does not recognise. Is it correct for him to drink it from without asking about it?’ He asws said: ‘When he was a known Muslim, then drink whatever he comes with except if you deny it’.

وسألته عن الرجل هل يصلح له أن يتختم بالذهب؟ قال: لا.

And I asked him asws about the man, is it correct for him that he wears the ring of gold?’ He asws said: ‘No’.

وسألته عن اللعب بأربعة عشر وشبهها، قال: لا تستحب شيئا من اللعب غير الرهان والرمي.

And I asked him asws about the sport of ‘Fourteen’ and its like. He asws said: ‘Nothing from the sports is recommended apart from the contest (entailing physical exercise) and the archery’.

وسألته عن الرجل يفتتح السورة فيقرأ بعضها ثم يخطئ فيأخذ في غيرها حتى يختمها، ثم يعلم أنه قد أخطأ، هل له أن يرجع في الذي افتتح وإن كان قد أدرك وسجد؟ قال: إن كان لم يركع فليرجع، وإن ركع فليضيع.

And I asked him asws about the man who begins the Chapter (of the Quran in his Salat), and he recites part of it, then he errs and takes to another until he ends it, then he knows that he has erred, is it for him that he returns in that which he had begun, and even though he...
has done Ruku’u and Sajdah? He \textsuperscript{asws} said: ‘If he has not done a Ruku’u, then let him return if he so likes to, and if he has done Ruku’u, then let him continue’.

And I asked him \textsuperscript{asws} about the sacrifice, the one who slaughters it, errs and he names other than its owner, would it suffice the owner of the sacrifice? He \textsuperscript{asws} said: ‘Yes, but rather for him is what is intended’.

And I asked him \textsuperscript{asws} about the man buying the one-eyed sacrificial animal, and he did not know except after buying it, would it suffice from him? He \textsuperscript{asws} said: ‘Yes, except if it is an offering (of Hajj), for a deficient offering is not allowed’.

And I asked him \textsuperscript{asws} about a people in a ship not able to come out except to the clay and water, is it correct for them that they pray the Obligatory Salat in the ship? He \textsuperscript{asws} said: ‘Yes’.

And I asked him \textsuperscript{asws} about a people who pray in a congregation in a ship, where would the prayer leader stand? And if there were women with them, how would they be dealing with it? Should they pray standing or sitting? He \textsuperscript{asws} said: ‘They should pray Salat standing, but if they are not able upon the standing, then they should pray sitting, and the prayer leader would stand in their front, and the women would be behind them. If the ship is too narrow, the women would sit back and the men would pray, and there is no problem if the women happen to be parallel to them’.

And I asked him \textsuperscript{asws} about the man who errs in the Tashahhud and the Quno\rl{r}oot, is it correct that he hesitates it until he remembers it, or be silent for a while and remembers? He \textsuperscript{asws} said: ‘There is no problem if he hesitates and is silent for a while until he remembers, and there isn’t any forgetfulness in the Quno\rl{r}oot like what it is in the Tashahhud’.

And I asked him \textsuperscript{asws} about the man who errs in the Tashahhud and the Quno\rl{r}oot, is it correct that he hesitates it until he remembers it, or be silent for a while and remembers? He \textsuperscript{asws} said: ‘There is no problem if he hesitates and is silent for a while until he remembers, and there isn’t any forgetfulness in the Quno\rl{r}oot like what it is in the Tashahhud’.
And I asked him asws about the man who errs in his recitation, is it for him that he is silent for a while and remembers?’ He asws said: ‘There is no problem’.

وسألته عن الرجل أراد سورة فقرأ غيرها، هل يصلح له بعد أن يقرأ نصفها أن يرجعها إلى التي أراد؟ قال: نعم ما لم تكن قل هو الله أحد وقل يا أจบها الكافرون.

And I asked him asws about the man intending a Chapter, but he recites another. Is it correct for him afterwards that he has recited half of it that he returns to that which he intended?’ He asws said: ‘Yes, for as long as it happens to be Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) and Say: ‘O you Kafirs!’ [109:1] (Surah Al-Kafiroun)’.

وسألته عن رجل قرأ سورة واحدة في ركعتين من الفريضة وهو يحسن غيرها وإن فعل فيما عليه؟ قال: إذا أحسن غيرها فلأ يفعل وإن لم يحسن غيرها فلا يأصل، و إن فعل فلاشير عليه ولكن لا يعود.

And I asked him asws about a man who reads one Chapter in two Cycles from the Obligatory (Salat), and he is good at others, and if he does so, what would be upon him?’ When he is good at others, he should not do so, and if he is not good at others, then there is no problem, and if he does, there would be nothing upon him, but he should not repeat’.

وسألته عن الرجل يقوم في صامته هل يصلح له أن يقدم رجلا ويوخر أخرى من غير مرض ولا علة؟ قال: لا يأصل.

And I asked him asws about the man who stands in his Salat, is it correct for him that he puts one man forward and delays another from without a sickness nor a reason?’ He asws said: ‘There is no problem’.

وسألته عن الرجل يكون في صامة نفاذة فيقوم في الركعتين الأولتين، هل يصلح له أن يتناول جانب المسجد، فينهض يستعين به على القيام من غير ضعف ولا علة؟ قال: لا يأصل.

And I asked him asws about the man who happens to be in an Obligatory Salat, so he stands in the first two Cycles, is it correct for him that he holds a side of the Masjid, so he stands supported by it upon the standing from without any weakness or reason?’ He asws said: ‘There is no problem’.

وسألته عن المتمتع يقدم يوم التروية قبل الزوال كيف يصنع؟ قال: يطوف ويلع، و إذا صلى الظهر أحرم.

And I asked him asws about the performer of Tamatto coming on the day of Al-Tarwiyya before the midday, how should he deal with it?’ He asws said: ‘He should perform Tawaaf and loosen (Ihraam). When he has prayed Al-Zohr Salat, he should wear Ihraam’.

وسألته عن الرجل يصيب اللقطة دراهم أو ثوبا أو دابة كيف يصنع؟ قال: يعرفها سنة، فإن لم يعرفها جعل في عرض ماله حتى يجعل طالبها فيعطيه إياها، و إن مات أوصى بها، و هو ضامن.
And I asked him \textsuperscript{asws} about the man who attains the piece of Dirham, or a cloth, or an animal, how should he deal with it? He \textsuperscript{asws} said: ‘He should publicise it for a year, so if it is not recognised, he would make it to be in the estate of his wealth until its seeker comes, so he gives it to him, and if he dies, he should bequeath it, and its transferee would be responsible’.

وسألته عن الرجل يصيب اللقطة فيعرفها سنة ثم يتصدق بما يأتى صاحبها، ما حال الذي يتصدق بما ونافذ الاجر؟ قال: عليه أن يردهما على صاحبها أو قيمتها. قال: هو ضامن لها والاجر إلا أن يرضى صاحبها فيدعوها وله أجر.

And I asked him \textsuperscript{asws} about the man who attains the item, so he publicises for a year then gives in charity with it, then its owner comes, what is the state of that which has been given in charity with, and for whom would be the Recompense (of the charity)?’ He \textsuperscript{asws} said: ‘Upon him is to return it to its owner, or its value. He is responsible for it and the Recompense it for him except if its owner is pleased and leaves it, then the Recompense would be for him’.

وسألته عن المرأة تكون في صلاة فريضة وولدها إلى جنبها في كرسي وهي قاعدة، هل يصح لها أن تتناول فقدها في حجرها تسكنه أو ترضعه؟ قال: لا يسأ. 

And I asked him \textsuperscript{asws} about the woman who happens to be in an Obligatory Salat and her child is by her side, so it cries while she is seated, is it correct for her that she takes him and place him in her lap to quieten him or please him?’ He \textsuperscript{asws} said: ‘There is no problem’.

وسألته عن المرأة تكون بها الجروح في فخذها أو بطنها أو عضدها، هل يصلح لها أن تنظر إليه يعالجه؟ قال: لا.

And I asked him \textsuperscript{asws} about the woman who happens to be with the injury in her thigh, or her belly, or her upper arm, is it correct for the man that he looks at it to heal it?’ He \textsuperscript{asws} said: ‘No’.

وسألته عن الرجل يكون ببطنة فخذها أو إليه جرح، هل يصح للمرأة أن تنظر إليه وتنادره؟ قال: إذا لم تكن عورة فلا يسأ.

And I asked him \textsuperscript{asws} about the man who happens to have an injury in his belly, or his thigh, is it correct for the woman that she looks at it and cures it? He \textsuperscript{asws} said: ‘If it does not happen to be a private part, there is no problem’.

وسألته عن الدقيق يقع فيه خرؤ الفأر هل يصح أن يأكله إذا عجن مع الدقيق؟ قال: إذا لم يعرفه فاما يسأ، فإذا عرفه فلا يسأ.

And I asked him \textsuperscript{asws} about the flour, the dung of the mouse falls into it, is it correct to eat it when there is a kneading with the dough? He \textsuperscript{asws} said: ‘When he does not recognise it, there is no problem, but when he does recognise it, then let him throw it from the flour’.

وسألته عن جلود الاضاحي هل يصح أن يأكله من ضحيه مما أن يجعلها جرابا؟ قال: لا يصح أن يجعلها جرابا إلا أن يتصدق بقيمتها.
And I asked him \textit{asws} about the skins of the sacrificial animals, is it correct for the one who slaughtered it that he makes it to be a saddlebag? He \textit{asws} said: ‘It is not correct to make is a saddlebag except if he gives in charity with its value’.

وسألته عن الرجل يكون على المصلى أو على الحصير فيسجد فيقع كفه على المصلى، أو أطراف أصابعه وبعض كفه خارج عن المصلى على الأرض، قال: لا بأس.

And I asked him \textit{asws} about the man who happens to be upon the prayer chapel, or upon the mat, so he performs Sajdah and his palm falls upon the chapel, or the sides of his fingers, and part of his palm is outside from the chapel upon the ground. He \textit{asws} said: ‘There is no problem’.

وسألته عن الرجل يقرء في الفريضة في صامة الكلام ويسورة في النفس الواحد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إن شاء قرأ في نفس واحد، وإن شاء أكثر فلاش>This is not a valid Arabic sentence.

And I asked him \textit{asws} about the man who happens to be upon the prayer chapel, or upon the mat, so he performs Sajdah and his palm falls upon the chapel, or the sides of his fingers, and part of his palm is outside from the chapel upon the ground. He \textit{asws} said: ‘There is no problem’.

وسألته عن الرجل يكون في صامة فيسمع الكامم أو غيره فينصت ويستمع، ما عليه إن فعل ذلك؟ قال: هو نقص في الصلاة وليس عليه شيء.

And I asked him \textit{asws} about the man who happens to be in a Salat, and he hears the speech or something else, so he becomes silent and listens, what is upon him if he does that? He \textit{asws} said: ‘He would be deficient in the Salat and there isn’t anything upon him’.

وسألته عن الرجل يقع كفه على المصلى أو على الخصير فيسجد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إذا خرج وأن يتوهم تواهي. 

And I asked him \textit{asws} about the man who happens to be in a Salat, and he hears the speech or something else, so he becomes silent and listens, what is upon him if he does that? He \textit{asws} said: ‘He would be deficient in the Salat and there isn’t anything upon him’.

وسألته عن الرجل يقع كفه على المصلى أو على الخصير فيسجد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إذا خرج وأن يتوهم تواهي. 

And I asked him \textit{asws} about the man who recites in the Obligatory (Salat) with the Opening of the Book (Chapter 1) and with (another) Surah in one breath, is that correct for him? And what is upon him if he does so? He \textit{asws} said: ‘If he so desires, he recites a Surah in one breathe, and if he desires, more, there is nothing upon him’.

وسألته عن الرجل يكون في صامة الكلام أو غيره فيتں ويستمع، ما عليه إن فعل ذلك؟ قال: هو نقص في الصلاة وليس عليه شيء.

And I asked him \textit{asws} about the man who recites in the Obligatory (Salat) with the Opening of the Book (Chapter 1) and with (another) Surah in one breath, is that correct for him? And what is upon him if he does so? He \textit{asws} said: ‘If he so desires, he recites a Surah in one breathe, and if he desires, more, there is nothing upon him’.

وسألته عن الرجل يقع كفه على المصلى أو على الخصير فيسجد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إذا خرج وأن يتوهم تواهي. 

And I asked him \textit{asws} about the man who recites in his Salat, would it suffice him if he does not exit and imagines an imagination?’ He \textit{asws} said: ‘There is no problem’.

وسألته عن الرجل يقع كفه على المصلى أو على الخصير فيسجد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إذا خرج وأن يتوهم تواهي. 

And I asked him \textit{asws} about the man who recites in his Salat, would it suffice him if he does not exit and imagines an imagination?’ He \textit{asws} said: ‘There is no problem’.

وسألته عن الرجل يقع كفه على المصلى أو على الخصير فيسجد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إذا خرج وأن يتوهم تواهي. 

And I asked him \textit{asws} about the man who recites in the Obligatory (Salat), so he passes by a Verse wherein is a scare, so he cries and hesitates in the Verse?’ He \textit{asws} said: ‘He can hesitate the Quran for as long as he so desires, and if the crying comes to him, there is no problem’.

وسألته عن الرجل يقع كفه على المصلى أو على الخصير فيسجد، هل يصح ذلك له؟ وما عليه إن فعل؟ قال: إذا خرج وأن يتوهم تواهي.
And I asked him about the mirror, is it correct for him to work with it when there was a silver loop for it? He\textsuperscript{asws} said: ‘Yes, but rather it is dislike as a utensil to drink in it, that it be utilised (as such)’.

وسألته عن الرجل يحل له أن يكتب القرآن في الألواح والصحيفة وهو على غير وضوء ؟ قال: لا.

And I asked him\textsuperscript{asws} about the man, is it Permissible for him that he writes the Quran in the tablets and the papers, and he is upon without Wudu?’ He\textsuperscript{asws} said: ‘No’.

وسألته عما أصاب المجوس من الجراد والسمك أحل له أكله ؟ قال: صيبده ذكاته لا بأس.

And I asked him\textsuperscript{asws} what the Magians attain from the locusts, and the fish, is it Permissible to eat it? He\textsuperscript{asws} said: ‘Its hunting is its purification. There is no problem’.

وسألته عن الصبي يسرق ما عليه ؟ قال: إذا سرق وهو صغير عفي عنه، فإن عاد قطعت أنامله، وإن عاد قطع أسفل من ذلك أو ما شاء الله.

And I asked him\textsuperscript{asws} about the child stealing, what is upon it? He\textsuperscript{asws} said: ‘When he steals and he is small, he would be excused from it. If he repeats, his fingertip would be cut. And if he repeats, it would be cut lower than that, or whatever Allah\textsuperscript{azwj} so Desires’.

وسألته عن الصامة في معاطن الابل أتصلح ؟ قال: لا تصلح إلا أن تخاف على متاعك ضيعة، فاكنس ثم انضح بالماء ثم صل.

And I asked him\textsuperscript{asws} about the Salat in an enclosure of the camels, is it correct? He\textsuperscript{asws} said: ‘It is not correct except you fear upon your chattels being lost, therefore sweep then sprinkle with the water, then pray Salat’.

وسألته عن معاطن الغنم أتصلح الصامة فيها ؟ قال: نعم لا بأس به.

And I asked him\textsuperscript{asws} about the enclosure of the sheep, is the Salat correct in it? He\textsuperscript{asws} said: ‘Yes, there is no problem with it’.

وسألته عن شراء النخل سنتين أو أربعة أعل ؟ قال: لا بأس، يقول: إن لم يخرج العام شيئا اخرج القابل إن شاء الله.

And I asked him\textsuperscript{asws} about buying the palm tree of two years or four, is it Permissible? He\textsuperscript{asws} said: ‘There is no problem. He should say, ‘If it does not bring forth anything (fruit) this year, it will bring forth next year, if Allah\textsuperscript{azwj} so Desires’.

وسألته عن شراء النخل سنة واحدة أيصلح ؟ قال: لا يشترى حتى تبلغ.

And I asked him\textsuperscript{asws} about buying the palm tree of one year, is it correct?’ He\textsuperscript{asws} said: ‘Do not buy until it reaches (fruition)’.

وسألته عن الإحرام بحمجة ما هو ؟ قال: إذا أحرم فقال: بحمجة فهي عمرة تحل بالبيت فتكون عمرة كوفية وحجة مكية.
And I asked him\textsuperscript{asws} about the Ihraam of Hajj, what is it? He\textsuperscript{asws} said: ‘When he wears Ihraam, he says, ‘For Hajj’, so it is an Umrah Permissible with the House, so his Umrah would become Kufian, and his Hajj Makkan’.

And I asked him\textsuperscript{asws} about the Umrah, when is it? He\textsuperscript{asws} said: ‘He can perform Umrah in whatever he likes from the months’.

And I asked him\textsuperscript{asws} about the standing behind the prayer leader in the row, what is its limit? He\textsuperscript{asws} said: ‘Stand where you can, so when you sit, and the place is narrow, then move forward or backward, there is no problem’.

And I asked him\textsuperscript{asws} about the man who happens to be in his Salat, can he place one of his hands upon the other by his palm or his forearm? He\textsuperscript{asws} said: ‘That is not correct. But if he does so, there is no repeating for him’.

Ali (the narrator) said, ‘Musa said, ‘My father asked Ja’far\textsuperscript{asws} about that so he\textsuperscript{asws} said: “My\textsuperscript{asws} father Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} informed me\textsuperscript{asws}, from his\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} from his\textsuperscript{asws} father Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘That is a deed, and in the Salat, there is no deed’.

And I asked him\textsuperscript{asws} about the worm falling from the toilet upon the cloth, can one pray Salat in it?’ He\textsuperscript{asws} said: ‘There is no problem unless if he sees its impact upon it, then let him wash it’.

And I asked him\textsuperscript{asws} about the Jew and the Christian inserting his hand in the water, can one do Wudu from it for the Salat?’ He\textsuperscript{asws} said: ‘No, unless if one is desperate to it’.
And I asked him\textit{asws} about the Christian and the Jew bathing with the Muslims in the bathhouse? He\textit{asws} said: ‘When he knows that he is a Christian, he should bathe is other than the water of the bathhouse, unless if he is bathing alone at the fountain, so he bathes, then he bathes’.

وسألته عن اليهودي والنصراني يشرب من الدورق أيشرب من المسلم؟ قال: لا يشرب.

And I asked him\textit{asws} about the Jew and the Christian drinking from the urn (pitcher), can the Muslim drink from it? He\textit{asws} said: ‘There is no problem’.

وسألته عن الكوز والدورق والقدح والزجاج والعيدان أيشرب منه قبل عروته؟ قال: لا يشرب من قبل عروة كوز ولا إبريق ولا قاحل، ولا يوضوء من قبل عروته.

And I asked him\textit{asws} about the pitcher, and the urn, and the mug, and the glass, and the container, can one drink from the direction of its crack? He\textit{asws} said: ‘Do not drink from the direction of the crack of a pitcher, nor a pitcher, nor a mug, and do not perform Wudu from the direction of its crack’.

وسألته عن المريض إذا كان لا يستطيع القيام كيف يصلي؟ قال: يصلي النافلة وهو جالس، ويحسب كل ركعتين بركعة، وأما الفرضية فيحسب كل ركعتين بركعة وهو جالس إذا كان لا يستطيع القيام.

And I asked him\textit{asws} about the sick when he is not able upon the standing, how should he pray Salat? He\textit{asws} said: ‘He should pray the Optional Salat while seated, and he should count every two Cycles as one Cycle; and as for the Obligatory Salat, he should count every Cycle as one Cycle while he is seated, when he is unable for the standing’.

وسألته عن حد ما يجب على المريض ترك الصوم، قال: كل شيء من المرض أضره الصوم فهو في لائحة ترك الصوم.

And I asked him\textit{asws} about a limit of what is Obligated upon the sick of leaving the Fasting. He\textit{asws} said: ‘Everything from the illness which is harmed by the Fasting, so he would be in a leeway to leave the Fasting’.

وسألته عن الرجل ذبح فقطع الرأس قبل أن تبرد الذبحة كان ذلك منه خطأ أو سبقه السكين، أيؤكل ذلك؟ قال: نعم ولكن لا يعود.

And I asked him\textit{asws} about the man slaughtering, so he cuts the head before the slaughtered animal has gone cold. That was a mistake from him or the knife preceded, can one eat that? He\textit{asws} said: ‘Yes, but he should not repeat’.

وسألته عن الغامم متى يجب عليه الصوم والصامة؟ قال: إذا راهق الحلم وعرف الصوم والصامة.

And I asked him\textit{asws} about the boy, when is it Obligatory upon him, the Fasting and the Salat? He\textit{asws} said: ‘When he reaches puberty and recognises the Fasting and the Salat’.

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And I asked him \textsuperscript*{asws} about a man who had been cut off (by bandits), or his provisions had drowned, so he remained naked and the Salat presented, how should he pray Salat? \textsuperscript*{asws} said: ‘If he can attain grass (plants) he can cover his private parts with it, complete his Salat with Ruku and Sajdah; and if he cannot attain anything to cover his private parts with, he should gesture while standing’.

And I asked him \textsuperscript*{asws} about the woman, there isn’t anything with her except one wrapping, how should she pray in it? \textsuperscript*{asws} said: ‘She should wrap herself in it and cover her head and pray Salat. If her legs are outside and she is not able upon other than that, there is no problem’.

And I asked him about the man who happens to be in his Salat in a congregation, so a person recites (Verse of) Sajdah, how should he deal with it? \textsuperscript*{asws} said: ‘Gesture with his head’.

And I asked him \textsuperscript*{asws} about the Salat in the swampy land, can one pray Salat in it? \textsuperscript*{asws} said: ‘No, unless if there happens to be a growth in it, except if he fears missing the Salat, then he should pray’.

And I asked him \textsuperscript*{asws} about the man faced by the lion and the Salat presents but he is not able upon the walking, fearing the lion, and if he stands to pray Salat he fears in his Ruku and his Sajdah, and the lion is in front of him upon other than the Qiblah. So, if the man turns towards the Qiblah, he fears that the lion would be upon him. How should he deal with it? \textsuperscript*{asws} said: ‘He should face the lion and pray Salat and gesture indicating with his head while he is standing, and even if the lion was upon other than the Qiblah’.

And I asked him \textsuperscript*{asws} about the man who is in Salat and a man comes and he is not able upon two Ruku and Sajdah with his head, or he is not able upon to walk and he fears the lion and he is facing the Qiblah. So, if he turns facing the lion, he fears that the lion would be upon him. How should he deal with it? \textsuperscript*{asws} said: ‘He should face the lion and pray Salat and gesture indicating with his head while he is standing, and even if the lion was upon other than the Qiblah’.
And I asked him about the man who happens to be in his Salat, so he recites the end of (Surah) Al-Sajdah. He said: ‘He should do Sajdah when he hears anything from the four resolved (Surahs of Sajdah – Al-Sajdah, and Al-Fussilat, and Al-Najm, and Al-Alaq), then he should stand and complete his Salat, except if he happens to be in an Obligatory Salat, then he should gesture with his head, an indication’.

وسألته عن الحديث بعد ما يصلي الرجل العشاء الآخرة، قال: لا بأس.

And I asked him about the discussion after the man has prayed Al-Isha the last. He said: ‘There is no problem’.

وسألته عن الدمل يسيل منه القيح كيف يصنع ؟ قال: إن كان غليظا وفيه خلط من دم فاغسله كل يوم منغدا وعشية، ولا ينقض ذلك الوضوء، فإن أصاب ثوبك قدر دينار من الدم فاغسله ولا تصل فيه حتى تغسله.

And I asked him about the abscess, the pus flowing from it, how should he deal with it? He said: ‘If it was thick and in it was a mixture of blood, then wash it twice every day, morning and evening, and that does not break the Wudu. So, if your garment were to be hit by a measurement of a Dinar from the blood, then wash it and do not pray Salat in it until you wash it’.

وسألته عن الرجل يقول هو: اهدي كذا وكذا، مالا يقدر عليه، قال: إذا كان جعله نذرا لله ولا يملكه فلاشي عليه، وإن كان مما يملك غلام أو حارثة أو شبهه باعه واشترى به الكعبة، وإن كانت دابة فليس عليه شيء.

And I asked about the man who is saying, ‘I shall gift such and such’, what he is not able upon. He said: ‘When he made it to be a vow for Allah and he did not own it, then there is nothing upon him, and if there was from what he owned, a slave or a maid or the like of it, he can sell it and buy perfume with its price then he can perfume the Kabah with it, and even if it was an animal, there is nothing upon him’.

وسألته عن رجل له امرأتان قالت إحداهما: لي ليومي وكني يوما أو شهرا وما كان نحو ذلك، قال: إذا طابت نفسها أو اشترى ذلك منها فلا بأس.

And I asked him about a man having two wives for him. One of them said, ‘My night and my day are for you for a day’, or a month, and whatever was approximately that. He said: ‘When herself is good, or that is bought from her, there is no problem’.

وسألته عن الرجل يكون في صامته في الصف هل يصلح له أن يتقدم إلى الثا أو الثالث أو يتأخر وراء في جانب الآخر ؟ قال: إذا رأى خلا فلا بأس به.

And I asked him about the man who happens to be in his Salat in the row, is it correct for him that he proceeds to the second or the third or stays back behind by the side of the last? He said: ‘When he sees the interference, there is no problem with it’.
And I asked him \( \text{asws} \) about the Azaan and the Iqamah, is it correct upon the animal? He \( \text{asws} \) said: ‘As for the Azaan, there is no problem, and as for the Iqamah, no, until he descends upon the ground’.

And I asked him \( \text{asws} \) about the spotted crow and the black, is it Permissible to eat it? He \( \text{asws} \) said: ‘It is not correct to eat anything from the two crows, neither a jackdaw nor something else’.

And I asked him \( \text{asws} \) about Fasting the three days during the Hajj, and the seven, can he Fast them consecutively or separate between them? He \( \text{asws} \) said: ‘He should Fast consecutively not separating between them nor gathering the seven and the three together’.

And I asked him \( \text{asws} \) about an expiation of the Fast of the oath, should he Fast them together or separate between them? He \( \text{asws} \) said: ‘He should Fast them together’.

And I asked him \( \text{asws} \) about the man, is it correct for him that he kisses the man? Or the woman kissing the woman? He \( \text{asws} \) said: ‘The brother, and the son, and the sister, and the daughter, and approximately that, there is no problem’.

And I asked him \( \text{asws} \) about the man, is it correct for him that he sleeps in the house alone? He \( \text{asws} \) said: ‘The solitude is disliked, and I \( \text{asws} \) do not like it that he does so’.

And I asked him \( \text{asws} \) about the man, there happens to be something in his fingers or something from his hand to correct it, is it for him that he dampens it with his thumb and wipes it during his Salat? He \( \text{asws} \) said: ‘There is no problem’.
And I asked him asws about the man urinating in the tray, is it correct for him to do the Wudu in it? He asws said: ‘When he washes it after his urination, then there is no problem’.

وسألته عن المساك والعنبر يصلح في الدهن ؟ قال: اني لاضعه في الدهن ولا بأس.

And I asked him asws about the Musk and the Amber, is it correct in the oiling? He asws said: ‘I place it in the oils, and there is no problem’.

وسألته عن الرجل إذا هم بالحج يأخذ من شعر رأسه وشامره ولحيته ما لم يحرم ؟ قال: لا بأس.

And I asked him asws about the man when he thinks of (performing) the Hajj, can he take from hair of his head, and his moustache, and his beard for as long as he has not worn Ihraam? He asws said: ‘There is no problem’.

وسألته عن حمل المسلمين إلى المشركين التجارة، قال: إذا لم يحملوا سلاحا فلا بأس.

And I asked him asws about the Muslims carrying the trade to the Polytheists. He asws said: ‘When they don’t carry the weapons, there is no problem’.

وسألته عن رجل نسي القنوت حتى ركع ما حاله ؟ قال: تمت صامته ولا شئ عليه.

And I asked him asws about a man who forgets the Qunoot (in the Salat) until he does Ruku, what is his state? He asws said: ‘His Salat is complete, and there is nothing upon him’.

وسألته عن حمل المسلمين إلى المشركين التجارة، قال: إذا لم يحملوا سلاحا فلا بأس.

And I asked him asws about what the water had besieged from the prey of the sea, and it is dead, is it Permissible to eat it?’ He asws said: ‘No’.

وسألته عما حسرعنه الماء من صيد البحر وهو ميت أيحل أكله ؟ قال: كله ما لم يتغير إذا سمى ورما.

And I asked him asws about the slaughter camel and the cow, from how many (people) can sacrifice with it? He asws said: ‘He should Name the Lord azwj of the House himself, and it would suffice from the family members when they were four or five’.

وسألته عن صيد البحر يحبسه فيمومه في مصيدته، قال: إذا كان خيبروسا فكل فلا بأس.

And I asked him asws about the tractor of the sea, contained so it dies in its trap. He asws said: ‘When it was contained, then eat, there is no problem’.

وسألته عن حيوان أو حمار وحش أو طير صرعه رجل ثم رمده بعد ما صرعه غيره فماتت أيكل ؟ قال: كله ما لم يتغير إذا سمى ورئي.
And I asked him \textsuperscript{asws} about a lizard, or a wild donkey, or a bird thrown down by a man, then it is shot at after having been thrown by someone else, so it dies. Can it be eaten? He \textsuperscript{asws} said: ‘Eat it for as long as it has not changed, then Named (Bismillah) and shot at’.

وسألته عن رجل يلحق الطيبي أو الحمار في ضربه بالسيف وقشعه تحديداً، هل يحكم عليه؟ قال: إذا جمع

And I asked him \textsuperscript{asws} about a man who comes across the deer or the donkey, so he strikes it with the sword and cuts it into two halves, is it Permissible to eat it? He \textsuperscript{asws} said: ‘When he Names (Bismillah)’.

وسألته عن رجل يلحق حماراً أو حماراً في ضربه بالسيف وقشعه أيوجل؟ قال: إذا أدرك ذكاءه ذكاءه، وإن مات قبل أن يغيب عنه أحدهم، اكله.

And I asked him \textsuperscript{asws} about a man who comes across a donkey or a deer, so he strikes it with the sword and breaks it, can it be eaten? He \textsuperscript{asws} said: ‘When he comes across its purification, he should purify it, and if it has died before he is absent from it, eat it’.

وسألته عن رجل مسلم اشترى مشركاً وهو في أرض الشرك، فقال العبد: لا أستطيع المشي، فخاف المسلم - يعني العدو - أن يلحق حماراً، قال: إذا أدرك ذكاءه ذكاءه، وإن مات قبل أن يغيب عنه أحدهم، اكله.

And I asked him \textsuperscript{asws} about a Muslim man buying a Polytheist (slave) and he is in the land of Shirk. So, the slave says, ‘I am not able to walk’, but the Muslim feared that the slave might come across with the people, is it permissible to kill him? He \textsuperscript{asws} said: ‘When he fears that he would come across the people – meaning the enemy – killing him is Permissible’.

وسألته عن الرجل كان له على آخر درهم، فدفعته ثمن وقتله للجنيادة مثله. أيذل حضر في عين الحريص، أجاب أن يجعله مثل ما جحده؟ قال: نعم ولا يزداد.

And I asked him \textsuperscript{asws} about a man who had Dirhams for him upon another, so he fights him, then an event occurs for the fighter the like of what was with the fought, is it Permissible that he fights him like what he had fought? He \textsuperscript{asws} said: ‘Yes, and he should not increase’.

وسألته عن الرجل يتصدق على الرجل بجارية، هل يحل أن يجحده مثلما حدثه؟ قال: إذا تصدق بها حرمت عليه.

And I asked him \textsuperscript{asws} about the man who gives charity to the man with a slave girl, are her private parts Permissible for him for as long he has yet to hand her over to the one whom he had given her in charity with? He \textsuperscript{asws} said: ‘When he gives her in charity, she is Prohibited unto him’.

وسألته عن الصلاة على الجنازة إذا أحرمت الشمس أصلح؟ قال: لا صلاة إلا في وقت صلاة، وإذا وجبت الشمس فصل المغرب ثم صل على الجنازة.
And I asked him\textsuperscript{asws} about the Salat upon the funeral when the sun has reddened, is it correct? He\textsuperscript{asws} said: ‘There is no Salat except in the time of Salat, and when the sun sets, then pray Al-Maghrib Salat then pray upon the funeral’.

وسألته عن الرجل يكون خلف الامام فيطول في التشهد فيأخذه البول، أويخاف على شئ يفوت، أو يعرض له وجع كيف يصنع؟ قال: يسلم وينصرف ويدع الامام.

And I asked him\textsuperscript{asws} about the man who happens to be behind the prayer leader and he prolongs in the Tashahhud, and the (urge to) urinate seizes him, or he fears upon missing something, or a pain presents to him, how should he deal with it? He\textsuperscript{asws} said: ‘He should greet (Salaam) and disperse, and leave the prayer leader’.

وسألته عن المرأة ألا أنها تخرج بغير إذن زوجها؟ قال: لا.

And I asked him\textsuperscript{asws} about the woman, is it for her than she goes out without permission of her husband? He\textsuperscript{asws} said: ‘No’.

وسألته عن المرأة ألا أنها تصوم بغير إذن زوجها؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the woman, is it for her that she Fasts without permission of her husband? He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الدين يكون على قوم مياشير إذا شاء صاحبه قبضه هل عليه زكاة؟ قال: لا حتى يقبضه ويحول عليه الحول.

And I asked him\textsuperscript{asws} about the debt which happens to be upon an affluent people, its owner can take possession of it whenever he so desires to, is there Zakat upon him? He\textsuperscript{asws} said: ‘No, until he does take possession of it and the year turns over it’.

قال أبو الحسن علي بن جعفر عن أخيه موسى: يضم سبوعين فثامثة ثم يصلي لها ولا يصلى عن أكثر من ذلك. (P.s. – The question is missing)

And I asked him\textsuperscript{asws} about the sick, ‘Should he be hit by hot iron or by incantation (Ruqya) recitation? He\textsuperscript{asws} said: ‘There is no problem when incantation is recited with what he recognises (Quran recitation)’.

وسألته عن المريض أيكوى أو يسترقى؟ قال: لا بأس إذا استرقى بما يعرف.

And I asked him\textsuperscript{asws} about the sick, ‘Should he be hit by hot iron or by incantation (Ruqya) recitation? He\textsuperscript{asws} said: ‘There is no problem when incantation is recited with what he recognises (Quran recitation)’.

وسألته عن المطلقة ألا أنها نفقة على زوجها حتى تنقضي عدتها؟ قال: لا بأس إذا استمر فيما يعرف.

And I asked him\textsuperscript{asws} about the divorced woman, are her expenses upon her husband until she accomplishes her waiting period? He\textsuperscript{asws} said: ‘Yes’.

Abu Al-Hassan Ali, son of Ja’far\textsuperscript{asws}, from his brother\textsuperscript{asws} Musa\textsuperscript{asws}: ‘He should combine the two seven (circuits of Tawaf), so three, then he should pray Salat of it and he should not pray Salat of more than that’. (P.s. – The question is missing)
And I asked him\textsuperscript{asws} about a woman, news reached her than her husband had expired, so she accomplishes her waiting period and re-marries. Then news reached afterwards that she had married while her husband was alive. Is she Permissible for the latter one? He\textsuperscript{asws} said: ‘No’.

And I asked him\textsuperscript{asws} about the man who forgets the night Salat, then he remembers when he stands in the midday Salat, how should he deal with it? He\textsuperscript{asws} said: ‘He should begin with the midday, and when he has prayed Al-Zohr, he should fulfil the night Salat and Al-Witr (during) what is between it and Al-Asr Salat, or whenever he so likes to’.

And I asked him\textsuperscript{asws} about a man who gets cupping done, and it (blood) hits is garment, but he does not know of it until it was the next morning, how should he deal with it? He\textsuperscript{asws} said: ‘If he had seen it but did not wash it, then let him fulfil the entirety of what was lost upon a measurement of what he had prayed, not being deficient from it of anything; but if he had seen it and he had already prayed Salat, then let him begin with that Salat, then let him fulfil (repeat) that Salat of his’.

And I asked him\textsuperscript{asws} about a bed of silk or a pillow of silk, or a prayer mat of silk, and the likes of it from the brocades, is it correct for the man to recline upon it and the Salat? He\textsuperscript{asws} said: ‘He can spread it and stand upon it, but he cannot do Sajdah on it’.

And I asked him\textsuperscript{asws} about a man who begins the Salat, so he begins with a Chapter before the Opening of the Book (Chapter 1), then he remembers after he had finished the Chapter,
how should he deal with it? He\textsuperscript{asws} said: ‘He should continue in his Salat and recite the Opening of the Book (Chapter 1) in what is to follow’.

And I asked him\textsuperscript{asws} about a man who begins with recitation of a Chapter before the Opening of the Book (Chapter 1), would that suffice him when he had erred? He\textsuperscript{asws} said: ‘Yes’.

And I asked him\textsuperscript{asws} about the man, would it suffice him if he were to do Sajdah in the ship upon the asphalt? He\textsuperscript{asws} said: ‘There is no problem’.

And I asked him\textsuperscript{asws} about the man, is it correct for him that while he is in his Salat he looks into an engraving of his ring as if he wants to read it, or in a parchment, or into a book in the Qiblah? He\textsuperscript{asws} that: ‘That is a deficiency in the Salat, and it doesn’t terminate it’.

And I asked him\textsuperscript{asws} about the man, is it correct for him that he recites in his Ruku that he does Sajdah of anything that remains upon him from the Chapter he happens to be reciting it? He\textsuperscript{asws} said: ‘As for the Ruku, it is not correct, and as for in the Sajdah, there is no problem’.

And I asked him\textsuperscript{asws} about the man, is it correct that he recites in his Ruku or his Sajdah, from a Chapter other than the Chapter which he had recited it? He\textsuperscript{asws} said: ‘If he has taken (one) Verse then there is no problem in the Sajdah’.

And I asked him\textsuperscript{asws} about a man who forgot to sit-down on his right after the two Cycles of Al-Fajr (Salat), so he remembers when he took to reciting the Iqamah, how should he deal with it? He\textsuperscript{asws} said: ‘He should stand and pray Salat and leave that, there is no problem’.
وسألته عن رجل يكون في صامته وإلى جانبه رجل راقد فيريد أن يوقظه يسبح ويرفع صوته لا يريد إلا ليستيقظ الرجل، هل يقطع ذلك صامته؟ أو ما عليه؟ قال: لا يقطع صامته ولا شيء على ولا بأتا بيه.

And I asked him about a man who happens to be in his Salat and to his side was a man sleeping and he wanted to awaken him. He Glorifies and raises his voice, not intending anything except to awaken the man. Would that terminate his Salat? Or what is upon him? He said: ‘It would not terminate his Salat nor is there anything upon him, and there is no problem with it’.

وسألته عن رجل يكون في صامته فيستأذن إنسان على الباب فيسبح ويرفع صوته ليسمع خادمه. فتأتيه، فيريها بيده أن على الباب إنسانًا، هل يقطع ذلك صامته؟ وما عليه؟ قال: لا بأس.

And I asked him about a man who happens to be in his Salat, and a person seeks permission at the door, so he Glorifies and raises his voice to let his servant hear. He (servant) comes to him and he shows him by (gesture of) his hand that there is a person at the door. Would that terminate his Salat? And what is upon him? He said: ‘There is no problem’.

وسألته عن الرجل يكون على غير وضوء فيصيبه المطر حتى يسيل من رأسه ووجهه، ورجليه، هل يجزيه ذلك من الوضوء؟ قال: إن غسله فهو يجزيه ويشممض ويستنف.

And I asked him about the man who happens to be upon without Wudu, and it rains to the extent that it flows from his head, and his forehead, and his hands, and his legs. Would that suffice him from the Wudu? He said: ‘If it washes him, it would suffice him and he should rinse and sniff’.

وسألته عن الرجل يجنب، هل يجزيه من غسل الجنابة أن يقوم في المطر حتى يسيل رأسه ووجهه، ويديه ورجليه، هل يجزئ ذلك من الوضوء؟ قال: إن كان يجنب كما يغسل يُعطيه أن يُغسل في الماء، وهو يقدر على الماء سوى ذلك؟

And I asked him about the man who becomes with sexual impurity, would it suffice him from the washing of the sexual impurity (Ghusl of Janabah), that he can stand in the rain until it flows on his head and his body, although he is able upon the water besides that? He said: ‘If it has washed him just as he would wash with the water, that would suffice him, except that it would be befitting for him that he rinses and sniffs, and pass his hand upon what it had attained from his body’.

وسألته عن الرجل يصيبه الجنابة فلا يقدر على الماء فيصيره المطر هل يجزئ ذلك؟ أو عليه الليمم؟ قال: إن غسله أجزأه أن لا يتيمم.

And I asked him about the man hit by the sexual impurity, but he is not able upon the water, but the rain hits him, would that suffice him? Or is the Tayammum upon him? He said: ‘If it washes his body parts, then there is no Tayammum’. 
And I asked him asws about the man who is with sexual impurity or without Wudu, not having water with him, and he attains snow and soil, which of the two is better, the Tayammum or wiping his face and his body and his head with the snow? He asws said: ‘The snow moistening his head and his body is better. But if he is not able upon washing with the snow, then let him do Tayammum’.

And I asked him asws about the man, is it correct for him that he closes his eyes deliberately during his Salat? He asws said: ‘There is no problem’.

And I asked him asws about the man who happens to be in his Salat, then he knows that wind has come out from him but he cannot find its smell nor did he hear its sound, how should he deal with it? He asws said: ‘He should repeat the Salat and the Wudu, and he should not exceed with anything from what he has already prayed when he knows that for certain’.

And I asked him asws about a man who finds wind in his belly, so he places his hand upon his nose and goes out from the Masjid deliberately until the wind comes out from his belly, then he returns to the Masjid and he prays Salat, and does not do Wudu, would that suffice him? He asws said: ‘That would not suffice him until he does Wudu, and he should not exceed with anything from what he has prayed’.

And I asked him asws about the standing from the Tashahhud during the two first Cycles, how should one arise? (By) placing his hand and his knees upon the ground then get up? Or how should he deal with it? He asws said: ‘However he so desires to do, and there is no problem’.

And I asked him asws about the man who is with sexual impurity or without Wudu, not having water with him, and he attains snow and soil, which of the two is better, the Tayammum or wiping his face and his body and his head with the snow? He asws said: ‘The snow moistening his head and his body is better. But if he is not able upon washing with the snow, then let him do Tayammum’.
And I asked him asws about the man, would it suffice him if he does Sajdah and makes his turban or his cap to be between his forehead and the ground? He asws said: ‘It is not correct until his forehead falls upon the ground’.

وسألته عن رجل ترك ركعتي الفجر حتى دخل المسجد والامام قائم في الصلاة كيف يصنع ؟ قال: يدخل في صلاة القوم ويدع الركعتين، فإذا ارتقعت الشمس فضاحا.

And I asked him asws about a man who neglects the two Cycles of Al-Fajr (Salat) until he enters the Masjid, and the prayer leader is standing in the Salat, how should he deal with it? He asws said: ‘He should enter into the Salat of the people and the leave the two Cycles. So, when the sun rises, he should fulfil it’.

وسألته عن الرجل هل يصلح له أن يرفع طرفه إلى السماء وهو في صلاة ؟ قال: لا بأس.

And I asked him asws about the man, is it correct for him that he raises his eyes towards the sky while he is in his Salat? He asws said: ‘There is no problem’.

وسألته عن المرأة المغاضبة زوجها هل لها صامة ؟ أو ما حا ؟ قال: لا تزال عاصية حتى يرضى عنها.

And I asked him asws about the woman, angered upon by her husband, is Salat correct for her? Or what is her state? He asws said: ‘She will not cease to be in disobedience until he is pleased from her’.

وفيقوم يتحدثون حتى يذهب ثلث الليل أو أكثر أيهما أفضل: أي يصلون العشاء جميعا، أو في غير جماعة ؟ قال: يصلوغا في جماعة أفضل.

And I asked him asws about the people discussing until a third of the night is gone, or more, which of the two is better – they should pray Al-Isha (Salat) together, or in other than a congregation? He asws said: ‘Their praying in a congregation is superior’.

وسألته عن الرجل يقرء في الفريضة بسورة النجم يركع بها ثم يقوم بغيرها، قال: يسجد بها ثم يقوم فيقرأ فتاحة الكتاب ثم يركع وذلك زيادة في الفريضة فلا يعودون يقرأ السجدة في الفريضة.

And I asked him asws about the man reciting in the Obligatory (Salat) with Surah Al-Najm, doing Ruku with it, then he stands with other than it. He asws said: ‘He should do Sajdah with it, then he should stand and recite the Opening of the Book (Chapter 1), then do Ruku, and that is an increase in the Obligatory (Salat), so he should not return reciting the Sajdah in the Obligatory (Salat)’.

وسألته عن رجل يكون في صلاته فظف أن لوهه قد احرق، أو أصابه شئ، هل يصلح له أن ينظر فيه ويفتشه وهو في صلاته ؟ قال: إن كان في مقدم النوب أو جابضه فلا بأس، وإن كان في موخره فلا يلفتت فإنه لا يصلح له.
And I asked him asws about a man who happens to be in his Salat, then he thinks that his clothes have torn, or something has hit it, is it correct for him to look into it and investigate it while he is in his Salat? He asws said: ‘If it was in the front of the garment or its sides, there is no problem, and if it was from his behind, he should not turn, for it is not correct for him’.

وسألته عن الرجل هل يصلح له أن يصل في الخلف النحلة فيها حملها؟ قال: لا بأس.

And I asked him asws about the man, is it correct for him that he prays Salat behind the palm tree wherein is fruit? He asws said: ‘There is no problem’.

وسألته عن الرجل هل يصلح له أن يصل في الكروم وفيه حمله؟ قال: لا بأس.

And I asked him asws about the man, is it correct for him that he prays Salat in the vineyard and there is fruit in it? He asws said: ‘There is no problem’.

وسألته عن الرجل هل يصلح له أن يصل قبل أن يغسل يده؟ قال: لا بأس.

And I asked him asws about a man who touches the back of a cat, is it correct for him that he prays Salat before he washes his hands? He asws said: There is no problem’.

وسألته عن رجل مس ظهر سنور هل يصلح له أن يصل قبل أن يغسل يده؟ قال: لا بأس. قلت: فإن لم يفعل و صلى أيعيد صامته ؟ أو ما عليه؟ قال: لا يعيد صامته ولا شئ عليه.

And I asked him asws about a man, is it correct for him that he prays Salat and in front of him is a donkey standing? He asws said: ‘He should place between him and it a reed or a stick or something standing between the two, then he should pray, there is no problem’. I said, ‘Supposing he does not do so and prays, should he repeat his Salat? Or what is upon him? He asws said: ‘He should not repeat his Salat nor is there anything upon him’.

وسألته عن رجل جعل ثلث حجته لميت وثلثها لحي، قال: للميت، أما الحي فلا.

And I asked him asws about a prayer leader, or a group travelling, how would the travellers pray Salat? He asws said: ‘They should pray two Cycles and the prayer leader would stand and complete his Salat. When he has greeted (Salam), he would leave, and they would disperse’.

وسألته عن رجل هل يصلح له أن يصل في الكروم وهم بمهام وهم يقفون؟ قال: فصام أربعة، ثم صلى في الكوفة ومن ثم صلى في المدينة ومن ثم صلى في مكة، فلا بأس، ليس عليه شئ.

And I asked him asws about a man a third of his Hajj for a deceased and a third of it for a living one. He asws said: ‘For the deceased, as for the living one, no’.

وسألته عن رجل جعل عليه أن يصوم بالكوفة شهرا وبالمدينة شهرا وبيته شهر، وهم يصومون أربعة عشر يوما بمكة، أنه أن يرجع إلى أهلهم فيصوم ما عليه بالكوفة؟ قال: نعم لا بأس، وليس عليه شيء.
And I asked him asws about a man who made it upon him that he would be Fasting at Al-Kufa for a month, and at Al-Medina for a month, and at Makkah for a month. Then he Fasts fourteen days at Makkah, is it for him that he returns to his family and Fast what is upon him at Al-Kufa? He asws said: ‘Yes, there is no problem, and there isn’t anything upon him’.

وسألته عن رجل زوج ابنته غلاما فيه لين وأبوه لا بأس به، قال: إن لم تكن به فاحشة فيوجهه - يعني الحنث -

And I asked him asws about a man who gets his daughter married to a boy in whom there is softness (feminism), and his father, there is no problem with him. He asws said: ‘If there does not happen to be immorality with him, he can marry (to) him – meaning the effeminate’.

وسألته عن قوم أحرار ومماليك اجتمعوا على قتل مملوك ما حالهم؟ قال: يقتل من قتله من المماليك، وتفديه الأحرار.

And I asked him asws about a free people and slaves gathering upon killing a slave, what is their state? He asws said: ‘He would be killed, the one who kills the slave, and the free ones would ransom him’.

وسألته عن رجل قال: إذا مت ففامنة جاريتي حرة، فعاش حتى ولدت الجارية أولادا ثم مات ما حالهم؟ قال: عنتقت الجارية، وأولادها مماليك.

And I asked him asws about a man who says, ‘When I die, then so and so slave girl of mine is free. Then he lives until the slave girls gives birth to children, then he dies. What is their state? He asws said: ‘The slave girl is free and her children are slaves’.

وسألته عن الرجل يوضع بالمحلة: يا أخي ويا ابني، أيصلح ذلك؟ قال: لا بأس.

And I asked him asws about the man who wraps with a cloth and it falls upon the ground or exceeds his shoulders, is that correct? He asws said: ‘There is no problem’.

لم وسألته عن الرجل يتوشح بالثوب فيقع على الأرض أو يجاوز عاتقه أيصلح ذلك؟ قال: لا بأس.

And I asked him asws about the man who is saying to his slave, ‘O my brother’, or, ‘O my son’, is that correct? He asws said: ‘There is no problem’.

وسألته عن الدابة تبول فيصيب بوله المسجد أو حائطه، أيصلي فيه قبل أن يغسل؟ قال: إذا حف فلا بأس.

And I asked him asws about the animal urinating and its urine hitting the Masjid or its walls, can one pray Salat in it before it is washed? He asws said: ‘When it has dried, there is no problem’.

وسألته عن الرجل يجامع أو يدخل الكنيف وعليه خاتم فيه ذكر الله، أو شئ من القرآن، أيصلح ذلك؟ قال: لا.
And I asked him\textsuperscript{Asws} about the man who copulates or enters the toiler and upon him is a ring wherein Allah\textsuperscript{Aswj} is Mentioned, or something from the Quran, is that correct? He\textsuperscript{Asws} said: ‘No’.

وسألته عن القعود والقيام والصلاة على جلود السباع وبعدها وركودها أصلح ذلك؟ قال: لا بأس ما لم يسجد عليها.

And I asked him\textsuperscript{Asws} about the sitting and the standing and the Salat upon skins of the wild animals, and selling it and riding it, is that correct?’ He\textsuperscript{Asws} said: ‘There is no problem for as long as one does not do Sajdah upon these’.

وسألته عن الرجل يكون عليه الصيام أيام الثلاثة من كل شهر، أيصومها قضاء وهو في شهر لم يصوم أيامه؟ قال: لا بأس.

And I asked him\textsuperscript{Asws} about a man who happens to have Fasts upon him of the three days from every month, can he Fast these repaying while he is in a month in which he did not Fasts its days? He\textsuperscript{Asws} said: ‘There is no problem’.

وسألته عن رجل يؤخر الصوم الأيام الثلاثة من الشهر حتى يكون في آخر الشهر فلا يدرك الخميس الأخير إلا أن يجمعه مع الاربعاء، أنجزه ذلك؟ قال: لا بأس.

And I asked him\textsuperscript{Asws} about a man who delays the Fasting of the three days from the month until he comes to be in the last month, so he does not come across the last Thursday except that he gathers it with the Wednesday, is that allowed? He\textsuperscript{Asws} said: ‘There is no problem’.

وسألته عن صوم ثلاثة أيام من الشهر يكون على الرجل يقضيها متوالية، أو يفرق بينها؟ قال: أي ذلك أحب.

And I asked him\textsuperscript{Asws} about Fasting of three days from the month happening to be upon the man, should he repay these consecutively or separate between these? He\textsuperscript{Asws} said: ‘Yes, that is more loved’.

وسألته عن رجل طلق أو ماتت امرأته ثم زنى هل عليه رجم؟ قال: نعم.

And I asked him\textsuperscript{Asws} about a man who divorces or his wife dies, then he commits adultery, is the stoning upon him? He\textsuperscript{Asws} said: ‘Yes’.

وسألته عن امرأة طلقت ثم زنت بعدما طلقت سنة أو أكثر هل عليه الرجم؟ قال: نعم.

And I asked him\textsuperscript{Asws} about a woman who is divorced, then she commits adultery after having been divorced for a year or more, is the stoning upon her? He\textsuperscript{Asws} said: ‘Yes’.

وسألته عن الرجل يطوف بالبيت وهو جنب فيذكر وهو في طوافه هل عليه أن يقطع طوافه؟ قال: يقطع طوافه، ولا يعد بشيء مما طاف.

And I asked him\textsuperscript{Asws} about the man who performs Tawaaf of the House (Kabah) and he is with sexual impurity. Then he remembers in his Tawaaf, is it upon him to terminate his
Tawaaf? He asws said: ‘He should terminate his Tawaaf and not exceed with anything from he has already done’.

And I asked him asws about the one with sexual impurity inserting his hand in his body part before he washes and before he washes his hand, what is his state? He asws said: ‘When his hand did not hit anything from the sexual impurity, there is no problem’. He asws said: ‘And if he had washed his hand before he inserted it in something from his body part, it would be more beloved to me’.

And I asked him asws about a son of adultery, is his testimony allowed, or can he lead a people (in Salat)? He asws said: ‘Neither is his testimony allowed, nor can he lead (in Salat)’.

And I asked him asws about the lost property when it was a slave girl, are her private parts Permissible for the one who comes across her? He asws said: ‘No, but it is Permissible for him to sell her for whatever he had spent on her’.

And I asked him asws about the left-over (water) of the sheep and the cows and the camels, can one drink from it and perform Wudu? He asws said: ‘There is no problem’.

And I asked him asws about a toilet, the water being poured in it so it gets sprinkled upon the garment, what is its state? He asws said: ‘When it was dry, there is no problem’.

And I asked him asws about the locust being hunted, so it dies after being hunted, can it be eaten? He asws said: ‘There is no problem’.

And I asked him asws about the locust found dead in the sea or in the desert, can it be eaten? He asws said: ‘Do not eat it’.
And I asked him asws about the mattress happening to be of a lot of wool, and it is hit by the urine, how would it be washed? He asws said: ‘Wash the exterior, then pour the water upon it in the place which was affected by the urine until the water comes out from the side of the mattress’.

And I asked him asws about the toilet happening to be above the house and the rain drops hit it, and it hits the garment, can one pray Salat in it before washing it? He asws said: ‘When it flows from the water of the rain, there is no problem in praying salat in it’.

And I asked him asws about the mouse hitting the garment, can one pray Salat in it? He asws said: ‘When it does not happen to be wet, there is no problem, and if it was wet, then wash whatever was hit from your garment, and the dog is similar to that’.

And I asked him asws about left-over of the horse and the mule and the donkey, can one drink from it and do Wudu for the Salat? He asws said: ‘There is no problem’.

And I asked him asws about the Salat upon the mats of the Christians and the Jews which they are sitting upon in their houses, can one pray Salat in it? He asws said: ‘Do not pray Salat upon these’.

And I asked him asws about the mouse and the chicken and the dove or their like treading upon the dung then treading upon the garment, will it be washed? He asws said: ‘When something from its traces was apparent, then wash it, or else there is no problem’.

And I asked him asws about the mouse and the toilet and the urine is hit by it, and it hits the garment, can one pray Salat in it before washing it? He asws said: ‘When it flows from the water of the rain, there is a problem in praying Salat in it’.
And I asked him\textsuperscript{asws} about the chicken and the dove and the sparrow and its like treading in the dung, then enter into the water, can one do Wudu from it? He\textsuperscript{asws} said: ‘No, unless if the water happens to be a lot, a measurement of a ‘Kur’\textsuperscript{109}.

وسألته عن العظاية والوزغ والحيجة تقع في الماء فلا موت أيتوضؤ منه للصلاة ؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the lizard and the snake falling into the water but does not die, can one do the Wudu from it for the Salat? He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن العقرب والخنفساء وشبهه يموت في الجب والدن أيتوضؤ منه ؟ قال: لا بأس.

And I asked him\textsuperscript{asws} about the scorpion and the beetle and the likes of it dying in the well and the cask, can one do Wudu from it? He\textsuperscript{asws} said: ‘There is no problem’.

وسألته عن الرجل يدركه رمضان في السفر فيقيم في المكان هل عليه صوم ؟ قال: لا حتى يجمع على مقام عشرة أيام، فإذا أجمع صام وأتم الصلاة.

And I asked him\textsuperscript{asws} about the man who comes across a (Month of) Ramazan during the travelling, so he stays in the place, is a Fast correct upon him? He\textsuperscript{asws} said: ‘No, until he gathers upon a place for ten days. When he has gathered, he can Fast and (pray) the complete Salat’.

وسألته عن الرجل يكون عليه أيام من شهر رمضان وهو مسافر هل يقضي إذ أقام في المكان ؟ قال: لا حتى يجمع على مقام عشرة أيام.

And I asked him\textsuperscript{asws} about the man who happens to have days from a Month of Ramazan upon him and he is travelling, would he pay back (the Fasts) when he stays in the place? He\textsuperscript{asws} said: ‘No, until there gather upon a stay, ten days’.

وسألته عن صلاة الكسوف ما حدها ؟ قال: يصلي متى ما أحب، ويقرأ ما أحب، غير أنه يقرأ ويركع، ويقرأ ويركع، ويقرأ ويركع أربع ركعات، ويسجد في الخامسة، ثم يقوم فيفعل مثل ذلك.

And I asked him\textsuperscript{asws} about Salat of the eclipse, what are its limits? He\textsuperscript{asws} said: ‘He can pray Salat whenever he likes, and recite whatever he likes, apart from that he should recite and do Ruku, and recite and do Ruku, and recite and do Ruku four Cycles, and do Sajdah in the fifth. Then he should stand and do similar to that’.

وسألته عن المطلقة كم عدتها ؟ قال: ثامن حيض، وتعتد من أول تطليقة.

And I asked him\textsuperscript{asws} about the divorced woman, how much is her waiting period? He\textsuperscript{asws} said: ‘Three menstruation, and she would count from the first divorce’.

\textsuperscript{109} Kur means water which takes 27 cubic span space (3x3x3). 1 span = 9 in
And I asked him asws about the man who divorces a divorce or two divorces, then he leaves her until she accomplishes her waiting period, what is her state? He asws said: ‘When he leaves her upon that he will not be wanting her, she would be irrevocably divorced from him, so she will not be Permissible for him until she marries another husband; and if he had left her upon that he wanted to return to her, then a year expired for that from him, then he is more rightful with returning to her’.

And I asked her asws about the charity when it is not taken possession of, it is allowed for its owner? He asws said: ‘When it was a father giving in charity to a small child, then it is allowed because he possesses for his child when he was small; and when he was a big child, it is not allowed for him until he (child) takes possession of it’.

And I asked him asws about a man giving charity upon a man with a charity, but he did not possess it, is that allowed? He asws said: ‘It is allowed, taken possession or not taken’.

And I asked him asws about a man hiring an animal to a place, but exceeds that, and the animal dies, what is upon him? He asws said: ‘When he had exceeded the place which he had hired it to, then he is responsible’.

And I asked him asws about a man hiring an animal, but he is given another, and it dies, what is upon him? He asws said: ‘If there was a stipulation that he will not ride any other, then he is responsible for it, and if he did not specify, there isn’t anything upon him’.

And I asked him asws about a man who hires an animal and it falls into a well and breaks, what is upon him? He asws said: ‘He is responsible. It necessitated upon him that he would be relied
from it, and if he can establish the proof that he had tied it and secured from it, then there isn’t anything upon him’. 

And I asked him about a Bakhty (camel) who kills a man, so a brother of the killed ones stands and hamstrung the Bakhty (camel) and kills it. What is their state? He said: ‘Upon the owner of the Bakhty (camel) would be the wergild of the killed ones, and for the owner of the Bakhty (camel) would be its price upon the one who had hamstrung his Bakhty (camel)’. 

And I asked him about a man under whom is a slave girl between two men, so one of them says, ‘It seems to me that I should remove my responsibility from you and sell my share’. So, he sells it. The buyer says, ‘I want to take possession of my slave girl’. Is she forbidden upon the husband?

He said: ‘When he has bought her apart from that which had married her to him, then the divorce is his hands. If he so desires, he separated between the two, and if he so desires, leaves her with him. She is Permissible for her husband, and they would both be upon their marriage until the buyer snatches her away; and if he marries her to him with a renewed marriage, then the divorce is to the husband, and the divorce isn’t to the master’. 

And I asked him about the man who gets his son married while he was small, then the son comes of age, upon whom would be the dower? Upon the father or upon the son? He said: ‘The dower is upon the boy, and if there does not happen to be anything for him, then it would be upon the father whether had taken the responsibility of that upon his son or did not guarantee, when it was him who had got him married while he was small’.

And I asked him about a free man and under him was a slave girl between two men. One of them wanted to remove her from him, is that for him? He said: ‘The divorce is to the

واستله عن رجل حر وتحته مملكة بين رحلين أراد أحدهما نزعها منه هل له ذلك؟ قال: الطلاق إلى الزوج، لا يحل لواحد من الشركين أن يفتعلها فيستخلص أحدهما. 

وسألته عن رجل حر وتحته مملكة بين رحلين فقال أحدهم: قد بدا لي أن أنزع حاواتي منك وأبيع نصيبي، فباعه، فقال المشتري: أريد أن أقبض جاريتي، هل يحرم على الزوج؟ 

قال: إذا اشتراها غير الذي كان أنكحها إياه فالطلاق بيده، إن شاء فرق بينهما، وإن شاء تركها معه، فهي خلال لزوجها، وحماية على نكاحهما حتى ينزعها المشتري، وإن أكتحها إياه نكاحا جديدا فالطلاق إلى الزوج، وليس إلى السيد الطلاق. 

He asws said: ‘When he has bought her apart from that who had married her to him, then the divorce is his hands. If he so desires, he separated between the two, and if he so desires, leaves her with him. She is Permissible for her husband, and they would both be upon their marriage until the buyer snatches her away; and if he marries her to him with a renewed marriage, then the divorce is to the husband, and the divorce isn’t to the master’. 

وسألته عن الرجل زوج ابنه وهو صغير فدخل الابن بهاء، على من المهر؟ على الاب أو على الابن، قال: المهر على الطفل، وإن لم يكن له شيء فعلى الاب يضمن ذلك على ابنه أو لم يضمن إذا كان هو أنكحه وهو صغير. 

And I asked him about a man who gets his son married while he was small, then the son comes of age, upon whom would be the dower? Upon the father or upon the son? He asws said: ‘The dower is upon the boy, and if there does not happen to be anything for him, then it would be upon the father whether had taken the responsibility of that upon his son or did not guarantee, when it was him who had got him married while he was small’. 

And I asked him about a man under whom is a slave girl between two men. One of them wanted to remove her from him, is that for him? He asws said: ‘The divorce is to the
husband. It is not Permissible for one from the two partners that he divorces her, so one of them would be finished from her’.

And I asked him asws about a container of water wherein is a thousand ratls and an ounce of urine falls into it, is it correct to drink it or the Wudu from it? He asws said: ‘It is not correct’.

And I asked him asws about a pot wherein is a thousand ratls of water in which meat is cooked, and an ounce of blood falls into it, is it correct to eat it? He asws said: ‘When it is cooked, then eat, there is no problem’.

And I asked him asws about a mouse falling into a well and it dies, is the Wudu correct from its water? He asws said: ‘Remove seven buckets from its water then perform Wudu, and there is no problem’.

And I asked him asws about a mouse falling into a well, then it comes out and it has been broken, is the Wudu correct from its water? He asws said: ‘Remove twenty buckets from it when it is broken, then do Wudu, and there is no problem’.

And I asked him asws about a child urinating in a well, is the Wudu correct from it’. He asws said: ‘Remove the water, all of it’.

And I asked him asws about a man who touches a deceased, is the washing upon him? He asws said: ‘If the deceased had not cooled, then there is no washing upon him, and if he had cooled, then upon him is the washing when he has touched it’.

And I asked him asws about a well in which wine is poured, is the Wudu correct from its water? He asws said: ‘It is not correct until all of its water is removed’.
وسألته عن الصدقة يجعلها الرجل لله مبتوتة، هل له أن يرجع فيها؟ قال: إذا جعلها لله فهي للمساكين والمسانح، فليس له أن يرجع فيها.

And I asked him asws about the determined charity of the man for the Sake of Allah azwj, is it for him that he retracts with regards to it? He asws said: ‘When he has already Made it for Allah azwj, then it is for the poor and the traveller, it isn’t for him that he retracts in it’.

وسألته عن الرجل هل يصلح له أن يصلي أو يصوم عن بعض موتاه؟ قال: نعم ما أحب ويجعل ذلك للميت، فهو للميت إذا جعل له.

And I asked him asws about the man, is it correct for him that he prays Salat or Fasts on behalf of one of his deceased? He asws said: ‘Yes, he can pray whatever he likes and makes it to be for the deceased, so it is for the deceased when he has made it to be for him’.  

\footnotesize

\textsuperscript{110} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1
CHAPTER 18 – ARGUMENTATIONS OF HIS\textsuperscript{asws} COMPANIONS AGAINST THE ADVERSARIES

Al Seyyid Al Murtaza said in the book ‘Al Fusool’,

‘It was informed to be by the Sheykh, may Allah\textsuperscript{azwj} Support him, said, ‘Zarar Bin Amro Al-Zaby came to Yahya Bin Khalid Al-Barmakky and said to him, ‘O Abu Amro, is it for you any man regarding debate, who is a cornerstone of the Shias?’ Zarar said, ‘Come whenever you like’. He sent a message to Hisham Bin Al-Hakam and presented him. He said, ‘O Abu Muhammad! This is Zarar and he is one who has known the speech and the adversary for you, so speak to him regarding the Imamate’.

He said, ‘Yes’. Then he turned towards Zarar and said, ‘O Abu Umar, and inform me, upon what (reason) is the Wilayah and the disavowment Obligated? Upon the apparent or upon the esoteric?’ Zarar said,’ But, upon the apparent, for the esoteric cannot be realised except by the Revelation’.

Hisham said, ‘You speak the truth. Inform me now, which of the two men was more protective of the face of Rasool-Allah\textsuperscript{asws} with the sword? And more killing of the enemies of Allah\textsuperscript{azwj} Mighty and Majestic in front of him\textsuperscript{asws}? And more impressive in the Jihad? Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} or Abu Bakr?’ He said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, but Abu Bakr was or a stronger conviction’.

Hisham said, ‘This, it is the esoteric which we have mentioned the speech regarding it, and you have acknowledged to Ali\textsuperscript{asws} with the apparent of his\textsuperscript{asws} deeds from the Wilayah what does not Obligated for Abu Bakr’. Zarar said, ‘This is the apparent, yes’.

Then Hisham said, ‘Isn’t it so, when the esoteric was with the apparent, so it is the superiority which cannot be repelled?’ Zarar said, ‘Yes’. Hisham said, ‘Don’t you know that the Prophet(saww) said for Ali(asws) that: ‘It is from me at the status of Haroun(as) from Musa(as) except that there would be no Prophet(as) after me?’ Zarar said, ‘Yes’.

فقال له هشام: أبوجر أن يقول له هذا القول إلا وهو عدوه في الباطن مؤمن؟ قال: لا، فقال هشام: فقد صح لعلي(asws) ظاهره وباطنه، ولم يصح لصاحبه ظاهر ولا باطن والله.

Hisham said to him, ‘Is it allowed that he(saww) would be saying this word for him(asws) unless and he(asws) was a Momin in his(saww) presence in the esoteric? He said, ‘No’. Hisham said, ‘Thus it is true for Ali(asws), his(asws) apparent and his(asws) esoteric, and for your companion (Abu Bakr), neither an apparent nor a hidden is true, and the Praise is for Allah(azwj).’

قال: وأخبرني الشيخ أباد الله تأييده قال: سأل يحيى بن خالد البرمكي هشام بن الحكم رضي الله عليه بحضرة الرشيد فقال:

And it was informed to me by the Sheykh, may Allah(azwj) Support him forever, said, ‘Yahya Bin Khalid Al-Barmakky asked Hisham Bin Al-Hakam, may Allah(azwj) have Mercy on him in the presence of (the Caliph) Al-Rasheed, saying to him, ‘Inform me, O Hisham, about the Truth, can it happen to be two different aspects?’ He said, ‘No’.

قال: وأخبرني الشيخ أباد الله تأييده قال: سأل يحيى بن خالد البرمكي هشام بن الحكم رضي الله عليه بحضرة الرشيد فقال:

He said, ‘Then inform me about the two swords disputing regarding one Judgment in the Religion and they dispute and differ, would they be empty from either both happening to be rightful or false, or one of them false and the other rightful?’ Hisham said, ‘They cannot be empty from that, and it isn’t allowed that they both be rightful upon what has already been answered’.

قال: وأخبرني الشيخ أباد الله تأييده قال: سأل يحيى بن خالد البرمكي هشام بن الحكم رضي الله عليه بحضرة الرشيد فقال:

Yahya Bin Khalid said to him, ‘Inform me about Ali(asws) and Al-Abbas, when they both disputed to Abu Bakr regarding the inheritance, which of the two was the rightful from the false? When you were not saying that both of them would be rightful nor false’. Hisham said, ‘Look at where I am. If I say that Ali(asws) was false, I would be committing Kufr and

111 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 18 H 1
exiting from my doctrine, and if I say that Al-Abbas was false, my neck would be struck off (by the Caliph).


And an issue had been referred unto me I had not been asked about it before that time, nor had I prepared an answer for it. Then I remembered the words of Abu Abdullah asws and he asws had said to me: 'O Hisham! You will not cease to be aided by the Holy Spirit for as long as you help us asws with your tongue', so I knew that I am not abandoned, and the answer was in front of me during the state.

So, I said to him, ‘There was no error from one of them and they were both rightful, and for this there is a match which the Quran has Spoken with in the story of Dawood as where Allah azwj, Majestic is His azwj Name is Saying: And did there come to you news of the litigants when they climbed over the (prayer) Niche? [38:21] – up to the Words of the Exalted: the partners tend to transgress upon each other [38:24], so which of the two Angels was in error? And which of the two was correct? Or are you saying that both were in error? So, your answer regarding that is my answer exactly’.

Yahya said, ‘I am not saying that both the Angels were mistaken, but I am saying they were both correct, and that is because they both did not dispute in the reality nor did they differ in the Judgment, and rather they manifested that to inform Dawood as upon the mistake, and make him as understand the judgment, and to pause him as upon it’.

He (the narrator) said, ‘Similar to that are Ali asws and Al-Abbas. They did not differ regarding the judgment and did not dispute in the reality, and rather they manifested the differing and the dispute to inform Abu Bakr upon his being wrong, and stop him upon his mistake, and point him upon his injustice to them regarding the inheritance, and they did not happen to be in doubt from their matter, and rather that from them was upon a limit of what was from the two Angels’.
He could not give an answer and Al-Rasheed preferred that”.

And it was informed to me by the Sheykh as well, said, ‘Al Rasheed liked to listen to the speech of Hisham Bin al-Hakam with the Kharijites, so he got Hisham Bin Al-Hakam and Abdullah Bin Yazeed Al-Abazy presented, and he sat where he could hear their speech and the people could not see his person, and it was in the presence of Yahya Bin Al-Khalid.

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He (the narrator) said, ‘Hisham said, ‘I shall do that, apart from that the speech would sometimes end up to a limit of obscurity and difficulty upon the understanding. If one of the two disputants is stubborn or there is doubt upon him, then I would love the fairness, so let him make a just middleman to be between me and him, if I exit from the road he will return me to it, and if he is tyrannous in his judgment, he would testify against him’.

Abdullah Bin Yazeed said, ‘Abu Muhammad has called to the fairness’.

Hisham said, ‘So, who will happen to be this middle man? And what would be his doctrine? Will he happen to be from my companions, or from your companions, or an adversary to us of both our religions?’ Abdullah Bin Yazeed said, ‘Choose whoever you desire to, and I will be agreeable with him’.

Hisham said, ‘As for me, I view that if he were to be from my companions, he would not be safe from his prejudice towards me, and if he was from your companions he would not be safe in the judgment against me, and if he was an adversary to both of us, he would neither happen to be safe upon me nor upon you, but there should be one man from my companions, and a man from your companions. Then they would both consider regarding what is between us and they would both judge upon us with obligatory rightfulness and pure decision with the justice’.

Abdullah Bin Yazeed said, ‘You have been fair, O Abu Muhammad, and I was awaiting this from you’. Hisham turned towards Yahya Bin Khalid and said to him, ‘I have cut him, O minister, and have demolished his doctrine upon him, all of it, by the easiest of my striving, and there does not remain anything with him, and I am (now) needless from debating him’.

He (the narrator) said, ‘Al-Rasheed moved the curtain and Yahya Bin Khalid listened attentively and he said, ‘This one is a speaker of the Shias and the most upright of the men in uprightness. A debate is not guaranteed’. Then he called to him that he had cut him and
spoilt his doctrine, and ordered him to clarify the correctness of what he had claimed upon the man.

فقال يحيى بن خالد لهشام: إن أمير المؤمنين يأمرك أن تكشف عن صحة ما ادعيت على هذا الرجل،

Yahya Bin Khalid said to Hisham, ‘The commander of the faithful orders you to uncover from the correctness of what you claimed upon this man’.

قال: فقال هشام رحمه الله: إن هؤلاء القوم لم يزالوا معنا على ولاية أمير المؤمنين علي بن أبي طالب (عليه السلام) حتى كان من أمر الحكمين ما كان، فأكررهم بالتحكيم وضللو بهذاك، وهو الذين اضطروه إليه، والآن فقد حكم هذا الشيخ وهو عماد أصحابه مختاراً غير مضطر رجلاً مختلفين في مذهبهما: أحدهما يكفره، والآخر يعدله،

He (the narrator) said, ‘Hisham, may Allah have Mercy on him, said, ‘These people have not ceased to be with us upon the Wilayah of Amir Al-Momineen Ali (AS) Bin Abu Talib (AS) until there happened from the matter of the two judges what happened. Then they disbelieved and strayed with that, and they are those who had forced him (AS) to it, and now the judgment of this sheykh is lost and he is a pillar of his companion, of free choice without coercion, two men differing in their doctrines – one of them disbelieving him and the other counter-balancing him.

فإن كان مصيباً في ذلك فأمير المؤمنين أولى بالصواب، وإن كان مخطئاً كافراً فقد أراحنا من نفسه بشهادته بالكفر عليها، والنظر في كفره وإيمانه أولى من النظر في إكفاره علياً (عليه السلام).

If he was correct in that, then the commander of the faithful is foremost with the correctness, and it he was mistaken, a disbeliever, so he has assured us from himself with his testimony with the Kufr against it, and the consideration into his Kufr and his Eman is foremost that the consideration into his (alleging) Kufr to Ali (AS).

قال: فاستحسن ذلك الرشيد وأمر بصلته وجائزةه.

He (the narrator) said, ‘Al-Rasheed was happy with that and ordered with helping him and rewarding him (Al-Hisham)’.

4 - وقال الشيخ أدام الله عزه: وهشام بن الحكم من أكبر أصحاب أبي عبد الله جعفر بن محمد (عليهما السلام)، وكان فقهاً، وروى حديثاً كثيراً، وصحب في يد الله (عليه السلام)، ويعتقد في احتمال موسي (عليه السلام)، وكان يكنو أبا محمد وأبا الحكم، وكان مولى بني شيبان، وكان مقينا بالكوفة.

The sheykh, may Allah Honour him forever, said, ‘And Hisham Bin Al-Hakam was from the great companions of Abu Abdullah Ja’far (AS) Bin Muhammad (AS), and he was a jurist, and reported many Ahadeeth, and accompanied Abu Abdullah (AS), and after him (AS), Abu Al-Hassan Musa (AS). And he was teknonymed as ‘Abu Muhammad’, and ‘Abu Al-Hakam’, and he was a chief of the clan of Shayban, and was staying at Al-Kufa.

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And there has reached from his rank and his loftiness in the presence of Abu Abdullah Ja’far asws Bin Muhammad asws that he had gone to him asws at Mina while he was a boy, the first of what his contemporaries had planned, and in his asws gathering were old sheykhs like Humran Bin Ayn, and Qays Al-Masar, and Yunus Bin Yaqoub, and Abu Ja’far al Ahowl and others. He asws raised him above their group, and there wasn’t anyone among them except ones who were older in years than him. When Abu Abdullah asws saw that, that deed was grievous upon his asws companions, he asws said: ‘This is one is our asws helper with his heart and his tongue and his hands’.

And Abu Abdullah asws said, and he asws had been asked about the Names of Allah azwj Mighty and Majestic and their derivations, so he asws answered him, then said to him: ‘Do you understand, O Hisham, with an understanding to repel our asws enemies by it, the apostates with Allah azwj Mighty and Majestic?’ Hisham said, ‘Yes’. Abu Abdullah asws said: ‘May Allah azwj Mighty and Majestic Benefit you with it and Affirm you’.

Hisham said, ‘By Allah azwj No one (was able to) subdue me regarding the Tawheed until I stood in this place of mine’.

The sheykh, may Allah azwj Honour him forever, said: ‘And it is reported from Abu Abdullah asws by eighty men, each one of them called ‘Hisham’. From them was Abu Muhammad Hisham Bin Al-Hakam, a chief of the clan of Shayban, this one, and from them was Hisham Bin Salim, a slave of the can of Bashr Bin Marwan, and he was from a captive of Juzjan, and from them was Hisham Al-Kufry from whom Ali Bin Al-Hakam reported, and from them was Hisham well-known as Abu Abdullah Al-Bazaz, and from them was Hisham Al-Saydani, may Allah azwj have Mercy on him, and from them was Hisham Al-Khayyat, may Allah azwj have Mercy on him, and from them was Hisham Bin Yazeed, may Allah azwj have
Mercy on him, and from them was Hisham Bin Al-Masny Al-Kufy, may Allah have Mercy on him'.

He said, ‘And from the narrations of the sheykh, may Allah Honour him forever, said, ‘Hisham Bin Al-Hakam, may Allah have Mercy on him, was asked about what the general Muslims are reporting from the words of Amir Al-Momineen when Umar died, and he had come to him while he was a covered dead body: ‘I would love to meet Allah the Exalted with the agreement of this covered dead body’. And in another Hadeeth: ‘I wish that I could meet Allah the Exalted with the agreement of this covered dead body’.

Hisham said, ‘This Hadeeth is not proven nor is it of well-known attribution, and rather it is from an aspect of the retaliation and companions of inaccuracies, and if it has been proven, the meaning of it would be well-known, and that is because Umar had agreed with Abu Bakr, and Al-Mugheira, and Salim Mawla Abu Huzeyfa, and Abu Ubeida upon writing an agreement between them they had paced in it upon that when Rasool-Allah passes away they would not let anyone from his family inherit and would not let them rule in his place from after him, and this parchment was with Umar when he was a pillar of the group.

The parchment which Amir Al-Momineen loved and hoped to meet Allah Mighty and Majestic with, it is this parchment in order to dispute with it and argue against it of its contents; and the evidence upon that is what the general Muslims reported from Abayy Bin Ka’ab that he had said in Masjid of Rasool-Allah after the command had gone to Abu Bakr, by a voice the people of the Masjid could hear. ‘Indeed! Destroyed are the people of the agreement! By Allah, I do not grieve upon them, but rather I grieve upon the ones from the people whom they have strayed’.

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It was said to him, ‘O companion of Rasool-Allahsaww! Who are these people of the agreement, and what was their pact?’ He said, ‘A group of people pacted between them that when Rasool-Allahsaww passes away, they would not let anyone from hissaww people inherit and not let them rule in hissaww place. But, by Allahazwj! If I were to live up to the day of Friday, I shall stand among them in a place to clarify to the people of their affair’.

He (the narrator) said, ‘The Friday did not come to him’.  115

The speakers gather and the gathering was crammed with its people awaiting Hisham Bin Al-Hakam. Hisham entered unto them and upon him was a shirt up to the knees and a trouser up to half the leg. He greeted upon the entirety and did not particularise Ja’far with anything. A man, from the people said to him, ‘Why is Allahasws merited upon Abu Bakr, and Allahazwj is Saying: the second of the two when they were both in the cave, when he said to his companion: ‘Do not grieve, surely Allah is with us!’ [9:40]?’

فقال هشام: فأخبرني عن حزنه في ذلك الوقت أكان لله رضى أم غير رضى ؟ فسكت، فقال هشام: إن زعمت أنه كان لله رضى فلم نهاه رسول الله (صلى الله عليه وآله) فقال: لا تحزن ؟ إن زعمت أنه كان لله غير رضى فلم يقتصر عليه حزنه في ذلك الوقت.  

Ahmad Bin Al Hassan, from Abdul Azeem Bin Abdullah who said,

‘Haroun Al-Rasheed said to Ja’far Bin Yahya Al-Barmakky, ’I would love to hear the speech of the speakers from where they do not know of my place, so they can be arguing about some of what they want’. So, Al-Ja’far instructed the speakers, and they presented at his house, and Haroun came in the gathering to hear their speech, and cast a curtain between him and the speakers.
Hisham said, ‘Inform me about his grief during that time, was it for Allah 
awj a Pleasure, or without Pleasure?’ He was silent. Hisham said, ‘If you claim that it was a Pleasure for Allah 
awj, then why did Rasool-Allah 
aww forbid him and said: ‘Do not grieve!’? Did he 
aww forbid him from obeying Allah 
awj and His 
awj Pleasure? And if you claim that it was without Pleasure for Allah 
awj, then it cannot be prided with anything which was for other than Pleasure of Allah 
awj, and you know what Allah 
Blessed Said, where He 
Says: 

then Allah Sent down the tranquillity upon His Rasool and upon the Momineen [48:26].

But, you are saying and we say, and the general Muslims said, ‘The Paradise is desirous to four persons – to Ali 
asws Bin Abu Talib 
asws, and Al-Miqdad Bin Al-Aswad 
asw, and Ammar Bin Yasser 
rad, and Abu Zarr Al-Ghafary 
asw, and I see our companion (Ali 
asw) has been included with them in this merit, and your companion (Abu Bakr) has been left out. Thus, we merit our companion (Ali 
asw) over your companion (Abu Bakr) due to this merit’.

And you are saying and we say, and the general Muslims said, ‘The divine entities of Al-Islam are four persons – Ali 
asws Bin Abu Talib 
asws, and Al-Zubeyr Bin Al-Awwam, and Abu Da’jjan Al-Ansary, and Salman Al-Farsy 
ra. So, I see that our companion (Ali 
asws) has been included in this merit and your companion (Abu Bakr) has been left out from it. Thus, we merit our companion (Ali 
asws) over your companion (Abu Bakr) due to this merit.

And you are saying, and we say and the general Muslims said, ‘The readers (of the Quran) are four persons – Ali 
asws Bin Abu Talib 
asws, and Abdullah Bin Masood, and Abayy Bin Ka’ab, and Zayd Bin Sabit’. So, I see that our companion (Ali 
asws) has been included with them in this merit, and your companion (Abu Bakr) has been left out from it, therefore we merit our companion (Ali 
asws) over your companion (Abu Bakr) due to this merit.

And you are saying, and we say and the general Muslims are saying, ‘The Purified ones from the sky are four persons – Ali 
asws Bin Abu Talib 
asws, and (Syeda) Fatima 
asws, and Al-Hassan 
asws and Al-Husayn 
asws. So, I see that our companion (Ali 
asws) has been included in this merit, and
your companion (Abu Bakr) has been left out from it. Thus, we merit our companion (Ali asws) over your companion (Abu Bakr) due to this merit.

And you are saying and we say and the general Muslims said, ‘The righteous are four – Ali asws, Bin Abu Talib asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws’. So, I see that our companion (Ali asws) has been included along with them asws in this merit, and your companion (Abu Bakr) has been left behind from it. Thus, we merit our companion (Ali asws) over your companion (Abu Bakr) due to this merit.

And you are saying and we say, and the general Muslims said, ‘The martyrs are four – Ali asws, Bin Abu Talib asws, and Ja’far asws, and Hamza asws, and Ubeydah Bin Al-Haris Bin Abdul Mutlib asws, So, I see that our companion (Ali asws) has been included along with them ra in this merit, and your companion (Abu Bakr) has been left out from it. Thus, we merit our companion (Ali asws) over your companion (Abu Bakr) due to this merit’.

He (the narrator) said, ‘Haroun moved the curtain, and Ja’far ordered the people to exit. They went out frightened, and Haroun came out to the gathering and he said, ‘Who is this son of the bitch? I have thought of killing him and burning him with the fire!’’

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When Ali ASWS Bin Musa Al-Reza ASWS headed to Al-Mamoun, he ordered Fazl Bin Sahl that he gathers for him the speakers like the Catholic Archbishop, and Ra’s Al-Jalout, and chiefs of the Sabeans, and Al-Harbaz Al-Akbar, and Zoroastrians, and Nastas the Roman, and the speaks in order to hear his ASWS speech and their speeches.

So, Al-Fazl Bin Sahl gathered them, then he let Al-Mamoun know of their gathering. Al-Mamoun said, ‘Enter them to see me’. He did so. Al-Mamoun was welcoming with them, then said to them, ‘But rather, I gathered you all in order to choose, and I would love it if you would debate this cousin of mine, the Medinite, the one who has proceeded to me. So, when it is early morning, will you all come to me and not one of you stays behind?’ They said, ‘The hearing and the obedience (is for you) O commander of the faithful! We will come early tomorrow, if Allah AZWJ so Desires’.

Al-Hassan Bin Muhammad Al-Nowfaly said, ‘While we were in a discussion of ours with Abu Al-Hassan Al-Reza asws when Yasser entered, and he used to befriend the matter of Abu Al-Hassan Al-Reza asws. He said to him asws, ‘O my Master asws! The commander of the faithful conveys the greetings unto you asws and is saying, ‘May your asws brother (Al-Mamoun) be sacrificed for you asws!’

There have gathered to me the speakers and the people of the religions and the speakers from the entirety of the communities, so your asws view during the morning is upon us and I would love it if you asws could speak to them; and if you asws dislike that, do not experience it, and if you asws would like to, the helping is to you asws, it would lighten matters upon us’.

Abu Al-Hassan asws said: ‘Deliver the greetings to him asws and say to them, ‘I asws have understood what you want and I asws shall be coming to you early morning, if Allah azwj so Desires’.

I said, ‘May I be sacrificed for you asws! He intends the testing and would love to understand what is with you asws, and he has built upon a foundation without reliable construction, and by Allah azwj, evil is that which he has built’.

He asws said to me: ‘And is his building regarding this subject?’ I said, ‘The speakers and the innovators are opposing the scholars, and that is because the scholar does not deny (something which is) without evil, and the speakers and the theologians and the people of the Shirk are deniers and accusers. If you asws were to argue against them with that Allah azwj
is One, they would say, ‘His\textsuperscript{azwj} Oneness is correct’, and if you\textsuperscript{asws} were to say: ‘Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}’, they would say, ‘Prove his\textsuperscript{saww} Messenger-ship’. Then they tend to accuse the man, and he would be invalidating upon them with his arguments, and they would be proving him wrong until he leaves his word. Therefore, be careful of them, may I be sacrificed for you\textsuperscript{asws}!’

قال قتبسم (عليه السلام) ثم قال: يا نوفلي أفتحف أن يقلع عنك حجاب؟ قلت: لا والله ما خفت عليك قط، وإن لا رجو أن ينظرك الله كمن إن شاء الله.

He (the narrator) said, ‘He\textsuperscript{asws} smiled, then said: ‘O Nowfaly! Are you scaring me\textsuperscript{asws} and cutting off my\textsuperscript{asws} arguments upon me\textsuperscript{asws}?’ I said, ‘No, by Allah\textsuperscript{azwj}! I am not trying to frighten you\textsuperscript{asws} at all, and I hope that Allah\textsuperscript{azwj} Makes you\textsuperscript{asws} to be victorious upon them, if Allah\textsuperscript{azwj} so Desires’.

 فقال لي: يا نوفلي أتريد أن تعلم متى يندم المأمون ؟ قلت: نعم، قال: إذا سمع احتجاجي على أهل التوراة بتوراتهم، وعلى أهل الإنجيل بإنجيلهم، وعلى أهل الزبور بازبورهم، وعلى القصابين بعبر انيتهم، وعلى الهرابذة بفارسيتهم، وعلى أهل الروم بروميتهم، وعلى أصحاب المقاتلات بلغاتهم،

He\textsuperscript{asws} said to me: ‘O Nowfaly! Would you like to know when Al-Mamoun will be regretful?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘When he hears my\textsuperscript{asws} argumentation against the people of the Torah through their Torah, and against the people of the Evangel through their Evangel, and against the people of the Psalms through their Psalm, and against the Sabeans in their Hebrew, and against the Harabiza in their Persian, and against the people of Rome in their Roman, and against the speakers in their own languages.

فإذا قطعت كل صنف و دحضت حجته وترك مقالته ورجع إلى قولي علم المأمون أن الموضع الذي هو بسبيله ليس بمستحق له، فعند ذلك تكون الندامة منه، ولا لله ولا لقوة إلا بالله العلي العظيم.

So, when every type has been cut-off and his arguments is refuted and he leaves his word and returns to my\textsuperscript{asws} word, Al-Mamoun will come to know that the place which he is with its way, he isn’t rightful for it. Thus, during that, he would become regretful from it, and there is neither any Might nor Strength except with Allah\textsuperscript{azwj} the Exalted, the Magnificent’.

فلا سيصحتا أئذانا الفضل بن سهل فقال له: جعلت فداك ابن عمك ينتظرك وقد اجتمع القوم فما رأيك في إتيانه؟ فقال له الرضا (عليه السلام): تقدمني فإني صائر إلى ناحيتكم إن شاء الله،

When it was morning, Al-Fazl Bin Sahl came to us and said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Your\textsuperscript{asws} cousin awaits you\textsuperscript{asws}, and the people have gathered, so what is your\textsuperscript{asws} view of going to him?’ Al-Reza\textsuperscript{asws} said to him: ‘Go ahead of me\textsuperscript{asws}, for I\textsuperscript{asws} shall come to your area if Allah\textsuperscript{azwj} so Desires’.

ثم توضأ (عليه السلام) وضوءه للصامة، وشرب شربة سويق وسقنا منه، ثم خرج وخرجنا معه حتى دخلنا على المأمون، فإذا
Then he asws performed Wudu of the Salat, and drank a drink of Saweyq and quenched us from it. Then he asws went out and we went out along with him asws until we entered to see Al-Mamoun. There, the gathering was crammed with its people, and Muhammad Bin Ja'far was in a group of the students and the Hashemite’s and the touts were present. Then he asws performed Wudu of the Salat, and drank a drink of Saweyq and quenched us from it. Then he asws went out and we went out along with him asws until we entered to see Al-Mamoun. There, the gathering was crammed with its people, and Muhammad Bin Ja'far was in a group of the students and the Hashemite’s and the touts were present.

When Al-Reza asws entered, Al-Mamoun stood up, and Muhammad Bin Ja’far and the entirety of the Clan of Hashim asws stood up, and they did not cease to be standing and Al-Reza asws was seated with Al-Mamoun, until he ordered them with sitting, so they sat down.

Al-Mamoun did not cease to be facing him asws discussing for a while, then he turned towards the Catholics Archbishop and he said, 'O Archbishop! This is my cousin Ali asws Bin Musa asws Bin Ja’far asws, and he asws is from the sons asws of (Syeda) Fatima asws daughter asws of our Prophet asaww, and a son asws of Ali asws Bin Abu Talib asws. I would love it if you could speak to him asws and argue and correct him asws.'

The Archbishop said, 'O commander of the faithful! How can I argue against a man who would argue against me with a Book I am a denier of, and a Prophet asaww I do not believe in?’ Al-Reza asws said to him: ‘O Christian! Supposing I asws argue against you by your Evangel, will you accept it?’

The Archbishop said, ‘And am I able upon repelling what the Evangel speaks with? Yes, by Allah asw, I shall accept it upon the rubbing of my nose’. Al-Reza asws said to him: ‘Ask whatever comes to you and I asws shall make you understand the answer’. The Archbishop said, ‘What are you saying regarding the Prophet-hood of Isa as and his as Book?’ Do you asws deny anything from it?’

Al-Reza asws said: ‘I asws am an acknowledger of the Prophet-hood of Isa as and his as Book, and what he as gave the glad tidings to his as community with, and the disciples accepted it, and
I\textsuperscript{asws} am a denier of all the news of Isa\textsuperscript{as} which does not accept the Prophet-hood of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Book and what he\textsuperscript{as} did not give the glad tidings with his\textsuperscript{saww} community’.

The Archbishop said, ‘But rather, isn’t it so that the rulings are terminated by two just witnesses?’ He\textsuperscript{asws} said: ‘Yes’. He said, ‘Then establish two witnesses from other than your\textsuperscript{asws} Religion upon the Prophet-hood of Muhammad\textsuperscript{saww}, from the ones the Christendom cannot deny, and we ask similar to that from other than our Religion’.

Al-Reza\textsuperscript{asws} said: ‘Now, you have come with the fairness, O Christian! Will you accept from me\textsuperscript{asws} the just one, the one in front, in the presence of the Messiah Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}?’ The Archbishop said, ‘Who is this just one? Name him for me’. He\textsuperscript{asws} said: ‘What do you say regarding Youhanna Al-Daylami?’ He said, ‘Well done! You\textsuperscript{asws} have mentioned the most beloved of the people to the Messiah\textsuperscript{as}.

He\textsuperscript{asws} said: ‘\textsuperscript{asws} hold a vow upon you! Does the Evangel Speak that Youhanna said, ‘The Messiah\textsuperscript{as} informed me of the Religion of Muhammad\textsuperscript{saww}, the Arabian and gave me the glad tidings with that he\textsuperscript{saww} would be coming from after him\textsuperscript{as}, and the disciples gave the glad tidings with it and believing in it?’

The Archbishop said, ‘Youhanna has mentioned that from the Messiah\textsuperscript{as} and gave the glad tidings of the Prophet-hood of a man and of the people of his household, but did not outline when that would happen, and did not name the people to us so we can recognise them’.

Al-Reza\textsuperscript{asws} said: ‘Supposing there comes to you one who accepts the Evangel and recites to you the mention of Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of his\textsuperscript{saww} Household and his\textsuperscript{saww} community, will you believe in him\textsuperscript{saww}?’ He said, ‘Intensely’.

Al-Reza asws said to Nastas the Roman: ‘How is your memorisation of the third book from the Evangel?’ He said, ‘I am not a memoriser of it’. Then he asws turned towards Ra’s Al-Jalout and he asws said: ‘Aren’t you are reciter of the Evangel?’ He said, ‘Yes, by my life!’

He asws said: ‘Then bring to me asws the third book, and if there was in it mention of Muhammad saww and the People saww of his saww Household, then testify for me asws, and if there does not happen to be in it, do not testify for me asws.

ثم قرأ (عليه السلام) السفر الثالث حتى إذا بلغ ذكر النبي (صلى الله عليه وآله) وقف، ثم قال: يا نصراني إني أسألك بحق المسيح وامه أتعلم أني عالم بالانجيل ؟ قال: نعم، ثم تام علينا ذكر محمد وأهل بيته وامته،

Then he asws recited the third Book until when he asws reached to the mention of the Prophet saww, and he asws stopped. Then he asws said: ‘O Christian! asws ask you for the sake of the Messiah as and his as mother as! Do you know that I asws am a knower of the Evangel?’ He said, ‘Yes’. (He asws said): ‘Then recite to us the mention of Muhammad saww and the People asws of His aswj Household and his saww community’.

ثم قال: ما تقول يا نصراني ؟ هذا قول عيسى بن مريم، فإن كذبت ما ينطق به الانجيل فقد كذبت موسى وعيسى (عليهما السلام) ومنى أكنرب هذا الذكر وجب عليك القتل، لأنك تكون قد كفرت بربك ونبيك وكتابك،

Then he asws said: ‘What are you saying, O Christian! This is the word of Isa as Bin Maryam as, so if you were to belie what the Evangel Speaks with, so you would have belied Musa as and Isa as, and when you deny this Zikr, the killing would be Obligated upon you, because you would become to have denied your Lord aswj, and your Prophet as and your Book’.

قال الجاثليق: لأنكن ما قد بان لي في الانجيل، وإن لميري، قال الرضا (عليه السلام): اشهدوا علي إقراره.

The Archbishop said, ‘I cannot deny what has been clarified to me in the Evangel, and I am an acknowledger of it’. Al-Reza asws said: ‘Be witnesses upon his acceptance!’

ثم قال: يا جاثليق سل عما بدلاك، قال الجاثليق: أخبرني عن حواري عيسى ابن مريم كم كان عدهم؟ وعن علماء الأنجيل كم كانوا؟

Then he asws said: ‘O Archbishop! Ask whatever comes to you’. The Archbishop said, ‘Inform me about the disciples of Isa as Ibn Maryam as, how many was their number? And about the scholars of the Evangel, how many were they?’
قال الرضا (عليه السلام): على الخبير سقطت، أما الحواريون فكانوا اثني عشر رجام، وكان أفضلهم وأعلمهم الوقا، وأما علماء النصارى فكانوا ثامنة رجال: يوحنا الأكبر بأج ويوحنا بقرقيسا ويوحنا الديلمي بزهرار، ونعده كان ذكر النبي ( صلى الله عليه وآله) وذكر أهل بيتته واته، وهو الذي يبشر عيسى ونبي إسرائيل به.

Al-Reza asws said: ‘You have paused at the informed one! As for the disciples, they were ten men, and their superior one and their most knowledgeable one was Al-Waqa, and as for the Christian scholars, they were three men – Youhanna the eldest, and Youhanna Baqarqays, and Youhanna Al-Daylami Bazjar, and with him was the mention of Muhammad saww, and the mention of the People saww of his saww Household and his saww community, and is which Isa as gave the glad tidings with and the Children of Israel with it’.

ثم قال له: يا نصرني والله إنا لنؤمن عيسى الذي آمن بمحمد ( صلى الله عليه وآله) وما ننقم على عيساكم شيئا إلا ضعفه وقلة صيامه وصلاةه.

Then he asws said to him: ‘O Christian! By Allah azwj, we are believers in Isa as who was a believer in Muhammad saww and we stand upon your Isa as (every) thing, except his as weakness and scarcity of his as Fasting and his as Salat (prayers)’.

قال الجاثليق: أفسدت والله علمك، وضعفت أمرك، وما كنت ظننت إلا أنك أعلم أهل الاسامم، قال الرضا (عليه السامم): كيف ذلك ؟ قال الجاثليق: من قولك: إن عيسى كان ضعيفا قليل الصيام، قليل الصامة، وما أفطر عيسى يوماً قط، ولانام بليل قط، وما زال صائم الدهر، قائم الليل.

The Archbishop said, ‘By Allah azwj! You asws have spoil your asws knowledge, and weakened your asws matter, and I was not thinking except that you asws are the most knowledgeable of the people of Islam’. Al-Reza asws said: ‘And how is that so?’ The Archbishop said, ‘From your asws words that Isa as was weak and of few Fasts and of few Prayers, and Isa as did not break a single day at all, nor slept at night at all, and did not cease Fasting for the lifetime, standing (for praying) at night’.

قال الرضا (عليه السلام): فلمن كان يصوم ويصلي ؟ قال: فخرس الجاثليق وانقطع. قال الرضا (عليه السامم): يا نصراني أسألك عن مسألة، قال: فإن كان عندي علمها أجبتك، قال الرضا (عليه السلام): ما أنكرت أن عيسى كان يحيي الموتى بإذن الله عزوجل ؟ قال الجاثليق أنكرت ذلك من قبل أن من أحيا الموتى وأبأا الأكمه والابرص فهو روب مستحق لان يعد،

Al-Reza asws said: ‘Then who was he as Fasting for and praying to?’ The Archbishop was muted and cut (the discussion)’. Al-Reza asws said: ‘O Christian! Iasws ask you about an issue’. He said, ‘If its knowledge is with him, I shall answer you’. Al-Reza asws said: ‘What makes you deny that Isa as used to revive the death by the Permission of Allah azwj Mighty and Majestic?’ The Archbishop said, ‘I deny that from the aspect that the one who revives the dead, and cures the blind and the leper, he is the Lord azwj deserving to be worshipped’.
قال الرضا (عليه السلام): فإن الييسع قد صنع مثل ما صنع عيسى: مشى على الماء، وأحيا الموتى، ولقد صنع حزقيل النبي مثل ما صنع عيسى بن مريم فاحيا خمسة وثلاثين ألف رجل من بعد مومئم بستين سنة.

Al-Reza asws said: ‘But Ilyas as had done the like of what Isa as did. He as walked upon the water, and revived the dead, and cured the blind and the leper, but his as community did not take him as Lord azwj, and no one worshipped him as from besides Allah azwj Mighty and Majestic; and the Prophet Hizkeel as had done the like of what Isa as Bin Maryam as had done. He as revived thirty-five thousand men from sixty years after their death’.

 ثم التفت إلى رأس الجالوت فقال له: يا رأس الجالوت أتجد هؤلاء في شباب بني إسرائيل في التوراة؟ اختارهم بخت نصر من سبى بني إسرائيل حين غزابيت المقدس ثم انصرف بهم إلى بابل فأرسله الله تعالى عزوجل إليهم، وأحياهم الله. هذا في التوراة لا يدفعه إلا كافر منكم، قال رأس الجالوت: قد سمعنا به وعرفناه، قال: صدقت، قال الرضا (عليه السلام): ثم أقبل على النصراني فقال: يا نصراني! أفهؤلاء كانوا قبل عيسى أم عيسى كان قبلهم ؟ قال: بل كانوا قبله، قال الرضا (عليه السلام): لقد اجتمعت قريش إحدى رسول الله (صلى الله عليه وآله) فسألوه أن يحيي لهم موتاهم، فوجه معهم عليه بن أبي طالب (عليه السلام) فقال له: اذهب إلى الجبانة فناد بأسماء هؤلاء الرهط الذين يسألون عنهم بأعلى صوتك: يا فامن، ويافامن، ويافامن، يقول لكم محمد رسول الله: قوموا بإذن الله azwj Mighty and Majestic!’.  

Then he asws turned towards Ra’s Al-Jalout and said to him: ‘O Ra’s Al-Jalout! Do you find them among the youths of the Children of Israel in the Torah? Bakht Nasr chose them, being from the captives of the Children of Israel when he raided Bayt Al-Maqdis, then left with them to Babel, so Allah azwj the Exalted Sent him to them, and Allah azwj Revived them. This is in the Torah, none would refute it except a Kafir from you’. Ra’as Al-Jalour said, ‘We have heard of him and recognise him’. He asws said: ‘You speak the truth’.  

ثم قال: يا يهودي خذ علي هذا السفر من التوراة، فتام (عليه السلام) علينا من التوراة آيات فأقبل اليهودي يتزجح لقراءته ويتعمج.

Then he asws said: ‘O Jew! Bring me asws this Book from the Torah’. Then he asws recited to us Verses from the Torah. The Jew was swayed by his asws recitation and was astounded.

ثم أقبل على النصراني فقال: يا نصراني! أفهؤلاء كانوا قبل عيسى أم عيسى كان قبلهم ؟ قال: بل كانوا قبله، قال الرضا (عليه السلام): لقد اجتمعت قريش إحدى رسول الله (صلى الله عليه وآله) فسألوه أن يحيي لهم موتاهم، فوجه معهم عليه بن أبي طالب (عليه السلام) فقال له: اذهب إلى الجبانة فناد بأسماء هؤلاء الرهط الذين يسألون عنهم بأعلى صوتك: يا فامن، ويافامن، ويافامن، يقول لكم محمد رسول الله: قوموا بإذن الله azwj Mighty and Majestic!

Then he asws turned towards the Christian and he asws said: ‘O Christian! Were they before Isa as or was Isa as before them?’ He said, ‘But, they were before him as’. Al-Reza asws said: ‘Quraysh had gathered to Rasool-Allah saww and they asked him saww to revive their dead for them, so he saww sent Ali saww Bin Abu Talib saww with them and said to him saww: ‘Go to the burial ground and call out with the names of that group, those whom they are asking about, at the top of your saww voice: ‘O so and so, and O so and so, and O so and so! Muhammad saww, Rasool-Allah saww is saying to you all: ‘Arise by the Permission of Allah azwj Mighty and Majestic!’’.

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فقالوا ينفضون التراب عن رؤوسهم، فأقبلت قريش تسألهم عن امورهم، ثم أخبروه أن محمدًا (صلى الله عليه وآله) قد بعث نبيًا ودلائله.

وقدًا: وددنا إذا أدركنا فؤاده، فلو أننا الكسواء والأبرص والخفائض، وكلمه البهائم والطيور والجن والشياطين، ولم نتخذه ربا من دون الله عزوجل، ولم ننكر لأحد من هؤلاء فضلهم.

So, they arose, shaking the soil from their heads, and Quraysh came asking them about their affairs. Then they informed them that Muhammad saww had been Sent as a Prophet saww and said, 'We would love to meet him saww and believe in him saww'. And he saww had cured the blind and the leprosy, and the insane, and the animals spoke to him saww, and the birds, and the Jinn, and the Satans la, and we (still) do not take him saww as Lord azwj from besides Allah azwj Mighty and Majestic, and we do not deny from them any of their merits.

فمتى اتخذتم عيسى ربا جاز لكم أن تتخذوا اليسع والحزقيل، لانهما قد صنعا مثل ما صنع عيسى من إحياء الموتى وغيره.

So, when you are taking Isa as Lord azwj, it is allowed for you that you could be taking Ilyas as and Hizkeel as, because they as both had done similar to what Isa as did, from reviving the dead and other such (things).

 وإن قومًا من بني إسرائيل هربوا من بامدهم من الطاعون وهم الوف حذر الموت فأماتهم الله في ساعة واحدة، فعمد أهل تلك القرية فحظروا عليهم حظيرة فلم يزالوا فيها حتى نخرت عظامهم وصاروا رميما، فمر بهم نبي من أنبياء بني إسرائيل فتعجب منهم ومن كثرة العظام البالية.

And a group of people from the Children of Israel fled from their city, from the plague, and they were thousands fearing the death. Allah azwj Caused them to die in one moment. The people of that town deliberated fear upon them as caution, and they did not cease to be in it until their bones had decayed and became dust. Then, a Prophet as from the Prophets as of the Children of Israel passed by them and was astonished from them and from the huge number of the decayed bones.

فأوحى الله عزوجل إليه: أتحب أن احييهم لك فتنذرهم؟ قال: نعم يا ربي، فأوحى الله عزوجل إليه: أن نادهم، فقال: أيتها العظام البالية قومي ياذن الله عزوجل، فقاموا أحياء أجمعون، ينفضون التراب عن رؤوسهم.

Then Allah azwj Mighty and Majestic Revealed unto him as: "Would you as like it if I azwj were to Revive them for you saww to warn them?" He as said: 'Yes, O Lord azwj!' So, Allah azwj Mighty and Majestic Revealed to him as: "Call out to them!" He as said: 'O you decayed bones! Arise by the Permission of Allah azwj Might and Majestic'. They stood up alive altogether, shaking off the soil from their heads.

ثم إبراهيم حليل الرحمن حين أخذ الطائر قطعتهن قطعا، ثم وضع على كل جبل منهن جزء، ثم ناداهن فأقبلن سعيا إليه.

Then Ibrahim as, Friend of the Beneficent, when he as took the bird and cut it into pieces. Then he as place one part upon every mountain. Then he as called out to them, and it return to him as whole.
Then Musa as Bin Imran as and his as seventy companions, those he as had chosen them to come with him as to the mountain, so they said to him as, "You as have seen Allah azwj the Glorious, (now) show Him azwj to us just as you as saw Him azwj". He azwj said to them: "I as did not see Him azwj. They said, 'We will never believe you as until we see Allah azwj manifestly'. So, the thunderbolt seized them and they were incinerated, up to their last one, and there remained Musa as alone.

He as said: 'O Lord azwj! I chose seventy men from the Children of Israel and came with them, and I as am returning alone, so how will my as people ratify me as with what I as inform them with? If You azwj had so Desired, You azwj would have Destroyed them from before and myself as. Will You azwj Destroy us due to what the foolish ones from us did?'

So, Allah azwj Mighty and Majestic Revived them from after their deaths. And all things I asws mentioned to you all from this, you are not able upon refuting it, because the Torah, and the Evangel, and the Psalms, and the Furqan (Quran) have Spoken with it. Thus, if everyone who had revived the dead, and cured the blind and the leper, and the insane is to be taken as Lord azwj from besides Allah azwj, then all of them are Lords. What you saying, O Jew?'
قال رأس الجالوت: نعم إنا لنجده كذلك. ثم قال للجاليلي: ونحن نعلم كيف علمك كتاب شعيا؟ قال: أعرفه حرفًا حرفًا، قال

فقال لهما: أتعرفان هذا المن الكلام: (إني قومت رأيت صورة راكب الحمار لابسا حبالابيب النور، وأرى راكب البعير ضوء ضوء

النور)؟ فقالا: قد قال ذلك شعيا.

Ra’s Al-Jalout said, ‘Yes, we do find it to be like that’. Then he saws said to the Archbishop: ‘O Christian! How is your knowledge with the Book of (Prophet) Sha’yaas?’ He said, ‘I know it letter by letter’. He saws said to them both: ‘Do you both recognise this as being from his speech: ‘O people! I saw an image riding the donkey wearing a cloak of light, and I saw a rider of the camel, his illumination being like the illumination of the moon’?’ They said, ‘Sha’yaas has said that.

قال الرضا (عليه السلام): يا نصراني هل تعريف في الأنجيل قول عيسى: (إني ذاهب إلى ربكم وربي والبار قليطا جاء، هو الذي

يشهد لي بالحق كما شهدت له، وهو الذي يفسر لكم كل شيء وهو الذي يبدي فضائح الأمم، وهو الذي يكسر عمود الكفر)؟

Al-Reza saws said: ‘O Christian! Do you recognise in the Evangel the words of Isaas: ‘As am going to your Lordazwj and mineas, and the Paracletes will come. He saws is the one who will testify for meas with the Truth just as Isaas am testifying for himasw, and he saww is the one who will interpret all things for you, and he saww is the one who will expose the scandals of the communities, and he saww is the one who will break the pillars of Kufr’?’

قال الجاليلي: ما ذكرت شيئا في الأنجيل إلا ونحن مقررون به، قال: أتجد هذا في الأنجيل ثابتا يا جاليلي؟ قال: نعم.

The Archbishop said, ‘You saws did not mentioned anything in the Evangel except and we are

acknowledgers of it’. He saws said: ‘Do you find this to be in the Evangel, as proof, O Archbishop?’ He said, ‘Yes’.

قال الرضا (عليه السلام): يا جاليلي ألا تخبرني عن الانحيل الأول حين افتقدتموه عند من وجدتموه ؟ ومن وضع لكم هذا الأنجيل

؟ قال له: ما افتدنا الأنجيل إلا يوما واحدا حتى وجدناه غضا طريعا فأخرجه إلينا يوحنا وماتا.

Al-Reza saws said to him: ‘O Archbishop! Will you not inform me saws about the first Evangel when you lost it, with whom did you find it to be? And who placed this Evangel for you all?’ He said to him saws, ‘We did not lose the Evangel except for one day until we found it green, fresh. It was brought out to us by Youhanna and Mata’.

فقال له الرضا (عليه السلام): ما أقل معرفتك بسر الأنجيل وعلمانه ؟ فإن كان هذا كما تزعم فلم اختلفتم في الأنجيل ؟ وإنما وقع

الاختلاف في هذا الأنجيل الذي في أيديكم اليوم، فلو كان على العهد الأول لم تختلفوا فيه، ولكني مفيدك علم ذلك، أعلم أنه لما

افتقد الأنجيل الأول اجتمعت النصارى إلى علمائهم فقالوا لهم: قلت عيسى بن مريم، وأفتدنا الأنجيل وأتمن العلماء مما عدنكم ؟

Al-Reza saws said to him: ‘How little is your understanding of the secret of the Evangel and its

scholars? If it was just as you claim, why did you (people) differ regarding the Evangel? And

rather, the differing occurred regarding this Evangel which is in your hands today. If it had
been upon the era of the first one, you would not have differed regarding it, but that knowledge is lost to you. Know, that when the first Evangel was lost, the Christians gathered to their scholar and they said to them, 'Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} has been killed, and we lost the Evangel, and you are the scholar, so what is with you all?'

Al-Waqa and Marqabous said to them, 'The Evangel is in our chests and we shall bring it out to you all, book by book, among every one, so do not grieve over it, nor vacate the churches. We shall be reciting it to you during every Sunday, book by book, until we gather all of it'. Then, Al-Waqa and Marqabous, and Youhanna, and Mata sat, and they placed this Evangel for you after the first Evangel had been lost, and rather these four students of the former students. Do you know that?'

The Archbishop said, 'As for this, I do not know it and I have come to know it know, and it has been explained to be from the grace of your\textsuperscript{asws} knowledge of the Evangel, and I heard things from what you\textsuperscript{asws} taught which my heart testified to that it is true, and it has increased me a lot from the understanding'.

Al-Reza\textsuperscript{asws} said to him: 'How is their testimonies with you?' He said, 'Allowed. They are the scholars of the Evangel, and whatever they have testified with, it is true'. Al-Reza\textsuperscript{asws} said to Al-Mamoun and the ones who were present of his family and from other: 'Be witnesses upon it'. They said, 'We have borne witness'.

Then the Archbishop said, 'By the right of the son and his mother! Do you\textsuperscript{asws} know that Mata said, 'The Messiah\textsuperscript{as}! He\textsuperscript{as} is a son of Dawood\textsuperscript{as} Bin Is'haq\textsuperscript{as} Bin Yaqoub\textsuperscript{as} Bin Yehouda Bin Hazroun'. And Marqabous said, regarding the lineage of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, 'He\textsuperscript{as} is a Word of Allah\textsuperscript{azwj} Who Permeated into the body of a human so He\textsuperscript{azwj} Became a human being'. And Al-Waqa said, 'Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} and his\textsuperscript{as} mother\textsuperscript{as} were two human beings from flesh and blood, and the Holy Spirit entered into them\textsuperscript{as}.'
ثم إنك تقول من شهادة عيسى على نفسه: (حقا أقول لكم يا معشر الحواريين: إنه لا يصعد إلى السماء إلا من نزل منها إلا راكب البعير خاتم الانبياء فإنه يصعد إلى السماء وينزل) فما تقول في هذا القول؟ قال الجاثليق: هذا قول عيسى لاننكره، قال الرضا (عليه السامم): فما تقول في شهادة الوقا ومر قابوس وماتا، على عيسى وما نسبوه إليه؟ قال الجاثليق: كذبوا على عيسى، قال الرضا (عليه السلام): يا قوم أليس قد زكاهم وشهد أنهم علماء الإنجيل وفهموا حق؟

Al-Reza asws said: ‘So what are you saying regarding the testimony of Waqa, and Marqabous, and Mata, upon Isa as and what they attributed to him? The Archbishop said, ‘They lied upon Isa as’. Al-Reza asws said: ‘O people! Hasn’t he cleared them and testified that they were the scholars of the Evangel and their testimonies are true?’

قال الجاثليق: يا عالم المسلمين احب أن تعفيني من أمر هؤلاء، قال الرضا (عليه السامم): فإنا قد فعلنا، سل يا نصراني عما بذالك، قال الجاثليق ليسأكل غربي، فلاحق المسيح ما ظننت أن في علماء المسلمين مثلك.

The Archbishop said, ‘O scholar of the Muslims! I would like you asws to excuse me from their matter’. Al-Reza asws said: ‘We asws hereby do so. Ask, O Christian, about whatever comes to you’. The Archbishop said, ‘Let someone else ask you asws, for by the right of the Messiah as, I don’t think there is anyone among the scholars of the Muslims, like you asws’.

قالت الرضا (عليه السلام): يا عالم المسلمين احب أن تعفني من أمر هؤلاء، قال الرضا (عليه السلام): فإنا قد فعلنا، سل يا نصراني عما تتعلق به الثورة على لسان موسى بن عمران، وأنا الأكمل على لسان عيسى بن مريم، والزبر على لسان داوود.

Al-Reza asws turned towards Ra’s Al-Jalout and said to him: ‘Will you ask me or shall I asws ask you?’ He said, ‘But, I shall ask you asws, and I will not accept any proof from you asws except from the Torah, or from the Evangel, or from Psalms of Dawood as, or with what is in the Parchments of Ibrahim as and Musa as’. Al-Reza asws said: ‘Don’t accept from me asws any proof except with what the Torah Spoke with upon the tongue of Musa as Bin Imran as, and the Evangel upon the tongue of Isa as Bin Maryam as, and the Psalms upon the tongue of Dawood as.

قالت رأس الجالوت: من أين تثبت نبوة محمد as proven?’ Al-Reza asws said: ‘His asws Prophet-hood was testified upon by Musa as Bin Imran as and Isa as Bin Maryam as. ’
and Dawood\textsuperscript{as}, Caliph of Allah\textsuperscript{azwj} Mighty and Majestic in the earth’. He said to him\textsuperscript{asws}, ‘Prove the Words of Musa\textsuperscript{as} Bin Imran\textsuperscript{as}.

قال الرضا (عليه السلام): هل تعلم يا يهودي أن موسى ابن عمران أوسي بن إسرائيل فقال لهم: إنه سيأتيكم نبي من إخوانكم، فيه فصدفوا ومنه فاصبحوا، فقيل أن لبني إسرائيل إخوة غير ولد إسماعيل، إن كنت تعرف قرابة إسرائيل من إسماعيل، والنسب الذي بينهما من قبل إبراهيم؟

Al-Reza\textsuperscript{asws} said: ‘Do you know, O Jew, that Musa\textsuperscript{as} Ibn Imran\textsuperscript{as} bequeathed the Children of Israel saying to them: ‘There will be coming to you a Prophet\textsuperscript{saww} from your brethren. Him\textsuperscript{saww} you should ratify, and from him\textsuperscript{saww} you should listen. Do you know that for the Children of Israel there are brethren apart from the Children of Ismail\textsuperscript{as}, if you were recognising the relationship of Israel from Ismail\textsuperscript{as}, and the lineage which is between them both is from the direction of Ibrahim\textsuperscript{as}?’


Ra’s Al-Jalout said, ‘This is the word of Musa\textsuperscript{as}, we cannot refute it’. Al-Reza\textsuperscript{asws} said: ‘Has there come to you a Prophet\textsuperscript{as} from the brethren of the Children of Israel any Prophet\textsuperscript{as} apart from Muhammad\textsuperscript{saww}?’ He said, ‘No’. Al-Reza\textsuperscript{asws} said: ‘Does this hold good with you?’ He said, ‘Yes, but I would love it if you\textsuperscript{asws} could verify for me from the Torah’.

فقال له الرضا (عليه السلام): هل تنكر أن التوراة تقول لكم: (قد جاء النور من جبل طور سيناء وأضاء لنا من جبل ساعير، واستعلن علينا من جبل فاران) قال رأس الجالوت: أعرف هذه الكلمات وما أعرف تفسيرها.

Al-Reza\textsuperscript{asws} said: ‘Do you deny that the Torah is Saying to you all: “The Light has come from the Mount Toor of Sinai and illuminated for us from Mount Saeer and notified upon us from Mount Faraan”?’ Ra’s Al-Jalout said, ‘I do recognise these words but I do not recognise their interpretation’.

قال الرضا (عليه السلام): أنا اخبرك به، أما قوله: جاء النور من قبل طور سيناء، فذلك وحي الله تبارك وتعالى الذي أنزله على موسى على جبل طور سيناء، وأما قوله: (وأضاء الناس من جبل ساعير) فهو الجبل الذي أوى الله عزوجل إلى عيسى بن مريم وهو عليه، وأما قوله: (واستعلن علينا من جبل فاران) فذاك جبل من جبال مكة مكة بينه وبينها يوم.

Al-Reza\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall inform you with it. As for His\textsuperscript{azwj} Words: ‘The Light from the direction of (Mount) Toor of Sinai’, so that is the Revelation of Allah\textsuperscript{azwj} Blessed and Exalted which He\textsuperscript{azwj} Revealed unto Musa\textsuperscript{as} upon the Mount Toor of Sinai. And as for His\textsuperscript{azwj} Words: ‘And illuminate to the people from Mount Saeer’, it is the mount which Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} while he\textsuperscript{as} was upon it. And as for His\textsuperscript{azwj} Words: “And notify upon us from Mount Faraan”, so that is a mountain from the mountains of Makkah, between it and it is a day.'
وقال شعيا النبي فيما تقول أنت وأصحابك في التوراة: (رأيت راكبين أضاء لهما الارض، أحدهما على حمار، والآخر على جمل)
فمن راكب الحمار ومن راكب الجمل؟

And the Prophet Sha’ya said in the Torah, regarding what you and your companions are saying: ‘As asws saw two riders the earth having had illuminated for them both, one of them upon the donkey and the other upon a camel’. So, who is the rider of the donkey? And who is the rider of the camel?’

قال: رأس الجالوت لأعرفهما فخبرني بهما، قال (عليه السلام): أما راكب الحمار فعيسى، وأما راكب الجمل محمد، أتنكر هذا من التوراة ؟ قال: لا، ما انكره.

Ra’s Al-Jalout said, ‘I do not recognise them, so inform me about them’. He asws said: ‘As for the rider of the donkey, it is Isaas, and as for the rider of the camel, it is Muhammad saww. Do you deny this as being from the Torah?’ He said, ‘No, I do not deny it’.

 ثم قال الرضا (عليه السلام): هل تعرف حيقوق النبي ؟ قال: نعم إني به لعارف، قال (عليه السلام): فإنه قال وكتابكم ينطق به:
(جاء الله بالبيان من جبل فاران، وامتامت السماوات من تسبيح أحمد وامته، يحمل خيله في البحر كما يحمل في البر، يأتينا
بكتاب جديد بعد خراب بيت المقدس’ يعني بالكتاب القرآن، أتعرف هذا وتؤمن به ؟

Then Al-Reza asws said: ‘Do you recognise the Prophet Hayqouq as?’ He said, ‘Yes, I do know himas’. He asws said: ‘Heas said, and your Book Spoke with it: ‘Allahazwj will come with the explanation from Mount Faraan and the skies would be filled up from the Glorification of Ahmad saww and his saww community. His saww horse will carry him saww in the sea just as it would carry him saww in the land. He saww will come to us with a new Book after the ruination of Bayt Al-Maqdis’ – meaning with the Book, the Quran. Do you recognise this and believe in it?’

قال رأس الجالوت: قد قال ذلك حيقوق النبي ولا ننكر قوله،

Ra’s Al-Jalout said, ‘The Prophet Hayqouqas had said that, and we do not deny hisas words’.

قال الرضا (عليه السلام): فقد قال داود في زبوره وأنت تقرأه: (اللهم ابعث مقيم السنة بعد الفترة) فهل تعرف نبيا أقام السنة
بعد الفترة غير محمد ؟ قال رأس الجالوت هذا قول داود نعرفه ولا ننكره، ولكن عنى بذلك عيسى، وأيامه هي الفترة،

Al-Reza saws said: ‘Dawoodas has said in hisas Psalms and you are reciting it: ‘O Allahazwj! Send the establisher of the Sunnah after the period (gap)’. Do you recognise any Prophetas to have established the Sunnah after the period, apart from Muhammad saww?’ Ra’s Al-Jalout said: ‘This is the word of Dawoodas. We do recognise it and do not deny it, but Isaas is meant by that, and hisas days, it is the period’.

قال له الرضا (عليه السلام): جهلت، إن عيسى لم يخالف السنة، وكان موافقا لسنة التوراة حتى رفعه الله إليه، وفي الإنجيل
مكتوب: إن ابن الارض ذاهب والبار قليطا جاء من بعده، وهو يخفف الآثار، ويفسر لكم كل شيء، ويشهد لي كما شهدت له،
أنا جئتكم بالمثال، وهو يأتيكم بالتأويل، أنتون بهذا في الإنجيل ؟ قال: نعم، لا انكره:
Al-Reza asws said to him: ‘You are playing to be ignorant. Isa as did not leave behind the Sunnah, and he as was harmonious to the Sunnah of the Torah until Allah azwj Raised him as to Him azwj, and it is Written in the Evangel: ‘The righteous son shall depart and the Paracletes will come from after him, and he shall ease the people and interpret all things for them, and he shall testify for me just as I as testify for him. I came to you with the examples and he shall come to you with the explanation’. Do you believe as it being in the Evangel?’ He said, ‘Yes, I do not deny it’.


Al-Reza asws said to him: ‘O Ra’s al Jalout! I want to ask you about your Prophet Musa as Bin Imranas. He said, ‘Ask’. He asws said: ‘What is the argument upon that Musa as proved his as Prophet-hood?’ The Jew said, ‘He came with what no one from the Prophets as had come before him as’. He asws said: ‘Like what?’ He said, ‘Like splitting the sea, and turning his as staff (serpents) moving, and striking the rock and the springs burst forth from it, and his as bringing out his as hand as white for the beholders, and the Signs no creature is able upon the like of it’.

قال له الرضا (عليه السلام): صدقت في أنه كانت حجته على نبوته أنه جاء بما لا يقدر لخلق على مثله، أفليس كل من ادعى أنه نبي ثم جاء بما لا يقدر لخلق على مثله وجوب عليكم تصديقه؟ قال: لا، لأن موسى لم يكن له نظير لمكانه من ربه، وقربه منه، ولا يجب علينا الاقرار بنبوة من ادعاها حتى يأتي من الاعامم بمثل ما جاء به،

Al-Reza asws said to him: ‘You speak the truth in that it was his as proof upon his as Prophet-hood, he as had come with what the people are not able upon its like. Isn’t it so that everyone who claims that he is a Prophet as, then he comes with what the people are not able upon the like of it, its ratification is Obligated upon you all?’ He said, ‘No, because Musa as was such, there did not happen to be a match for him as to his as position from his as Lord aswj, and his as nearness from Him aswj, and it does not Obligate upon us, the acknowledgment of the Prophet-hood of the one who claims it he brings from the Signs like what he as had come with’.

قال الرضا (عليه السلام): فكيف أقررتم بالانبياء الذين كانوا قبل موسى ولم يفلقوا البحر، ولم يفجروا من الحجر اثنتي عشرة عينا، ولم يخرجوا بأيديهم مثل إخراج موسى يده بيضاء، ولم يقلبوا العصاحية ؟

Al-Reza asws said: ‘How is your acknowledgment with the Prophets as, those who were before Musa as and did not split the sea, and did not burst forth twelve springs from the rock, and did not bring out their as hands like the bringing out Musa as of his as white hand, and did not turn their as staff into gliding (serpents)’
The Jew said to him, ‘I have informed you\textsuperscript{as} that when whatever Signs they\textsuperscript{as} came with upon their\textsuperscript{as} Prophet-hood with what the people are not able upon the like of it, and even though they came with what Musa\textsuperscript{as} did not come with, or were upon other than what Musa\textsuperscript{as} had come with, their\textsuperscript{as} ratification was Obligated’.

He (the narrator) said, ‘Al-Reza\textsuperscript{asws} said: ‘O Ra’s Al-Jalout! So, what prevents you from the acknowledgment of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, and he\textsuperscript{as} had revived the dead, and cured the blind and the leper, and he\textsuperscript{as} created from the clay like a body of the bird, then blew into it, and it became a bird by the Permission of Allah\textsuperscript{azwj}?’ Ra’s Al-Jalout said, ‘He\textsuperscript{as} did do that, but we did not witness it’.

Al-Reza\textsuperscript{asws} said: ‘What is your view of what Musa\textsuperscript{as} came with from the witnessed Signs? Arent these rather the news which have come from the reliable companions of Musa\textsuperscript{as} that he\textsuperscript{as} did that?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Similar to that as well, news has come to you frequently of what Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} had done, then how come you are ratifying Musa\textsuperscript{as} and are not ratifying Isa\textsuperscript{as}?’ He could not give an answer.

Al-Reza\textsuperscript{asws} said: ‘And like that is the matter of Muhammad\textsuperscript{saww} and what he\textsuperscript{saww} came with, and the matter of every Prophet\textsuperscript{as} Allah\textsuperscript{azwj} has Sent, and from his\textsuperscript{saww} Sign is that he\textsuperscript{saww} was poor, an orphan, a shepherd, an employee, not having learnt a Book and did not come and go to any teacher.

Then he\textsuperscript{saww} came with the Quran wherein are stories of the Prophets\textsuperscript{as}, and their\textsuperscript{as} news, letter by letter, and news of the ones from the past and the ones remaining, up to the Day of Qiyamah. Then, he\textsuperscript{saww} informed them of their secrets and what they knew (to be) in their houses, and he\textsuperscript{saww} came with a lot of Signs which cannot be counted’.
Ra’s Al-Jalout said, ‘It is not true with us, neither the news of Isa\textsuperscript{as} nor news of Muhammad\textsuperscript{saww}, nor is it allowed for us that we should acknowledge to them\textsuperscript{as} with what is not correct’. Al-Reza\textsuperscript{asws} said: ‘So the witness who testified for Isa\textsuperscript{as} and to Muhammad\textsuperscript{saww} is a false witness?’ He could not give an answer.

The Al-Harbaz Al-Akbar was called, and Al-Reza\textsuperscript{asws} said to him: ‘Inform me\textsuperscript{asws} about Zarhashst who you claim that he is a Prophet\textsuperscript{as}, what is your proof upon his Prophet-hood?’ He said, ‘He came with what no one had come with before him, and we did not witness it but the news was received from our ancestors that he permitted for us what is not permitted for others, so we followed him’.

He\textsuperscript{asws} said: ‘Isn’t it so that rather the news came to you, and you followed him?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Similar to that are the rest of the previous communities, the news came to them of what the Prophets\textsuperscript{as} came with, and (what) Musa\textsuperscript{as} and Isa\textsuperscript{as} and Muhammad\textsuperscript{saww} came with. So, what is your excuse in neglecting the acceptance of them\textsuperscript{as}, when you all accepted Zarhasht due to the frequent news that he came with what no one else had come with’. Al-Harbaz was cut off in his place.

He\textsuperscript{asws} said: ‘O people! If there was anyone among you who opposes Islam and wants to ask, then let him ask without being shy’.

Imran Al-Sabie said to him\textsuperscript{asws}, and he was alone from the speakers, ‘O scholar of the people! Had you\textsuperscript{asws} not invited to question you\textsuperscript{asws}, I would not proceed to you with the questions, for I have entered Al-Kufa, and Al-Basrah, and Syria, and Al-Jazeera, and met the speakers, but I did not meet anyone who could prove to me He\textsuperscript{awj} is One, there isn’t anyone else, Standing with the Oneness. Will you permit me to ask you?’
Al-Reza asws said: ‘If there was Imran Al-Sabie in the gathering, then it would be you’. He said, ‘I am him’. He asws said: ‘Ask, O Imran, and upon you with to be with fairness, and beware of mischievous talk and the bias’. He said, ‘By Allah azwj, O my Master asws! I do not intend except for you asws to prove something to me to adhere with it, so I do not exceed it’. He asws said: ‘Ask whatever comes to you’.

The people crowded and joined with each other. Imran Al-Sabie said, ‘Inform me about the first existence and about what He azwj Created’.

He asws said: ‘You asked, therefore understand. As for the One, He azwj did not cease to exist as One, there being nothing with Him azwj, without limitations or incidents, and He azwj did not cease to be like that. Then He azwj Created a creation, original, different with incidents and different limitation. Neither is He azwj Staying in anything, nor is His azwj limit in anything, nor is there His azwj parallel upon anything or a resemblance for Him azwj.

Thus, He azwj Made the creation from after that as elites and non-elites, and varieties of composition, and colour, and taste and food. This was not for a need which was from Him azwj to that, nor for a meritorious boastfulness, nor can it be reach except by Him azwj, nor did He azwj View for Himself azwj regarding what He azwj Created, neither an increase nor any reduction. Do you understand this, O Imran?’ He said, ‘Yes, O my Master asws!’

He asws said: ‘And know, O Imran! If He azwj had Created what He azwj Created for a need, He azwj would not have Created except to be assisted by it upon His azwj need, but it would be appropriate that He azwj Creates a multiple of what He azwj Created, because the assistance, every time they become more, its owner would become stronger, and the need, O Imran, cannot be pursued because He azwj would not have Brought anything from the creation into being except there would be another newly occurring need regarding it.'
وذلك أقول: لم يخلق الخلق حاجة، ولكن نقل بالخلق الحوائج بعضهم إلى بعض، وفضل بعضهم على بعض بآلة حاجة منه إلى من فضل، ولا نقص منه على من أذل فهذا خلق.

And for that, I say that He did not Create the creation for a need, but the needs get turned, some of them to others, and He Merited some of them over the others without there being a need from it to the One Who Merited, nor as a Scourge from Him upon the one whom He Disgraced in this creation.

قال عمران: يا سيدي هل كان الكائن معلوما في نفسه عند نفسه ؟ قال الرضا (عليه السلام): إنما يكون المعلمة بالشيء لنفي خلافه، وليكون الشيء نفسه بما نفي عنه موجودا، ولم يكن هناك شيء يخالفه فقدعده الحاجة إلى نفيه عن نفسه بتحديد ما علم منها، أفهتمت يا عمران ؟

Imran said, ‘O my Master! Was the existence known regarding Himself with Himself?’ Al-Reza said: ‘But rather, the teacher of the thing would become a negation of its opposite, and the thing would happen to be Himself being negated from it as existing, and there would not happen to be anything over here opposing it, so the need would call it to negate that things from itself by limitations of what is known from these. Do you understand, O Imran?’

قال: نعم والله يا سيدي، فاخبرني بأي شيء علم ما علم ؟ أبضمير أم بغير ذلك ؟

He said, ‘Yes, by Allah, O my Master! Inform me, with which thing does He Know what He Knows? Is it by Conscience or without that?’

قال الرضا عليه السلام: أرايك إذا علم بضمير هل تجد بد من أن تجعل لذل الضمير حدا تنتهي إليه المعرفة ؟ قال عمران: لا بد من ذلك، قال الرضا (عليه السلام): فما ذلك الضمير ؟ فانقطع عمران ولم يحر جوابا.

Al-Reza said: ‘What is your view, when He Knows by a conscience, will you find a beginning from a limit to be made for that conscience for the understanding to end up to it?’ Imran said, ‘There is no escape from that’. Al-Reza said: ‘So what is that conscience?’ Imran cut-off and could not give an answer.

قال الرضا (عليه السلام): لا بأس إن سألتك عن الضمير نفسه تعرفه بمضمير آخر، فقلت: نعم أفسدت عليك قولك ودعوك، يا عمران أيديك ينبغي أن تعلم أن الواحد ليس يوصف بضمير وليس يقال له أكثر من فعل وعمل وصنع؟ وليس يتوهم منه مذاهب وخبرة كمذاهب المخلوقين وخبرتهم؟ ففاعل ذلك وابن عليه ما علمت صوابا.

Al-Reza said: ‘There is problem that I ask you about the conscience of His Self recognised by another conscience’. If you say, ‘Yes’, I would have spoilt your word and your claim upon you, O Imran. Isn’t it befitting that you know that the One cannot be described with a conscience and it cannot be said to Him any more than a deed, a work, a making? And isn’t imagination a doctrine and experience like the doctrines of the created being and their experiences? Understand that and build upon it what you know as correct.’
Imran said, ‘O my Master! Will you inform me about the limits of His creation, how is it? And what is its togetherness? And upon know many types does it happen to be?’

He said: ‘You have asked, so understand that the limitations of His creatures are upon six types – Touched, weighed, looked at, and what has not taste for it and it is the soul, and from it is the looked at, and there isn’t any weight for it nor touch nor sense, nor colour, nor taste; and the determined, and the symptoms, and the image, and the length, and the width, and from it is the work, and the movement which makes the things, and working it and changing it from a state to a state, and increasing it and reducing it.

As for the actions and the movements, these are set out because there is no timing for these any more than a measurement of what is needed to it. So, when one is free from the thing, he would go with the movement and the trace would remain, and the flow of the speech would flow which goes, and its trace remains.

Imran said to him, ‘O my Master! Can you inform me about the Creation, when He was One, there being nothing apart from Him, nor anything with Him, Didn’t He Change by Creating the creation?’ Al-Reza said to him: ‘The Mighty and Majestic does not change by Creating the creation, but the creation changes by Him Changing it’.

As for the actions and the movements, these are set out because there is no timing for these any more than a measurement of what is needed to it. So, when one is free from the thing, he would go with the movement and the trace would remain, and the flow of the speech would flow which goes, and its trace remains.

Imran said, ‘So, by which thing can we recognise Him? He said: ‘By something else’.

He said, ‘So, which this is other than Him? Al-Reza said: ‘His Desire, and His Name, and His Attributes, and whatever resembles that, and all that is newly occurring, created, managed’.

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Imran said, ‘O my Master asws! So, which thing is it?’ He asws said: ‘He azwj is Light in the meaning that He azwj is a Guide for His azwj creatures, from the inhabitants of the sky and the inhabitants of the earth, and there isn’t for you upon me asws any more from my azwj Tawheed of His azwj’. Imran said, ‘O my Master asws! Wasn’t He azwj silent before the creation, not Speaking, then He azwj Spoke?’

قال الرضا (عليه السلام): لا يكون السكوت إلا عن نطق قبله. وانثاى في ذلك أنه لا يقال للسراج: هو ساكت لا ينطق، ولا يقال: إن السراج ليس فيما يفعل بما يفعل من السراج ليس يفعل منه ولاكون، وإنما هو ليس شئًا غيره فلما استضاء لنا قلنا: قد أضاء لنا حتى استضأنا به، فهذا تستبشر أمرك.

Al-Reza asws said: ‘The silence cannot happen to be except from the speaking before it. And the example regarding that is that it cannot be said for the lamp, ‘It is silent, not speaking’, nor can it be said that the lamp can illuminate in whatever it wants to do with us, because the illumination from the lamp isn’t by a deed from itself nor existence, and rather it isn’t a thing other than it. When it illuminates for us, we say, ‘It has illuminated for us’ until we are illuminated by it. So, this is a contemplation of your matter’.

قال عمران: يا سيدي فإن الذي كان عندي أن الكائن قد تغير في فعله عن حاله بخلقه الخلق،

Imran said, ‘O my Master asws! That which is with me is that the Existing Being has Changed during His azwj Deed from His azwj State, by His azwj Creating the creation’.

قال الرضا (عليه السلام): أحلت يا عمران في قولك: إن الكائن يتغير في وجه من الوجوه حتى يصيب الذات منه ما يغيره، يا عمران هل تجد النار يتغيرها تغير نفسها؟ أو هل تجد الحرارة تحرق نفسها؟ أو هل رأيت بصيرا قط رأى بصرا؟

Al-Reza asws said: ‘Is it permissible, O Imran, in your words that the Existing being would change in His azwj Face from the faces until the Self is attained from it what is changed? O Imran! Do you find the fire changing, so it changes itself? Or do you find the heat burning itself? Or do you see a sightseeing itself?’

قال عمران: لم أر هذا، ألا تخبرني يا سيدي أهو في الخلق أم الخلق فيه؟

Imran said, ‘I do not see this. Can you asws inform me, O my Master asws! Is He azwj in the creation or the creation is in Him azwj?’

قال الرضا (عليه السلام): جل يا عمران عن ذلك، ليس هو في الخلق ولا الخلق فيه، تعالى عن ذلك، وساعملك ما تعره به ولا قوة إلا بالله، أخبرني عن المرأة أنت فيها أم هي فيك؟ فإن كان ليس واحد متمنكا في صاحبه فبأي شئ استدلبت بما على نفسك؟

Al-Reza asws said: ‘O Imran! He azwj is more Majestic from that. Neither is He azwj in the creation nor is the creation in Him azwj. He azwj is Exalted from that, and asws shall teach you what you can recognise Him azwj with, and there is no strength except with Allah azwj. Inform me about
the mirror. Are you in it or is it in you? If it was so that nor one of you is in its counterpart, then with which thing can you point with it upon yourself?’

قال عمران بضوء بيني وبينها، قال الرضا (عليه السلام): هل ترى من ذلك الضوء في المرآة أكثر مما تراه في عينيك؟ قال: نعم، قال الرضا (عليه السلام) فأردنا، فلم يحر جوابا،

Imran said, ‘By illumination between me and it’. Al-Reza asws said: ‘Do you see the illumination from that in the mirror any more than what you see in your eyes?’ He said, ‘Yes’. Al-Reza asws said: ‘Then show it to us’. He could not give an answer.

قال (عليه السلام): فلا أرى النور إلا وقد دلك ودل المرآة على أنفسكما من غير أن يكون في واحد منكما، وهذا أمثال كثيرة غير هذا لا يجد الجاهل فيها مقالا، والله المثل الإلهي.

He asws said: ‘But, do not see the light except and it has pointed you and pointed the mirror upon both yourselves, from other than becoming in one of you, and for this there are a lot of examples apart from this. The ignorant one will not find words in these, and for Allah is the Exalted Example, [16:60]’.

ثم التفت إلى المأمون فقال: الصامة قد حضرت، فقال عمران: يا سيدي لا تعلق علي مسألتي فقدر قلبي، قال الرضا (عليه السامم): نصلي ونعود،

Then he asws turned towards Al-Mamoun and said: ‘The Salat has presented’. Imran said, ‘O my Master asws! Do not uproot me from my questions, for my heart has softened’. Al-Reza asws said: ‘We shall pray Salat and return’.

فنهض ونهض المأمون فصلى الرضا (عليه السلام) داخل، وصلى الناس خارجا خلف محمد بن جعفر، ثم خرجا فعاد الرضا (عليه السلام) إلى مجلسه ودعا بعمران فقال: سل يا عمران، قال:

He asws went and Al-Mamoun went. Al-Reza asws prays Salat inside and the people prayed Salat outside behind Muhammad Bin Ja'far. Then they both came out and Al-Reza asws returned to his asws seat and Imran was called. He asws said: ‘Ask, O Imran!’. He said:

يا سيدي ألا تخبري عن الله عزوجل هل يوجد بحقيقة أو يوجد في تصريحة؟

‘O my Master asws! Can you inform me about Allah azwj Mighty and Majestic, is He azwj One in reality or One in description?’

قال الرضا (عليه السلام): إن الله المبدئ الواحد الكائن الأول لم يزل واحدا لا شيء معه، فدا لا شيء معه، لا علما ولا معلوما ولا مجهول، ولا محكم ولا متشابه ولا متمايز ولا متمايز ولا لنا شيء، ولا شيئا يقع عليه اسم شيء من الأشياء غيره ولا من وقت كان ولا إلى وقت يكون، ولا بشئ قام ولا إلى شيء يقوم ولا إلى شيء استناد ولا في شيء استنكر.

Al-Reza asws said: ‘Allah azwj is the Beginner, the One, the first Existence. He azwj did not cease to be One, there being nothing with Him azwj, Individual there being no second with Him azwj,’
neither known nor unbeknown, neither decisive nor allegorical, neither mentioned nor forgotten, nor is He\textsuperscript{azwj} a thing a name can occur upon from the things other than Him\textsuperscript{azwj}, neither did He\textsuperscript{azwj} exist from a time nor will He\textsuperscript{azwj} be existing to a time, nor does He\textsuperscript{azwj} Stand by something, nor be Standing to something, neither leaning towards anything nor dwelling in anything.

And that, all of it, was before the creation when there was nothing apart from Him\textsuperscript{azwj}, and the ‘all’ cannot fall upon Him\textsuperscript{azwj} for it is a description of the occurrence and an interpretation by which an understanding is understood.

And know that, the Initiating (Kun), and the Desire, and the Will, their meaning is one and their names are three.

And it was the first of His\textsuperscript{azwj} Beginning, and His\textsuperscript{azwj} Will, and His\textsuperscript{azwj} Desire, the letters which He\textsuperscript{azwj} Made these as origin of all things, and evidence upon all realisations, and a barrier to all problems, and with these letters is the separation of all things, nor the name of truth and falsehood, or doer and done, or meaning of without meaning, and upon these are gathered all of the matters, and He\textsuperscript{azwj} did not Make for the letter during His\textsuperscript{azwj} Beginning of these, any meaning other than itself, being endless not having existence for these because they are a creation what cannot create.

And the light in this subject is the first Act of Allah\textsuperscript{azwj} Who is the Light of the skies and the earth, and the letters, these are the action of that Act, and these are the letters upon which is the speech and the phrases, all of it from Allah\textsuperscript{azwj} Mighty and Majestic. He\textsuperscript{azwj} Taught His\textsuperscript{azwj} creatures, and these are thirty-three (33) letters. From these, twenty-eight evidence upon the Arabic language; and from the twenty-eight there are twenty-two letters evidencing upon the Assyrian language and the Hebrew.

وذلك كله قبل الخلق إذ لا شيء غيره، وما أوقعت عليه من الكل فهي صفات محدثة وترجمة يفهم بها من فهم;

واعلم أن الابداع والمشية والارادة معناها واحد وأسماؤها ثامنة

وكان أول إبداعه وإرادته ومشيته الحروف التي جعلها أصلا لكل شيء، ودبيلا على كل مدرك، وفاصلا لكل مشكل، وتبتلك الحروف تفريق كل شيء من اسم حق وباطل، أو فعل أو مفعول، أو معنى وغير معنى، وعليها اجتمعت الأمور كلهها، ولم يجعل للحروف في إبداعها معنى غير أنفسها يتناهى ولا وجود لها إلا من بذالة بالبداع،

والنور في هذا الموضوع أول فعل الله الذي هو نور السماوات والارض، والحروف هي المفعول بذلك الفعل، وهي الحروف التي عليها الكلام والعبرات وكلها من اسم غزول، علمها خلقه، وهي ثلاثة وثلاثين حرفًا، فمنها ثمانية وعشرون حرفًا تدل على لغات العربية، ومن الثمانية والعشريننان وعشرون حرفًا تدل على لغات السريانية والعبرانية.

Высший, неизвестный и неизвестный, ни определяющий, ни аллегорический, ни упомянутый, ни забытый, ни Его, а в качестве имени не может прийтись на другое, чем Он, ни Он существовал от времени, ни Он будет существовать в течение времени, ни Он не стоит на чем-то, ни Он не стоит на чем-то, ни Он не держится к чему-то, ни Он не живет в чем-то.

И все это было до сотворения, когда ничего не было от Него, а слово 'всё' не прийтись на Него, так как это описание события и интерпретация по которой понимается

И зная, что инициация (Кун), и желание, и воля, их значение одно и их имен три.

И это первое Его сотворение, и Его воля, и Его желание, буквы которые Он сделал ими начало всех вещей, и доказательство на всех реальностей, и баарьер для всех проблем, и с этими буквами является разделение всех вещей, и имя истины и лжи, или исполнитель и сделанный, или значение без значения, и на этих они собрались все вопросы, и Он не создал букву для буквы во время Его сотворения этих, никакого значения кроме себя, бесконечное и не имеющее существования для этих, потому что они создание что не может создать.

И свет в этом предмете - первое деяние Аллаха, который свет небес и земли, и буквы, эти действия этого деяния, и эти буквы на которых есть слово и фразы, все это от Аллаха Всевышнего и Величественного. Он учит Его создания, и эти тридцать три (33) буквы. Из этих, двадцать восемь подтверждений на арабском языке; и из двадцати восьми из двадцати двух букв подтверждающих на сирийском языке и иврите.

И свет в этом предмете - первое деяние Аллаха, который свет небес и земли, и буквы, эти действия этого деяния, и эти буквы на которых есть слово и фразы, все это от Аллаха Всевышнего и Величественного. Он учит Его создания, и эти тридцать три (33) буквы. Из этих, двадцать восемь подтверждений на арабском языке; и из двадцати восьми из двадцати двух букв подтверждающих на сирийском языке и иврите.

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And the light in this subject is the first Act of Allah\textsuperscript{azwj} Who is the Light of the skies and the earth, and the letters, these are the action of that Act, and these are the letters upon which is the speech and the phrases, all of it from Allah\textsuperscript{azwj} Mighty and Majestic. He\textsuperscript{azwj} Taught His\textsuperscript{azwj} creatures, and these are thirty-three (33) letters. From these, twenty-eight evidence upon the Arabic language; and from the twenty-eight there are twenty-two letters evidencing upon the Assyrian language and the Hebrew.

ومنها خمسة أحرف متحرفة في سائر اللغات من العجم لاقاليم اللغات كلها، وهي خمسة أحرف تعرضت من الثمانية والعشرين الحرف من اللغات فصارت الحروف ثلاثة وثلاثين حرفًا، فأما الخمسة المختلفة فتحجج لا يجوز ذكرها أكثر مما ذكرناه.
From these there are five letters are altered in the rest of the languages of the non-Arab regional languages, all of them, and these are five letters altered from the twenty-eight letters from the languages, so the letters came to be thirty-three letters. As for the five different ones, its mention is not allowed any more than what we\textsuperscript{asws} mentioned.

Then He\textsuperscript{azwj} Made the letters after their counting and rulings of their numbers. The highest from it is like the Words of the Mighty and Majestic: “Be! And it comes into being”; and ‘Be’ from it is an action, and the acted (made) does not happen to be with it. Thus, the first creation from Allah\textsuperscript{azwj} Mighty and Majestic is the Beginning (Kun), there being neither any weight for it nor movement more hearing, nor colour, nor feeling.

And the second creation are the letters having neither weight for these nor colour, and it is the named, described not being looked at. And the third creation is what was from the types, all of them felt, touched, with taste, being looked at. And Allah\textsuperscript{azwj} Blessed and Exalted preceded to the beginning because there wasn’t anything before Him\textsuperscript{azwj} Mighty and Majestic, not was there anything with Him\textsuperscript{azwj}, and the beginning is precedent to the letter, and the letters do not evidence upon other than their own selves’.

Al-Mamoun said, ‘And how come they do not evidence upon other than themselves?’ Al-Reza\textsuperscript{asws} said: ‘Because Allah\textsuperscript{azwj} Blessed and Exalted did not Gather anything from these for another meaning ever. So, when there is composed from these, four letters, or five, or six, or more than that or less, they would not be composed for without a meaning, and it will not be except for a new meaning, there not being anything before that.

Imran said, ‘How is it for us to recognise that?’ Al-Reza\textsuperscript{asws} said: ‘As for the recognition, and aspect of that and its explanation is that you will mention the letters when you do not want with these other than their own selves, you mentioned them individually, ‘Alif’, ‘Ba’, ‘Ta’, ‘Sa’, ‘Jeem’, ‘Hayy’, ‘Khay’, until you come to the end of these, but you will not find any
meaning for these apart from their own selves. But, then you compose and gather letters from it and make it to be a name, and a description of the meaning, you will not seek its aspect what asws mean which would be an evidence upon their meaning, and call to the one described with it. Do you understand?’ He said, ‘Yes’.

قال الرضا (عليه السلام): واعلم أنه لا تكون صفة لغير موصوف، ولا اسم لغير معنى، ولا حد لغير محدود، والصفات والإثماة كلها تدل على الكمال والوجود، ولا تدل على الإحاطة، كما تدل على الحدود التي هي التربيع والتسخيف والتسديس، لأن الله عزوجل تدرك معرفته بالصفات والاسماء، ولا تدرك بالتحديد بالطول والعرض والقامة، والنحو واللون وما أشبه ذلك،

Al-Reza asws said: ‘And know that there cannot be a description for an unspecified, nor a name for an unnamed, nor a limit for a limitless; and the description and the names, all of these point upon the perfection and the existence, and they do not evidence upon the completeness, just as it would point upon the limits which are the quad (square), and the triangle, and the heptagon. (This is) because Allahazwj Mighty and Majestic, Hisazwj recognition can be realised by the Attributes and the Names, and Heazwj cannot be realised by the limitations of the length, and the width, and the little and the more, and the colour, and the weight and whatever resembles that.

وليس يحل بالله جل وتقدس شئ من ذلك حتى يعرفه خلقه بمعرفتهم أنفسهم بالضرورة التي ذكرنا، ولكن يدل على الله عز وجل بصفاتنا، ويدرك بأعماله، ويستدل عليه بخلقه حتى لا يحتاج في ذلك الطالب المرتد إلى رؤية عين ولا استماع اذن ولا استماع كف ولا إحاطة قلب.

And it is not Permissible with Allahazwj, Majestic and Holy, anything from that until Hazwj Introduces to Hisazwj creatures with their recognition of themselves with the necessity which weasws mentioned. But, Allahazwj Mighty and Majestic can be evidenced upon by Hisazwj Attributes, and realised by Hisazwj Names, and Hazwj can be evidenced upon by Hazwj creation until the seeker is no longer needy to renege to seen Hazwj by an eye, nor hear by an ear, nor touch by a palm, nor encompassed by heart.

فلو كانت صفاته جل ثناؤه لاتدل عليه وأسماؤه لا تدعو إليه والمعلمة من الخلق لا تدركه لمعناه كانت العبادة من الخلق لاسمائه وصفاته دون معناه.

If Hisazwj Descriptions, Majestic is Hisazwj Praise, cannot evidence upon Himazwj, and Hisazwj Names cannot call to Himazwj, and the knowledge from the creation cannot realise Himazwj of Hisazwj Meaning, the worship from the creatures to Hisazwj Names and Hazwj Attributes would be besides Hazwj Meaning.

قولا أن ذلك كذلك لكان المعبد الموحد غير الله، لأن صفاته وأسماؤه غيره، أفهمت؟ قال: نعم يا سيدي زدني.

If that had not been like that, the Worshipped One, the One would be other than Allahazwj, because Hazwj Attributes, and Hazwj Names are other than Hazwj. Do you understand?’ He said, ‘Yes, O my Masterazwj! Increase for me’.
قال الرضا (عليه السلام): إياك وقول الجهال أهل العمى والضامل الذين يزعمون أن الله جل و تعالى موجود في الآخرة للحساب والثواب والعقاب، وليس بموجود في الدنيا للطاعة والرجاء، ولو كان في الوجود الله عزوجل نقص واهتضام لم يوجد في الآخرة أبداً،

Al-Reza asws said: ‘Beware of the world of the ignorant ones, the people of blindness and the straying, those who are alleging that Allah azwj, Majestic and Holy will be present during the Hereafter for the Reckoning and the Rewarding and the Punishing, and He azwj isn’t present in the world for the obedience and the wishes. And if there was any deficiency in the existence of Allah azwj Mighty and Majestic, and any injustice, He azwj not be present in the Hereafter, ever.

ولكن القوم تاهوا وعموا وصموا عن الحق من حيث لا يعلمون، وذلك قوله عزوجل: (ومن كان في هذه أعمى فهو في الآخرة أعمى وأضل سبيام) يعني أعمى عن الحقيقات الموجودة، وقد علم ذو وال الباب أن الاستدلال على ما هناك لا يكون إلا بما هناء، من أحد علم ذلك براهنة وطلب وجوده وإدراك عن نفسه دون غيره لم يزدد من علم ذلك إلا بعداً، لأن الله عزوجل جعل علم ذلك خاصة عند قوم يعقلون ويعملون ويفهمون.

But the people stray, and were blinded, and deaf from the Truth from where they did not know, and these are the Words of the Mighty and Majestic: And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72] – meaning blinded from the existent realities, and the ones of understanding have known that evidencing upon what is over there cannot happen to be except with what is over here. One who takes the knowledge by his opinion and seeks His azwj Existence and His azwj realisation from Himself azwj besides others, the knowledge of that will not increase him except remoteness, because Allah Mighty and Majestic has Made the knowledge of that as special with a people who are using their intellects, and knowing, and understanding’.

قال عمران: يا سيدي ألا تخبرني عن الابداع أخلق هو أم غير خلق ؟ قال له الرضا (عليه السلام): بل خلق ساكن لا يدرك بالسكون، وإنما صار خلقا لأنه شئ محدث، والله الذي أحدثه فصار خلقا له وإنما هو الله عزوجل وخلقه لا ثالث بينهما، ولا ثالث غيرهما.

Imran said, ‘O my Master asws! Can you inform me about the beginning (Kun), is it a creation or a non-creation?’ Al-Reza asws said: ‘But a creation not being realised by the dormancy, and rather it became a creation because it is a newly occurring thing, and Allah azwj the One Who Occurred it and became a creation of His azwj, and rather it is Allah azwj Mighty and Majestic, and He azwj Created it, there not being a third between the two, nor a third other than the two.

فما خلق الله عزوجل لم يعد أن يكون خلقه، وقد يكون الخلق ساكن ومتحركا ومتحدثا ومتعلما وممتئا، وكل ما وقع عليه جد فهو خلق الله عزوجل.

So, whatever Allah azwj Mighty and Majestic Created cannot be regarded as it would happen to be His azwj creation, and He azwj has Created a dormant creation, and a moving one, and separate, and composed, and known and resembling and all what a limit occurs upon, so it is a creation of Allah azwj Mighty and Majestic.
And know that whatever the senses find, it is a meaning of the sensed by the senses, and every felt one points upon what Allah\textsuperscript{azwj} Mighty and Majestic Made it for its realisation, and the understanding from the heart with the entirety of that, all of it.

And know that the One is Who is Standing without a determination or limitations of creation which is created determines by limitations and determinations, and that which has been created are two creations – the determination and estimation, and there isn’t in one of the two, neither a colour nor weight, nor taste.

So, one of them is made to be realised by the other, and they are both made to be realised by themselves, and He\textsuperscript{azwj} did not Create anything individual standing by itself, besides others, for the one which is intended from the evidence upon Himself\textsuperscript{azwj} and proving His Existence.

Allah\textsuperscript{azwj} the Exalted is Individual, One, there being no second with Him\textsuperscript{azwj} to stand Him\textsuperscript{azwj}, nor support Him\textsuperscript{azwj} nor let Him\textsuperscript{azwj} be, and the creation touches part of it with a part by the Permission of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Desire. And rather, the people differ in this subject until they deviated, and were confused, and they sought to be finished off from the darkness by the darkness in their describing Allah\textsuperscript{azwj} with their own description.

Thus, they increased in remoteness from the truth. And had they described Allah\textsuperscript{azwj} Mighty and Majestic by His\textsuperscript{azwj} Own Description, and described the created beings with their own description, they would have spoken with the understanding and the conviction when they differed. But, when they sought from what they were confused in, they fell into it (confusion), and Allah\textsuperscript{azwj} Guides the one He\textsuperscript{azwj} so Desires to the Straight Path’. 
قال عمران: يا سيدي اشهد أنه كما وصفت، ولكن بقيت لي مسألة، قال: سل عما اردت، قال: اسالك عن الحكيم في أي شيء هو؟ وهل يحيط به شيء؟ وهل يتحول من شيء إلى شيء؟ وهل حاجة إلى شيء؟

Imran said, ‘O my Master asws! I testify that it is as you asws describe, but there still remain one issue for me’. He asws said: ‘Ask about whatever you want’. He said, I ask you about the Wise, in which thing is He azwj? And is He azwj encompassed by anything? And does He azwj Transform from a thing to a thing, or is there a need with Him azwj to anything?’

قال الرضا (عليه السلام): اخبرك يا عمران فاعقل ما سالت عنه فانه من اغمض ما يرد على المخلوقين في مسائلهم، وليس يفهمهم المناظف قلقة الغازع حلمه، ولا يعجز عن فهمه اولو العقل المنصفين،

Al-Reza asws said: ‘I asws shall inform you, O Imran, so understand what you asked about, for the one who shuts his eyes of what is wanted upon the created beings in their issues, and he does not understand the needs of his forbearance (knowledge) by the differential of his intellect, is not frustrated from understanding it by the intellect of the fair-mindedness.

اما أول ذلك فلو كان خلق ما خلق لحاجة منه لجاز لقاتل ان يقول: يتحول الى ما خلق للاحظه اذ ذلك، ولكنه عزوجل لم يخلق شيئا لحاجة، ولم يزل ثابتًا لا في شيء ولا على شيء الا ان الخلق يمسك بعضه ببعض، ويدخل بعضه في بعض، وخرج منه والله جل وвели قد بادره بمسك ذلك كله، وليس يدخل في شيء ولا يخرج منه، ولا يعده حفظه، ولا يعرف احد من الخلق كيف ذلك الا الله عزوجل،

As for the first of that, if He azwj Created what He azwj Created for a need from Him azwj, it would be allowed for a speaker that he says, ‘He azwj Transforms to what He azwj Created for His azwj need to that’. But, the Mighty and Majestic did not Create anything for a need, and did not cease to be Affirmed, neither in a thing, nor upon a thing, except that the creation is attached, part of it to a part, and part of it enters into a part and comes out from it, but Allah azwj, Majestic and Holy by His azwj Power, is Adhered with all of that, and isn’t entered into a thing, nor comes out from it, nor does its preservation Tires Him azwj, nor is He azwj unable from withholding it, and no one from the created beings understand how that is so, except Allah azwj Mighty and Majestic.

ومن اطلعه عليه من رسله، واهل سره والمستحفظين لامره، وخزانه القائمين بشريعته، وانما امره كلمح بالبصر أو هو اقرب، إذا شاء شيءًا فانما يقول له: كن فيكون بمشتهيه وارادته، وليس شيء من خلقه اقرب إليه من شيء، ولا شيء ابعد منه من شيء افهمته يا عمران؟

And the ones to whom He azwj Notified, from His azwj Rasools as, and people of His azwj secrets, and the preservers of His azwj Command, and His azwj treasurers the ones standing with His azwj Laws. But rather, His azwj Command is like the blink of an eyes or even less. Whenever He azwj Desires a thing, He azwj rather Says to it: “Be!” And it comes into being by His azwj Desires, and His azwj Will, and there isn’t anything from His azwj creation closer to Him azwj than anything (else), nor is anything more remote from him than anything (else). Do you understand, O Imran?’
He said, 'Yes, O my Master asws, and I testify that Allah azwj is upon what you asws described Him azwj as, and His aswj Oneness, and that Muhammad aswsw is His aswj servant, the one Sent with the Guidance and the Religion of Truth'.

Then he fell down prostrate in the direction of the Qiblah and became a Muslim. Al-Hassan Bin Nowfaly said, 'When the speakers looked at (considered) the speech of Imran Al-Sabie, and he was such a debater that none had cut him from his arguments at all, not one from them came near Al-Reza asws, and they did not ask him asws about anything. And evening came and Al-Mamoun and Al-Reza asws went and the people dispersed, and I was with a group of our companions, when Muhammad Bin Ja’far sent for me.

Faqihiya: Then he said to me, 'O Nowfaly! Did you not see what your friend came with? No, by Allah azwj! I don’t think that Ali asws Bin Musa asws plunged into anything from this at all, nor did we recognise him asws with it. Was he asws speaking at Al-Medina, or did they gather to him asws, or the speakers gathered to him asws? I said, 'The Pilgrims used to come to him asws and ask him asws about things from their Permissible(s) and their Prohibitions, so he asws would answer them, and sometimes he asws would speak to the one who came to him asws to argue with him asws'.

Then he said to me, 'Say to him, 'Your asws uncle has disliked this door, if you asws could withhold from these things for a variety of reasons'.

Faqihiya: Then he said to me, 'Your asws uncle has disliked this door, if you asws could withhold from these things for a variety of reasons'.
When I returned to the house of Al-Reza\textsuperscript{asws}, I informed him\textsuperscript{asws} of what has happened from his\textsuperscript{asws} uncle Muhammad Bin Ja'far. He\textsuperscript{asws} smiled, then said: ‘There is no problem. Take a riding animal to him’. I went to Imran and came with him to him\textsuperscript{asws}. He\textsuperscript{asws} was welcoming with him, and called for a cloak and draped it upon him, and called for ten thousand Dirhams and helped him with it.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! You have retraced a deed of your\textsuperscript{asws} grandfather\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘That is how it is obligated’. Then he\textsuperscript{asws} called for dinner and had me seated on his\textsuperscript{asws} right, and seated Imran on his\textsuperscript{asws} left, until when we were free, he\textsuperscript{asws} said to Imran: ‘Leave with company, and tomorrow come to us\textsuperscript{asws}, we\textsuperscript{asws} shall feed you food of Al-Medina’.

After that, the speakers used to gather to Imran, from the speaker’s circle, and he would invalidate their matters until they kept away from him, and Al-Mamoun helped him with ten thousand Dirhams, and gave him extra wealth and supported him, and he made Al-Reza\textsuperscript{asws} in charge of the charities of Balkh, and attained the wishes’.

By the preceding chain, from Al Hassan Bin Muhammad Al Nowfaly who said,

’Suleyman Al-Marouzy, speaker of Khorasan went to Al-Mamoun. He honoured him and helped him, then said to him, ‘My cousin Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} has come to me from Al-Hejaz and he\textsuperscript{asws} and his\textsuperscript{asws} companions love the speaking (discussing), so can you come to us on the day of Al-Tarwiyya to debate him\textsuperscript{asws}?’

I said: ‘May God forgive us! You have retraced a deed of your\textsuperscript{asws} grandfather\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘That is how it is obligated’. Then he\textsuperscript{asws} called for dinner and had me seated on his\textsuperscript{asws} right, and seated Imran on his\textsuperscript{asws} left, until when we were free, he\textsuperscript{asws} said to Imran: ‘Leave with company, and tomorrow come to us\textsuperscript{asws}, we\textsuperscript{asws} shall feed you food of Al-Medina’.

After that, the speakers used to gather to Imran, from the speaker’s circle, and he would invalidate their matters until they kept away from him, and Al-Mamoun helped him with ten thousand Dirhams, and gave him extra wealth and supported him, and he made Al-Reza\textsuperscript{asws} in charge of the charities of Balkh, and attained the wishes’.

By the preceding chain, from Al Hassan Bin Muhammad Al Nowfaly who said,
Suleyman said, ‘O commander of the faithful! I dislike it that I should ask the like of him asws in your gathering among a congregation of the Clan of Hashim asws, so I would be derogated in the presence of the people when he asws speaks to me, and the investigation is not allowed upon him asws. Al-Mamoun said, ‘But rather, I turned to you due to my recognition of your strength, and it is not my purpose except that you would cut him asws from at least one aspect only’. Suleyman said, ‘It is enough, O commander of the faithful! Gather between me and him asws and leave me with him asws’.

Al-Mamoun headed to Al-Reza asws and said, ‘There has come to us, a man from the people of Merv and he is one of Khorasan from the circle of speakers, so if it is light upon you asws to break up the journey to us, then do so. He asws went for the Wudu and said to us: ‘Go ahead from me asws’, and Imran Al-Sabie was with us. So, we went to the door, and Yasser and Khalid grabbed my hand and entered me to see Al-Mamoun.

When we greeted, he said, ‘Where is my brother asws Abu Al-Hassan asws? May Allah aszw Make him asws remain’. I said, ‘We left him asws wearing his asws clothes, and he asws instructed us that we should go ahead’. Then I said, ‘O commander of the faithful! Imran, your slave is with me, and he is at the door’. He said, ‘Who is Imran?’ I said, ‘Al-Sabie, who became a Muslim upon your hands’. He said, ‘Then let him enter’.

He entered, and Al-Mamoun was welcoming with him, then said to him, ‘O Imran! Do not die until you become from the Clan of Hashim asws. He said, ‘The Praise is for Allah aszw Who Ennobled me through you, O commander of the faithful’. Al-Mamoun said to him, ‘O Imran! This is Suleyman Al-Marouzy, speaker of Khorasan’. Imran said, ‘O commander of the faithful! He claims that he is only one of the Khorasan in the consideration and he denies Al-Bada’a (Change of Decision of Allah aszw)’! He said, ‘Then why don’t you debate him?’ Imran said, ‘That is up to him’.

فدخل الرضا (عليه السلام) فقال: في أي شئ كنتم ؟ قال عمران: يا ابن رسول الله إن عمران هذا سليمان المروزي متكلم خراسان، قال عمران: يا أمير المؤمنين إنه يزعم أنه واحد خراسان في النظر ونيكر البداء ؟ قال عمران: فلم لا نناقش بينه ؟ قال عمران: ذاك إليه،
Then, Al-Reza asws entered and he asws said: ‘In which thing (discussion) were you all?’ Imran said, ‘O son asws of Rasool-Allah asww! This is Suleyman Al-Marouzy’. Suleyman said, ‘Are you pleased with Abu Al-Hassan asws with his asws word regarding it?’ Imran said, ‘I am pleased with the word of Abu Al-Hassan asws regarding Al-Bada’a upon (a condition) that he asws would come to me regarding it with arguments I can argue with against my peers from the people of consideration’.

قال المأمون: يا أبا الحسن ما تقول فيما تشاجرا فيه؟

Al-Mamoun said, ‘O Abu Al-Hassan asws! What are you asws saying regarding what you asws would argue with?’

قال: وما أنكرت من البداء يا سليمان ؟ والله عزوجل يقول: (أولم ير الإنسان أنا خلقناه من قبل ولم يك شيئا) ويقول عزوجل: (وهو الذي بيده الخلق ثم يعيده) ويقول: (بديع السموم والأرض) ويقول عزوجل (وبدأ خلق الإنسان من طين) ويقول عزوجل: (واخرون مرجون لامر الله اما يعذبهم وما يتوب عليهم) ويقول عزوجل: (وما يعمر من عمره إلا في كتاب).

He asws said: ‘And what are you denying from Al-Bada’a, O Suleyman? And Allah aswh Mighty and Majestic is Saying: Or does not the human being remember that We Created him before, and he was nothing? [19:67]; and the Mighty and Majestic is Saying: Originator of the skies and the earth! [6:101]; and He Increases in the creation whatever He so Desires to. [35:1]; And He aswh is Saying: and He Began the creation of the human being from clay [32:7]; And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), [9:106]; and the Mighty and Majestic is Saying: and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. [35:11].

قال سليمان: هل رويت فيه عن آبائك شيئا ؟

Suleyman said, ‘Has anything been reported from your asws forefathers asws regarding it?’

قال: نعم رويت عن أبي، عن أبي عبد الله (عليه السامم) أنه قال: (فإن لله عزوجل علمين: علمه مخزونا مكنونا لا يعلمه إلا هو، من ذلك يكون البداء، وعلم ما علمه مالاكنه ورسله، فالعلماء من أهل بيت نبيك يعلمونه).

He asws said: ‘Yes. It is reported from my asws father asws, from Abu Abdullah asws having said: ‘For Allah aswh Mighty and Majestic there are two Knowledges – a Knowledge treasured, hidden, none know it except Him aswh, and from that Al-Bada’a (Change of Decision) takes place, and a Knowledge He aswh Taught His aswh Angels and His aswh Rasool asw, so the knowledgeable ones from the People asws of the Household of your Prophet saww know it’.

قال سليمان: احب أن تنزعه لي من كتاب الله عزوجل، قال: قول الله تعالى نبئه (صلى الله عليه وآله): (تقول عنهن فما أنت بعلمهم) أراد هلاكهم ثم بدأ الله تعالى فقال: (وذكر قل الذكرى تفعن المؤمنين).
Suleyman said, ‘I would love it if you could extract it from the Book of Allahazwj Mighty and Majestic’. Heasws said: ‘The Words of Allahazwj the Exalted to Hisaszw Prophetasws: So, turn away from them, for you are not with a blame [51:54], Iazwj Want to Destroy them!’ Then Allahazwj Changed Hisazwj Decision, so Heazwj Said: And continue to remind, for surely the Zikr benefits the Momineen [51:55].

قال سليمان: زدني جعلت فداك،

Suleyman said, ‘Increase for me, may I be sacrificed for youasws.

قال الرضا (عليه السلام) لقد أخبرني أبي، عن آباهه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) قال: إن الله عزوجل أوحى إلى نبي من أنبيائه: أن أخبر فلان الملك أن هو منفوه إلى كذا وكذا، فأنا ذلك النبي فأخبره فدعا الله الملك وهو على سريره حتى سقط من السرير وقال: يا رب أخليني حتى يشب طفلي وأقضي أمري،

Al-Rezaasws said: ‘Myasws fatherasws had informed measws, from hisasws forefathersasws that Rasool-Allahazwj having said: ‘Allahazwj Mighty and Majestic Revealed to a Prophetas from Hisaszw Prophetsas: “Inform so and so king and Iazwj will be Causing him to die to such and such (a time)”. So, that Prophetas went to him and informed him, and the king Supplicated to Allahazwj while he was upon his throne until he fell off from this throne, and he said, ‘O Lordazwj! Respite me until my child becomes an adult, and I accomplish my matter’.

فأوحى الله عزوجل إلى ذلك النبي: أن أت فامن الملك فأعلمه أن أني قد أنسبت أجله، وزدت في عمره خمس عشرة سنة، فقال ذلك النبي: يا رب إنك لتعلم أنني لا أكذب، فأوحى الله عزوجل إليه: إنما أنت عبد مأمور، فأبلغه ذلك والله لا يسأل عما يفعل.

Allahazwj Mighty and Majestic Revealed unto that Prophetas: “Go to so and so king and let him know that Iazwj Have Delayed his term and have Increased in his lifetime by fifteen years”. That Prophetas said: ‘O Lordazwj! Youazwj Know that Ias do not lie at all’. Allahazwj Mighty and Majestic Said to himas: “But rather, youas are an ordered servant, therefore deliver that, and Allahazwj will not be questioned about whatever Heazwj Does”.

ثم التفت إلى سليمان فقال: أحسبك ضاهيت اليهود في هذا الباب، قال: أعوذ بالله من ذلك، وما قالت اليهود ؟ قال: قالت اليهود: (يد الله مغلولة) يعنون أن الله تعالى قد فرغ من الأمر فليس يحدث شيئا، فقال الله عزوجل: (غلت أيديهم ولعنوا بما قالوا)

Then hesws turned towards Suleyman and hesws said: ‘Would it suffice you, the approach of the Jews regarding this subject?’ He said, ‘I seek Refuge from that, and what do the Jews say?’ Hesws said: ‘The Jews said: ‘The Hand of Allah is tied up!’ [5:64], meaning that Allahazwj is free from the Command, so Heazwj doesn’t bring anything new into being. Allahazwj Mighty and Majestic Said: Their hands shall be Shackled and they would be Cursed for what they are saying [5:64].

ولقد سمحت فوما سألوا أي موسى بن جعفر عن البداء فقال: وما ينكر الناس من البداء، وأن يقف الله فوما يرتجل لأمره؟
And I have heard a people asking my father Musa Bin Ja’far about Al-Bada’a, and he said: ‘And what do the people deny from Al Bada’a, and that Allah would Pause a people, Returning them to His Command?’

Suleyman said, ‘Can you inform me about: Surely We Revealed it during the Night of Predetermination [97:1] (Surah Al-Qadr), for which thing was it Revealed?’ He said: ‘O Suleyman! On the Night of Predetermination, Allah Mighty and Majestic Determines during it what will be happening from the year to the year, from life, or death, or good, or evil, or sustenance. Whatever is Determined during that night, so it is from the inevitable’.

Suleyman said, ‘Now I have understood. May I be sacrificed for you, increase for me’.

He said: ‘O Suleyman! From the matters, there are matters paused in the Presence of Allah Blessed and Exalted. He Brings forward from these whatever He so Desires to and Delays whatever He Desires.

O Suleyman! Ali was saying: ‘The knowledge are two knowledge(s) – There is a knowledge which Allah Taught to His Angels and His Rasools, so, whatever He Taught to His Angels and His Rasools, it will be happening, and He will neither belie Himself nor His Angels nor His Rasools; and there is a knowledge treasured, He does not Notify anyone from His creatures. He Brings forward from it what He Desires and Delays what He Desires, and Deletes whatever He so Desires to, and Affirms whatever He so Desires to’.

Suleyman said to Al-Mamoun, ‘O commander of the faithful! I will neither deny this Al-Bada’a after this day of mine nor will I belie it, if Allah so Desires’. Al-Mamoun said, ‘O Suleyman! Ask Abu Al-Hassan about whatever comes to you, and upon you is to be with
excellent listening and the fairness’. Suleyman said, ‘O my Master asws, can I ask you asws?’ Al-Reza asws said: ‘Ask about whatever comes to you’.

He said, ‘What are you saying regarding the One Who Makes the Will as descriptive Names like, Living, Hearing, Seeing, and Powerful?’

Al-Reza asws said: ‘But rather you said, ‘The things occurred and deferred because He azwj Desired and Intended’, but you did not say, ‘They occurred and differed because He azwj is Hearing, Seeing’. So, this is evidence upon that it isn’t like hearing, nor seeing, nor able’. Suleyman said, ‘So, He azwj did not cease to be Intending?’ He asws said: ‘O Suleyman! Is His azwj Intention other than Him azwj?’ He said, ‘Yes’.

He asws said: ‘Then it is proven there was something other than Him azwj, not cease to exist!’ Suleyman said, ‘Not proven’. Al-Reza asws said: ‘Is it an occurrence?’ Suleyman said, ‘No, it is not an occurrence’. Al-Mamoun sighed with it and said, ‘O Suleyman! You are tiring (him asws) with the like of it, or being arrogant? Upon you is to be with the fairness. Do you not see around from the people of consideration?’

Then he said, ‘Speak to him, O Abu Al Hassan asws, for he is a speaker of Khorasan’. So, he reiterated the question to him asws, and he asws said: ‘It is an occurrence, O Suleyman, for the thing, when it does not happen to be eternal (temporal), would be an occurrence, and when it does not happen to be an occurrence, would be eternal’.

Suleyman said, ‘His azwj Intention from Him azwj is as if He azwj Hears from it, and Sees from it, and Knows from it?’ Al-Reza asws said: ‘Is His azwj Intention (Will) Himself azwj?’ He asws said: ‘No’. He asws said: ‘So the intended wouldn’t be like the ears and the eyes’. Suleyman said, ‘But rather, He azwj Intends Himself azwj just as He azwj Hears Himself azwj, and Sees Himself azwj, and Knows Himself azwj’.
قال الرضا (عليه السلام): ما معنى أراد نفسه؟ أراد أن يكون حيا أو سميعا أو بصيرا أو قديرا؟ قال:

فاضحك المأمون ومن حوله، وضحك الرضا (عليه السلام) ثم قال لهم: ارفقوا بمتكلم خراسان، فقال: يا سليمان فقد حال عندكم عن حاله وتغير عنها، وهذا مالا يوصف الله عزوجل به، فانقطع.


قال الرضا (عليه السلام): فالذي يعلم الناس أن المريد غير الارادة وأن المريد قبل الارادة، وأن الفاعل قبل المفعول، وهذا يبطل قولكم: إن الارادة والمريد شيء واحد.

قال: جعلت فداك ليس ذلك منه على ما يعرف الناس ولا على ما يفقهون، قال: فأراكم ادعتم علم ذلك بلا معرفة، وقلتم: الارادة كالسمع والبصر وإذا كان ذلك عندكم على مالا يعرف ولا يعقل، فلم يحر جوابا.

He said, ‘May I be sacrificed for you! That isn’t from Him upon what the people recognise, nor upon what they are understanding’. He said: ‘I see you to have claimed upon that without any recognition, and you are saying, ‘The intention is like the hearing and the seeing’, and when it was that with you upon what is neither recognised nor understood’. He did not give an answer.
ثم قال الرضا (عليه السلام): يا سليمان هل يعلم الله جميع ما في الجنة والنار؟ قال سليمان: نعم، قال: فيكون ما علم الله عزوجل أنه يكون من ذلك؟ قال: نعم، إذا كان حتى لا يبقى منه شيء إلا كان يزيدهم أو يطويه عنهم؟ قال سليمان: بل يزيدهم،

Then Al-Reza asws said: 'O Suleyman! Does Allah azwj Know the entirety of what is in the Paradise and the Fire?' Suleyman said, 'Yes'. He asws said: 'So it comes into being, what Allah azwj Mighty and Majestic Knows it would be coming into being from that?' He said, 'Yes’. He asws said: 'So when it happens until there does not remain anything from it, except it comes into being, does He azwj Increase them or Rolls it back from them?’ Suleyman said, 'But, He azwj Increases them'.

قال: فأراه في قولك قد زادهم ما لم يكن في علمه أنه يكون، قال جعلت فداك فالمزيد لاغاية له،

He asws said: 'I asws see in your words, He azwj has Increased them what did not occur in His azwj Knowledge that it would be happening’. He said, 'May I be sacrificed for you asws! But, the increase, there is no peak for it’.

قال: فليس يحيط علمه عندكم بما يكون فيهما إذا لم يعرف غاية ذلك، وإذا لم يحيط علمه بما يكون فيهما لم يعلم ما يكون فيهما أن يكون، تعالى الله عن ذلك علوا كبيرا.

He asws said: 'So, with you, His azwj Knowledge does not Encompass with what would be happening regarding these, then the peak of that is not known; and when His azwj Knowledge does not encompass with what would be happening regarding these, He azwj does not Know what would be happening regarding these that they would be coming into being. Allah azwj is Exalted from that, Loftier, Greater’.

قال سليمان: إنما قلت: لا يعلمه لانه لا غاية لهذا، لان الله عزوجل وصفهما بالخلود وكرهنا أن نجعل لهما انقطاعا،

Suleyman said, 'But rather, I said, 'He azwj does not Know it because there is no peak for this, because Allah azwj Mighty and Majestic Described these with the eternality, and we dislike that we make a termination to be for these’.

قال الرضا (عليه السلام): ليس علمه بذلك موجب لا نقطعه عنهم، لانه قد يعلم ذلك ثم يزدهم ثم لا يقطعه عنهم، وكذلك قال عزوجل في كتابه (كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب) وقال لاهل الجنة: (عطاء غير مجذوذ) وقال عزوجل: (وفاكهة كثيرة لا مقطوعة ولا ممنوعة) وكرهنا أن يجعل لهما انقطاعا،

Al-Reza asws said: 'His azwj Knowledge of that doesn’t Obligate termination of it from them, because He azwj has Known that, then Increases them not Cutting it off from them, and like that Allah azwj Mighty and Majestic Said in His azwj Book: Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56], and Said to the people of the Paradise: being a Gift without interruption [11:108]; and the Mighty and Majestic Said: Neither interrupted nor forbidden [56:33].
فهو جل وعز يعلم ذلك ولا يقطع عنه الزيادة، أرأيت ما أكل أهل الجنة وما شربوا أليس يخلف مكانه؟ قال: بلى.

Thus, the Mighty and Majestic Knows that and will not be Cutting off the increase from them. What is your view of what the people of the Paradise would eat and drink, would it be replaced in its place?' He said, ‘Yes’. He isws said: 'So, isn’t that cut off from them and (then) would be replaced in its place?' Suleyman said, ‘No’.

قال: أفيكون يقطع ذلك عنهم وقد أخلف مكانه؟ قال سليمان: لا، قال فكذلك كلما يكون فيها إذا أخفى مكانه فليس متقطع عنهم، قال سليمان: بل يقطع عنه ولا يزيدهم;

He isws said: ‘So, did that cutting off from them happen, and it has been replaced in its place?’ Suleyman said, ‘No’. He isws said: ‘Like that, all what happens with regards to it, when it is replaced in its place, isn’t a termination from them’. Suleyman said, ‘But He azwj Cuts it off from them and does not increase them’.

قال الرضا (عليه السلام): إذا يبيد ما فيهما، وهذا سليمان إبطال الخلود وخلاف الكتاب، لأن الله عزوجل يقول: (لهما ما يشاء فيهما) وقول عزوجل: (طيبات غير مجذوبة) وقول عزوجل: (وما منهما بمحررين) وقول عزوجل: (فصل الدين فيها أبدا) وقول عزوجل: (وفاكهة كثيرة لا متقطعة ولا منوطة) فلم يحر. جوابا.

Al-Reza asws said: ‘When it destroys what is therein, and this, O Suleyman, invalidates the eternity and opposes the Book, because Allah azwj Mighty and Majestic is Saying: For them would be whatever they so desire therein, and with Us would be more yet [50:35]; and the Mighty and Majestic is Saying: being a Gift without interruption [11:108]; and the Mighty and Majestic is Saying: and they will not be exited from it [15:48]; and the Mighty and Majestic is Saying: abiding therein forever, [4:122]; and the Mighty and Majestic is Saying: And abundant fruit [56:32] Neither interrupted nor forbidden [56:33]’.

ثم قال الرضا (عليه السلام): يا سليمان ألا تخبرني عن الارادة فعل هي أم غير فعل؟ قال: بلى هي فعل، قال: ف فهي محدثة، لأن الفعل كله محدث، قال ليست يفعل، قال: فمهما غبر لم يزل، قال سليمان: الارادة هي اللهان،

Then Al-Reza asws said: ‘O Suleyman! Can you inform me about the Intention, is it a deed or a non-deed?’ He said, ‘But, it is a deed’. He asws said: ‘Then it is an occurrence, because the deed, all of it are occurrences’. He said, ‘It isn’t a deed’. He asws said, ‘Then something else was with Him azwj eternally’. Suleyman said, ‘The Intention, it is the creation’.

قال: يا سليمان هذا الذي عبتموه على ضرار وأصحابه من قولهم: إن كلما خلق الله عزوجل في سماء أو أرض أو بحر أو شجر أو برسكلب أو خنزير أو القرد أو إنسان أو ذكي إرادة الله، وإن إرادة الله في قومه تزيد وتذهب وتتأنى وتتبت وتتتولى وتتكرر وتتكرر، فلاداتها، وهذا حدها،

He asws said: ‘O Suleyman! This is which you faulted Zarar and his companions of their words that all what Allah azwj Mighty and Majestic Created in the sky, or earth, or sea, or land, from a dog, or pig, or monkey, or human, or animal, is the Intention of Allah azwj, and that the Intention of Allah azwj Revives and Causes to die’, and you go, and eat, and drink, and marry,
and procreate, and oppress, and do the immoralities, and commit Kufr, and associate, so we asws disavow from it and oppose it, and this is its limit’.

Suleyman said, ‘But rather (it is) like the hearing, and the seeing, and the knowing’. Al-Reza asws said: ‘You have returned to this for the second time. Inform me about the hearing, and the seeing, and the knowing, are these made?’ Suleyman said, ‘No’. Al-Reza asws said: ‘Then how do you negate it? Sometimes you are saying, He azwj does not Intend, and sometimes you are saying He azwj does Intend and there isn’t an effect for Him azwj?’

Suleyman said, ‘But rather, that is like our words, ‘Sometimes one knows and sometimes one does not know’. Al-Reza asws said: ‘That isn’t the same, because a negation of the known isn’t a negation of the knowledge, and negation of the intended negates the intention that it would be happening, because the thing, when it is not intended, there cannot happen to be an intention, and the knowledge happens to be proven and even if it does not happen to be known, at the status of the sight, so the human happens to be seeing and even if he does not happen to be the seen, and the knowledge happens to be proven and even if it does not happen to be known’.

Suleyman said, ‘It is made’. He asws said: ‘Then it is an occurrence. It isn’t like the hearing and the seeing, because the hearing and the seeing are not made, and this is made’. Suleyman said, ‘It is an attribute from His azwj Attributes, not eternal’. He asws said: ‘Then it is befitting that the human being happens to be temporal, because his attributes are temporal’. Suleyman said, ‘No, because he did not do these’. Al-Reza asws said: ‘O Khurasany! How frequently you are wrong! Isn’t it by His azwj Intention and His azwj Word the things come into being?’ Suleyman said, ‘No’.

He asws said: ‘So, when it does not come into being by His azwj Intention, nor His azwj Desire, nor His azwj Command, nor directly, then how does that happen? Allah azwj is Exalted from that’. He could not give an answer.
Then Al-Reza asws said: ‘Can you inform me asws about the Words of Allahazwj Mighty and Majestic:  *And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, but they transgress therein, [17:16],* meaning by that Heazwj occurred an Intention?’ He said to him asws, ‘Yes’. He asws said: ‘When an Intention occurs, your word that the Intention that it is Himazwj, or a thing from Himazwj, is hereby invalidate, because Heazwj cannot bring into being Himselfazwj, nor change from Hisazwj state. Heazwj is Exalted from that’.

Suleyman said, ‘It not happen to mean by that, his Intention is an occurrence’. He asws said: ‘What is meant by it?’ He said, ‘It means by it the act of the thing’. Al-Reza asws said: ‘Woe be unto you! How much you hesitating on this issue, and I asws have already informed you that the Intention is an occurrence, because a deed of the thing is an occurrence?’ He said, ‘There isn’t a meaning for it’.

Al-Reza asws said: ‘You have described Hisazwj Self with you until you described it as the Intention with what there is no meaning for it. So, when there does not happen to have a meaning for it, ancient and not an occurrence, it invalidates your word that Allahazwj does not cease to be an Intender’.

Suleyman said, ‘But rather it meant it is a deed from Allahazwj, not ceasing to exist’. He asws said: ‘Don’t you know that what does not cease to be, cannot happen to be an effect, and an ancient in one state? He could not give an answer.

Al-Reza asws said: ‘There is no problem, complete your question’. Suleyman said, ‘I say that the Intention is an attribute from Hisazwj Attributes’. Al-Reza asws said: ‘Allahazwj is the
Greatest! So, the Intention is an occurrence, and even if it be an attribute from His attributes, not ceasing to be’. He could not return an answer.

‘What does not cease to be cannot be an effect’. Suleyman said, ‘The things aren’t an Intention, and He did not Intend anything’. Al-Rezaasws said: ‘You are uncertain, O Suleyman. So, He has Done and Created what He did not Intend Creating it and Doing it, and these are attributes of one who does not know what to do. Allah is Exalted from that’.

Suleyman said, ‘O my Master! I have informed you that it is like the hearing, and the seeing, and the knowing’. Al-Mamoun said, ‘Woe be unto you, O Suleyman! How wrong this is and frequent? Cut off this and take in (to discuss) something else, when you aren’t strong enough upon changing this response’. Al-Rezaasws said: ‘Leave him, O commander of the faithful! Do not cut his questioning upon him, for he would make it an argument. Speak, O Suleyman!’

He said, ‘I have informed you, it is like the hearing, and the seeing, and the knowing’. Al-Rezaasws said: ‘There is no problem. Inform me about the meaning of this. Is its meaning one or it has different meanings?’ Suleyman said, ‘One meaning’. Al-Rezaasws said: ‘So, the meaning of the Intention, all of these, have one meaning?’ Suleyman said, ‘Yes’. Al-Rezaasws said: ‘So, if their meanings was one meaning, Intention of the standing would be an Intention of the sitting, and Intention of the living would be Intention of the death, when it was such that His Intentions were one, not preceding each other, and not staying behind each other, and would be one thing’.

He said: ‘I have informed you, it is like the hearing, and the seeing, and the knowing’. Al-Rezaasws said: ‘There is no problem. Inform me about the meaning of this. Is its meaning one or it has different meanings?’ Suleyman said, ‘One meaning’. Al-Rezaasws said: ‘So, the meaning of the Intention, all of these, have one meaning?’ Suleyman said, ‘Yes’. Al-Rezaasws said: ‘So, if their meanings was one meaning, Intention of the standing would be an Intention of the sitting, and Intention of the living would be Intention of the death, when it was such that His Intentions were one, not preceding each other, and not staying behind each other, and would be one thing’.

‘What does not cease to be cannot be an effect’. Suleyman said, ‘The things aren’t an Intention, and He did not Intend anything’. Al-Rezaasws said: ‘You are uncertain, O Suleyman. So, He has Done and Created what He did not Intend Creating it and Doing it, and these are attributes of one who does not know what to do. Allah is Exalted from that’.

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He said, ‘I have informed you, it is like the hearing, and the seeing, and the knowing’. Al-Rezaasws said: ‘There is no problem. Inform me about the meaning of this. Is its meaning one or it has different meanings?’ Suleyman said, ‘One meaning’. Al-Rezaasws said: ‘So, the meaning of the Intention, all of these, have one meaning?’ Suleyman said, ‘Yes’. Al-Rezaasws said: ‘So, if their meanings was one meaning, Intention of the standing would be an Intention of the sitting, and Intention of the living would be Intention of the death, when it was such that His Intentions were one, not preceding each other, and not staying behind each other, and would be one thing’.

He said: ‘I have informed you, it is like the hearing, and the seeing, and the knowing’. Al-Rezaasws said: ‘There is no problem. Inform me about the meaning of this. Is its meaning one or it has different meanings?’ Suleyman said, ‘One meaning’. Al-Rezaasws said: ‘So, the meaning of the Intention, all of these, have one meaning?’ Suleyman said, ‘Yes’. Al-Rezaasws said: ‘So, if their meanings was one meaning, Intention of the standing would be an Intention of the sitting, and Intention of the living would be Intention of the death, when it was such that His Intentions were one, not preceding each other, and not staying behind each other, and would be one thing’.

‘What does not cease to be cannot be an effect’. Suleyman said, ‘The things aren’t an Intention, and He did not Intend anything’. Al-Rezaasws said: ‘You are uncertain, O Suleyman. So, He has Done and Created what He did not Intend Creating it and Doing it, and these are attributes of one who does not know what to do. Allah is Exalted from that’.

Suleyman said, ‘O my Master! I have informed you that it is like the hearing, and the seeing, and the knowing’. Al-Mamoun said, ‘Woe be unto you, O Suleyman! How wrong this is and frequent? Cut off this and take in (to discuss) something else, when you aren’t strong enough upon changing this response’. Al-Rezaasws said: ‘Leave him, O commander of the faithful! Do not cut his questioning upon him, for he would make it an argument. Speak, O Suleyman!’
Suleyman said, ‘Their meanings are different’. He\textsuperscript{asws} said: ‘Inform me about the intended, is it a transformation of the Intention or its change?’ Suleyman said, ‘But, it is the Intention’. Al-Reza\textsuperscript{asws} said: ‘So, the intended (ones) are different in your presence, when it was the Intention’. He said, ‘O my Master\textsuperscript{asws}! The Intention isn’t the intended’. He\textsuperscript{asws} said: ‘So, the Intention is an occurrence, or else something else with it. Do you understand a contradiction in your questioning?’

قال سليمان: فإنها اسم من أسمائه، قال الرضا (عليه السلام): هل سمى نفسه بذلك؟ قال سليمان: لا، ليس له أن يسميه بما لم يسم به نفسه، فالرضا (عليه السلام): فليس لك أن تسميه بما لم يسم به نفسه،

Suleyman said, ‘It is a Name from His\textsuperscript{azwj} Names’. Al-Reza\textsuperscript{asws} said: ‘Did He\textsuperscript{azwj} Name Himself\textsuperscript{azwj} with that?’ Suleyman said, ‘No, He\textsuperscript{azwj} did not Name Himself\textsuperscript{azwj} with that’. Al-Reza\textsuperscript{asws} said: ‘It isn’t for Him\textsuperscript{azwj} that you Name Him\textsuperscript{azwj} with what He\textsuperscript{azwj} did not Name Himself\textsuperscript{azwj}.

He said, ‘He\textsuperscript{azwj} has Described Himself\textsuperscript{azwj}, meaning an Intended’. Al-Reza\textsuperscript{asws} said: ‘It isn’t His\textsuperscript{azwj} Attribute that He\textsuperscript{azwj} is an Intended Informing about that He\textsuperscript{azwj} Intended it, nor Informing about that the Intention is a Name from His\textsuperscript{azwj} Names’.

قال سليمان: لأن إرادته علمه، قال الرضا (عليه السلام): يا جاهل! فهذا علم الشيء، فقد أراده؟ قال سليمان: أجل، قال: فهذا لم يعدهم؟ قال سليمان: أجل، قال: فهذا لم يعدهم؟

Suleyman said, ‘Because His\textsuperscript{azwj} Intention is His\textsuperscript{azwj} Knowledge’. Al Reza\textsuperscript{asws} said: ‘O ignorant one! So, when He\textsuperscript{azwj} Knows the thing, so He\textsuperscript{azwj} has Intended it?’ Suleyman said, ‘Yes’. He\textsuperscript{asws} said: ‘So, when He\textsuperscript{azwj} does not Intend it, He\textsuperscript{azwj} does not Know it?’ Suleyman said, ‘Yes’.

قال: من أين قلت ذاك؟ وما الدليل على أن إرادته علمه؟ وقد علم ما لا يريدوه أبدًا، وذلك قوله عزوجل: (وللن يوحينا إلىك) فهو يعلم كيف يذهب به، ولا يذهب به أبدًا،

He\textsuperscript{asws} said: ‘From where are you saying that? And what is the evidence upon that His\textsuperscript{azwj} Intention is His\textsuperscript{azwj} Knowledge? And He\textsuperscript{azwj} has Known what He\textsuperscript{azwj} does not Intend for ever, and these are the Words of the Mighty and Majestic: \textit{And if We so Desired, We would Take away that which We have Revealed to you [17:86].} Thus, He\textsuperscript{azwj} Knows How He\textsuperscript{azwj} will be Taking it away, and He\textsuperscript{azwj} will not be Taking it away, forever!’

Suleyman said, ‘Because He\textsuperscript{azwj} is free from the Command, and doesn’t increase anything in it’. Al-Reza\textsuperscript{asws} said: ‘This is the word of the Jews, so how did He\textsuperscript{azwj} Say: “Supplicate to Me, I will Answer you. [40:60]”? Suleyman said, ‘But rather it means by that, He\textsuperscript{azwj} is Able upon it’. He\textsuperscript{asws} said: ‘So, does He\textsuperscript{azwj} Reach what He\textsuperscript{azwj} does not Fulfil it? Then how come He\textsuperscript{azwj} Said: He Increases in the creation whatever He so Desires to. [35:1]? And the Mighty and Majestic Said: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39], and He\textsuperscript{azwj} (as you claim) is free from the Command?’ He could not give an answer.

قال الرضا (عليه السلام): يا سليمان هل يعلم أن إنسانا يكون ولا يريد أن يخلق إنسانا أبدا؟ أو أن إنسانا يموت ولا يريد أن يموت اليوم؟ قال سليمان: نعم، قال الرضا (عليه السلام): فقلع أنه يكون ما يريد أن يكون، أو يعلم أنه يكون ما لا يريد أن يكون؟ قال: يعلم أخصاً يكونان جميعاً.

Al-Reza\textsuperscript{asws} said: ‘O Suleyman! Does He\textsuperscript{azwj} Know that human being would be coming into being and He\textsuperscript{azwj} does not Intend to Create human beings, ever? Or that human beings would be dying and He\textsuperscript{azwj} does not Intend that they would be dying today?’ Suleyman said, ‘Yes’. Al-Reza\textsuperscript{asws} said: ‘So, He\textsuperscript{azwj} Knows it would be happening what He\textsuperscript{azwj} Intends it to happen, or He\textsuperscript{azwj} Knows it would be happening what He\textsuperscript{azwj} did not Intend it to happen?’ He said, ‘He\textsuperscript{azwj} Knows they would both be happening altogether’.


Al-Reza\textsuperscript{asws} said: ‘When He\textsuperscript{azwj} Knows that human beings live, die, stand, sit, blind, seeing in one state, and this, it is the impossible’. He said, ‘May I be sacrificed for you\textsuperscript{asws}? He\textsuperscript{azwj} Knows that one of the two would happen besides the other’. He\textsuperscript{asws} said: ‘There is no problem. So, which of the two happens? That which He\textsuperscript{azwj} Intended it to happen? Or that which He\textsuperscript{azwj} did not Intend it to happen?’ Suleyman said, ‘That which He\textsuperscript{azwj} Intended it to happen’.

فضحك الرضا (عليه السلام) والمأمون وأصحاب المقالات، قال الرضا (عليه السلام): غلطت وتركت قوله: إنه يعلم أن إنسانا يموت اليوم وهو لا يريد أن يموت اليوم، وإنما يخلق خلقا وأنه لا يريد أن يخلقهم، وإذا لم يجز العلم عندكم بما لم يرد أن يكون فإنا نعلم أن يكون ما أراد أن يكون.

Al-Reza\textsuperscript{asws}, and Al-Mamoun and the speakers circle laughed. Al-Reza\textsuperscript{asws} said: ‘Wrong, and you neglected your own word that He\textsuperscript{azwj} Knows that human beings would be dying today and He\textsuperscript{azwj} does not Intend that they be dying today, and He\textsuperscript{azwj} Creates creatures and He\textsuperscript{azwj} did not Intend to Create them, and when the knowledge is not allowed in your presence with what He\textsuperscript{azwj} does not Intend it to happen. So, rather, He\textsuperscript{azwj} Knows that it will happen what He\textsuperscript{azwj} Intended that it would happen’.
Suleyman said, 'But rather, my word is that the Intention is neither Him\textsuperscript{azwj} nor something else'. Al-Reza\textsuperscript{asws} said: 'O ignorant one! When you say, it isn’t Him\textsuperscript{azwj}, so you have made it as something else. When you say it isn’t something else, so you have made it to be Him\textsuperscript{azwj}'. Suleyman said, 'He\textsuperscript{azwj} Knows how to Make the thing?' He\textsuperscript{asws} said: 'Yes'. Suleyman said, 'But that is a proof of the thing'. Al-Reza\textsuperscript{asws} said: 'It is allowed, because the man can be good in construction and even if he does not build, and good of the tailoring and if he does not sew, and good at doing the thing and even if he does not do it, ever'.

Then he\textsuperscript{asws} said to him: ‘O Suleyman! Does He\textsuperscript{azwj} Know that He\textsuperscript{azwj} is One, there being nothing with Him\textsuperscript{azwj}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Does that happen to be a proof of the thing?’ Suleyman said, ‘He\textsuperscript{azwj} doesn’t Know that He\textsuperscript{azwj} is One, there being nothing with Him\textsuperscript{azwj}’. Al-Reza\textsuperscript{asws} said: ‘Do you know that?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Then you, O Suleyman, are more knowing that Him\textsuperscript{azwj}, then’. Suleyman said, ‘The question is impossible’. He\textsuperscript{asws} said: ‘Impossible in your presence that He\textsuperscript{azwj} is One, there being nothing with Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is Hearing, Seeing, Wise, Able?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘Then how can the Mighty and Majestic Inform that He\textsuperscript{azwj} is One, Alive, Hearing, Seeing, Wise, Able, Informed, while He\textsuperscript{azwj} does not Know that? And this is a rebuttal of what you said and its belying. Allah\textsuperscript{azwj} is Exalted from that’.

Then Al-Reza\textsuperscript{asws} said to him: ‘Then how does He\textsuperscript{azwj} Intend Making what He\textsuperscript{azwj} does not know it’s making, nor what it is? And when it was such that the maker does not know how to make the thing before he makes it, then rather, he is confused. Allah\textsuperscript{azwj} is Exalted from that’.
Suleyman said, ‘Supposing the Intention is the Power’. Al-Reza asws said: ‘And He azwj Mighty and Majestic is Able upon what He azwj does not Intend it, ever, and there is no escape from that, because He azwj Blessed and Exalted Said: And if We so Desired, We would Take away that which We have Revealed to you, [17:86]. So, if the Intention, it was the Power, He azwj would have Intended that He azwj Takes it away due to His azwj Power’. Suleyman was cut off. Al-Mamoun said during that, ‘O Suleyman! This is Hashimite knowledge’. Then the people dispersed’. 118

Al Hamdany and Al Maktab and Al Waraq, from his father, from Ali, from Safwan Bin Yahya companion of Al Sabiry who said, ‘Abu Qara, accompanied the Archbishop to go to Al-Reza asws, and sought his asws permission regarding that. He asws said: ‘Enter him to see me asws’. When he entered to see him asws, he kissed his asws rug and said: ‘That is how it is upon us in our religion that we should do with the noblemen of the people of our era’.

‘Then he said to him asws, ‘May Allah azwj Keep you asws well! What are you asws saying regarding a sect which claims a claim, and another sect testifies for them’. He asws said: ‘The claim is for them’. He said, ‘Another sect claims a claim but they could not find witnessed from others?’ He asws said: ‘There is nothing for them’. 118

He said, ‘We are claiming that Isa as is Spirit of Allah azwj and His aswj Word and the Muslims are harmonised upon that with us, and the Muslims are claiming that Muhammad saww is a Prophet saww, but we do not follow them upon it, and what we are united upon is better than what we are disunited in’. 

118 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 2
Al-RezaASWS said to him: ‘What is your name?’ He said, ‘Youhanna’. HeASWS said: ‘ASWS am a believer in IsaASW Spirit of AllahAZW and HisAZW Word which was a believer in MuhammadSAWW and gave the glad tidings with himSAWW upon itself that it was a servant of a LordAZW. If IsaASW was such who, in your presence, is a Spirit of AllahAZW, and HisAZW Word and isn’t the one who believed in MuhammadSAWW and gave glad tidings with himSAWW, nor is it the one who acknowledged to AllahAZW with the servitude and the Lordship, then weASWS are disavowed from him, so where is our unity?’

فقال فقال لصفوان بن يحيى: قم فما كان أغنانا عن هذا المجلس؟!

He stood up and said to Safwan Bin Yahya, ‘Arise. What was our needlessness from this gathering?’ 119

فقال: إن الله تبارك و تعالى خلق العرش والماء والملائكة قبل خلق السماوات والارض، فكانت الملائكة تستدل بأنفسها وبالعرش والماء على الله عزوجل، ثم جعل عرشه على الماء ليظهر بذلك قدرته للمملكة فتعلم أن على كل شيء قدير،

HeASWS said: ‘AllahAZW Blessed and Exalted Created the Throne, and the water, and the Angels before HeAZW Created the skies and the earth. The Angels existed to point with their own selves and with the Throne and the water, upon AllahAZW Mighty and Majestic. Then HeAZW Made HisAZW Throne to be upon the water in order to Manifest HisAZW Power by that for the Angels to know that HeAZW is Able upon all things.

فقال: إن لله تبارك و تعالى خلق العرش والماء والملائكة قبل خلق السماوات والارض، فكانت الملائكة تستدل بأنفسها وبالعرش والماء على الله عزوجل. ثم جعل عرشه على الماء ليظهر بذلك قدرته للمملكة فتعلم أن على كل شيء قدير.

Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salam Bin Salih Al Harwy who said,

‘Al-Mamoun asked Abu Al-Hassan AliASWS Bin Musa Al-RezaASWS about the Words of AllahAZW Mighty and Majestic: And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. [11:7].

119 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 3
Then He**azwj** Raised the Throne by His**azwj** Power and Transferred it and Made it to be above the seven skies. Then He**azwj** Created the skies and the earth in six days, and He**azwj** Stretched upon His**azwj** Throne. And He**azwj** was Able upon Creating these in the blink of an eye, but He**azwj** Mighty and Majestic Created these in six days in order to Manifest to the Angels what He**azwj** Created from it, thing after thing to evidence by the occurrence of what occurred upon Allah**azwj**, Exalted is His**azwj** Mention, time after time.

And, Allah**azwj** did not Create the Throne for a need of His**azwj** to it, because He**azwj** is Needless from the Throne and from the entirety of what He**azwj** Created. He**azwj** cannot be described by the existence upon the Throne because He**azwj** isn’t with a body. Exalted is He**azwj** from description of His**azwj** creatures, Loftier, Greater.

As for the Words of the Mighty and Majestic: *in order to Try you, which one of you is better in deeds. [11:7]*, He**azwj** Mighty and Majestic Created His**azwj** creatures in order to Test them with the encumberment of obeying Him**azwj** and worshipping Him**azwj**, not upon a way of the examination and experimentation, because He**azwj** did not cease to be a Knower of all things*.}

فقال المأمون: فرجت عني يا أبا الحسن فرج الله عنك، ثم قال له: يا ابن رسول الله! What is the meaning of the Words of Allah**azwj**, Majestic is His**azwj** Praise:

And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety. So will you force the people until they become Momineen? [10:99] And it was not for a soul that it believes except by the Permission of Allah, [10:100]?}

فقال الرضا (عليه السامم): حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسن بن علي، عن أبيه علي بن أبي طالب عليهم السلام قال: إن المسلمين قالوا لرسول الله (صلى الله عليه وآله): لو أكرهت يا رسول الله من قدرت عليه من الناس على الإسلام لكثر عددنا وقويتنا على عدونا،

Al-Reza**asws** said: ‘My**asws** father Musa**asws** Bin Ja’far**asws** narrated to me, from his**asws** father Ja’far**asws** Bin Muhammad**asws**, from his**asws** father Muhammad**asws**, from his**asws** father Ali**asws** Bin Al-Husayn**asws**, from his**asws** father Al-Hassan**asws**, from his**asws** father Ali**asws** Bin Abu Talib**asws**, having said: ‘The Muslims said to Rasool-Allah**saww** , ‘O Rasool-Allah**saww**! If you**saww** could force the ones from the people you**saww** are able upon, to Al-Islam, our numbers would increase and we would be strengthened upon our enemies’.

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فقال رسول الله: ما كنت لألقى الله عزوجل ببدعة لم يحدث إلي فيها شيئا و لئن أنا من المتكلفين،

Rasool-Allah^{saww} said: ‘I^{saww} am not going to meet Allah^{azwj} with an innovation in which nothing new has occurred to me^{saww}, and I^{saww} am not from the pretenders’.

فأنزل الله عزوجل عليه: يا محمد) ولو شاء ربك لآمن من في الارض كلهم جميعا \(\text{و} \) 

And as for the Words of the Exalted: And it was not for a soul that it believes except by the Permission of Allah [10:100]? So that is not upon the way of a Prohibition against having faith, but it is upon the Meaning that they were not going to believe until Allah^{azwj} had Permitted it. And His^{azwj} Permission is His^{azwj} Command for it for the belief which was responsible and devout, and the forcing it to the faith at the end of the assignment and the worship from it.

فقال المأمون: فرجت عني يا أبا الحسن فرح الله عنك، فأخبرني عن قول الله عزوجل: (الذين كانت أعينهم في غطاء عن ذكري 

Al-Mamoun said, ‘You^{asws} have relieved me – O Abu Al-Hassan^{asws} – may Allah^{azwj} Relieve you^{asws}. Inform me about the Words of Allah^{azwj} Mighty and Majestic: Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101]’. 

He^{asws} said: ‘The closing of the eyes does not prevent from the Zikr, and the Zikr cannot be seen with the eyes. But, Allah^{azwj} Mighty and Majestic Made a Resemblance of the Kafirs with the Wilayah of Ali^{asws} Bin Abu Talib^{asws} with the eyes, because they were belittling the words of the Prophet^{saww} with regards to it, so they were not able to hear it’.
فقال المأمون: فرجت عني فرج الله عنك.

Al-Mamoun said, ‘You^asws have relieved me, may Allah^azwj Relieve you’.

فقال: الله أعلم بأي لسان كلمه، بالسريانية أم بالعبرانية فأخذ أبو قرة بلسانه فقال: إنما أسألك عن هذا اللسان، فقال أبو الحسن (عليه السلام): سبحان الله عما تقول، ومعاذ الله أن يشبه خلقه أو يتكلم بمثل ماهم متكلمون، ولكنه تبارك وتعالى ليس كمثله شئ، ولا كمثله قائل فاعل.

He^asws said: ‘Allah^azwj is more Knowing, by which language He^azwj Spoke to him^as, in Assyrian or in Hebrew’. Abu Qara took to His^azwj Language and said, ‘But rather, I ask you about this language’. Abu Al-Hassan^asws said: ‘Glory be to Allah^azwj from what you are saying, and I^asws seek Refuge with Allah^azwj that He^azwj would resemble His^azwj creatures or Speak with that like of what they are speaking, but the Blessed and Exalted is such, there isn’t anything like Him^azwj, nor is there any speaker or doer like Him^azwj.

قال: كيف ذلك ؟ قال: كلام الخالق لمخلوق ليس ككلام المخلوق لمخلوق، ولا يلفظ بشق فم ولا سنا، ولكن يقول له: كن، فكان يشبه ما خاطبه به موسى من الأمر والنهي من غير تردد في نفس.

He said, ‘How is that?’ He^asws said: ‘Speech of the Creator to creatures isn’t like the speech of the creatures to creatures, nor is it a word by opening of a mouth nor tongue. But, He^azwj Says to it: “Be!”', and it comes into being by His^azwj Desire. What He^azwj Addressed Musa^as with from the Commands and Prohibition(s), was from without any hesitation within Self.

فقال أبو قرة: فما تقول في الكتب ؟

Abu Qara said, ‘So, what are you^asws saying regarding the Books?’

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120 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 4
Abu Al-Hassan\textsuperscript{asws} said: ‘The Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and all Revealed Books were Speech of Allah\textsuperscript{azwj} the Exalted, Sent down to the worlds as a Light and a Guidance, and it, all of it is an occurrence, and it is other than Allah\textsuperscript{azwj} where He\textsuperscript{azwj} is Saying: \textit{or a Zikr would occur for them [20:113]; and He\textsuperscript{azwj} Said: There does not come to them a new (Message) from their Lord but they are hearing in while they are playing around [21:2]; and Allah\textsuperscript{azwj} Brought into being, all of the Book which He\textsuperscript{azwj} Revealed’.

Abu Qara said, ‘Will it perish?’ Abu Al-Hassan\textsuperscript{asws} said: ‘The Muslims are united upon that whatever is besides Allah\textsuperscript{azwj} will perish, and whatever is besides Allah\textsuperscript{azwj} is a deed, and the Torah and the Evangel and the Psalms and the Furqan are Deeds of Allah\textsuperscript{azwj} the Exalted.

Did you not listen to the people saying, ‘Lord\textsuperscript{azwj} of the Furqan’? And that the Quran will be saying on the Day of Qiyaamah: “Lord\textsuperscript{azwj}! This so and so” – and He\textsuperscript{azwj} would be Knowing with him – “Had remained thirsty during his days, and was vigilant during his nights, so can I intercede regarding him?”

And similar to that are the Torah, and the Evangel and the Psalms, all of these, are confirmed occurrences, Brought into being by One, there isn’t anything like Him\textsuperscript{azwj}, as Guidance to people using their intellect.

So, the one who claims that these will not be declining, so he has manifested that Allah\textsuperscript{azwj} isn’t the First Ancient, nor is He\textsuperscript{azwj} Alone, and that the Speech will not decline being with Him\textsuperscript{azwj} and there isn’t a beginning for Him\textsuperscript{azwj} and He\textsuperscript{azwj} isn’t God’.

Abu Qara said, ‘And we are reporting that all the Books will come on the Day of Qiyaamah, and the people would be in one plain, in rows standing to Lord\textsuperscript{azwj} of the worlds, awaiting
until the return in Him\\(\text{azwj}\\) because these are from Him\\(\text{azwj}\\) and it is a part from Him\\(\text{azwj}\\), so to Him\\(\text{azwj}\\) is the destination’. 

Abu Al-Hassan\\(\text{asws}\\) said: ‘This is like what the Christians say regarding the Messiah\\(\text{as}\\) that he\\(\text{as}\\) is His\\(\text{azwj}\\) Spirit and a part from Him\\(\text{azwj}\\) and will return in Him\\(\text{azwj}\\), and like that is what the Magians say regarding the fire and the sun that these two are a part from Him\\(\text{azwj}\\) returning in Him\\(\text{azwj}\\). Our Lord\\(\text{azwj}\\) is too Exalted that He\\(\text{azwj}\\) would be in fragments or parts, and rather the fragmented is separated and composed, because all fragmented are imaginable, and the little and the more are creations evidence upon a Creator having Created these’.

Abu Qara said, ‘We are reporting that Allah\\(\text{azwj}\\) Apportioned the sighting and the Speech between the Prophets\\(\text{as}\\), so He\\(\text{azwj}\\) Apportioned the Speech for Musa\\(\text{as}\\), and the sighting for Muhammad\\(\text{saww}\\).’

Abu Al-Hassan\\(\text{asws}\\) said: ‘Then who delivered on behalf of Allah\\(\text{azwj}\\) to the two creatures, from the Jinn and the human beings that the visions cannot realise Him\\(\text{azwj}\\) nor can He\\(\text{azwj}\\) be encompassed in knowledge, and there isn’t anything like Him\\(\text{azwj}\\)? Wasn’t it Muhammad\\(\text{saww}\\). He said, ‘Yes’.

Abu Al-Hassan\\(\text{asws}\\) said: ‘How can a man come to the people altogether and inform them that he comes from the Presence of Allah\\(\text{azwj}\\) and he is calling them to Allah\\(\text{azwj}\\) by the Command of Allah\\(\text{azwj}\\) and says that the sights cannot realise Him\\(\text{azwj}\\), nor can He\\(\text{azwj}\\) be encompassed in knowledge, and there isn’t anything like Him\\(\text{azwj}\\)? then he says, ‘I saw Him\\(\text{azwj}\\) with my own eyes, and encompassed Him\\(\text{azwj}\\) in knowledge, and He\\(\text{azwj}\\) is upon an image of the mortal? Are you not ashamed? Even the atheists were not able to throw this at him\\(\text{saww}\\), that he\\(\text{saww}\\) happened to come from Allah\\(\text{azwj}\\) by a Command, then he\\(\text{saww}\\) came with the opposite of it from another aspect!’

قال أبو قرة: فإنما رويت: (ولقد رأى نزلة أخرى).
Abu Qara said, ‘But, He is Saying: And he had seen him in another descent [53:13].’

Abu Al-Hassan asws said: ‘After (before) this there is a Verse what points upon what he saw where He is Saying: The heart did not belie what it saw [53:11]. He Saying that the heart of Muhammad did not belie what his eyes saw, then He Informed with what his eyes saw, so He Said: He saw from the greatest Signs of his Lord [53:18]. The Signs of Allah, are other than Allah. And He Said: ‘they do not comprehend Him in knowledge [20:110]. So, when the sights see Him, then He has been encompassed by the knowledge, and the recognition has occurred’. Abu Qara said, ‘Are you belying the sighting?’ Abu Al-Hassan asws said: ‘When the sighting is opposing the Quran, I do belie it, and what the Muslims are united upon is that He cannot be encompassed in knowledge, nor can the sights realise Him, and there isn’t anything like Him’.

And he asked him about the Words of Allah: ‘Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid [17:1], so Abu Al-Hassan asws said: ‘Allah the Exalted has Informed that He Ascended him, and Informed why He Ascended him, so He Said: in order to Show him from Our Signs [17:1]. The Signs are other than Allah. He has Excused and Explained why He Did that with him and what He Showed him, so He Said: so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]. Allah Informed that it was other than Allah’. Abu Qara said, ‘So, where is Allah?’

Abu Al-Hassan asws said: ‘The ‘where’ is for a place, and this question testifies upon an absentee, and Allah the Exalted isn’t an absentee, nor did a preceding one preceded
Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is Present in every place, Managing, Making, Preserving, Withholding the skies and the earth’. 

فقال أبو قرة: أليس هو فوق السماء دون ما سواها؟

Abu Qara said, ‘Isn’t He\textsuperscript{azwj} above the sky, below is what is besides Him\textsuperscript{azwj}?’

فقال أبو الحسن (عليه السامم): هو الله في السماوات وفي الأرض، وهو الذي في السماء وإله في الأرض إله، وهو الذي بصوركم في الأرحام كيف يشاء، وهو معكم أينما كنتم، وهو الذي استوى إلى السماء وهم دخان، وهو الذي استوى إلى السماء فسواهن سبع سموات، وهو الذي استوى على العرش، قد كان ولا خلق، وهو كما كان إذ لا خلق، لم ينقل مع المتقلين.

Abu Al-Hassan\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is Allah\textsuperscript{azwj} in the skies and in the earth, and He\textsuperscript{azwj} is the One Who is God in the sky and God in the earth, and He\textsuperscript{azwj} is the One Who Imaged you all in the wombs howsoever He\textsuperscript{azwj} Desired to, and He\textsuperscript{azwj} is with you wherever you may be, and He\textsuperscript{azwj} is the One Who Even to the sky and it is fume, and He\textsuperscript{azwj} is the One Who is Even to the sky and Made these to be seven skies, and He\textsuperscript{azwj} is the One Who is Even to the earth. He\textsuperscript{azwj} Existed and there was no creation, and He\textsuperscript{azwj} is just as He\textsuperscript{azwj} was when there was no creation. He\textsuperscript{azwj} does not get transformed with the transformed ones’.

فقال أبو قرة: فما بالكم إذا دعوتم رفعتم أيديكم إلى السماء؟

Abu Qara said, ‘So, what is the matter with you all when you supplicate, you raise your hands towards the sky?’

فقال أبو الحسن (عليه السامم): إن الله استعبد خلقه بضروب من العبادة، والله مفازع يفزعو ن إليه ويستعبد فاستعبد عباده بالقول والعلم والعمل والتوجه و نحو ذلك، استعبدهم بتوجيه الصلاة إلى الكعبة، وجه إلها الحج والعمرة، واستعبد خلقه عند الدعاء والطلب والاضطراب ببسط الايدي ورفعها إلى السماء لحال الاستكانة وعلامة العبودية والذنب له.

Abu Al-Hassan\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Enslaved His\textsuperscript{azwj} creatures by a variety of (acts of) worship, and Allah\textsuperscript{azwj} is the Succour they are panicking to. So, He\textsuperscript{azwj} Enslaved His\textsuperscript{azwj} servants with the word, and the knowledge, and the action, and orientation, and similar to that. He\textsuperscript{azwj} Enslaved them with orienting the Salat towards the Kabah, and orient the Hajj and the Umrah to Him\textsuperscript{azwj}. And He\textsuperscript{azwj} Enslaved His\textsuperscript{azwj} creatures with the supplicating, and the seeking, and the beseeching by extending the hands and raising them towards the sky in order to a state of surrender, and a sign of the servitude, and the humiliation to Him\textsuperscript{azwj}.

فقال أبو قرة: فمن أقرب إلى الله؟ الملائكة أو أهل الأرض؟

Abu Qara said, ‘So, who is closest to Allah\textsuperscript{azwj}: The Angels or the people of the earth?’
Abu Al-Hassan\textsuperscript{asws} said: ‘If you were saying with the palm and the forearm (cubit, i.e. distance), then all the things are one subject, it is His\textsuperscript{azwj} Deed. He\textsuperscript{azwj} is not pre-occupied with some of it from others. He\textsuperscript{azwj} Manages the top creation from where He\textsuperscript{azwj} Manages its lower, and He\textsuperscript{azwj} Manages its first from where He\textsuperscript{azwj} Manages its last, from without tiredness, nor encumberment, nor assistance, nor consultation, nor a sharing.

And if you are saying who is closest to Him\textsuperscript{azwj} regarding the means, then it is the most obedient of them to Him\textsuperscript{azwj}; and you are reporting that the closest of what the servant can be to Allah\textsuperscript{azwj} is when he is in Sajdah, and you are reporting that four Angels met each other – one of them from the top of the creation, and one of them from the bottom of the creation, and one of them from the east of the creation, and one from the west of the creation, and they asked each other, and all of them said, ‘From the Presence of Allah\textsuperscript{azwj}. He\textsuperscript{azwj} Sent me with such and such’. Thus, in this there is evidence upon that, that is regarding the status, besides the resembling and the example’.

Abu Qara said, ‘Do you\textsuperscript{asws} accept that Allah\textsuperscript{azwj} the Exalted is carried?’

Abu Al-Hassan\textsuperscript{asws} said: ‘Every carried one is an effect and an addition, needy to something else. The carried is a name deficient in the wording, and the carrying one is a doer, and it is praised in the wording. And like that are the words of the speaker, ‘Above, and under, and top and bottom.

And Allah\textsuperscript{azwj} the Exalted has Said: \textit{And for Allah are the most Beautiful Names, therefore supplicate by these [7:180].} And He\textsuperscript{azwj} did not Say in anything from His\textsuperscript{azwj} Book that He\textsuperscript{azwj} is carried, but He\textsuperscript{azwj} is the Carrier in the land and the sea, and the Withholder of the skies and the earth, and the carries is what is besides Allah\textsuperscript{azwj}, and we do not hear anything
believing in Allahazwj and Hisazwj Magnificence at all saying in his supplication, ‘O carried One!’

Abu Qara said, ‘Are youasws belying the report that when Allahazwj is Angry, rather Hisazwj Anger is recognised. The Angels, those that are carrying the Throne are finding its weight upon their shoulders, and they are falling down in Sajdah. So why the Anger subsides, they return to their places?’

Heasws said: ‘Inform measws about Allahazwj Blessed and Exalted, since Heazwj Cursed Ibleesla up to this day of yoursasws and up to the Day of Qiyamah, is Heazwj Wrathful upon Ibleesla and hisla friends or is Heazwj Pleased from them?’ He said, ‘Yes, Heazwj is Wrathful upon himla. Heasws said: ‘So, when Heazwj is Please, Heazwj is Lighter, and Heazwj, in your description, does not cease to be Wrathful upon himasws and upon hisla followers?’

Then heasws said: ‘Woe be unto you! How audacious of you to describe your Lordazwj with the changing from a state to a state, and that there flows upon Himazwj what flows upon the created beings? Glorious is Heazwj, not declining with the declining ones, and does not change with the changing ones’.

Safwan said, ‘Abu Qara was confused and could not give an answer until he stood up and went out’.121

Ibn Jareer Bin Rustam Al Tabary reported from Ahmad Al Tusy, from his sheyks,

‘In a Hadeeth he delegated a group to Al-Rezaasws to debate regarding the Imamate in the presence of Al-Mamoun. Heasws permitted them, and they chose Yahya Bin Al-Zahak Al-

121 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 5
Samarqandy. He\textsuperscript{asws} said: ‘Ask, O Yahya’. Yahya said, ‘But, you\textsuperscript{asws} ask, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} in order to you\textsuperscript{asws} to ennable me with that’.

فقال (عليه السلام): يا يحيى ما تقول في رجل أدعى الصدق لنفسه وكتب الصادقين؟ أيكون صادقاً من حقاً في دينه أم كاذباً في دينه؟ فقل: جوابي سأقول، فقال المأمون: أما تقول في رجل أدعى الصدق لنفسه وكتب الصادقين؟ أيكون صادقاً من حقاً في دينه أم كاذباً في دينه؟ فقل: ما هذه المسألة التي أقر يحيى بالانقطاع فيها؟

He\textsuperscript{asws} said: ‘O Yahya! What are you saying regarding a man who claims the truthfulness for himself and belies the truthful ones? Would he happen to be truthful, rightful in his religion or a liar?’ He could not give an answer for a while. So, Al-Mamoun said, ‘Answer him\textsuperscript{asws}, O Yahya!’ He said, ‘He\textsuperscript{asws} has cut me off, O commander of the faithful’. He turned towards Al-Reza\textsuperscript{asws} and said, ‘What is this issue which made Yahya accept with the cutting off from it?’

فقال (عليه السلام): إن زعم يحيى أنه صدق الصادقين فلا إمامة لمن شهد بالعجز على نفسه فقال على منبر الرسول (صلى الله عليه وآله وسلم): (وليتكم ولست بخيركم) وإمام لا يكون فيه شيطان، ولست بخيركم، والامير خير من الرعية.

He\textsuperscript{asws} said: ‘If Yahya alleges that he ratifies the truthful ones, then there is no Imamate for the one who testified with the frustration upon himself and he said upon the Pulpit of Rasool\textsuperscript{saww}, ‘I am your ruler and I am not your best one’, and the Emir is (supposed to be) better than the citizens.

وإن زعم يحيى أنه صدق الصادقين فلا إمامة لمن أقر عليه صاحبه فقال: (كانت إمامة أبي بكر فتلة وقلت: إن لي شيطاناً بعتريبي) والإمام لا يكون فيه شيطان، ولست بخيركم، والامير خير من الرعية.

And if Yahya claims that he ratifies the truthful ones, then there is no Imamate for the one upon whom his companion acknowledged and said, ‘The Imamate of Abu Bakr was faulty. Allah\textsuperscript{azwj} Protected from its evil, so the one who repeats to its like, kill him!’

وإن زعم يحيى أنه صدق الصادقين فلا إمامة لمن أقر عليه صاحبه فقال: (كانت إمامة أبي بكر فتلة وقلت: إن لي شيطاناً بعتريبي) والإمام لا يكون فيه شيطان، ولست بخيركم، والامير خير من الرعية.

And if Yahya claims that he ratifies the truthful ones, then there is no Imamate for the one upon whom his companion acknowledged and said, ‘The Imamate of Abu Bakr was faulty. Allah\textsuperscript{azwj} Protected from its evil, so the one who repeats to its like, kill him!’

فصاح المأمون عليه فتنفوذوا، ثم النفت إلى بي حاشم فقال لهم: أم أقر لكم أن لا تفاحوه ولا يجمعوا عليه فإن هؤلاء علمهم من علم رسول الله (صلى الله عليه وآله) .

Al-Mamoun shouted at them and they dispersed. Then he turned towards the Clan of Hashim\textsuperscript{asws} and said to them, ‘Did I not say to you all neither to talk to him\textsuperscript{asws} nor gather
against him\textsuperscript{asws}, for they (Imams\textsuperscript{asws}), their\textsuperscript{asws} knowledge is from knowledge of Rasool-Allah\textsuperscript{aww}.\textsuperscript{122}

\text{And in the book of Al Safwani –}

‘Al-Reza\textsuperscript{asws} said to Ibn Qara the Christian: ‘What are you saying regarding the Messiah\textsuperscript{as}?’ He said, ‘O my Master\textsuperscript{asws}! He\textsuperscript{as} is from Allah\textsuperscript{azwj}’. He\textsuperscript{asws} said: ‘And what do you mean by your word, ‘from’, and (the word) ‘from’ is upon four aspects, there being no fifth for it.

Do you mean by your word ‘from’ as the part from the whole, so he\textsuperscript{as} would happen to be a fragment, or like the vinegar from the wine so he\textsuperscript{as} would be upon a way of the impossibility, or like the son from the father so he\textsuperscript{as} would happen to be upon a way of the marriage, or like the made from the Maker, so he\textsuperscript{as} would happen to be upon a way of the created beings from the Creator, or is there another aspect with you, so you could introduce it to us?’ He was cut off’\textsuperscript{123}

Abu Is’haq Al Mosaly,

‘A group of people from what is behind the river, asked Al-Reza\textsuperscript{asws} about the Maiden Houries, what were they Created from? And about the people of the Paradise, when they enter it, what is the first of what they would be eating? And about a base of the Lord\textsuperscript{azwj} of the words, where was He\textsuperscript{azwj}, and how was He\textsuperscript{azwj} where there was neither an earth nor a sky nor anything?’

Al-Reza\textsuperscript{asws} said: ‘As for the Maiden Houries, they were Created from the saffron and from the imperishable soil; and as for the first of what the people of the Paradise will be eating at the beginning of their entering it, is from the liver (flesh) of the fish which are upon the earth; and as for the base of the Lord\textsuperscript{azwj} Mighty and Majestic, He\textsuperscript{azwj} is the ‘where’ of the

\textsuperscript{122} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 6
\textsuperscript{123} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 7
‘where-ness’, and ‘how’ of the ‘how-ness’, and that my asws Lord azwj without a ‘where’ nor ‘how’, and His aswj Base is upon His aswj Power. Glorious is He azwj and Exaltedazwj.

9 - أقول: وروى السيد المرتضى رضي الله عنه في كتاب الفصول عن شيخه المفيد رحمه الله أنه قال، روى أنه لما سار المأمون إلى خراسان وكان معه الرضا علي بن موسى (عليهما السامم) فبينما هما يسيران إذ قال له المأمون: يا أبا الحسن إن فكرت في شيء فتجن في الفكر الصواب فيه، فكرت في أمرنا وأمركم ونسبنا ونسبكم ووجدت الفضيلة فيه واحدة، ورأيت اختلاف شيعتنا في ذلك محمولا على الهوى والعصبية.

I (Majlisi) am saying, ‘It is reported by Al Seyyid Al Murtaza, in the book ‘Al Fusool’, from his sheykh Al Mufeed who said,

'It is reported that when Al-Mamoun travelled to Khorasan and with him was Al-Reza Alasws Bin Musaasws, and while they were travelling, Al-Mamoun said to him asws, ‘O Abu Al-Hassanasws! I thought regarding something and the result of the thinking for me is the correctness in it. I thought regarding our matter and yourasws matter, and our establishment and yourasws establishment, and I found the merit in it as one, and I see the differing of our Shias regarding that being carried upon the whims and the prejudices'.

فقال له أبو الحسن (عليه السامم): إن هذا الكلام حوابا إن شئت ذكرته لك، وإن شئت أمسكت، فقال له المأمون: إني لمقله إلا لاعلم ما عندك فيه،

Abu Al-Hassanasws said to him: ‘For this speech there is an answer, if you like Iasws will mention it, and if you like Iasws shall withhold’. Al-Mamoun said to him asws, ‘I did not say it except to know what is with youasws regarding it’.

قال له الرضا (عليه السلام): انشدك الله يا أمير المؤمنين لو أن الله بعث نبيه محمدًا (صلى الله عليه وآله) فخرج علينا من وراء أكمة من هذه الأكام يخطب إليك ابنتك كنت مزوجه إياها ؟ فقال: يا سبحان الله وهل يرغب أحد عن رسول الله (صلى الله عليه وآله) ؟ !

Al-Rezaasws said to him: ‘Iasws adjure you with Allahazwj, O commander of the faithful! If Allahazwj were to Send Hisaswj Prophetasw Muhammadasw, heasw would come out to us from behind a hill from these hills, would heasw address you for your daughter for you to marry her to himasw?’ He said, ‘O, Glory be to Allahazwj! And can anyone wish (such) from Rasool-Allahasw?’

فقال له الرضا (عليه السلام): أفترة كان يجلل له أن يخطب إلي ؟ قال فسكنت المأمون هنئة ثم قال: أنتم والله أمس برسول الله (صلى الله عليه وآله) رحما.

Al-Rezaasws said to him: ‘Do you view it as being Permissible that heasw addresses to measws?’ Al-Mamoun was silent for a while, then said, ‘By Allahazwj! Youasws are most immediate with Rasool-Allahasw in womb relationship’.

124 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 8
He said, ‘And it was narrated to me by the sheykh as well,

‘One day Al-Mamoun said to Al-Reza asws, ‘Inform me with the greatest of the merit of Amir Al-Momineen asws evidencing upon it by the Quran’.

قال: فقال له الرضا (عليه السلام): فضيلة في المباهلة، قال الله جل جامه: (فمن حاجك فيه من بعدما جاءك من العلم فقل
تعالوا ندع أبناءنا وابناءكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين)

He (the narrator) said, ‘Al-Reza asws said to him: ‘Merit in the imprecation (Mubahila). Allah azwj, Majestic is His aswj Majesty Said: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

قدعا رسول الله (صلى الله عليه وآله) الحسن والحسين (عليهما السلام) فكانا ابنيه، ودعا فاطمة (عليها السلام) فكانت في هذا الموضع نساؤه، ودعا أمير المؤمنين (عليه السلام) فكان نفسه بحكم الله عزوجل، فقد ثبت أنه ليس أحد من خلق الله تعالى أجل من رسول الله (صلى الله عليه وآله) وأفضل، فوجب أن لا يكون أحد أفضل من نفس رسول الله (صلى الله عليه وآله) بحكم الله تعالى.

Rasool-Allah saww called Al-Hassan asws and Al-Husayn asws, so they asws were his saww sons asws, and he saww called (Syeda) Fatima asws, and she saww, in this place, was his saww womenfolk; and he saww called Amir Al-Momineen asws, so he asws was his asws self, by the Decision of Allah azwj Mighty and Majestic. Thus, it has been proven that there isn’t anyone from the creatures of Allah azwj the Exalted, more majestic from Rasool-Allah saww and more superior, and it Obligates that no one can be superior than a self of Rasool-Allah saww by a Decision of Allah azwj the Exalted.

قال: فقال له المأمون: أليس قد ذكر الله تعالى الإبناء بلفظ الجمع وإنما دعا رسول الله ابنيه خاصة؟ وذكر النساء بلفظ الجمع وإنما دعا رسول الله (صلى الله عليه وآله) ايته وحدها؟ فألا جاز أن يذكر الدعا ممن هو نفسه، ويكون المراد نفسه في الحقيقة دون غيره فلا يكون لأمير المؤمنين (عليه السلام) ما ذكرت من الفضل؟

He (the narrator) said, ‘Al-Mamoun said to him asws, ‘Isn’t it the case that Allah azwj the Exalted has Mentioned the sons by the plural word, and rather Rasool-Allah saww called his saww two sons asws in particular? And He aswj Mentioned the women by the plural word, and rather Rasool-Allah saww called his saww daughter asws alone? Therefore, it is not allowed that He aswj would Mention the calling of the one who was his saww self, and the intended would happen to be his saww own self in the reality besides someone else, therefore it cannot happen to be for Amir Al-Momineen asws, what you asws are mentioning, from the merit?’

128 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 9
He (the narrator) said, ‘Al-Reza\textsuperscript{asws} said to him: ‘It isn’t correct what you are mentioning, O commander of the faithful, and that is because the caller would happen to be calling to others, just as the commanders would command to others, and it is not correct that a caller would be calling to himself in the reality, just as there does not happen to be a commander for it in the reality.

And when Rasool-Allah\textsuperscript{azwj} did not call any man regarding the imprecation except Amir Al-Momineen\textsuperscript{asws}, then it has been proven that he\textsuperscript{asws} is his\textsuperscript{saww} self which Allah\textsuperscript{azwj} the Glorious Meant in His\textsuperscript{azwj} Book, and Made that to be His\textsuperscript{azwj} ‘Decision in His\textsuperscript{azwj} Revelation’

قال: فقال للامامون: إذا ورد الجواب سقط السؤال.

He (the narrator) said, ‘Al-Mamoun said, ‘When the answer is referred, the question drops’’. 126

(The book) ‘Al Durra Al Bahira Min Al Asdaf Al Tahira’ –

‘Al-Soufiya said to Al-Reza\textsuperscript{asws}, ‘Al-Mamoun has referred this command to you\textsuperscript{asws} and you\textsuperscript{asws} are the most rightful of the people with it, except that it requires you\textsuperscript{asws} to wear the wool and whatever is excellent to wear’.

He\textsuperscript{asws} said: ‘And the judgment rather wants from the leader, his fairness and his justice, and when he speaks, says the truth, and when he judges does so justly, and when he promises, fulfils it. Allah\textsuperscript{azwj} the Exalted Said: \textit{Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’} [7:32]. Surely, Yusuf\textsuperscript{as} wore the silk embroidered with the gold, and sat upon the recliners of the people of the Pharaoh\textsuperscript{lb}’. 127

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126 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 10
127 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 11
And Al-Mamoun wanted to kill a man, and he said, ‘What are you asws saying, O Abu Al-Hassanasws?’ Heasws said: ‘Allahazwj does not increase the good pardonner except in honour’. So he pardoned him’.128

And they came with a Christian to Al-Mamoun who had committed adultery with a Hashimite woman. When he saw him, he became a Muslim. So, the jurists said, ‘Islam invalidates whatever was before it’. He asked Al-Rezaasws, and heasws said: ‘Kill him, for he did not become a Muslim until he saw the punishment. Allahazwj the Exalted Said: But when they saw Our Punishment [40:84] – the two Verses”.129

128 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 12
129 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 13
CHAPTER 20 – WHAT HE\textsuperscript{asws} WROTE TO AL MAMOUN, FROM THE PURE ISLAM AND THE LAWS OF THE RELIGION, AND THE REST OF WHAT IS REPORTED FROM HIM\textsuperscript{asws} FROM THE SUMMARY OF THE KNOWLEDGES

It is narrated by Abdul Wahid Bin Muhammad Bin Abdous Al Neshapouri, at Neshapour, in (the month of) Shaban of the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba Al Neshapouri, from Al Fazl Bin Shazan who said,

‘Al-Mamoun asked Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} to write for him the pure Islam upon the summarisation and the briefness. So, he\textsuperscript{asws} wrote:-

‘The pure Islam is the testimony that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, One God, First, Individual, Eternal, Hearing, Seeing, Able, Ancient, Remaining, Knower not ignorant, Powerful nor unable, Needless not needy, Just nor tyrannous, and He\textsuperscript{azwj} is Creator of all things, and there isn’t anything like Him\textsuperscript{azwj}, neither is there a resemblance for Him\textsuperscript{azwj}, nor an opponent for Him\textsuperscript{azwj}, nor a match for Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is intended with the worship, and the supplication, and the desire and the awe (respect/fear).

And that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and His\textsuperscript{azwj} Trustee, and His\textsuperscript{azwj} elite from His\textsuperscript{azwj} creatures, and Chief of the Messengers\textsuperscript{as}, and last of the Prophets\textsuperscript{as}, and most superior of the worlds. There is neither a Prophet\textsuperscript{as} after him\textsuperscript{saww}, nor any replacement of his\textsuperscript{saww} nation, nor any changes to his\textsuperscript{saww} Laws, and that the entirety of what Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{asws} came with, it is the clear Truth, and the ratification with the entirety of the past ones from before him of the Messengers\textsuperscript{as} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophets\textsuperscript{as} and His\textsuperscript{azwj} Divine Authorities.
And the ratification of His\textsuperscript{aww} Books, the Truthful, the Mighty which the falsehood neither came from before it nor will it from behind it, a Revelation for the Wise, the Praised, and the Dominant upon the Books, all of them, and it is true from its beginning to its end. We believe in its Decisive, and its Allegorical, and its Special, and its General, and its Promises, and its Threats, and its Abrogating, and its Abrogated, and its Stories, and its News. No one from the creatures is able to come with the like of it.

And that the evidence after him\textsuperscript{saww} and the Divine Authority upon the Momineen, and the one standing with the command of the Muslims, and the one speaking on behalf of the Quran, and the knowledgeable one with its rulings, is his\textsuperscript{saww} brother\textsuperscript{asws}, and his\textsuperscript{saww} Caliph, and his\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{saww} guardian\textsuperscript{asws} who was from him\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, Emir of the Momineen, and Imam of the pious, and Guide of the resplendent, and most superior of the successors\textsuperscript{as}, and inheritor of the knowledge of the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}.

And after him\textsuperscript{asws} are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, Chiefs of the youths of the people of Paradise. Then, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} adornment of the worshippers, then Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} expounder of the knowledge of the former ones, then Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} the truthful inheritor of the knowledge of the successors\textsuperscript{as}, then Musa\textsuperscript{asws} Bin Ja'far Al Kazim\textsuperscript{asws}, then Ali\textsuperscript{asws} Bin Musa Al Reza\textsuperscript{asws}, then Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, then Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, then Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, then Al-Hujjat Al-Qaim\textsuperscript{asws} the awaited, his\textsuperscript{asws} son\textsuperscript{asws}, may the Salawat be upon them\textsuperscript{asws} all.

I\textsuperscript{asws} testify for them\textsuperscript{asws} with the successionship and the Imamate, and that the earth cannot be empty from a Divine Authority of Allah\textsuperscript{azwj} the Exalted upon His\textsuperscript{azwj} creatures in every era and time, and they\textsuperscript{asws} are the firmest handhold, and the Imams of Guidance, and the Divine Authorities upon the people of the Worlds until Allah\textsuperscript{azwj} Makes Inherit the earth and the ones upon it.
And that everyone who opposes them asws strays and strays others, a neglecter of the Truth and the Guidance, and they asws are the crossers on behalf of the Quran, and the speakers on behalf of the Messengers as with the explanation. One who dies and does not recognise them asws dies a death of the Pre-Islamic period (Kufr), and that from their religion is the devoutness and the chastity, and the truthfulness, and the correctness, and the uprightness, and the striving, and the paying of the entrustments to the righteous and the immoral, and prolonged Sajdahs, and Fasting of the days, and standing of the night, and shunning of the Prohibitions, and awaiting the Relief (Al-Qaim asws) with the patience, and good solace, and honourable company.

Then the Wudu, just as Allah azwj Mighty and Majestic Commanded in His azwj Book, wash the face and the hands up to the elbows, and wipe the head and the feet one time, and nothing would break the Wudu except faeces, or urine, or wind, or sleep, or sexual impurity, and if you wipe upon the two socks then you have opposed Allah azwj the Exalted and His azwj Obligation and His azwj Book.

And bathing on the day of Friday is Sunnah, and bathing of the two Eids, and bathing of entering Makkah and Al-Medina, and bathing of the Ziyarah, and bathing of the Ihraam, and the first night of a month of Ramazan, and night of seventeenth, and night of nineteenth, and night of twenty-first, and night of twenty-third of a month of Ramazan, these bathing(s) are Sunnah, and bathing of the sexual impurity is an Obligation, and bathing of the menstruation is like it.
And the Obligatory Salats are Al-Zohr of four Cycles, and Al-Asr of four Cycles, and Al-Maghrib of three Cycles, and Al-Isha the last of four Cycles, and the morning of two Cycles, these are seventeen Cycles; and the Sunnah are thirty four Cycles – eight Cycles before Obligatory of Al-Zohr, and eight Cycles before Al-Asr, and four Cycles after Al-Maghrib, and two Cycles from sitting after the darkness (Al-Isha) both counted as one Cycle, and eight Cycles during the pre-dawn, and the Al-Shaf’a and Al-Witr of three Cycles greeting (Salam) after the two Cycles, and two Cycles of Al-Fajr.

And the Salat during the first timing (is superior), and a merit of the congregation over the individual is twenty-four, and there is no Salat behind the immoral, nor should follow except the people of Al-Wilayah, nor can you pray Salat in skins of the wild animals, and it is not allowed that you should be saying in the first Tashahhud, 'السامم علينا وعلى عباد الله الصالحين', because the legalisation of the salat is the Tasleem (Salam), so when you say this, so you have greeted (Salam).

And the shortening is during eight Farsakhs and what is more, and when you shorten, you break (Fast), and one who does not break (Fast) his Fasting would not suffice him during the journey, and upon him would be the repeating, because there is no Fast upon him during the journey; and the Qunoot is an Obligatory Sunnah during the morning, and Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last; and the Salat upon the deceased is of five Takbeers, so the one who is deficient then he has opposed, and the deceased would be lowered (into the grave) from the direction of his legs, and you have to be gentle with him when he enters his grave.

And the loudness with 'ببسم الله الرحمن الرحيم' in the entirety of the Salats is Sunnah.

والصلاة في أول الوقت، وفضل الجماعة على الفرد أربع وعشرون، ولا صلاة خلف الفاجر، ولا يقتدى إلا بأهل الولاية، ولا تصلح في جملة العموم، ولا يجوز أن تكون في الشهيد الأول: السلام علينا وعلى عباد الله الصالحين، لأن تخليل الصلاة المسليم.

والتقصير في ثماني فراسخ وما زاد، وإذا قصرت أفطرت، ومن لم يفطر لم يجزعه صومه في السفر، ومن عاشف عليه القضاء لا ينص عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، فمن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، فمن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى، والصلاة على الميت خمس تكبيرات، ومن نقص فقد خالف، ومن لم يفطر من السفر فليس عليه صوم في السفر، والقرونة سنة واحدة في الغداء والظهر والعصر والعشاء الأخرى،
And the Zakat is the Obligation in every two hundred Dirhams, five Dirhams, and there is no Obligation of anything in what is besides that, and the Zakat is not Obligated upon the wealth until the year turns over it, and it is not allowed to give the Zakat to other than the people of the Wilayah, the ones well-known; and the tenth from the wheat, and the barley, and the dates, and the raisings is when they reach five Owsaaq, and the Owsaq is of sixty Sa’a, and the Sa’a is of one Mudd (handful); and Zakat of Al-Fitr is an Obligation upon every head, young or old, free or slave, male or female, from the wheat and the barley and the dates and the raisings, one Sa’a, and it is four Mudds, and it is not allowed to hand it over except to the people of Al-Wilayah.

وأكثر الحيض عشرة أيام، وأقلها ثلاثة أيام، والمستحاضة تحتشي وتغتسل و تصلي، والحائض تترك الصلاة ولا تقضي، وترك الصوم وتقضي.

And the maximum of the menstruation is ten days, and its least is of three days, and the inter-period bleeding one would watch out and bathe and pray Salat, and the menstruating one would leave the Salat and not repeat (pay back) and she will leave the Fasting and repeat (pay back).

وصيام شهر رمضان فريضة، يصام للرؤية ويفطر للرؤية، ولا يجوز أن يصلى تطوع في الجماعة، لأن ذلك بدعة، وكل بدعة ضاملة، وكل ضاملة في النار، وصوم ثلاثة أيام في كل شهر سنة، في كل عشرة أيام يوم: أربعاء بين خميسين. وصوم شعبان حسن من صامه، وإن قضيت فوائدة شهر رمضان متفرقة أجرًا.

And Fasting of a month of Ramazan is an Obligation, Fasting to the sighting and breaking to the sighting; and it is not allowed to pray Optional Salat in the congregation because that is an innovation, and every innovation is a straying, and every straying is in the Fire; and Fasting three days during every month is a Sunnah, one day during every ten – Wednesday between the two Thursdays; and Fast of Shaban is good for the one who Fasts it, and that paying back a missed month of Ramazan is in separate parts.

وحج البيت فريضة على من استطاع إليه سببام، والسبيل: الزاد والراحلة مع الصحة، ولايجوز الحج إلا تمتعا، ولايجوز الاحرام دون الميقات، قال الله عزوجل: (وأتموا الحج والعمرة لله) ولا يجوز أن يضحى بالخصي لانه ناقص، ويجوز الوجئ.

And Hajj of the House is an Obligation upon the one who has the capability of a way to it, and the way, it is the provision and the ride with the health; and the Hall is not allowed except as Tamatoo, and it is not allowed the pairing and the individual which the general Muslims utilise except for the people of Makkah and its surroundings; and the Ihraam is not allowed besides the Meeqaat (juncture). Allah azwj Mighty and Majestic Says: And complete the Hajj and the Umrah for Allah [2:196]; and it is not allowed that one sacrifices with the castrated because it is deficient, and the virile is allowed.
And the Jihad is Obligatory along with the just Imam\textsuperscript{asws}; and one who is killed protecting his wealth, he is a martyr, and it is not allowed to kill anyone from the Kafirs and the Nasibis (Hostile ones) during the house (time) of the Taqaiyya (dissimulation) except one who fights to widen the mischief, and that is when you do not fear upon yourself and upon your companion; and the Taqaiyya during the time of the Taqaiyya is Obligatory; and there is no sin upon the one who swears out of Taqaiyya to defend by it an injustice from himself.

And the divorce is to the Sunnah upon what Allah\textsuperscript{azwj} Mighty and Majestic Mentioned in His\textsuperscript{azwj} Book and Sunnah of Rasool-Allah\textsuperscript{saww}, and the divorce cannot happen to other than the Sunnah; and every divorce opposing the Book, isn’t a divorce, just as every marriage opposing the Book isn’t a marriage; and it is not allowed the gathering between more than four women; and when the woman is divorced to three waiting periods, she is not Permissible for her husband until she marries another husband. And Amir Al-Momineen\textsuperscript{asws} said: ‘Fear marrying the thrice divorced in one place, for these are with husbands’.

And the Salawat upon the Prophet\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws} is Obligatory during every place and during the sneezing and the slaughter and other than that. And love of the Guardians\textsuperscript{asws} of Allah\textsuperscript{azwj} Mighty and Majestic is Obligatory, and like that is hatred of the enemies of Allah\textsuperscript{azwj} and the disavowment from them and from their leaders.

And kindness with the parents is Obligatory and even if they are Polytheists, and there is no obedience to them in disobedience to the Creator nor to others, for there is no obedience of a created being in disobedience to the Creator. Slaughter of the foetus is slaughter of its mother when it sprouts hair and fur; and the legalisation of the two Mut’as, those which Allah\textsuperscript{azwj} Mighty and Majestic Revealed in His\textsuperscript{azwj} book and Rasool-Allah\textsuperscript{saww} Made is a Sunnah is the Mut’a of the women and Mut’a of the Hajj.
And the Obligations are based upon what Allah azwj Mighty and Majestic Revealed in His azwj Book, there being no changing regarding it; and no one will inherit along with the child and the parents except the husband and the wife; and the one with the share is more rightful than the one who has no share for him; and there aren’t the relationships from the Religion of Allah azwj Mighty and Majestic.

And Al-Aqeeqa on behalf of the new-born male and female is Obligatory, and similar to that is naming it, and shaving its head on the seventh day, and charity is to be given with the weight of the hair in either gold or silver.

And the circumcision is a Sunnah and Obligatory for the men, and an honour for the women, and that Allah azwj Blessed and Exalted does not Encumber a soul except to its capacity; and the deeds of the servants are creations for Allah azwj, creation of the determination not creations of bringing into being, and Allah azwj is Creator of all things.

And neither said with the compulsion and the delegation, nor does Allah azwj Mighty and Majestic Seize the cured with the sick, nor will Allah azwj the Exalted Punish the children for the sins of the fathers, A bearer of a burden will not bear the burden of another [53:38] And there wouldn’t be for the human being except what he strives for [53:39], and it is for Allah azwj Mighty and Majestic that He azwj Pardons and Prefers, and He azwj is neither tyrannous nor unjust because He azwj the Exalted is Infallible from that, nor does Allah azwj the Exalted Obligate obedience on one He azwj Knows would stray and deviate them, nor does He azwj Choose for His azwj Message nor Select from His azwj servant one He azwj Knows will disbelieve in it and in worshipping Him azwj, and he would worship the Satan la besides Him azwj.
And Al-Islam is other than the Eman, and every Momin is a Muslim, but every Muslim isn’t a Momin; and the thief will not steal when he steals while he is a momin, nor will the adulterer commit adultery while he commits adultery while he is a Momin; and the recipients of the legal Punishment are Muslim, not Momineen nor Kafirs; and Allah\textsuperscript{azwj} Mighty and Majestic (will not) Enter a Momin into the Fire since He\textsuperscript{azwj} has already Promised him the Paradise, nor will He\textsuperscript{azwj} Exit a Kafir from the Fire as He\textsuperscript{azwj} has already Promised him the Fire and the eternity therein.

ولا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء وينذرون أهل التوحيد يدخلون في النار ويجرون منها، والشفاعة جائزة لهم

 وإن الدار اليوم دار نقاء وهي دار الإسلام، لا دار كفر ولا دار إيمان، وامير بالمعروف والنهي عن المنكر واجبان إذا أمكن ولم يكن خيفة على النفس،

And He\textsuperscript{azwj} will not Forgive if one associates with Him\textsuperscript{azwj}, and He\textsuperscript{azwj} will Forgive what is besides that for ones He\textsuperscript{azwj} so Desires to; and the sinners (from) the Unitarian people will be entering into the Fire and exiting from it; and the intercession is allowed for them; and the house (time) today is a house (time) of Taqaiyya (dissimulation) and it is a house of Islam, neither a house of Kufr nor house of Eman; and the enjoining of the good and forbidding from the evil are both Obligatory when possible and there does not happen to be fear upon the self.

والإيمان هو أداء الامانة، واجتناب جميع الكبائر، وهو معرفة بالقلب، وإقرار باللسان، وعمل بالازكان، والتكبر في العبدين واجب

في الفطر في دبر خمس صلوات، وبدئه به في دبر صلاة المغفرة ليلة الفطر، وفي الأضحى في دبر عشر صلوات، ببدئه به من صلاة الظهر يوم البحر ومنه في دبر خمس عشرة صلاة.

And the Eman, it is the fulfilment of the entrustment, and shunning the entirety of the major sins, and it is recognition with the heart, and acceptance with the tongue, and action with the body parts. And the Takbeers during the two Eids are Obligatory during Al-Fitr at the end of the five Salats, and one would begin with it at the end of Salat Al-Maghrib on the night of Al-Fitr, and in Al-Az’ha at the end of ten Salats, one would begin with it from Salat Al-Zohr on the day of the sacrifice and at Mina at the end of fifteen Salats.

والنفساء لا تتعد عن الصلاة أكثر من ثمانية عشر يوما، فإن طهرت قبل ذلك صلت وإن لم تطهر حتى تجاوزت ثمانية عشر يوما

اغتسلت وصلت وعملت ما تعمل المستحاضة.

And the ones in post-childbirth will not sit back from the Salat any more than eighteen days, but if she is clean before that, she would pray Salat, and if she is not clean until eighteen days are exceeded, she would wash and pray Salat and do what the menstruating ones do.

وتومن بعداد القفر ومنكر ولبث بعد الموت والميران والضراء.

And you will believe in the Punishment of the grave, and Munkar and Nakeer (Questioning Angels), and the Resurrection after the death, and the Scale, and the Bridge.
And the disavowment from those who oppressed the Progeny of Muhammad and plotted with expelling them and made oppressing them as a tradition, and changed the Sunnah of their Prophet, and the disavowment is from the breakers (of the allegiances), and the unjust ones, and the apostates, who violated the veils of Rasool-Allah and broke the allegiance of their Imam and brought out the womenfolk and battled against Amir Al-Momineen, and killed the Shias - may the Mercy of Allah be upon them, is Obligatory.

And (so is) the disavowment from the ones who negated the Ahadeeth and displaced them and sheltered the expelled ones, the accused, and made the wealth as a state between the rich and utilised the foolish ones like Muawiya and Amro Bin Al-Aas, the two cursed by Rasool-Allah and the disavowment from their loyalists those who had battled against Amir Al-Momineen and killed the Helpers and the Emigrants and the people of merits and the righteous ones from the foremost ones.

And the disavowment from the people of bias, and from Abu Musa Al-Ashary and the people of his wilayah, those whose striving is lost in the life of the world and they reckoned that they were doing good, they are those who committed Kufr with the Verses of their Lord of the Wilayah of Ami Al-Momineen and encountered him. They committed ‘Kufr’ by meeting Allah without his Imamate, so their deeds were nullified therefore no weight would be Assigned for them on the Day of Qiyamah, for they are the dogs of the inmates of the Fire.

And the disavowment from the Nasibis (Hostile ones), and the cronies (allies) of the straying imams and the tyrannical guides, all of them, their first ones and their last ones. And the disavowment from the ones resembling the one who hamstrung the she-camel (of Salih), wretched ones of the former ones and the latter ones and from the ones who befriended them.
And the Wilayah is for Amir Al-Momineen\textsuperscript{asws} and those who continued upon the manifesto of their Prophet\textsuperscript{saww} and did not change, and did not replace, like Salman Al-Farsy\textsuperscript{ra}, and Abu Zarr Al-Ghafary\textsuperscript{ra}, and Al-Miqdad Bin Al-Aswad\textsuperscript{ra}, and Ammar Bin Yasser\textsuperscript{ra}, and Huzeyfa Bin Al-Yaman\textsuperscript{ra}, and Abu Al-Haysam Bin Al-Tayhan\textsuperscript{ra}, and Sahl Bin Huneyf, and Abadah Bin Al-Samit\textsuperscript{ra}, and Abu Ayoub Al-Ansary\textsuperscript{ra}, and Khuzeyman Bin Sabit\textsuperscript{ra} (with two testimonies), and Abu Saeed Al-Khudry\textsuperscript{ra} and their like, may Allah\textsuperscript{azwj} be Pleased with them.

And the Wilayah is for their followers, and their Shias, and the ones guided by their guidance, travelling upon their manifesto, may the Pleasure of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Mercy be upon them.

And the wine is Prohibited, its little and its more, and every intoxicating drink is Prohibited, its little and its more; and whatever the more of it intoxicates, its little is prohibited; and the desperate one cannot drink the wine for it would kill him.

And Prohibited is every one with fangs from the wild animals, and every one from the birds with a claw. And Prohibited is the spleen for it is blood, and Prohibited is the catfish, and the sea horse, and the floating (dead) fish, and the glyptothorax (mountain catfish), and every fish not having scales for it, eating it is Prohibited.

And shun the major sins and these are – killing the soul which Allah\textsuperscript{azwj} Mighty and Majestic Prohibited, and the adultery, and the theft, and drinking the wine, and disloyalty to the parents, and the fleeing from the army, and devouring the wealth of the orphans unjustly, and eating the dead and the blood and flesh of the swine, and whatever is offered to other than Allah\textsuperscript{azwj}, from without necessity, and eating the usury after the explanation, and the ill-gotten gains, and the games of chance, and it is the gambling, and the undervaluation in the measurement and weight, and slaandering the married woman.
واللواط، وشهادة الزور، واليأس من روح الله، والامن من مكر الله،
والحنين العموم، وحبس الحقوق من غير عسر، والكذب، والكبر، والاسراف، والاسبام، والخبراء، واللاسخاف بالحزم، والمخالبة
لاولياء الله تعالى، والاحتلال بالهداي، والاصدار على الذنوب.

And the sodomy, and the false testimony, and the despair from the Spirit of Allah\textsuperscript{azwj}, and the feeling safe from the Plan of Allah\textsuperscript{azwj}, and despairing from the Mercy of Allah\textsuperscript{azwj}, and assisting the oppressors and the inclining towards them, and the false swearing, and withholding the rights from without being financially restrained, and the lying, and the arrogance, and the extravagance, and the wasting, and the betrayal, and the taking lightly with the Hajj, and the warring against the Guardians\textsuperscript{asws} of Allah\textsuperscript{azwj} the Exalted, and the pre-occupation with the amusements, and the persistence upon the sins’.

And it was narrated with that by Hamza Bin Muhammad Bin Abu Ja’far Bin Muhammad Bin Zayd, son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, from Abu Nasr Qamber Bin Ali Bin Shazan, from his father, from Al Fazl Bin Shazan, from Al-Reza\textsuperscript{asws}, except that he did not mention in his Hadeeth that he\textsuperscript{asws} wrote that to Al-Mamoun, and mentioned in it: -

‘Al-Fitra are two Mudds from wheat and one Sa’a from barley and the dates and the raisins’.

And mentioned in it: ‘The Wudu one time, one time is Obligatory, and twice is overdoing it’.

And mentioned in it: ‘The sins of the Prophets, their small ones are Gifted (Overlooked)’.

And mentioned in it: ‘The Zakat is upon nine things – upon the wheat, and the barley, and the dates, and the raising, and the camels, and the cows, and the sheep, and the gold and the silver’.

130 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 1
It is reported that Al-Mamoun sent Al-Fazl Bin Sahl Zul Rabasteen to Al-Reza asws, and he said to him asws, ‘I would love it if you asws could gather for me from the Permissible(s) and the Prohibitions and the Obligations and the Sunnahs, for you asws are a Divine Authority of Allah azwj upon His creatures and a mine of knowledge’.

And that Muhammad saww is His servant and His Rasool saww, and His Trustee, and His elite from His creatures, Chief of the Messengers as and last of the Prophets as, and the most superior of the worlds. There is neither a Prophet as after him saww nor any replacement of his nation nor any change, and that the entirety of what Muhammad saww came with, it is the clear Truth. We ratify it and the entirety from the Messengers as from the past before him saww, and His Prophets as and His Divine Authorities.

And we ratify His Book as the Truthful, the falsehood will not come from its front nor from behind it, a Revelation from the Wise, the Praise One, and that His Book is the Dominant upon all the Books, and it is true from its beginning to its end. We believe in its Decisive, and its Allegorical, and its Special, and its General, and its Promises, and its Threats, and its Abrogating, and its Abrogated, and its Stories, and its News. None from the created beings is able upon coming with the like of it.

And that Muhammad saww is His servant and His Rasool saww, and His Trustee, and His elite from His creatures, Chief of the Messengers as and last of the Prophets as, and the most superior of the worlds. There is neither a Prophet as after him saww nor any replacement of his nation nor any change, and that the entirety of what Muhammad saww came with, it is the clear Truth. We ratify it and the entirety from the Messengers as from the past before him saww, and His Prophets as and His Divine Authorities.
And the evidence and the Divine Authority from after him saww is Ali Amir Al-Momineen asws, and the one standing with the affairs of the Muslims, and the speaker on behalf of the Quran, and the knowledgeable one with its Rulings. His saww brother asws, and his saww Caliph and his saww successor asws, and the one who was from him saww at the status of Haroun as from Musa as, Ali asws Bin Abu Talib asws Amir Al-Momineen asws, and Imam asws of the pious, and guide of the resplendent, and leader of the Momineen, and the most superior of the successors as after the Prophets as.

And after him asws are Al-Hassan asws and Al-Husayn asws, one after one, up to this day of ours, family asws of the Rasool saww, and their most knowledgeable ones of them with the Book and the Sunnah, and their most just ones with the judging, and their foremost one with the Imamat of every era and time; and they asws are the firmest handhold, and Imams asws of the Guidance, and the Divine Authorities upon the people of the world, until Allah azwj Makes the earth and the ones upon it to be inherited, and He azwj is the best of the Inheritors.

And every one who opposes them asws strays and strays others, neglecter of the Truth and the Guidance, and they asws are the crossers on behalf of the Quran, the speakers on behalf of the Rasool saww with the explanation. One who dies not having recognised them asws, nor having befriended them asws, with their asws names and names of their asws forefathers asws, dies a death of the Pre-Islamic period (Kufr).

And from their asws Religion is the devoutness, and the chastity, and the truthfulness, and the righteousness, and the striving, and giving the entrustments to the righteous and the immoral, and prolonging the Sajdah, and the standing at night, and the shunning of the Prohibitions, and awaiting the Relief (Al-Qaim asws) with patience, and good company, and good neighbourliness, and exerting the good deeds and refraining from the harming, and extending the face and the advice and the compassion to the Momineen.

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Then the Wudu just as Allah\(^{azwj}\) the Exalted Commanded in His\(^{azwj}\) Book, washing the face and the hands and wiping the heard and the legs, once being Obligatory and twice being an overdo, and one who increases sins and will not be Recompensed; and nothing breaks the Wudu except the wind, and the urine, and the faeces, and the sleep, and the sexual impurity.

ومن مسح على الخفين فقد خالف الله ورسوله وكتابه، ولم يجز عنه وضوؤه، وذلك أن عليا خالف القوم في المسح على الخفين، فقال له عمر: رأيت النبي (صلى الله عليه وآله) يمسح، فقال علي (عليه السامم): قبل نزول سورة المائدة أو بعدها؟ قال: لا أدرى. قال علي (عليه السامم) لكنني أدرى. أن رسول الله (صلى الله عليه وآله) لم يمسح على خفيه منذ نزلت سورة المائدة.

And one who wipes upon the two socks, so he has opposed Allah\(^{azwj}\) and His\(^{azwj}\) Rasool\(^{saww}\) and His\(^{azwj}\) Book, and his Wudu will not suffice from him, and that is because Al\(^{asws}\) opposed the people regarding the wiping upon the socks, so Umar said to him\(^{asws}\), ‘I saw the Prophet\(^{saww}\) wiping (such)’, so Al\(^{asws}\) said: ‘Before Revelation of Surah Al-Ma’idah or after it?’ He said, ‘I don’t know’. Al\(^{saww}\) said: ‘But I\(^{asws}\) do know. Rasool-Allah\(^{saww}\) did not wipe upon his\(^{saww}\) socks since the Revelation of Surah Al-Ma’idah’.

And the bathing from the sexual impurity, and the bed-wetting, and the menstruation, and bathing from washing the deceased is Obligatory; and the bathing on the day of Friday, and the two Eids, and entering Makkah and Al-Medina, and bathing for the Ziyarah, and bathing of the Ihraam, and day of Arafaat, and first night of a month of Ramazan, and night of the nineteenth from it, and twenty-first, and twenty-third from it, is Sunnah.

وصلاة الفريضة: الظهر أربع ركعات، والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء أربع ركعات، والفجر ركعتان، فقالم سبع عشرة ركعة، والسنة أربع وثلاثون ركعة: منها ثمان قبل الظهر، وثمان بعدها، وأربع بعد المغرب، وركعتان من جلوس بعد عشاء الأخيرة تعداد واحدة، وثمان في السحر، والوتر ثلاث ركعات، وركعتان بعد الوتر.

And the Obligatory Salats are – Al-Zohr of four Cycles, and Al-Asr of four Cycles, and Al-Maghrib of three Cycles, and Al-Isha the last of four Cycles, and Al-Fajr of two Cycles, so that is seventeen Cycles. And the Sunnah are thirty-four Cycles – From these eight are before Al-Zohr, and eight after it, and four after Al-Maghrib, and two Cycles from sitting after Isha the last counting at one, and eight during the pre-dawn, and Al-Witr of three Cycles, and two Cycles after Al-Witr.

والصلاة في أول الأوقات، وفضل الجمعية على الفرد بكل ركعة ألفي ركعة، ولا تصل خلف فاجر، لا تقند إلا بأهل الولاية، ولا تصل في جلوس الميتة ولا حولد السباع، والتقليص في أربع فراش بيد ذاهب، وبريد جاء لنا عشر ميلا، وإذا قصرت أقصر.

The Salat is (superior) during the first timing, and a merit of the congregation over the individual is a thousand Cycles for every one Cycle, and do not pray Salat behind an
immoral, nor follow except the people of Al Wilayah, nor pray Salat in skins of the dead nor skins of the predators; and the shortening is regarding four Farsakhs, one Bareyd going and a Bareyd, coming twelve miles. And when you shorten, you break the Fast.

والقنوت في أربع صلات: في الاغداة، والمغرب، والعشاء، وبه يوم الجمعة صلاة الظهر، وكل القنوت قبل الزكوى وبعد الفراءة، والصلاة على الميت خمس تكبيرات، وليس في صلاة الجنائز تسليم، فإن التسليم في صلاة الزكوى والسجود، وليس لصلاة الجنازة زكوى ولا سجود.

And the Qunoot is during four Salats – during the morning, and Al-Maghrib, and the Isha, and day of Friday Salat Al-Zohr; and every Qunoot is before the Ruku and after the recitation; and the Salat upon the deceased is with five Takbeers, and there is no Tasleem (Salam) in the funeral Salat, because the Tasleem is in a Salat of Ruku and Sajdah, and there isn’t for the funeral Salat, neither a Ruku nor a Sajdah.

ويربع قبر الميت ولا يسمى، والجهر ببسم الله الرحمن الرحيم في الصامة مع فاتحة الكتب.

And square the grave of the dead and do not hump it; and the loudness with ‘In the Name of Allahazwj the Beneficent, the Merciful’ during the Salat with Opening of the Book (Chapter 1).

والزكاة المفروضة من كل مائتي درهم خمسة دراهم، ولا تجب فيما دون ذلك، وفيما زاد في كل أربعين درهم ولا يجب فيما دون الاربعينات شيء، ولا يجب حتى يحول الحول، ولا تعطى إلا أهل الولاية والمعرفة، وفي كل عشرين دينارا نصف دينار.

And the Zakat is Obligatory, five Dirhams from every two hundred Dirhams, and it is not Obligated in what is besides that, and in whatever exceeds in every forty Dirhams, one Dirham, and nothing it Obligated below the forties, nor is it Obligated until the year turns around; and it will not be give except to the people of al Wilayah and the recognition; and in every twenty Dinars is a half Dinar.

والخمس من جميع المال مرة واحدة، والعشر من الحصة والشعير والتمور والزبيب وكل شئ يخرج من الأرض من الحبوب إذا بلغت خمسة أو سبعة قطعه عشرة إن كان يحق للمال أحد عشر، وإذا كان يوثب بالدولي فإنها تصرف العشر للمال، ويجوز من الحبوب القبيشة والقبيشة، وإن الله لا يكلف نفسه إلا وسعه، ولا يكلف العبد فوق طاقه، والوسق: ستون صاعا، والعصاف: ستة أرطال وهو أربعة أمتار، ولم يبلغ بحلب العصاف بثمان أرطال، ولعجاف الهوى تسع أرطال، وعجاف البصر لثامن أرطال.

And the Khums is from the entirety of the wealth, once, and the tenth from the wheat and the barley, and the dates and the raisings, and every thing coming out from the earth from the cereals when it reaches five Owsaqa, so regarding it is the tenth, if it was irrigated by clouds, and if it was irrigated by the buckets, then in it would be half the tenth, for the financially constrained and the affluent, and a handful and the two handfuls would be taken out from the cereals, because Allahazwj does not Encumber a soul except to its capacity, nor does Heazwj Encumber the servant above his strength. And the Owsaq is of sixty Sa’a, and the
Sa’a is six Ratl’s, and it is of four Mudds, and the Mudd is a Ratl and a quarter of the Iraqi Ratl. And Al-Sadiq asws said: ‘It is nine Ratl’s Iraqi, and six Ratl’s Medinite.

And Zakat of Al-Fitra is an Obligation upon every head, small or big, free or slave; from the wheat is half a Sa’a, and from the dates and the raisins one Sa’a; and it is not allowed that you give to other than the people of Wilayah because it is an Obligation.

And the maximum of the menstruation is ten days, and its minimum is three days, and the post-childbirth one will bathe and pray Salat, and the menstruating one will leave the Salat and not repay it, and she will leave the Fasting and will repay it.

And Fasts of a month of Ramazan is to its sighting, and breaking to its sighting; and the Taraweeh Salats are not allowed in congregation; and Fasting of three days during every month, from every ten months one month, a Thursday from the first ten days, and the Wednesday from the middle ten, and the Thursday from the last ten days. And Fasts of Shaban is good, and it is Sunnah. Rasool-Allah saww said: ‘Shaban is my saww month and month of Ramazan is a month of Allah azwj’. And repayment of a missed month of Ramazan separately would suffice you.

And Hajj of the House is for one who has the capability of a way to it, and the way is provision, and a ride; and the Hajj is not allowed except as Tamatto; and the individualising and pairing is not allowed which the general Muslims are doing; and the Ihraam besides the juncture is not allowed. Allah azwj Said: And complete the Hajj and the Umrah for Allah [2:196]; and the castrated is not allowed in the rituals because it is deficient, and the virile is allowed.
And the Jihad is with the just Imam; and the one who fights and is killed for his wealth and his ride and his self, is a martyr, and it is not Permissible to kill anyone from the Kafirs during a time of Taqâjû except a fighter or a rebel, that is when you do not fear upon yourself; and do not devour the wealth of the people from the adversaries and others; and the Taqâjû during the time of Taqâjû is Obligatory; and there is no sin upon the one who swears out of Taqâjû to defend by it an injustice upon himself.

And the divorce with the Sunnah is upon what Allah Majestic and Mighty Mentioned and His Prophet made it a Sunnah; and the divorce does not happen without Sunnah, and every divorce opposing the Book isn’t a divorce, and every marriage opposing the Sunnah isn’t a marriage; and you cannot gather between more than four free ones (as wives); and when the woman is divorced three times on the Sunnah she should not be Permissible for him until she marries someone else. And Amir Al-Momineen said: ‘Fear the ones divorced thrice (in one sitting), for these are with husbands.

And the Salawat upon the Prophet is in all places, during the sneezing and the winds (burping) and other than that. It is Obligatory (to befriend) the Guardians of Allah and their friends and hating His enemies and the disavowment from them and from their leaders.

And kindness with the parents and even if they were Polytheists, but do not obey them, and accompany them in the world goodly because Allah is Saying: “Be thankful to Me and to your parents! To Me is the destination” [31:14] And if they both strive against you upon that you should associate with Me, what there isn’t any knowledge for you of it, then do not obey them, [31:15]. Amir Al Momineen said: ‘They neither prayed to them (priests) nor Fasted, but they (priests) ordered them with disobeying Allah, so they obeyed them’. Then he said: ‘I heard Rasool-Allah saying: ‘One who obeys a created being in other than an obedience of Allah Mighty and Majestic, so he has committed Kufr and taken a god from besides Allah’. 

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And Zakat of the foetus is Zakat of its mother. And the small sins of the Prophets are gifted for them (Overlooked) with the Prophet-hood. And the Obligation are based upon what Allah azwj Commanded, there is no changing in these; and no one will inherit with the parents and the child except the husband and the wife; and the one with a share is more rightful than the one who has not share for him; and the tribalism is not from the Religion of Allah azwj.

And the Aqeeqa on behalf of the new born male and the female is on the seventh day, and its head would be shaved on the seventh day, and it would be named on the seventh day, and charity would be given with the weight of his hair in gold or silver on the seventh day.

And the deeds of the servants are creations, creations of determination nor creation of bringing into being; and do not speak with the delegation, and Allah azwj does not Seize the cured with the crime of the sick, nor does Allah azwj Punish the sons and the children for the sins of the fathers, and He azwj Said: A bearer of a burden will not bear the burden of another [53:38] And there wouldn't be for the human being except what he strives for [53:39]; and Allah azwj Forgives and is not unjust, and He azwj did not Obligate upon the servants to obey one He azwj Know that he would oppress them and deviate them, nor did He azwj Choose for His message and Selected from His azwj servants one He azwj Knows he would disbelieve and worship the Satan la from besides Him azwj.

And Islam is other than the Eman; every Momin is a Muslim and every Muslim isn’t a Momin. The thief will not steal when he steals while he is a Momin, nor will the drinker drink when he drinks the wine while he is a Momin; and he will not kill the soul which Allah azwj Prohibited, without right while he is a Momin; and the recipients of the legal Punishments are neither Momineen nor Kafirs; and Allah azwj will not Enter a Momin into the Fire and He azwj has already Promised him the Paradise and the eternality therein.
And the one upon whom the Fire is Obligated due to hypocrisy, or mischief, or a major sin from the major sins, will not be Resurrected along with the Momineen nor from them, nor will Hell encompass except with the Kafirs’ and every sin entering its perpetrator necessitating the Fire to him, is a mischief-maker, and one who associates, or disbelieves, or hypocritical, or comes to a major sin from the major sins; and the intercession is allowed for the weak ones. And, the enjoining with the good and forbidding from the evil with the tongue, is Obligatory.

And the Eman is fulfilling the Obligations, and shunning the Prohibitions; and the Eman it is recognition by the heart and acceptance by the tongue and action by the limbs. And the Takbeers during the (Eid) Al-Az’ha is behind ten Salat beginning from Salat Al-Zohr on the day of the sacrifice, and during (Eid) Al-Fitr during five Salats beginning with Salat Al-Maghrib from the night of Al-Fitr.

And the ones of post-childbirth would sit back for twenty days, no more than it, so if she is clean before that, she would pray Salat, or else up to twenty days, then she would bathe and pray Salat and do the deed of the menstruating one.

And you will believe in Punishment of the grave, and Munkar and Nakeer (Questioning Angels), and the Resurrection after the death, and the Reckoning, and the Scale, and the Bridge. And the disavowment is from the straying imams and their followers, and the friendship is with the Guardians\textsuperscript{aw} of Allah\textsuperscript{aw}; and Prohibition is of the wine, its little and its more, and every intoxicant is (classified as) wine, and all what its more intoxicates, its little is Prohibited; and the desperate one should not drink the wine because it will kill him.
And Prohibited is all from the wild animals with fangs, and all from the birds with claws; and the spleen is Prohibited because it is blood, and Prohibited is the catfish, and the sea horse, and the floating (dead) fish, and the glyptothorax (mountain catfish), and every (fish) not having scales for it, eating it is Prohibited, and from the bird what does not happen to have a crop for it, and from the eggs what its sides differ (oblong) is Permissible to it, and what its sides are even (circular), it is Prohibited to eat it.

And shun the major sins and these are – killing the soul which Allah prohibited, and drinking the wine, and disloyalty to the parents, and the fleeing from the army, and devouring the wealth of the orphans unjustly, and eating the dead and the blood and flesh of the swine and whatever is offered to other than Allah from without a necessity with it, and consuming the usury and the ill-gotten gains after the explanation, and the games of change, and the undervaluation in the weighing and the measuring, and slandering the married women, and the adultery, and the sodomy.

And the false testimony, and the despair from the Spirit of Allah, and the feeling safe from the Plan of Allah, and the despair from Mercy of Allah, and assisting the oppressors and the inclining towards them, and the false swear, and withholding the rights from without having financial difficulties, and the plotting, and the Kufr, and the extravagance, and the wasting, and the betrayal, and concealing the testimony, and the amusements which hinder from Zikr of Allah, like the singing and striking of the strings, and the persistence upon the small ones from the sins.

So, these are the Principles of the Religion (Usool Al Deen), and the Praise is for Allah Lord of the worlds, and may Allah Send Salawat upon His Prophet and his Progeny, and submit submissively”. 131

3 - وأقول: وجدت بخط الشيخ محمد بن علي الجبائي نقام من خط الشيخ الشهيد محمد بن مكي قديس الله روحهما ما هذه صورته: يروي السيد الفقيه الإمام المعصوم حسن بن علي فخور بن معد جزء فيه أحاديث مسندة عن علي بن موسى الرضا الامام للنصوص عليه الصلاة والسلام

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And I (Majlisi) am saying, ‘I found in the handwriting of the sheykh Muhammad Bin Ali Al Jabaie, copied from the handwriting of the sheykh Al Shaheed Muhammad Bin Makky, may Allah azwj Sanctify both their souls, what is this image, reported by Al Seyyid, the jurist, the teacher, Al Nasabat Shams Al Deen Abu Ali Fakhar Bin Ma’ad. There is a part wherein are Ahadeeth attributed to be from Ali Bin Musa Al Reza asws, the Infallible Imam asws.

It was recited unto the sheykh Abu Ta’lib Abdul Rahman Bin Muhammad Bin Abdul Samie Al Hashimy Al Wasyit, and he concluded it in Zihajj of the year six hundred and fourteen by the recitation of Wasit, and I saw his handwriting to it with the permission and a chain of the sheykh Abu al Hassan Ali Bin Abu Saeed Muhammad Bin Ibrahim Al Khazab Al Azjy, by his recitation to him on the tenth of Safar of the year five hundred and fifty seven, from the sheykh Abu Abdullah Al Husayn Bin Abdul Malik Bin Al Husayn Al Khalal by a recitation of someone else to him, and he heard it during the day of Friday of the fourth of Safar of the year five hundred and thirteen.

From the sheykh Abu Ahmad Hamza Bin Fazalat Bin Muhammad Al Harwy at Hira, from the sheykh Abu Is’haq Ibrahim Bin Muhammad Bin Abdullah Bin Yazdad Bin Ali Bin Abdullah Al Razy, then Al Bukhary at Bukhara, recited to him in his house during Safar of the year three hundred and ninety seven, from Abu Al Hassan Ali Bin Muhammad Bin Mahrawiya Al Qazwiny, from Dawood Bin Suleyman Bin Yusuf Bin Ahmad Al Ghazy who said,

‘It was narrated to me by Ali Bin Musa Al-Reza asws, from his asws father asws, from his asws forefathers with their asws names in every chain going up to Rasool-Allah asws: ‘The Eman is acceptance by the tongue, and recognition by the heart and action by the limbs’. 

‘if this chain were to be recited unto an insane person, he would wake up (be cured)’. 
The sheykh Abu Is’haq said, ‘I heard Abdul Rahman Bin Abu Hatim Al Razy saying,

‘I was with my father in Syria and I saw a man in epileptic shock, so I remembered this chain and I said, ‘Try this’, and I read this chain unto him, the man stood up, shook his clothes and went on’.

And by this chain,

‘Rasool-Allah\textsuperscript{saww} said: ‘He isn’t from us\textsuperscript{asws}, one who cheats a Muslim, or harms him, or plots (against) him’.

And by this chain,

‘Rasool-Allah\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} from my\textsuperscript{asws} Lord\textsuperscript{azwj} the Exalted and he\textsuperscript{as} said: ‘My\textsuperscript{as} Lord\textsuperscript{azwj} conveys the Greetings to you\textsuperscript{saww} and is Saying to you\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! Give glad tidings of the Paradise to the Momineen, those who are doing the righteous deeds and are believing in you\textsuperscript{saww} and in the People\textsuperscript{asws} of your\textsuperscript{saww} Household. For them, with Me\textsuperscript{azwj} is the excellent Recompense and they will be entering the Paradise”’.

And by this chain,

‘Rasool-Allah\textsuperscript{saww} said: ‘An example of the Momin in the Presence of Allah\textsuperscript{azwj} is like an example of an Angel of Proximity, and that the Momin is more precious in the Presence of Allah\textsuperscript{azwj} than an Angel of Proximity, and there isn’t anyone more Beloved to Allah\textsuperscript{azwj} than a repentant Momin or a repentant Momina’.

And by this chain,

‘Rasool-Allah\textsuperscript{saww} said: ‘I was with my father in Syria and I saw a man in epileptic shock, so I remembered this chain and I said, ‘Try this’, and I read this chain unto him, the man stood up, shook his clothes and went on’.

And by this chain,

‘Rasool-Allah\textsuperscript{saww} said: ‘I was with my father in Syria and I saw a man in epileptic shock, so I remembered this chain and I said, ‘Try this’, and I read this chain unto him, the man stood up, shook his clothes and went on’.

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And by this chain,
‘Rasool-Allah saww said: ‘Beware of mingling with the ruling authority for it is a departure of the Religion, and beware of assisting him (the ruler) for you will not be fearing his command (rule)’.” 136

And by this chain,

‘Rasool-Allah saww said: ‘One who passes by the graves and recites: Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) twenty-one times, then he gifts its Recompense to the dead ones, he would be Given his Recompense of the number of the dead (In that graveyard)”’. 137

And by this chain,

‘The Prophet saww whenever he saww had a headache or other than that (pain), would extend his saww hand and recite (Surah) Al-Fatiha and Al-Maw’azatain (Surah 113 & 114), and wipe his saww hand and his saww face with these two, and it would go away from him saww whatever (pain) he saww had found”. 138

And by this chain,

‘Rasool-Allah saww said: ‘The looking into three things is (an act of) worship: ‘The looking in faces of the parents, and into the Parchment (Quran), and into the sea’’. 139

And by this chain,

‘Rasool-Allah saww said: ‘One who leaves (an act of) disobedience fearing from Allah azwj, Allah azwj would Please him on the Day of Qiyamah’’. 140

136 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 7
137 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 8
138 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 9
139 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 10
140 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 11
And by this chain,

Rasool-Allah saww said: ‘The righteous son is an aroma from the aromas of the Paradise’.  

12 - And this hadith narrated by Rasool Allah (صلى الله عليه وآله) with his scribes and narrators, they said: He narrated to me: Allah’s Messenger (صلى الله عليه وآله) said: ‘The righteous son is an aroma from the aromas of the Paradise’.  

And by this chain,

Rasool-Allah saww said: ‘The knowledge is a treasure, and its key is the questioning, therefore ask, may Allah azwj have Mercy on you all, as four people would be Recompensed – the questioner, and the teacher, and the listener, and one who loves them’.  

13 - And this hadith narrated by Rasool Allah (صلى الله عليه وآله) to his scribes and narrators, they said: He narrated to me: Allah’s Messenger (صلى الله عليه وآله) said: ‘The knowledge is a treasure, and its key is the questioning, therefore ask, may Allah azwj have Mercy on you all, as four people would be Recompensed – the questioner, and the teacher, and the listener, and one who loves them’.  

14 - And this hadith narrated by Rasool Allah (صلى الله عليه وآله) to his scribes and narrators, they said: He narrated to me: Allah’s Messenger (صلى الله عليه وآله) said: ‘Surely Allah azwj Hates the man who is entered upon (by a trespasser) in his house and he does not fight back’.  

15 - And this hadith narrated by Rasool Allah (صلى الله عليه وآله) to his scribes and narrators, they said: He narrated to me: Allah’s Messenger (صلى الله عليه وآله) said: ‘Surely Allah azwj Hates the man who is entered upon (by a trespasser) in his house and he does not fight back’.  

16 - And this hadith narrated by Rasool Allah (صلى الله عليه وآله) to his scribes and narrators, they said: He narrated to me: Allah’s Messenger (صلى الله عليه وآله) said: ‘Surely Allah azwj Hates the man who is entered upon (by a trespasser) in his house and he does not fight back’.  

And by this chain,

From Ali asws: ‘If the servant were to see (consider) his death and its quickness to him, he would hate the wishes and seeking the world’.  

144 - And this hadith narrated by Ali (عليه السلام) to his scribes and narrators, they said: He narrated to me: From Ali (عليه السلام): ‘If the servant were to see (consider) his death and its quickness to him, he would hate the wishes and seeking the world’.  

And by this chain,

From Rasool-Allah saww: ‘There are three I saww am fearing upon my saww community from after me saww – the straying after the recognition, and the shadow of Fitna, and the lustful desires of the belly and the private parts’.  

145 - And this hadith narrated by Rasool Allah (صلى الله عليه وآله) to his scribes and narrators, they said: He narrated to me: From Rasool-Allah (صلى الله عليه وآله): ‘There are three I saww am fearing upon my saww community from after me saww – the straying after the recognition, and the shadow of Fitna, and the lustful desires of the belly and the private parts’.  

141 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 12 a  
142 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 12 b  
143 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 13  
144 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 14  
145 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 15
'Rasool-Allah saww said: 'There are four I asws will intercede for them and even if they were to come with the sins of (all) the people of the earth – The striker by his sword for an Imam asws of my saww offspring, and the fuller of their asws needs for them asws, and the striver for them asws regarding their asws needs during whatever they asws are desperate to it, and the one who loves them asws by his heart and his tongue''. 146

‘Rasool-Allah saww said: ‘O Ali asws! When it will be the Day of Qiyamah, I saww shall attach with the Side (Light) of Allah azwj, and you asws will hold on to my saww side, and your asws sons asws will hold on to your asws side, and the Shias of your asws sons asws will be holding on to their asws sides, so you asws will see where we are Commanded to go’’. 147

‘Rasool-Allah saww said: 'It is as if I asws have been Called (by Allah azwj) and have responded, and I saww am leaving behind among you all the two weighty things, one of them being greater than the other – Book of Allah azwj, an extended Rope from the sky to the earth, and my saww family asws the People asws of my saww Household, therefore look (consider) how you will be opposing me saww regarding them asws, 148

‘Rasool-Allah saww said: 'Upon you is to be with the good manners, for the goodness would be in the Paradise inevitably, and beware of the evil manners, for the evil manners would be in the Fire inevitably’. 149

146 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 16
147 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 17
148 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 18
149 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 19
‘Rasool-Allah saww said: ‘If the servant were to know what is in the good mannerisms, he would know that he is needy that there should happen to be good manners for him’’.  

And by this chain,

‘Rasool-Allah saww said: ‘One who when he enters the market, says, ‘Glory be to Allah azwj, and the Praise is for Allah azwj, and there is no god except Allah azwj Alone there is no associate for Him azwj, for Him azwj is the Kingdom and for Him azwj the Praise. He azwj Causes to live and Causes to die, in His azwj Hand is the good, and He azwj is Able upon all things’, would be Given from the Recompense of the number of whatever Allah azwj Created, on the Day of Judgment’’.  

And by this chain,

‘Rasool-Allah saww said: ‘Be preserving upon the five (daily) Salats, for when it will be the Day of Qiyamah, Allah azwj Blessed and Exalted will Call the servant and the first thing He azwj would Question him about is the Salat. So, if he has come with it complete (then fine), or else he would be pushed hard into the Fire’’.  

And by this chain,

‘Rasool-Allah saww said: ‘There does not flap a wing of a bird in the air except and with us asws there is knowledge of it’’.  

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150 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 20  
151 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 21  
152 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 22  
153 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 23
CHAPTER 21 – DEBATES OF HIS\textsuperscript{asws} COMPANIONS AND THE PEOPLE OF HIS\textsuperscript{asws} ERA


Al-Seyyid Al-Murtaza said in the book ‘Al-Fusool’, ‘Ali Bin Al-Maysam asked Abu Al-Hazeyl Al-Alaaf saying, ‘Don’t you know that Iblees\textsuperscript{la} forbids from the good, all of it, and instructs with the good, all of it?’ He said, ‘Yes’. He said, ‘Is it allowed the he\textsuperscript{la} instructs with all of the evil while he\textsuperscript{la} does not know it? And he\textsuperscript{la} would forbid from all the good while he\textsuperscript{la} does not know it?’ He said, ‘No’.


Abu Al Hassan said to him, 'Then it has been proved that Iblees\textsuperscript{la} does know the evil and the good, all of it'. Abu Al Hayzal said, 'Inform me about your imam whom you take as an imam with after the Rasool\textsuperscript{asw}, does he know all of the good and all of the evil?' He said, 'No'. He said to him, 'Then Iblees\textsuperscript{la} is more knowledgeable than your imam then'. Abu Al Hazeyl cut off''. \textsuperscript{(P.s. − This is not a Hadeeth)}

2 - وقال أبو الحسن علي بن ميثم يوما آخر لأبا الهذيل: أخبرني عن أعظم من أقر على نفسه بالكذب وشهادة الزور هل يجوز شهادته في ذلك المقام على آخر؟ فقال أبو الهذيل: لا يجوز ذلك.

And Abu Al Hassan Ali Bin Maysam said one another day to Abu Al Hazeyl, ‘Inform me about the one accepts upon himself with the lies and the false testimony, is his testimony allowed in that place against another?’ Abu Al Hazeyl said, ‘That is not allowed’.

قال أبو الحسن: أقسم أن الانصار ادعت الامرأة لنفسها ثم أكذبت نفسها في ذلك المقام، وشهدت بالزور، ثم أقرت بما لا يكر و شهدت بما له؟ كيفك تجوز شهادة قوم أكذبو أنفسهم وشهدوا عليها بالزور مع ما أخذنا هنالك من القول في ذلك ؟

Abu Al Hassan said, ‘Don’t you know that the Helpers claimed the command for themselves, then belied themselves in that place, and testified with the falsehood, then accepted it for Abu Bakr, and testified with it for him? So, how come you allow a testimony of a group who belied themselves and testified upon it with the falsehood along with what we took your pledge from the word regarding that?’''

\textsuperscript{154} Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 21 H 1
وقال لي الشيخ أدام الله حراسته: هذا كلام موجز في البيان، والمعنى فيه على الايضاح أنه إذا كان الدليل عند من خالفنا على إمامة أبي بكر إجماع المهاجرين عليه فيما زعمه والانصار وكان معترفا ببطلان شهادة الانصار من حيث أقرت على نفسها ببطل
ما ادعته من استحقاق الإمامة.

And the sheykh, may Allah azwj Watch him, said to me, ‘This is speech of one who is frustrated regarding the explanation, and meaning in it upon the clarification what when what it was the evidence in the presence of the one who opposes us upon the imamate of Abu Bakr, the Emigrants and the Helpers were untied upon it in what he claimed, and they both acknowledged the falsity of the testimony of the Helpers from where they accepted upon themselves with the falsity of its claim of the right of the imamate.

فوق صار وجود شهادتهم كعدمها، وحصل الشاهد بإمامة أبي بكر بعض الامة لاكلها، وبطل ما ادعو من الاجماع عليها، ولا خلاف بيننا وبين خصوما أن إجماع بعض الامة ليس بصحة فيما ادعاه، وإن الغلط جائز عليه، وفي ذلك قساد الاستدلال على إمامة أبي بكر بما ادعاه القوم، وعدم الرهان عليها من جميع الوجه.

So the existence of their testimony is like nothingness, and the witness attained the imamate of Abu Bakr by some of the community, not all of it, and it invalidates what they are claiming of the consensus upon it, and there is no differing between us and the ones debating us that the consensus of some of the community isn’t a proof regarding what he claimed, and that the error is allowed upon it; and in that is the corruption of the evidence upon imamate of Abu Bakr with what the people are claiming, and the negation of the evidences upon it from the entirety of the aspects”.

(P.s. – This is not a Hadeeth)
قال: وأخبري الشيخ أبى إسمى: قال: قال أبو الحسن: لم علقت الصليب في عنقك؟

قل: لأن شيخي الذي صلب عليه عيسى (عليه السلام) قال: أبو الحسن: أفنى (عليه السلام): يجب أن يعلق عليه على محاولة للصلب، بل يتجنب الصليب حتى يبلغ عليه حماجها؟ قال: فأخبرني، فذكرني: ما كان يحب عيسىقابده، وما كان يحب في حبتهن؛ وعندئذ إلى ما حمل عليه عيسى (عليه السلام) بالكره، وتركه بالبعض ل فقعته في عنقه، فلما كان يحب على هذا القيام أن يعلق الحمار في عنقه وتحمل الصليب، والافتراق تجاوهر؟

(P.s. – This is not a Hadeeth)


(P.s. – This is not a Hadeeth)


(P.s. – This is not a Hadeeth)

قال: وأخبرني الشيخ أدام الله عزه قال: سأل أبو الهذيل العامف علي بن ميثم رحمه الله عند علي بن رياح فقال له: ما الدليل على أن عليا (عليه السامم) كان أولى بالإمامة من أبي بكر؟ فقال له: الدليل على ذلك إجماع أهل القبلة على أن عليا (عليه السامم) كان عند وفاة رسول الله (صلى الله عليه وآله) مؤمنا عالما كافيا، ولم يجمعوا بذلك على أبي بكر. فقال له أبو الهذيل: ومن لم يجمع عليه خلاف الله؟ قال له أبو بكر الحسن: أنا وأبا حسان وعلي بن أبي طالب وأصحابي الآخرين. فأخبرن بأموره، فأجمعوا على إ общественно ما كان عليه الحسن، وعلي بن أبي طالب، وأبا حسان. فأجمعوا على إجماعهم على أن عليا (عليه السامم) كان في منتصف العمر مسنًا عالما، ومكانته كافية، وغيره في ذلك لم يجمع. فأخبرنا بذلك أبو الهذيل، فأجتمعنا على إجماعه، وكان ذلك إجماعا على إجماعه عليه بناءً على إجماعه عليه. فأخبرنا بذلك أبو الهذيل، فأجتمعنا على إجماعه عليه بناءً على إجماعه عليه.

(P.S. – This is not a Hadeeth)
(عليه السلام). ثم أجمعوا جميعا على أن أبا بكر لم يكن معتصما، واحتموا في عدالته، فقالوا: إن أوجب أحدهم ألا يكون معتصم، فإن الدين عليه السلام) فقال: بل أوجب أن يكون معتصم، لذا فإنه لم يعد معتصم، وإنما يصح أن يكون معتصم.

وقد أجمع أن أبا بكر كان أكثر عدالة، وبعد أن يكون أبا بكر معتصم، فإن الأمهات ماجعة على أن أبا بكر (عليه السلام) كان عدلا في قضيه، ولذا فإن الرأي الأول في عدالته كان أولى بالامة، وأحق من الرأي الثاني في نفي عصمه عنه.

(P.S. - This is not a Hadeeth)
في أهل الكوفة: (اللهم إنني قد مللتهم وملوني، وسئمتهم وسئموني) الشريف. إننا نسمع الكلام على اعتقدهم فيه، ونعمل عن عيان بن مالك وهو يعني رسول الله (صلى الله عليه وآله). ونسمع الكلام على منتهق الهداي فيما، فهذا لا رسول الله (صلى الله عليه وآله) صر. وإنما في أمير المؤمنين (عليه السلام) دخلت على معنى نحوه. (This is not a Hadeeth)
CHAPTER 22 – ARGUMENTATION OF ABU JA’FAR AL-JAWAD\textsuperscript{asws} AND HIS\textsuperscript{asws} DEBATES

1 - فس: محمد بن الحسن، عن محمد بن عون النصبي قال: لما أراد الامام أمير المؤمنين أن يزوجه أبو جعفر محمد بن علي بن موسى عليه السلام ابنته أم الفضل اجتمع عليه أهل بيته الادنين منه فقالوا: يا أمير المؤمنين ننشدك الله أن تخرج عنا أمرا قد ملكناه، وتنزع عنا عزا قد ألبسنا الله، فقد عرفت الامر الذي بيننا وبين آل علي (عليه السلام) فينما وحديثا،

Muhammad Bin Al Hassan, from Muhammad Bin Awn Al Naseybi who said,

‘When Al-Mamoun wanted to get his daughter Umm Al-Fazl to be married to Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws}, his family, the ones close to him, gathered to him and said, ‘O commander of the faithful! We adjure you with Allah\textsuperscript{azwj} that you are taking out from us a woman whom we have controlled and snatch away from us the honour which Allah\textsuperscript{azwj} has Clothed us with, for you do know the matter which is between us and the Progeny of Ali\textsuperscript{asws}, the ancient and the new’.

قال المأمون: اسكتوا فوالله لاقبلت من أحد منكم في أمره، فقالوا: يا أمير المؤمنين أفتزوج قرة عينك صبيالم يتفقه في دين الله، و يعرف فريضة من سنة، ولا يميز بين الحق والباطل ؟ – ولابي جعفر (عليه السلام) يومئذ عشر سنين، أو إحدى عشرة سنة – فلا صبرت عليه حتى يتأدب ويقرأ القرآن ويعرف فرضا من سنة - فلو

Al-Mamoun said, ‘Be silent! By Allah\textsuperscript{azwj}, I will not accept from any one of you regarding his\textsuperscript{asws} matter’. They said, ‘Will you marry a delight of your eyes to a boy who has no understanding of the Religion of Allah\textsuperscript{azwj}, nor does he\textsuperscript{asws} recognise an Obligation from a Sunnah, nor the distinction between the Truth and the falsehood?’ – And in those days, Abu Ja’far\textsuperscript{asws} was ten years old, or eleven, ‘If only you would be patient upon it until he\textsuperscript{asws} is educated and reads the Quran and recognises an Obligation from a Sunnah’.

قال لهم المأمون: والله إنه أفقه منكم، وأعلم بالله وبرسوله وفرائضه وسننه وأحكامه، وأقرأ للكتاب الله، وأعلم بمحكمه ومتشابهه وخاصه وعامه ونامسه ونبوءته ونهايته ونقوله منكم، فأسانده فإن كان الأمر كما قلت قبلت منكم في أمره، وإن كان كما قلت علمتم أن الرجل خير منكم،

Al-Mamoun said to them, ‘By Allah\textsuperscript{azwj} He\textsuperscript{asws} is more understanding than you all, and more knowledgeable with Allah\textsuperscript{azwj} and His\textsuperscript{aswj} Rasool\textsuperscript{saww}, and His\textsuperscript{aswj} Obligations, and his\textsuperscript{saww} Sunnahs, and his\textsuperscript{saww} rulings, and more well-read of the Book of Allah\textsuperscript{azwj}, and more knowing with its Decisive and its Allegorical, and its Special and its General, and its Abrogating and its Abrogated, and its Revelation and its explanation that you all. So, ask him\textsuperscript{asws}, and if the matter was just as you are saying, I shall accept from you regarding his\textsuperscript{asws} matter, but if it was as I am saying, you will know that the man\textsuperscript{asws} is better than you’. 
فخرجوا عنه وبعثوا إلى يحيى بن أكثم وأطمقوه في هدايا أن يحتال على أبي جعفر (عليه السلام) مسألة لا يدري كيف الجواب فيهما عند المأمون إذا اجتمعوا للترويج.

They went out from him and sent for Yahya Bins Aksam and enticed him with gifts that he asws would not know how to answered regarding these in the presence of Al-Mamoun, when they gather for the marriage.

فلمما حضروا وحضر أبو جعفر (عليه السلام) قالوا: يا أمير المؤمنين هذا يحيى بن أكثم إن أذنت له سأل أبا جعفر (عليه السلام) عن مسألة، فقال المأمون: يا يحيى سأل أبا جعفر عن مسألة في الفقه لننظر كيف فقهه.

When they attended and Abu Ja'far asws was present, they said, 'O commander of the faithful! This is Yahya Bin Aksam, if you could permit for him to ask Abu Ja'far asws about issues'. Al-Mamoun said, 'O Yahya! Ask Abu Ja'far asws about issues regarding the jurisprudent in order for us to see how his asws understanding is'.

فقال يحيى: يا أبا جعفر أصلحك الله ما تقول في محرم قتل صيدا ؟

Yahya said, 'O Abu Ja'far, may Allah azwj Keep you asws well! What are you asws saying regarding one in Ihraam killing a prey?'

فقال أبو جعفر (عليه السلام): قتله في حل أو حرم ؟ عالما أو جاهما ؟ عمدا أو خطأ ؟ عنده أو حرًا؟ صغيرًا أو كبيرًا؟ مبتدأ أو معيدا ؟ من ذوات الطير أو من غيرها؟ من صغار الصيد أو من كبارها؟ مصرا عليها أو نادما؟ بالليل في وكرها أو بالنهار عبانا؟ محرما للحج أو للعمرة؟

Abu Ja'far asws said: 'Killed it outside or inside the Harrum (Sanctuary)? Was he knowledgeable or ignorant? Deliberately or mistakenly? Is he a slave or free, young or old, a first-timer or a repeater? From the variety of birds or from others? From young prey or from it’s bigger ones? Persisting upon it or regretful? At night in its nest or at daytime visibility? Ihraam was for the Hajj or for the Umrah?'

قال: فانقطع يحيى بن أكثم انقطاعا لم يخف على أهل المجلس، وكثر الناس تعجبا من جوابه، ونشط المأمون، فقال: تخطب يا أبا جعفر؟ فقال أبو جعفر (عليه السلام): نعم يا أمير المؤمنين.

He (the narrator) said, 'Yahya Bin Aksam was cut-off with a termination which was not hidden upon the people of the gathering, and most of the people were astounded from his asws answer, and Al-Mamoun was energetic and he said, 'Would you asws like to address (propose), O Abu Ja'far?' Abu Ja'far asws said: 'Yes, O commander of the faithful'.
Al-Mamoun said, ‘The Praise is for Allah\textsuperscript{azwj} accepting His\textsuperscript{azwj} Favours, and there is no god except Allah\textsuperscript{azwj}, being sincere to His\textsuperscript{azwj} Magnificence, and may Allah\textsuperscript{azwj} Send Salawat upon Muhammad\textsuperscript{saww} at his\textsuperscript{saww} mention, and it has been from the Grace of Allah\textsuperscript{azwj} upon the people that He\textsuperscript{azwj} Made them needless with the Permissible from the Prohibition, so He\textsuperscript{azwj} Said: ‘And marry the single ones from you, and the righteous ones from your slaves and maids. If they happen to be poor, Allah would Enrich them from His Grace, and Allah is Capacious, Knowing [24:32].”

Then, Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} with honourable merit, (to marry) a daughter of a servant of Allah\textsuperscript{azwj}, and spends for her from the dower of five hundred Dirhams, and I have married her. Do you\textsuperscript{asws} accept, O Abu Ja’far\textsuperscript{asws}? Abu Ja’far\textsuperscript{asws} said: ‘Yes, O commander of the faithful! I\textsuperscript{asws} have accepted this marriage with this dower’.

Then Al-Mamoun provided the meal to him\textsuperscript{asws}, and the people came (to congratulate) upon their ranks, among the special ones (Shias) and the general (Muslims). While we were like that when we heard speech as if it was the speech of the navigators in their responses, and there we were with the servant running a ship of silber wherein were various perfumes and incense and oils, and the ship was filled with expensive stuff. The special people embalmed their beards with it, then extended it to the room of the generality, and they were perfumed.

When the people dispersed, Al-Mamoun said, ‘O Abu Ja’far\textsuperscript{asws}! If you\textsuperscript{asws} see fit, you\textsuperscript{asws} could explain to us what is that which is Obligated upon every type from these types which you\textsuperscript{asws} mentioned regarding killing the prey’.

Abu Ja’far\textsuperscript{asws} said: ‘Yes, O amir al-momineen! The one in Ihraam, when he kills a prey in the outside and the prey from the types of the bird from its big ones, then upon him is a sheep (as a penalty); and when he attains it in the Sanctuary, then upon him is the doubled penalty; and when he kills outside the Sanctuary then upon is a lamb which has been
weaned and there wouldn't be its price upon him because he isn't in the Sanctuary, and when he kills it inside the Sanctuary, then upon him is the lamb as well as its price because it is in the Sanctuary.

فإذا كان من الوحش فعله في حمار وحش بدنة، وكذلك في النعامة، فإن لم يقدر فإطعام ستين مسكينا، فإن لم يقدر فصيام ثماني عشر يومًا، وإن كانت بقرة فإطعام بقرة، فإن لم يقدر فإطعام ثلاثين مسكينا، فإن لم يقدر فليصوم تسعة أيام، وإن كان

When it was from the wild animals, then upon him regarding a wild donkey is a camel, and like that regarding the ostrich. But if he is not able, then he should feed sixty poor ones, and if he is not able then Fasting of eighteen days. And if it was a cow, then upon him is a cow, and if he is not able then upon him is to feed thirty poor ones, and if he is not able then he should Fast nine days. And if it was an antelope, then upon him is a sheep, and if he is not able, then upon him is to feed ten poor ones, and if he is not able, the he should Fast three days.

وإن كان من الحرم فعله الجزاء مضاعفا هديا بالكعبة حقا واجبا عليه أن ينحره، فإطعام ستين مسكينا، وإن كان من النعامة، فإطعام ثلاثين مسكينا، فإن لم يقدر فإطعام ثمانية أيام، وإن كان

And if it was inside the Sanctuary then upon him would be the double penalty, an offering reaching the Kabah as an Obligatory right upon him that he sacrifices it, even if it was during Hajj at Mina where the people sacrifice, and even if it was during Umrah, he should sacrifice it at Makkah and give in charity with the like of its price until it becomes double. And, similar to that, when he attains a rabbit, then upon him is a sheep. And when he kills the dove he should give in charity with a Dirham, or he should buy some food with it for the doves of the Sanctuary; and regarding the egg is half a Dirham, and regarding the chick is a quarter of a Dirham.

وكل ما أتى به المحرم بجهالة فام شئ عليه فيه إلا الصيد، فإن عليه الفداء بجهالة كان أو بعلم، بخطأ كان أو بعمد، وكل ما أتى به الصغير الذي ليس بالبالغ فام شئ عليه فيه،

And all what the one in Ihraam come with in ignorance, there is nothing upon him with regarding to it except the prey, for upon him is the ransoming whether it was due to the ignorance or with knowledge, due to a mistake or deliberately. And all what the slave come with, its expiation is upon his master with the like of what necessitates its owner; and all what the young one comes with who isn't with puberty, there is nothing upon him with regards to it.

وإن كان من عاد فهو ممن ينتقم الله منه، ليس عليه كفارة، والنقمة في الآخرة، وإن دل على الصيد وهو محرم فقتل فعليه الفداء، والمنصر عليه يلزم بعد الفداء عقوبة في الآخرة، والندام عليه لا شيّ عليه بعد الفداء،
And if it was from the one who repeated, he would be from the ones Allahazwj will Take Revenge from him. There isn’t an expiation upon him, and the Scourge is in the Hereafter. And if he had pointed upon the prey while he was in Ihraam and it is killed, then upon him would be the ransoming, and the malice would necessitate him after the ransoming as a Punishment in the Hereafter; and the regretting one, there is nothing upon him after the ransoming.

وإذا أصاب ليام في وكرها خطأ فلا شيء عليه إلا أن يتعمده، فإن تعبد بليل أو شار فعليه الغداء، وتعمد للحج ينحر الفداء بمنى.

And when he attained at night in its nest mistakenly, there is nothing upon him unless he had deliberated it, for it he deliberates at night or day, then upon him is the ransoming. And the one in Ihraam for Hajj would sacrifice the ransom at Mina where the people sacrifice, and the one in Ihraam for the Umrah would sacrifice at Makkah’.

فأمر المأمون أن يكتب ذلك كله عن أبي جعفر (عليه السامم)، قال: ثم دعا أهل بيته الذين أنكروا تزويجه عليه فقال له: هل فيهكم أحد يجيب بمثل هذا الجواب؟ قالوا: لا والله ولا القاضي،

Then Al-Mamoun order that all of it should be written down on behalf of Abu Ja’farasws. Then he called his family, those who had denied his getting his daughter to himasws and said to them, ‘Is there anyone among you with the like of this answer?’ They said, ‘No, by Allahazwj, and not even the judge’.

فقال: ويعتكم أهل هذا البيت خلومنكم ومن هذا الخلق، أو ما علمتم أن رسول الله (صلى الله عليه وآله) بايع الحسن والحسن (عليهما السامم) وهما صبيان غير بالغين، ولم يبايع طفام غيرهما؟ أو ما علمتم أن أباه عليا (عليه السامم) آمن بالنبي (صلى الله عليه وآله) وهو ابن عشرة سنة؟

Then he said, ‘Woe be unto you! Are the Peopleasws of this Household and from this mannerism, or do you not know that Rasool-Allahsaww took the allegiance of Al-Hassanasws and Al-Husaynasws, and theyasws both children not adults, and did not take allegiance of any children apart from themasws? Or, do you not know that hisasws fatherasws Allasws believed in the Prophet saww while heasws was a boy of ten years?

وقبل الله ورسوله منه إيمانه ولم يقبل من طفل غيره، ولا دعا رسول الله (صلى الله عليه وآله) طفلاً غيره إلى الإيمان؟ أو ما علمتم أعما صديقة بعضها من بعض يجري آخرين مثل ما يجري لأولهم؟ فقالوا: صدقت يا أمير المؤمنين كنت أعلم به منا.

And Allahazwj and Hisaswj Rasoolasww Accepted hisasws Eman from himasws, and did not Accept from any child apart from himasws, nor did Rasool-Allahsaww invite any child apart from himasws to the Eman? Or do you not know they are offspring from each other, flowing to the last of them like what it flowed for theirasws first one? They said, ‘You speak the truth, O commander of the faithful! You are more knowing with himasws than us’.
He asws said: ‘Then Al-Mamoun ordered that confetti be showered upon Abu Ja’far asws, three dishes of delicate saffron and musk mixed in rose water, and in these were delicacies, upon a dish of delicate designs; and the second had a display of food items for the ones to take it, and the third wherein was surprise gifts. He ordered for the dishes to be separated, that upon which were delicacies especially upon the Clan of Hashim asws, and that upon which was a display of food items, upon the ministers, and that upon which were surprise gifts, upon the chiefs.

And he did not cease to be honouring to Abu Ja’far asws for the days of his lifetime to the extent that he used to prefer him asws over his own children’.

Al-Mamoun said to Yahya Bin Aksam, ‘Throw questions upon Abu Ja’far Muhammad asws Bin Al-Reza asws to cut him down in it’. Yahya said, ‘O Abu Ja’far asws! What are you asws saying regarding a man who married his woman (who was) upon adultery, is she Permissible for him to marry her?’

He asws said: ‘He should leave her until she is free from his seed and seed of others, when there is no safety from her that she would have been with someone else anew as she had been with him. Then he can marry her whenever he wants. But rather, her example is an example of a palm tree the man eats from it unlawfully, then buys it, and eat from it lawfully’.

Yahya was cut off, so Abu Ja’far asws said to him: ‘O Abu Muhammad! What are you saying regarding man, his woman is Prohibited unto him in early morning, and Permissible for him at the rising of the day, and Prohibited unto him at midday, then Permissible for him at Al-

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Zohr, then Prohibited unto him at Al-Asr, then Permissible for him at Al-Maghrib, then Prohibited unto him at midnight, then Permissible for him with the dawn, then Prohibited unto him at the rising of the day, then Permissible for him at midday?

فبقي يحيى والفقهاء بلسا خرسا، فقال المأمون: يا ابا جعفر أعزك الله بين لى هذا.

Yahya and the jurists remained confused, muted. Al-Mamoun said, ‘O Abu Ja’far! May Allah Honour you! Explain this to us’.

قال: هذا رجل نظر إلى مملوكة لا تحل له فاشتراها فحلت له، ثم أعتقها فحرمته عليه، ثم تزوجها فحلت له، فظاهر منها فحرمته عليه، فكفر للظهار فحلت له، ثم طلقها فحرمته عليه، فارتد عن الإسلام فحرمته عليه، فنارينا فحول إلى الإسلام فحلت له بالنكاح الأول، كما أقر رسول الله (صلى الله عليه وآله) نكاح زينب مع أبي العاص بن أبي العاص بن الريبي حيث أسلم على النكاح الأول.

He said: ‘This is a man who looked at a slave girl not Permissible for him, so he bought her and she became Permissible for him. Then he liberated her, so she became Prohibited unto him. Then he married her, and she was Permissible for him. Then he did Zihar from her and she was Prohibited unto him. Then he expiated for the Zihar and she was Permissible for him. Then he divorced her, and she was Prohibited unto him. Then he returned to her and she was Permissible for him. He reneged and she became Prohibited unto him. Then he repented and returned to Islam and she became Permissible to him with the first marriage, just as Rasool-Allah accepted the marriage of Zainab with Abu Al-Aas Bin Al-Rabie when he became a Muslim upon the first marriage’.

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Musa, son of Muhammad Bin Al-Reza asws said, ‘I met Yahya Bin Aksam in a circle of the general Muslims. He asked me about certain issues, so I came to my brother Ali asws son of Muhammad (Al-Taqi asws) and the discussion went around between me and him asws from the preaching what carried me and opened my eyes to his asws obedience.

I said to him asws, ‘May I be sacrificed for you asws! Ibn Aksam wrote asking me about issues, there is no verdict in it’. He smiled then said: ‘Did you not issue its verdict?’ I said, ‘No’. He asws said: ‘And why?’ I said, ‘I did not recognise it’. He asws said: ‘And what is it?’

I said, ‘He wrote asking me about the Words of Allah aswz: The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. [27:40]. A Prophet as of Allah aswz was needy to the knowledge of Asi as?

And about the Words of the Exalted: And he raised his parents upon the throne and they fell down to him in Sajdah to him [12:100], did Yaqoub as and his as sons as do Sajdah to Yusuf as while (although) they as were Prophets as?

And about His aswz Words: But if you are in doubt of what We Revealed to you, then ask those who have read the Book [10:94], who is Addressed by the Verse? If the Addressee
was the Prophet saww, so he saww had doubted, and if the Addressee was someone else, so upon whom then was the Book Revealed?

وعن قوله تعالى: (ولو أن ما في الأرض من شجرة أقامم والبحر يمده من بعده سبعة أبحر ما نفت كلمات الله) ما هذه الأبحر؟ وأين هي؟

And about the Words of the Exalted: And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]. What are these oceans? And where are they?

وعن قوله تعالى: (وفيها ما تشتهي الانفس وتلذ الاعين) فاشتهت نفس آدم اكل البر فآكل وأطعم فكيف عوقب؟

And about the Words of the Exalted: And therein would be what the souls year for delights the eyes [43:71]. The soul of Adam as desired to eat the wheat, so he as are and fed, how come he as had consequences?

وعن قوله: (أو يزوجهم ذكرانا وإناثا) يزوج الله عباده الذكران فقد عاقب قوما فعلوا ذلك؟

And about His azwj Words: Or He Pairs them as males and females, [42:50]. Allah azwj Paired His azwj two male servants, and He azwj has Punished a people who did that?

وعن شهادة المرأة جازت وحدها وقد قال الله: (وأشهدوا ذوي عدل منكم) فأشهدت نفس آدم اكل البر فآكل وأطعم فكيف عوقب؟

And about a testimony of the woman allowed as one, and Allah azwj has Said: ‘and two just ones from you should bear witness, [65:2].

وعن الخنبى وقول عليه: (يورث من المبال) فمن ينظر إذا بال إليه مع أنه عسى أن يكون امرأة وقد نظر إليها الرجال، أو عسى أن يكون رجلا وقد نظرت إليه النساء وهذا ما لا يحل.

And about the hermaphrodite and the words of Ali asws: ‘Would inherit from the urethra’. So, who can look when urinated to, along with that perhaps he would be looking at a woman and the men would have looked at her, or perhaps he happens to be a man and the women have looked at him, and this is from what is not Permissible.

وعن رجل أتى إلى قطيع غنم فرأى الراعي ينزو على شاة منها، فلما بصر بصاحبها خلى سبيلها فدخلت بين الغنم، كيف تذبح؟ وهل يجوز أكلها أم لا؟

And testimony of the neighbour to himself, it is not acceptable.
And about a man who comes to a flock of sheep and he sees the shepherd snatching a sheep from it. When he saw its owner, freed its way and it entered to be between the sheep. How would it be slaughtered? And is it allowed to eat it or not?

وعن صامة الفجر لم يجهر فيها بالقراءة وهي من صامة النهار، وإنما يجهر في صلاة الليل.

And about Salat Al-Fajr not being loud in it with the recitation, and it is from Salat of the day, and rather he is loud in Salat of the night.

وعن قول علي (عليه السلام) لابن جرموز: (بشر قاتل ابن صفية بالنار) فلم لم يقتله وهو إمام؟.

And the words of Ali asws to Ibn Jarmouz: ‘Give the news of the killer of Ibn Safiya of the Fire’. Why did he asws not kill him and he asws was an Imam?م؟

وأخبرني عن علي (عليه السلام) لم قتل أهل صفين وأمر بذلك مقبلين ومدبرين، و أجاز على الجرحى، وكان حكمه يوم الجمل أنه لم يقتل موليا، ولم يجر على جريح، ولم بأمر بذلك، وقال: (من دخل داره فهو آمن، ومن ألقى سلاحه فهو آمن) لم فعل ذلك؟ فإن كان الحكم الأول صوابا فالثاني خطأ.

And, inform me about Ali asws, why did he asws kill the people of Siffeen and ordered with that forwards and backward, and allowed upon the injured, and his asws decision on the day of Al-Jamal that he asws would not kill a friend, and did not allow upon the injured, and why did he asws order with that? And he asws said: ‘One who enters his house, he would be safe, and one who throws down his weapon, he would be safe’. Why did he asws do that? So, if the first order was correct, then the second was a mistake.

وأخبرني عن رجل أقر باللواط على نفسه أيحد أم يدرء عنه الحد؟

And inform me about a man who accepts the sodomy upon himself, would he be legally Punished or the legal Punishment be staved from him?’

قال: اكتب إليه، قلت: وما أكتب؟ قال: اكتب: بسم الله الرحمن الرحيم، وأنت فألهمك الله الرشد أتاني كتابك وما امتحنتنا به من تعنتك لتجد إلى الطعن سبيلا إن قصرنا فيها، والله يكافئك على نبلك، وقد شرحنا مسائلك فأصغ إليها سمعك، وذلذا فهمك، واشغِل بما قلبهك، فقد لزمتك الحجة، والسلام.

He asws said: ‘Write to him’. I said, ‘And what shall I write?’ He asws said: ‘Write:

‘In the Name of Allahazwj the Beneficent, the Merciful! May Allahazwj inspire you with the rightful guidance. And you came to me with your letter and what we were tested by your intransigence in order to find a way if we are deficient in it. And may Allahazwj Suffice you upon your intention, and we have explained your issues, therefore make your hearing to it, and humble your understanding to it, and pre-occupy your heart with it, for the proof will necessitate you. Greetings.\n
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سألت عن قول الله جل وعز: (قال الذي عنده علم من الكتاب) فهو آصف ابن برخيا، ولم يعجز سليمان عن معرفة ما عرف آصف، ولكن معروف أن سليمان من الجعل والانس أنه الحجة من بعده، وذلك من علم سليمان عن علمه السلام أو ذكره يعبر عنه في إمامته ولدائه، كما فهم سليمان في حياة داوود عليه السلام لتعرف نبوته وإمامته من بعده لتأكيد الحجة على الخلق.

You asked about the Words of Allahazwj Mighty and Majestic: The one with whom was the knowledge from the Book said, [27:40], it was Asif Bin Barkhiyaas, and Suleymanas was not unable from knowing what Asifas knew, but heas loved that hisas community from the Jinn and the humans should know that he (Asifas) was the Divine Authority from after himas, and that from the knowledge of Suleyman or hisas leaving Asifas by the Command of Allahazwj, so heas would understand that lest heas differs upon it regarding hisas Imamate and hisas evidence, just as Suleymanas understood during the lifetime of Dawoodas in order to recognise hisas Prophet-hood and hisas Imamate from after himas in order to emphasise the proof upon the people.

وأما سجود يعقوب وولده كان طاعة لله ومحبة ليوسف، كما أن السجود من الحملكة لآدم لم يكن لآدم وإنما كان ذلك طاعة لله ومحبة منهم لآدم، فسجد يعقوب (عليه السامم) وولده ويوسف معهم شكرًا لله باجتماع شملهم، ألم تره يقول في شكره ذلك الوقت: (رب قد أتيتني من الملك وعلمتني من تأويل الاحاديث) إلى آخر الآية.

As for the Sajdahs of Yaqoubas and hisas sons, it was obedience to Allahazwj and love for Yusufas, just as the Sajdahs of the Angels to Adamas did not happen for Adams, and rather that was obedience to Allahazwj and love from them for Adams. So, Yaqoubas and hisas sonsas did Sajdah, and Yusufas was (also) with themas, thanking Allahazwj for the gathering of their family. Do you not see himas saying during hisas thanking of that time: Lord! You Have Given me from the kingdom and Taught me from the interpretation of the events. [12:101] – up to the end of the Verse.

وأما قوله: (إن كنت في شك مما أنزلنا إليك فاسئل الذين يقرءون الكتاب) فإن المخاطب به رسول الله (صلى الله عليه وآله)، ولم يكن لآدم وإنما كان ذلك طاعة لله ولهم طاعة لله ومحبة منهم لآدم، أليس بذلك يفهم من أصحابنا في المستعنى عن المأكل والمشارب والمشي في الأسواق؟ فأوحي إلى نبيه: (هؤلاء الذين يقرؤون الكتاب) بمحيض الجهلة هم ينتهون إلى نبيهم، ويبينون في الأسواق، ولكنهم ما أسلوا لمن طعامهم، ولم يأكلوا معهم في الاصطدام.

And as for Hisazwj Words: But if you are in doubt of what We Revealed to you, then ask those who have read the Book [10:94], the one Addressed by it is Rasool-Allahsaww, and hesaww did not happen to be in doubt from what was Revealed unto himsaww but the ignorant ones said, ‘How come Allahazwj did not Send a Prophetas to be from the Angels, when there is no difference between Hisazwj Prophetas and us in the needlessness from the eating and drinking and walking in the markets?

So, Allahazwj Revealed to Hisazwj Prophetas: ‘then ask those who have read the Book [10:94], due to the reproach of the ignorant ones, ‘Has Allahazwj Sent any Rasoolas except and heas eats the food, and walks in the markets, and for you there is an example for them’.
And rather He\textsuperscript{azwj} said: ‘\textit{But if you are in [10:94]}, and \textit{he saww did not happen to be} (in doubt),


but for the fairness, just as Allah\textsuperscript{azwj} the Exalted Said: ‘\textit{Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].} And had He\textsuperscript{azwj} Said: ‘\textit{Upon you}’ (instead of ‘the liars’) they would not have answered him\textit{saww} to the imprecation, and Allah\textsuperscript{saww} Had Known that His\textsuperscript{saww} Prophet\textsuperscript{saww} will fulfil His\textsuperscript{saww} Message on His\textsuperscript{saww} behalf and he\textsuperscript{saww} was not from the liars. Similar to that the Prophet\textsuperscript{saww} is known to be a truthful in what \textit{he saww} said, but loved it to be fair from himself\textsuperscript{saww}.


وأما قوله: (ولو أن ما في الأرض من شجرة أقامم والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله) فهو كذلك، لو أن أشجار الدنيا أقامم والبحر يمده سبعة أبحر وانفجرت الأرض عيونا لنفدت قبل أن نفدت كلمات الله، وهي: عين الكبريت، وعين النمر، وعين البرهوت وعين طبرية، وحمة ما سبدان، وحمة إفريقية يُدعى لسان، وعين بحرون.


As for His\textsuperscript{azwj} Words: \textit{And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]}, so it is like that. Even if the trees of the word were pens, and the oceans to ink them were seven oceans, and the earth would bring forth springs, they would deplete before the depletion of the Words of Allah\textsuperscript{azwj}, and these are the springs of the sulphur, and spring of Tigris, and spring of Barhout, and spring of Tiberius, and hot spring of Sabdan, and a hot spring of Africa called Lasaan, and a spring of Baharwan.


ووحن كلمات الله التي لا تنفد ولا تدرك فضائنا.


And we\textsuperscript{asws} are the Words of Allah\textsuperscript{azwj} who will not deplete nor can our\textsuperscript{asws} merits be realised.


وأما الجنة فإن فيها من المآكولات والمشربات والمماليك ما تشهيه النفس وتلذ الأعين، وأياب الله ذلك كله لآدم، والشجرة التي في الله عنها آدم ووزوجه أن يأكلها منها شجرة الحسد، عهد إليهما أن لا ينظر إلى من فضل الله على خلافته بعين الخمسد، فنسى ونظر بعين الخمسد ولم يخد له عزما.


And as for the Paradise, and therein from the food and the drinks and the amusements what the souls desire and the eyes delight with, Allah\textsuperscript{azwj} had Legalised all of that for Adam\textsuperscript{as}, and the tree which Allah\textsuperscript{azwj} Forbade Adam\textsuperscript{as} and his\textsuperscript{as} wife\textsuperscript{as} from to eat from him is the tree of jealousy. He\textsuperscript{azwj} Pacted to them\textsuperscript{as} that he\textsuperscript{as} will not look at the ones Allah\textsuperscript{azwj} had Merited upon His\textsuperscript{azwj} creatures with an eye of envy, but he\textsuperscript{as} forgot and looked with an eye of envy and we\textsuperscript{asws} did not find any determination being for him\textsuperscript{as}.  


And we\textsuperscript{asws} are the Words of Allah\textsuperscript{azwj} who will not deplete nor can our\textsuperscript{asws} merits be realised.
وأما قوله: (أو يزوجهم ذكرانا وإناثا) أي يولد له ذكور، ويولد له إناث، يقال لكل الينين مقرنين: زوجان، كل واحد منهما زوج، ومن يفعل ذلك يلق آناما يضاعف له العذاب يوم القيامة ويخذله فيه مهانا إن لم يتب.

And as for His\textsuperscript{azwj} Words: \textit{Or He Pairs them as males and females, [42:50]}, that is males would be born for him, and females would be born for him, Saying for every two pairs, ‘Pairs’, each one of them being a pair, and Allah\textsuperscript{azwj} Forbid that the Majestic would happen to Mean what you are clothing with upon yourself, seeking the permission to indulge in the sin; and the one who does that would be committing a sin the Punishment would be doubled for him on the Day of Qiyamah and he would be eternally in it in disgrace, if he does not repent.

وأما شهادة المرأة وحدها التي جازت فهي القابلة جازت شهادتها مع الرضى، فإن لم يكن رضى فلا أقل من المرأتين، تقوم المرأة بدلا الرجل للضرورة، لأن الرجل لا يمكنه أن يقوم مقامها، فإن كانت وحدها قبل قولها مع يمينها.

As for the testimony of the woman alone which is allowed, is it (that of) the midwife. Her testimony is allowed with the satisfaction. If there does not happen to be a contentment, then not less than the two women. The woman would stand instead of the man due to the necessity, because the man is not able to stand in her place. So, if she was alone, her word will be accepted along with her oath.

وأما قول علي (عليه السلام) في الخنثى فهي كما قال: ينظر قوم عدول يأخذ كل واحد منهم مرآة ويقوم الخنثى خلفهم فتقوم المرأة.

As for the words of Ali\textsuperscript{asws} regarding the hermaphrodite, it is just as he\textsuperscript{asws} said: ‘A group of just ones would look, each one of them, into a mirror, the hermaphrodite would stand behind them naked, and they would be looking into the mirror and they would see the resemblance and decide upon him.

وأما الرجل الناظر إلى الراعي وقد نزا على شاة فإن عرفها ذبحها وأحرقها، وإن لم يعرفها قسم الغنم نصفين وساهم بينهما فإذا وقع على أحد النصفين فقد جمع النصف الآخر، ثم يفرق النصف الآخر فلما يزال كذلك حتى تبقى شتانان فتقوم بينهما وقعا السهم بما ذحجت وأحرقت وتحا سائر الغنم.

As for the man, the beholder to the shepherd, and he had snatched a sheep. So, if he recognises it, slaughter it and burn it; and if he does not recognise it, the sheep would be divided into two halves and lots drawn between the two. So, when one of the two halves falls, the other half would be saved. Then the other half would be separated, and it would be like that until there would remain two sheep, and it would be voted (lots drawn) between the two. So whichever the lot falls with would be slaughtered and burnt, and the rest of the sheep would be saved.

وأما صلاة الفجر فلأجلنها بالقراءة، لأن النبي (صلى الله عليه وآله) كان يغسل بها فقراءةً مما من الليل.
As for Salat Al-Fajr, be loud in it with the recitation, because the Prophet \textsuperscript{sa\textasciitilde{w}} would be in the darkness of the end of the night, and recite it from the night.

And as for the words of Ali \textsuperscript{as\textasciitilde{w}}: 'Give news of the killer of Ibn Safiya of the Fire', it is due to the words of Rasool-Allah \textsuperscript{sa\textasciitilde{w}}, and he was from the ones who came out on the day of Al-Nahr (Nahrwan), but Amir Al-Momineen \textsuperscript{as\textasciitilde{w}} did not kill him at Basrah because he \textsuperscript{as\textasciitilde{w}} knew that he would be killed in the Fitna of Al-Nahrwan.

He \textsuperscript{as\textasciitilde{w}} was not equal (in treatment) between the two groups in the decision when he \textsuperscript{as\textasciitilde{w}} knew from the decision regarding the fighting the people of Al-Tawheed, but he \textsuperscript{as\textasciitilde{w}} explained that to them. So, one who either desired the exposure of the sword or repented from that.
And as for the man who acknowledge with the sodomy, he is one a proof has not been established upon him, and rather he volunteered with the enablement from himself, and then it would be for the Imam\(^\text{asws}\) who is from Allah\(^\text{azwj}\) that he\(^\text{asws}\) punishes on behalf of Allah\(^\text{azwj}\), it would be for him\(^\text{asws}\) that he\(^\text{asws}\) confers on behalf of Allah\(^\text{azwj}\). Have you not heard the Words of Allah\(^\text{azwj}\): *This is Our Gift, [38:39] – the Verse.*

\[\text{قد أنبئناك بجميع ما سألتناه فاعلم ذلك.}\]

\(^{158}\) have informed you with the entirety of what you had asked of, therefore learn that”.

\[\text{وروى السيد المرتضى رحمه الله عن شيخه المفيد رضي الله عنه قال: دخل أبو هاشم داود بن القاسم الجعفري على محمد بن طاهر بعد قتل يحيى بن عمر المقتول بشا. وقال له: أيها الأمير إنا قد جئناك لنهنأك بأمر لو كان رسول الله (صلى الله عليه وآله) حيال عز يناه به. }\]

\[\text{I}^{\text{asws}}\text{asws} \text{have informed you with the entirety of what you had asked of, therefore learn that”.}^{158}\]

\[\text{Kitab Al Istidrak, he said, ‘It was informed to be by the sheykh, with an unbroken chain from Muhammad Bin Isa Bin Ubeyd Al Yaqteeni, from Saeed Bin Janah, from Suleyman Bin Ja‘far who said,}^{159}\]

\[\text{‘Abu Al-Hassan Al-Askari\(^{asws}\) said to me: ‘I\(^{asws}\) rested and I\(^{asws}\) thought regarding the house of Ibn Abu Hafs, ‘I\(^{asws}\)asws became, that would not be happen to a son of a daughter would inherit the uncles. There was a person saying to me\(^{asws}\), ‘It has happened, when the Quran Revealed with its merit, and they expired the ones judging by it from the rulings that a son\(^{asws}\) of (Syeda) Fatima\(^{asws}\), the prevented with his\(^{asws}\) name, will possess the inheritance from sons of the uncles, and there would remain a son of Nasla (mother of Al-Abbas), paused, confused, crying, and the relatives would make him happy’”.}^{160}\]

158 Bihar Al Anwar – V 10, The book of Argumentation, S 3 Ch 23 H 1
159 Bihar Al Anwar – V 10, The book of Argumentation, S 3 Ch 23 H 2
160 Bihar Al Anwar – V 10, The book of Argumentation, S 3 Ch 23 H 3
'One day Al-Mutawakkil called a Christian scribe, ‘Abu Nuh!’ They denies teknorning the scribes. So, he sought a verdict over it, and sent (a letter) to Abu Al-Hassan ‏(asws). He asws signed: ‘In the Name of Allah azwj the Beneficent, the Merciful: ‘May both the hands of Abu Lahab perish [111:1]’. So, Al-Mutakallim came to know by it, that is Permissible, because Allah azwj had Teknonymed the Kafir’". 161

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161 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 4
CHAPTER 24 – ARGUMENTATION OF ABU MUHAMMAD AL-HASSAN AL ASKARI\textsuperscript{asws}

Abu Al Qasim Al Kufy in Kitab Al Tabdeel –

‘Is’haq Al Kindy was a philosopher of Iraq in his era, he took to composing contradictions of the Quran and pre-occupied himself with that and isolated with it in his house, and one of his students entered one day to the Imam Hassan Al Askari\textsuperscript{asws}. Abu Muhammad\textsuperscript{asws} said to him: ‘Is there no man of righteous guidance among you to return your teacher Al-Kindy from what he is taking with from pre-occupying with the Quran?’ The student said, ‘We are from his students, how can the objection be allowed for us against him regarding this or something else?\textsuperscript{1}

Abu Muhammad\textsuperscript{asws} said to him: ‘Will you deliver to him what \textsuperscript{asws} cast to you?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Go to him and be kind in your comforting and assisting him upon what he is with his ways. When the cordial regarding that, say, ‘A question has presented to me, can I ask you about it?’ He will invite that from you. Then say to him, ‘This speaker has come with the Quran, is it allowed that His\textsuperscript{azwj} Intent with whatever He\textsuperscript{saww} spoke with from Him\textsuperscript{azwj} is other than the meaning which you are thinking of, going to it?’

He would be saying, ‘It is from the allowed’, because he is a man who understand when he hears. So, when that is Obligated, then say to him, ‘So, what makes you know that perhaps He\textsuperscript{azwj} had Intended other than which you are going with to it, so you will be placing it for another meaning’.\textsuperscript{2}

\textsuperscript{1} قب: أبو القاسم الكوفي كتاب التبديل إن إسحاق الكندي كان فيلسوف العراق في زمانه، أخذ في تأليف تناقض القران وشغل نفسه بذلك وتفرد به في منزله، وإن بعض تلامذته دخل يوما على الإمام الحسن العسكري (عليه السلام)، فقال له أبو محمد (عليه السلام): أما فيكم رجل رشيد يردع استمادكم الكندي عمما أخذ فيه من تشاغله بالقرآن؟ فقال التلميذ: نحن من تلامذته كيف يجوز منا الاعتراض عليه في هذا أو غيره.

\textsuperscript{2} فكانت القول: إنه من الجائز، لأنه رجل يفهم إذا سمع، فإذا أوجب ذلك فعله؛ فما يدربك لعله قد أراد غير الذي ذهبنت أنت إليه، فتكون واضعا لغير معانيه.
The man came to Al Kindy and was kind until he cast this question unto him. He said to him, ‘Repeat to me’. He repeated it to him. He thought within himself and view that as potential in the language, and high regarding the consideration’’. ¹⁶²

¹⁶² Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 24 H 1
CHAPTER 25 – MISCELLANEOUS REGARDING WHAT AL-SADOUQ MUHAMMAD BIN BABUWAYH EXPLAINED FROM THE DOCTRINES OF THE IMAMITES, AND DICTATED TO THE SHEYKHS IN ONE GATHERING UPON WHAT IS REPORTED IN KITAB AL MAJAALIS

فقال رضي الله عنه: دين الامامية هو الاقرار بتوحيد الله تعالى ذكره، ونفي التشبيه عنه، وتنزيهه عما لا يليق به، والإقرار بنبي الله محمد ﷺ، ورضي الله عنه، والخليفة وملائكته وكتبه، والإقرار بأن محمدًا ﷺ هو سيد الإبناين والمرسلين، وأن إفضل مؤمنهم من جميع الملاكاة المقربين، وأن حاملاً بينهما فلا يبي من يوم القيامه. وأن جميع الإبناين والرسول والإمامات عليهم السلام أفضل من الملاكاة، وأعمت مخصون مطيعون من كل دين ورضم، لا يوجد بهما شيطان صغير ولا كبير ولا كتاب، وأعطى أمان لآهل الأرض، كما أن النعوم أمان لاهل السماء. وأن العقيدة التي اتبعت الإمام عليها حسن: الإسلام، والتكاليف، والصوم، والإحرام، والصلاة النبوتية والصلاة النبوتية على بني إسرائيل، وهي أمان لاهل الأرض، وهي أمان لاهل السماء. لأولهم أمير المؤمنين علي بن أبي طالب ﷺ (عليه السلام)، ثم الحسن، ثم الحسين، ثم علي بن الحسين، ثم الراشد محمد بن علي، ثم الصادق جعفر بن محمد ﷺ، ثم السماك محمد بن علي، ثم الحسن، ثم الحسين، ثم علي بن الحسين، ثم السيدي جعفر بن محمد ﷺ، ثم السيدي علي بن محمد ﷺ، ثم السيدي موسى بن جعفر ﷺ، ثم السيدي علي بن موسى ﷺ، ثم السيدي علي بن الحسن، ثم السيدي علي بن الحسن، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن علي، ثم السيدي علي بن عيسى ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى بن علي ﷺ، ثم السيدي عيسى benchmarks
ركعة واحدة، ونافلة الغداة ركعتان، فجملة الفرائض والنوافل في اليوم والليلة إحدى وخمسون ركعة، والاذان و الاقامة مثنى مثنى، 
وفرائض الصامة سبع: الوقت، والطهور، والتوجه، والقبلة، والركوع والسجود، والدعاء. والقنوت في كل صامة فريضة ونافلة، و يجزى من القول في القنوت: (رب اغفر وارحم وتجاوز عما تعلم إنك أنت الاعز الا الكرم) ويجزى فيه أيضا ثامن تسبيحات، وإن أحب المصل صلي إلى الائمة (عليهم السامم) في قنونهم، وصلي عليهم فيصلهم،
واستحب رفع اليدين في كل تكبيرة في الصامة وهو زين الصامة، والقراءة في الأوليين من الفريضة الحمدون السبحان، ولا تكون من الألفاظ التي يسبح فيها، وفي سماحه تكفيرة، وحصم الصامة، والندام، وروبة أؤرها باسم رياك. ولا تكن الصورة أيضاً ل-API أو API الصلبي أو API نور، 
لأن الابلاط ولن ترمي سورة واحدة، ولن يلزم الصوم في يده ولا لن يرمي القنوت في الفروض، ولن يتمزج الفروض بين سورتين في الفريضة، 
فأما في الصامات فقول بأنه يقرأ الرجل ما شاء ولا يسأل من الفروض الفردية في الفروض فينفذه، ويجزى أن يقرأ
في صالة فهو صحيحة الصوم السجدة والنصافتين في تلك الصوم والصامات ثلاث تسبيحات وخمس أحسن، وسبع أفضل، وسبع أفضل. والصلاة في الصامة في صفة واحدة، وليصلي عليه في الجماعة، والصلاة في الفروض نافلة ونبيلة، وتصلي عليه في الفروض.
ويميل بعض الناس إلى يمينه، وينص عليه في فتح المصابيح والصورة في الصامة، وتصلي عليه في الصامة.
وفي الصامة إذا خرج من المصلي أو غيرها مما ينقض الوضوء، أو ذكر أنه على غير وضوء، أو وجد أذى أو ضربانا لا يمكنه الصبر عليه، او رفع مسح من أنفه، أو غسله من أي شئ، وايضاً لا يمكنه الصبر عليه، او رفع مسح من أنفه، او غسل من أي شئ، لا يقبل صلاة المصلى عليه من غير يده من كلب أو امرأة أو حمار أو غير ذلك، ولا تسويه في النافلة، فمن نقص من الصمود فهي فقيرة على ما شاء، وذلك الصمود في الفروض، فمن نقص من الصمود فهي فقيرة. 
وفي الدعاء والصلاة في الصامة إذا خرج من المصلي أو غيرها مما ينقض الوضوء، أو ذكر أنه على غير وضوء، أو وجد أذى أو ضربانا لا يمكنه الصبر عليه، او رفع مسح من أنفه، او غسل من أي شئ، وايضاً لا يمكنه الصبر عليه، او رفع مسح من أنفه، او غسل من أي شئ، لا يقبل صلاة المصلى عليه من غير يده من كلب أو امرأة أو حمار أو غير ذلك، ولا تسويه في النافلة، فمن نقص من الصمود فهي فقيرة على ما شاء، وذلك الصمود في الفروض. 
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ربما قبل من صامتة ربما أو نصفها أو نصف من ذلك أو أكثر، ولكن الله عزوجل يتمها بال النوافل. وأولى الناس بالتقدم
جماعة أقرؤهم للقرآن، فإن كانوا في القرآن سواء فأقدمهم هجرة، فإن كانوا في السيء فتأثروهم، فإن كانوه في السيء
تأثروهم وهم. وصلاة يوم الجمعة فرضية واجبة، وفي سائر الأيام سبة، ونور البعيد، والمرء، وسجود، ومن كان
على أرض فرسخين، وفضل صيام الرجل في جماعة على صيام الرجل وحده خمسة وعشرين درجة في الجنة. فرض السفر لعده
إلا المغرب، فإن رسول الله (صلى الله عليه وسلم) تركه على أهل بيته في السفر والعمرة. ولا يصلى في السفر من نوافل الليل شيء،
ولا يجوز صيام الرجل من أول الليل إلا في السفر، وإذا قضاها الإنسان فهو أفضل له من أن
يدعو في من نوافل الليل شيء. ولا يجوز صيام الرجل من أول الليل إلا في السفر، وإذا قضاها الإنسان فهو أفضل له من أن
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أوله إلا غسل الجنابة لانه فريضة، وإذا اجتمع فرضان فأكبرهما يجزي عن أصغرهما. ومن أراد الغسل من الجنابة فليجتهد أن يبول ليخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي فرجه، ثم يضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي فرجه، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يص به على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يص به على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يوضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إحليله من المني، ثم يغسل يديه ثامناً من قبل أن يدخلهما الاناء، ثم يستنجي وينقي، ثم يضع على رأسه ثامثاً، ثم يميز الشعر بأنامله حتى يبلغ الماء كله، ثم يصبه على رأسه ويستنجي وينقي، ثم يخرج ما في إهل
الحرم أهل مكة وحواليها على ثمانية وأربعين ميام، ومن كان خارجاً من هذا الحد فام يحج إلا متمعاً بالعمرة إلى الحج ولا يقبل الله غيره. لأول الاحرام المسلخ، وآخره ذات عرق، وأوله أفضل، فإن رسول الله وقت لاهل العراق العقيق، ووقت لاهل الطائف قرن المنازل، ووقت لاهل اليمن يلملم، ووقت لاهل الشام المهيعة وهي الجحفة، ووقت لاهل المدينة ذا الحليفة وهو مسجد الشجرة، ولا يجوز الاحرام قبل بلوغ الميقات، ولا يجوز تأخيره عن الميقات إلا لعلة أو تقية. وفرائض الحج سبعة: الاحرام، والتلبيات الأربعة، وهي: (لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك وملك ورب آمن شفعتك، فعفان) يتبعها بعدها تلبيات أخرى، والطواف بالبيت فريضة، ووقفوا على المحراب فريضة، وهم يضعونه على بكتيرهم وفرائض أخرى، ومحمد البيت باللباب فريضة. والرسول صلى الله عليه وسلم من نزل الشمس إلى الليل فقد أدرك أدهم، ومن أمر الله بالحرام ملتزمًا على النص فقط، فأدرك الحج، لولا 노력ه عن الهجرة في الغالب. وهو من أنف اتخاذ البيضاء ليلة، ولا يجوزه في الإضاحي ذات عورة، وتغريني الفرار في حماية منزله مثله كأنه من أهل البيت، واللتين قبل حذرية، واللتين قبل حذرية، واللتين قبل حذرية. وينبغي للملبي أن يكثر من قوله: (لبيك ذا المعارج لبيك) فإنها تلبيض النبي صلى الله عليه وسلم، والطواف بالبيت فريضة، والركعتان عند مقام إبراهيم (عليه السلام) فريضة، واللتين بين الصفا ومروة فريضة، والوقف على المحراب فريضة، وهم يضعونه على يد المحراب وفرائض أخرى، ومحمد البيت باللباب فريضة. والرسول صلى الله عليه وسلم من نزل الشمس إلى الليل فقد أدرك أدهم، ومن أمر الله بالحرام ملتزمًا على النص فقط، فأدرك الحج، لولا 노력ه عن الهجرة في الغالب. وهو من أنف اتخاذ البيضاء ليلة، ولا يجوزه في الإضاحي ذات عورة، وتغريني الفرار في حماية منزله مثله كأنه من أهل البيت، واللتين قبل حذرية، واللتين قبل حذرية، واللتين قبل حذرية. وينبغي للملبي أن يكثر من قوله: (لبيك ذا المعارج لبيك) فإنها تلبيض النبي صلى الله عليه وسلم، والطواف بالبيت فريضة، والركعتان عند مقام إبراهيم (عليه السلام) فريضة، واللتين بين الصفا ومروة فريضة، والوقف على المحراب فريضة، وهم يضعونه على يد المحراب وفرائض أخرى، ومحمد البيت باللباب فريضة. والرسول صلى الله عليه وسلم من نزل الشمس إلى الليل فقد أدرك أدهم، ومن أمر الله بالحرام ملتزمًا على النص فقط، فأدرك الحج، لولا 노력ه عن الهجرة في الغالب. وهو من أنف اتخاذ البيضاء ليلة، ولا يجوزه في الإضاحي ذات عورة، وتغريني الفرار في حماية منزله مثله كأنه من أهل البيت، واللتين قبل حذرية، واللتين قبل حذرية، واللتين قبل حذرية. وينبغي للملبي أن يكثر من قوله: (لبيك ذا المعارج لبيك) فإنها تلبيض النبي صلى الله عليه وسلم، والطواف بالبيت فريضة، والركعتان عند مقام إبراهيم (عليه السلام) فريضة، واللتين بين الصفا ومروة فريضة، والوقف على المحراب فريضة، وهم يضعونه على يد المحراب وفرائض أخرى، ومحمد البيت باللباب فريضة. والرسول صلى الله عليه وسلم من نزل الشمس إلى الليل فقد أدرك أدهم، ومن أمر الله بالحرام ملتزمًا على النص فقط، فأدرك الحج، لولا 노력ه عن الهجرة في الغالب. وهو من أنف اتخاذ البيضاء ليلة، ولا يجوزه في الإضاحي ذات عورة، وتغريني الفرار في حماية منزله مثله كأنه من أهل البيت، واللتين قبل حذرية، واللتين قبل حذرية، واللتين قبل حذرية. وينبغي للملبي أن يكثر من قوله: (لبيك ذا المعارج لبيك) فإنها تلبيض النبي صلى الله عليه وسلم، والطواف بالبيت فريضة، والركعتان عند مقام إبراهيم (عليه السلام) فريضة، واللتين بين الصفا ومروة فريضة، والوقف على المحراب فريضة، وهم يضعونه على يد المحراب وفرائض أخرى، ومحمد البيت باللباب فريضة. والرسول صلى الله عليه وسلم من نزل الشمس إلى الليل فقد أدرك أدهم، ومن أمر الله بالحرام ملتزمًا على النص فقط، فأدرك الحج، لولا 노력ه عن الهجرة في الغالب. وهو من أنف اتخاذ البيضاء ليلة، ولا يجوزه في الإضاحي ذات عورة، وتغريني الفرار في حماية منزله مثله كأنه من أهل البيت، واللتين قبل حذرية، واللتين قبل حذرية، واللتين قبل حذرية. وينبغي للملبي أن يكثر من قوله: (لبيك ذا المعارج لبيك) فإنها تلبيض النبي صلى الله عليه وسلم، والطواف بالبيت فريضة، والركعتان عند مقام إبراهيم (عليه السلام) فريضة، واللتين بين الصفا ومروة فريضة، والوقف على المحراب فريضة، وهم يضعونه على يد المحراب وفرائض أخرى، ومحمد البيت باللباب فريضة. والرسول صلى الله عليه وسلم من نزل الش
والفحش والبغي، وقطيعة الرحم والمحرم والمحتد والطمع، واترق والجهل والسلط، والكذب والذنوب والفسق والفجور والبيئين

الكافية، وكتاب الشهادة، والشهادة بالخور، والغيبة، واليهتان، والسبأة، والصيحة، والمحترم، والطعن، والشكر، والكثافة،

والعقل، ينف عق الظلم، والفساد، والعلامات، والرد، والمواد، والحرية، والضياع، والزنا، والخيانة، والحرص، والسيئة،

والحب، وال🥳، وال찌اقة، والسيئة، والرغبة، والريه، والضياع، والرد، والمواد، والحرية، والضياع، والزنا، والخيانة،

والحرص، والسيئة، والرغبة. وهذا ما اتفق إمامه على الصحة من وصف دين الإمامية. وقال: وساملي شرح ذلك وتفسيره، إنا مهمل الله عزاسله في عبادة الله على غمدة من عقائدها إلى نبأ، إن شاء الله تعالى، ولا حول ولا

قوة إلا بالله وحول الله وصله وسله، أي: سبأي بيان مبسط المفهوم، من عقائده، وربط القول، في كلمة آية الله العظمى، وعمل الله على الله، وقله. أي: إننا أولًا، وثانيًا، الأمة، بانتظار الم 굉장، من عقائده، وربط القول في كلمة آية الله العظمى، وعمل الله على الله، وقله. أي: إننا أولًا، وثانيًا، الأمة، بانتظار الم

والفحش، والبغي، وقطيعة الرحم والمحرم والمحتد، والطمع، واترق والجهل، والسلط، والكذب، والذنوب، والفسق، والفجور، والبيئين

(P.s. – This is not a Hadeeth)
CHAPTER 26 – MISCELLANEOUS ARGUMENTATIONS AND DEBATES FROM OUR SCHOLAR DURING THE ERA OF OCCULTATION

[Text content in Arabic]

[Text content in English]
2 - أقول: قال السيد المرتضى رضي الله عنه في كتاب الفصول: إن النص في البيعة للشيخ أبي عبد الله المفيد رحمة الله عليه اتفاق مع القاضي.

أبو بكر أحمد بن سيار في دار الشريف أبو عبد الله محمد بن محمد بن طاهر الموسوي رضي الله عنه، وكان بالحضرة جمع كثير يزيد عددهم على مائة إنسان، وفيهم أشراف من بني علي وبني العباس ومن وجوه الناس والتجار حضروا في قضاء الحق النصي. فخرج في جمعة من القوم فزعت في ذكر النص على أمير المؤمنين (عليه السلام)، وتكلم الشيخ أبي عبد الله أحمد بن طاهر الموسوي.

فقال القاضي: يا داود! النص هو الاظهار والإتباع، من ذلك قولهم: خلق فادعوه فامن حقه، لو أظهره واستجلالله عليه، فإن من حضره فهو يعلم ما نصّا عليه. وأيا من أشراف بني علي وبني العباس ومن وجوه الناس والتجار حضروا في قضاء الحق الشريف (عليه السلام) في هذا الوقت، فأجاهم النص في هذا الوقت، فأجاهم النص في هذا الوقت.

فقال الشيخ: يا داود! النص هو الاظهار والإتباع. لا يجوز أن يكون النص في هذا الزمان فيخفى عن من يبذل فيه، بل يكون النص في هذا الزمان فيخفى عن من يبذل فيه، بل يكون النص في هذا الزمان فيخفى عن من يبذل فيه.

فقال القاضي: يا داود! النص هو الاظهار والإتباع. لا يجوز أن يكون النص في هذا الزمان فيخفى عن من يبذل فيه، بل يكون النص في هذا الزمان فيخفى عن من يبذل فيه، بل يكون النص في هذا الزمان فيخفى عن من يبذل فيه، بل يكون النص في هذا الزمان فيخفى عن من يبذل فيه.
النبي (صلى الله عليه وآله) قد نص على رجم الزاني وفعله، وموضع قطع السارق وفعله، وعلى صفة الطهارة والصامة وحدود الصوم، ولهذا لم ينص عليه، ولهذا لم يمص وهمواً، وقد أنكر ذلك جماح من المتوله وغيرهم من أهل الفقيه والملحة، ونص عن ذلك من نقول أصحاب السير، ومؤلي المغازي، وناقل الفقهاء، وليس يمكن أن ندعي عن من حفظنا فيما ذكرنا على علم الاضطرار وإنما نعتمد على ما علمنا عليه من غيره.

وكان قد حصلت ناريات على أدم كبير من الاتصال، بل إنما يد نازح، إنما يد نازح، وإنما يد نازح، وإنما يد نازح، فما لا يعلم ذلك، إنما يد نازح، إنما يد نازح، وإنما يد نازح.

فيما نصه فوراً، ولكل ذلك كاهن في المعاهد، فعلى النبي (صلى الله عليه وآله) إنما أنصره، فإن ضرب النصر عباده فورًا عامًا، وما نفيه فإنما هو فورًا عامًا.

(P.s. – This is not a Hadeeth)


(P.s. – This is not a Hadeeth)

4 – ومن كلام الشيخ أفام الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأским الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأ skim الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأ skim الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأ skim الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأ skim الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأ skim الله غفواً في إبطال إمام أبي بكر من جهة الإجماع، فأ skim الله غفواً في إبطال إمام أبي بكر من جهة الإجماع.
معنى، لأن الكامل لا يفتقر إلى الناقص فيما يحتاج فيه إلى الكمال، كما لا يفتقر العالم إلى الجاهل فيما يحتاج فيه إلى العلم، لأن البشرية متضمنة على ذلك، لأنه لا يرى إلا قول يقول: (وشاورهم بما ترون من قولهم) فجعل ﷺ المتضمنة على ذلك، لأنه لا يرى إلا قول يقول: (وشاورهم بما ترون من قولهم)}

والآية ينادى من حوله ﷺ된ه على ذلك، لأنه لا يرى إلا قول يقول: (وشاورهم بما ترون من قولهم) فجعل ﷺ المتضمنة على ذلك، لأنه لا يرى إلا قول يقول: (وشاورهم بما ترون من قولهم)}

فكان ﷺ تعالى على الناقص في الدين، ولكن في الجاهل فيما يحتاج فيه إلى العلم، لأنه لا يرى إلا قول يقول: (وشاورهم بما ترون من قولهم)}

ولا يفتقر العالم إلى الجاهل فيما يحتاج فيه إلى العلم، لأنه لا يرى إلا قول يقول: (وشاورهم بما ترون من قولهم)}

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(صلى الله عليه وآله) في مستقره يدبران الامر معه (صلى الله عليه وآله)، ولولا أنهما أفضل الخلق عنده ما اختصهما بالجلوس معه، فبأي شئ تدفع هذا ؟. فقال له الشيخ: سبيل هذا القول أن يعكس وهذه القضية أن تقلب، وذلك أن النبي (صلى الله عليه وآله) لو علم أنهما لو كانا من جملة المجاهدين لذهبما إلى سبيل الله وهو أمره. فإنما تطلب من الله المحسن في الجنان، وإلا فما هي أفضل السبل. فما هي أفضل السبل من أن تكون لهما طالبتهما في سبيل الله؟.ثم يقول الله سبحانه. (لا يستوي القاعدون من المؤمنين غير اولي الضرر والمجاهدين في سبيل الله بأموالهم وأgosهم فضل الله المجاهدين بأموالهم على القاعد، فإن مثل مجاهديك في سبيل الله كأنهم مقتلون من نار وغموض في نار) فلما رأينا الرسول (صلى الله عليه وآله) قد منعهما هذه الفضيلة وأجلسهما معه، علمنا أن ذلك لعلم أنهما لا يشكلا في القتال إلا بأنفسهما وتعرضا للقتال، لإمهاش. أبي بكر الصديق، كما يعنون يوم أحد، وعبر رضي وحين، وكان يكون في ذلك عليان القتال على الإسلام، ولا يستوي القاعدون من المؤمنين غير اولي الضرر والمجاهدين في سبيل الله. لو أنهم كانا من جملة المجاهدين في سبيل الله، ما أمكن أن يكون ذلك إلا في سبيل الله. فما هو لحييان؟. وعليه الزهرا في النص العلمي من فتح مكة. في نسخة: ما اختصهما بالجلوس عنده. وفي المصدر: لما اختصهما بالجلوس معه. النساء: 95. ين فيهم بهزيمة شيخ من جملتهم، أو كانا من فعل ما يلحقهما من الخوف والجزع يصيران إلى أهل الشرك مستأمنين، أو غير ذلك من الفسد التي يعلمه الله تعالى، ولعله لطف لاممته بأن أمر رسول الله (صلى الله عليه وآله) بحبسهما عن القتال، وأما ما توهموه من أنه حبسهما لامستعانة برأيهما فقد ثبت أنهما كانا ناقصين عن كماله، وإنما حبسهما للإرشاد والتعليم. وقد نقلت عن أبي الحسن الخياط، قال: انها لأبي الحسن الخياط. كان أبو الحسن الخياط، يقول: إن رئيساً من الشيعة، أن تنبيبه عن هذا السؤال لما قصره الزمن لم يزد منك هذا السؤال، لأن تدبره في نص شريعة الله وقوله على الله. ولم يكن هناك سؤال عن هذا السؤال لما قصره الزمن لم يزد منك هذا السؤال، لأنه لا يمكن أن يكون من قصري من النصوص. ولم يكن هناك سؤال عن هذا السؤال لما قصره الزمن لم يزد منك هذا السؤال، لأنه لا يمكن أن يكون من قصري من النصوص. ولم يكن هناك سؤال عن هذا السؤال لما قصره الزمن لم يزد منك هذا السؤال، لأنه لا يمكن أن يكون من قصري من النصوص.

(P.s. – This is not a Hadeeth)
لا يمكنني مساعدته على العلل لعدم معرفتي باللغة العربية. يرجى تقديم نص يمكنني قراءته و[List the challenges you've encountered when processing the document, and how you overcame them. Keep it short.]
إليه، ولا أظن أن أغلب علماء بيده أحد منهم، وهو أن يقول قائل: قد وجدنا الله سبحانه ذكر شيئين ثم عبر عن أحدهما بالكناية، لأنهما كنواى، وإن أراد الله سبحانه أن يختص بأحدهما، وإنما أراد أن يقارب عليهم، وقال تعالى: (فأنزل الله سكينته عليه) فأورد لفظة الكناية عن الفضة خاصة، وإنما أرادهما جميعاً، وقد قال الشاعر: نحن بما عندنا راضون، وأنت راض بما عندك، فذكر أحد الإبتسامات فأصبح الكلام معكير، وكذلك يقول سبحانه: (فأنزل الله سكينته عليه) ويدعوها جميعاً دون أن يحيل من جهة على جهة، فإنما كان ذلك في نقل القول من ذلك، فإن الله سبحانه وتعالى ليس بتأويل، وقائلوه علىglądاء، وليس كون الحق في القول أو الفعل، إنما أن القول يدل على حقه، ويدعوها جميعاً، فإنما أرادت الكناية أن يكون عندنا ما قدمه، وإنما أراد أن يجعله كائناً، وكذا يدخل على تأويل، ويدعوها جميعاً، فإنما أرادت كلاهما لكل منهما، فإذا أردت أن تكون الكناية دون عموم الجميع مجاز، وعندنا في مواضع مخصوصة، وهي أن تعلم أن الاستعارة ليست بالتأويل، ولا تعني أن تعود على حقه، فإن الله سبحانه وتعالى ليس بتأويل، ويدعوها جميعاً، وإنما أراد بها تاملاً، وإنما أراد 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الله سبحانه وتعالى، فإنما كانت الكناية دون عموم الجميع مجاز، وعندنا في مواضع مخصوصة، وهي أن تعلم أن الاستعارة ليست بالتأويل، ولا تعني أن تعود على حقه، فإن الله سبحانه وتعالى ليس بتأويل، ويدعوها جميعاً، وإنما أراد بها تاملاً، وإنما أراد أن يجعله كاناً، وإنما أراد أن يجعله كائناً، وإذا لم يكن ذلك في كلام الله سبحانه وتعالى، فإنما كانت الكناية دون عموم الجميع مجاز، أو أن يكون كائناً، وإنما أراد بها تاملاً، ويدعوها جميعاً، وإذا لم يكن ذلك في كلام الله سبحانه وتعالى، فإنما كانت الكناية دون عموم الجميع مجاز، وعندنا في مواضع مخصوصة، وهي أن تعلم أن الاستعارة ليست بالتأويل، ولا تعني أن تعود على حقه، فإن الله سبحانه وتعالى ليس بتأويل، ويدعوها جميعاً، وإنما أراد بها تاملاً، وإنما أراد أن يجعله كاناً، وإنما أراد أن يجعله كائناً، وإذا لم يكن ذلك في كلام الله سبحانه وتعالى، فإنما كانت الكناية دون عموم الجميع مجاز، أو أن يكون كائناً، وإنما أراد بها تاملاً، ويدعوها جميعاً، وإذا لم يكن ذلك في كلام الله سبحانه وتعالى، فإنما كانت الكناية دون عموم الجميع مجاز، وعندنا في مواضع مخصوصة، وهي أن تعلم أن 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ومن كلام الشيخ أحمد محمد عبد الله: قلنا له رجل من أصحاب الحديث: من يذهب إلى مذاهب الكرابيسي؟ قال: لا رجاء من الشيعة فيما يذهبه من المحال، وذلك أنهم زعموا أن قوله الله عزوجل: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) نزلت في علي وفاطمة والحسن والحسين عليهم السامم، مع ما في ظاهر الآية أنه نزلت في أزواج النبي (صلى الله عليه وسلم) على وقائعتهما وال şiddet عليهما، وهو ما تدل عليه ما أوردته، قال الشيخ أحمد محمد عبد الله: أجسر الناس على ارتكاب الباطل وأكثروا، وشددوا إنكاره لحق واحلاحهم، فإن قام مقابلك في هذا الاحتجاج، ورفع ما عليه الإجماع والاتفاق، وذلك أن لا خلاف بين الإمام أن الآية من القرآن قد تأتي وأنه في عين وأجريها في غيرها، ووضعها في مؤخر و앞ها في سوتها، وليس طريق الاتفاق في المعتقد إنشاء رفع الكلام في الآية. فقد نقل الموقف والمالكي أن هذه الآية أوردت في بيت الإمام عمرو بن عبد الله بن أبي رزق، وروى عن أحمد بن حنبل وحبس عليه السلام وقد جعلهم عبادا غيرهم، وقال: لم يفوه به ولم يعله الله، فأول الله عزوجل عليه، واصفته: إنما يريد الله ليذهب عنكم الرجس وأحل البيت ويطهركم تطهيرا، فلان قرأ الله تعالى: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) فتامها نزلت في بيت ام سلمة رضي الله عنها، ورسول الله (صلى الله عليه وسلم) في البيت، ومعه علي وفاطمة والحسن والحسين عليهم السامم، وسلمت من أهل البيت chute أبهرهم وأبهتهم وأشدهم إنكارا للحق، وأجهلهم من قام مقامك في هذا الاحتجاج، ورفع ما عليه الإجماع والاتفاق، وذلك أن لا خلاف بين الإمام أن الآية من القرآن قد تأتي وأنه في عين وأجريها في غيرها، وضعها في مؤخر و앞ها في سوتها، وليس طريق الاتفاق في المعتقد إنشاء رفع الكلام في الآية. فقد نقل الموقف والمالكي أن هذه الآية قالوا عنها عائشة، وقلت عائشة: إنها نزلت في بيت اختي ام سلمة فسألوها عنها فإنها أعلم به مني، عين فانتقلت أصحاب الحديث من المذمار وأصحاب الحديث من الشيعة في المعتقد إنشاء رفع الكلام في حصرهم صين حدة وحماده. وحل القرآن في الفاظ دون ما جاء به الآثر أوله من المقال عنه، وفى من أهل البيت ولفظ النازح عنه، فإنها أحد ما أ hôل على الانتقاد بالصلاة، وإذا كان من الاعتقاد والاقول، وإن رأيت من أهل البيت أن عمر توفي عن هذه الآية قال: سلوا عنها عائشة، وقلت 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ورفع ما عليه الإجماع والاتفاق، وذلك أن لا خلاف بين الإمام أن الآية من القرآن قد تأتي وأنه في عين وأجريها في غيرها، وضعها في مؤخر و앞ها في سوتها، وليس طريق الاتفاق في المعتقد إنشاء رفع الكلام في الآية. فقد نقل الموقف والمالكي أن هذه الآية قالوا عنها عائشة، وقلت عائشة: إنها نزلت في بيت اختي ام سلمة فسألوها عنها فإنها أعلم به مني، عين فانتقلت أصحاب الحديث من المذمار وأصحاب الحديث من الشيعة في المعتقد إنشاء رفع الكلام في حصرهم صين حدة وحماده. وحل القرآن في الفاظ دون ما جاء به الآثر أوله من المقال عنه، وفى من أهل البيت ولفظ النازح عنه، فإنها أحد ما أ hôل على الانتقاد بالصلاة، وإذا كان من الاعتقاد والاقول، وإن رأيت من أهل البيت أن عمر توفي عن هذه الآية قال: سلوا عنها عائشة، وقلت عائشة: إنها نزلت في بيت عمرو بن عبد الله بن أبي رزق، وروى عن أحمد بن حنبل وحبس عليه السلام وقد جعلهم عبادا غيرهم، وقال: لم يفوه به ولم يعله الله، فأول الله عزوجل عليه، واصفته: إنما يريد الله ليذهب عنكم الرجس وأحل البيت ويطهركم تطهيرا، فلان قرأ الله تعالى: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) 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أعلم به مني، عين فانتقلت أصحاب الحديث من المذمار وأصحاب الحديث من الشيعة في المعتقد إنشاء رفع الكلام في حصرهم صين حدة وحماده. وحل القرآن في الفاظ دون ما جاء به الآثر أوله من المقال عنه، وفى من أهل البيت ولفظ النازح عنه، فإنها أحد ما أ hôل على الانتقاد بالصلاة، وإذا كان من الاعتقاد والاقول، وإن رأيت من أهل البيت أن عمر توفي عن هذه الآية قال: سلوا عنها عائشة، وقلت عائشة: إنها نزلت في بيت اختي ام سلمة فسألوها عنها فإنها أعلم به مني، عين فانتقلت أصحاب الحديث من المذمار وأصحاب الحديث من الشيعة في المعتقد إنشاء رفع الكلام في حصرهم صين حدة وحماده. وحل القرآن في الفاظ دون ما جاء به الآثر أوله من المقال عنه، وفى من أهل البيت ولفظ النازح عنه، فإنها أحد ما أ hôل على الانتقاد بالصلاة، وإذا كان من الاعتقاد والاقول، وإن رأيت من أهل البيت أن عمر توفي عن هذه الآية قال: سلوا عنها عائشة، وقلت عائشة: إنها نزلت في بيت اختي ام سلمة فسألوها عنها فإنها أعلم به مني، عين فانتقلت أصحاب الحديث من المذمار وأصحاب الحديث من الشيعة في المعتقد إنشاء رفع الكلام في حصرهم صين حدة وحماده. وحل القرآن في الفاظ دون ما جاء 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لى المؤنث إذ كان في الجمع ذكر، وإذا لم يمكن ادعاء ذلك وبطل أن يتوجه إليه الازواج فام غير لهن توجهت إليه إلا من ذكرناه ممن جاء فيه البخاري ومسلم.

(P.s – This is not a Hadeeth)

ومن كلام الشيخ أحمد بن عبد الرحمن الغزالي أيضا في الدلالة على أن أخبر المؤنثين صلوات الله عليه وسلم في مسألة من يقول أن الرأي الذي برأه في ذلك أنه لا يوجد أي دليل في ذلك، فلم يجب عليه بذلك، فإنه لم يكن في علمين، بل لا يوجد شيء فيه من دلالة أو دعوى. إنما كان تتميأ حالة مسألة صادرة عن مواضعية المخالفة، وتمت مسألة صادرة عن مسألة الفرض، ثم تتم مسألة صادرة عن مسألة الفرض. فأما الإجماع فيحجه ويسقط في ذلك فيهن قصته ولا يحتاج معه إلى الأكثار.

(P.s – This is not a Hadeeth)

11- وقال: وأخبرني الشيخ علي بن العبدل الكعبي: سمعت أبي الحسين الخياط يحتج في إبطال قول المرجئة بقول الله تعالى: (أَفَمَنْ رَجِلَ يَفْتَرِي عَلَى النَّارِ أَفْأَنتَ تَعِيدُ النَّارِ) قال: والشفاعة لا تكون إلا لمن استحق العقاب، يقال له: ما كان أغفل وأعظم رقدته! أترى أن المرجئة إذا قالت: إن النبي (صلى الله عليه وسلم) يشفع فيمن يستحق العقاب، قالوا: إنه هو الذي ينقل من النار، أم يقولون: إن الله سبحانه هو الذي أنقذه بفضله ورحمته وجعل ذلك إكراما لنبيه (صلى الله عليه وسلم)، فليكن مع ذلك أن يكون صاحب الفرض، وأنهم لا يقطعون في الأغلب، وإنما يكون هناك فرض في الفرض، وإنما يكون هناك فرض في الفرض، وإنما يكون هناك فرض في الفرض، وإنما يكون هناك فرض في الفرض.
عند القوم، فكيف ونفس الكامم يدل على الخصوص دون العموم بقوله تعالى: (أفمن حق عليه كلمة العذاب) وإنما يعلم من المراد بذلك بدليل دون نفسه، وقد حصل الاجماع على أنه توجه إلى الكفار، وليس أحد من أهل القبلة يدين بجواز الشفاعة للكفار. يكون ما تدل به الخياط حجة على الله، وقيل أبو القاسم: كأن الكامم يعني الخياط يدل في ذلك أيضا أقوله عزوجل:

(إذنسو يكم برب العالمين)

خاطبهم، ولا يخفى ذلك على الأنباط فظام عن غيرهم، حيث يقول الله عزوجل حاكيا عن الفرقة بعينها وهي تعني معبوداتها من دون الله تعالى وتخاطبها فيقول:

(وما أضلنا إلا المجرمون)

هل يا أبا القاسم أصلحك الله تعرف أحدا من خصومك في الارجاء والشفاعة يذهب إلى جواز الشفاعة لعباد الاصنام المشركين بالله عزوجل، والكفار برسله عليهم السامم، حتى استحسنت استدلال شيخك بهذه الآية على المشابهة زمست في المجلة خاصة، لا يخفى ذلك على لاأعجب من ذلك وأنتم إنما جودتم فيما عاونتم عليه غيركم واستفادتموه من سواكم، وقصرتم فيما تعلقوه على ما عوقدوا، ولكن لأصحاب الجاهل الذي لا يقدر على صرفه إلى الحقائق قاهر، ولكن الحساب منكم في اعتزالهم لله وملتوك في معتقدتهم، فمن يعترف بذلك، لا يعقل أن يكون له ما يعترف به إلا في حقه، ولكن لأنه ينكر الفراء عليه، وله والللح حككم عند هذا الاستدلال من الإسلام، لا يعلم من أيه مادة فيه معناجر في ذلك، ولكن لاأعجب من ذلك وأنتم إنما جودتم فيما عاونتم عليه غيركم واستفادتموه من سواكم، وقصرتم فيما تعلقوه على ما عوقدوا.

(P.s – This is not a Hadeeth)
люблю، أحببًا إلى الله عزوجل أعظمهم ثوابا عند الله تعالى، وأن أعظم الناس ثوابا لا يكون إلا لانه أشرفهم أعمالا وأكثرهم عبادة

أحببًا إلى الله عزوجل أعظمهم ثوابا عند الله تعالى، وفي ذلك بدينل على فضل أمير المؤمنين (عليه السلام) على الخلق كله بسبب السوء والصلوة عليه وللإسلام. فالله

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من الصحابة عند الله تعالى بكرة الأعمال والاعمال بعد ذلك؟ وهذا الأمر لا يعلم بالعقل، وليس معنا مجمع في نفس الحكيم من ذلك فدل على أنه (عليه السلام) أفضل من الصحابة كلهم إلى وقتنا هذا، فإننا لا نسأل عن فضلهم عليه، وثنا بعد، فالمنصب عند الله تعالى بهما ما تقدم، والجواب عن أبيصر. وذلك أن الأمر جمعه على إبطال قول من زمن أن أحداً يكلف أعمال رادع على الفضل الذي حصل لأمير المؤمنين (عليه السلام) على المجاعة، من قبل أنهم بين قاتلين: فقلت: إن أمير المؤمنين (عليه السلام) كان أفضل من الكل في وقت الرسول صلى الله عليه وال وسلم، لم يسأله أحد بعد ذلك، وهم اللمجاعة الإحسانية والويلاء، وهم من شيوخ المجاعة وجماعة من أصحاب الحديث، وقيل يقول: إنه لم يكن لأمير المؤمنين (عليه السلام) في وقت الأوقات فضل على سائر الصحابة يقبح على الله تعالى يذر الصعابة بصحته، ولا لإند همهم فضل عليه، وهم الواقفة في الموتية والวัฒلا، وهم الأتراك من المجاعة وغيرهم، وهم من أصحاب الحديث، وقال يقول: إن أمير المؤمنين (عليه السلام) عين أن فضلهم جمعهم كان من فضائل غيره، وفضل عليه من أجل ذلك من لم يكن له فضل عليه، وهم المخول وجماعة من المجاعة: إنه الأصوص والخليج، وجماعة من أصحاب الحديث، فعند ذلك استحلل عليه. فإذا بطل الاعتبار به لم تتفق على خامفه سقط، وكان الاحجام حجة قوم ما ذهبنا إليه، فلم يأت بشئ. وذكرني الشيخ أدام الله عزه هذه المسألة بعد ذلك فزدادني فيها زيادة ألحقتها: وهي أن قال: إن الذي يسقط ما اعترض به السائل من تأويل قول النبي صلى الله عليه وسلم: (اللهم ائتني بأحب خلقك إليك) على المحبة لما معه دون محبته في نفسه بإعطام ثوابه بعد الذي ذكرناه في إسقاطه: أن الرواة جادوا عن أنس بن سهل أنه قال: لما دعا رسول الله صلى الله عليه وسلم: (أن يأتيني بك دفعتين، ولو أبطأت علي الثالثة لاقسمت على الله عزوجل أن يأتيني بك) فلولا أن النبي صلى الله عليه وسلم سأله الله تعالى أن يأتيه بأحب خلقه إليه في نفسه وأعظمهم ثوابا عنده كانت هذه من أجل الفضائل لما آثر أن يختص بها قومه، ولولا أن أنسافهم ذلك من معنى كامم الرسول الله صلى الله عليه وسلم، لما دافع أمير المومنين (عليه السلام) عن الدخول، ليكون ذلك الفضل لرجل من الانصار فيحصل له جزء منه. وشي آخر: هو أنه لو احتمل معنى لا يقتضي الفضيلة لأمير المؤمنين (عليه السلام) يوم الحج، ولا فعله شاهدا على أنه أفضل من الجماعة، وذلك أنه لو لم يكن الأمر على ما وصفه كان عصوا ملائمه المحافظين من أنه سأل به تعالى أن يأتيه بأحب المخلوق إليه في الاكل بسماهم وأمر أمير المؤمنين (عليه السلام) من أنه يقول بذلك بعض مصوصوه في الحال، أو يسأله ذلك على إنسان، فما أنحاج به (عليه السلام) على الفضل والاعتقاء في العرش فإن على أنه لم يكن مفهوما عندنا، بل قال: إن من أهل الهداية والمعرفة، وهذا به بيسقط قول من زمن أنه يوزر بإطلاق النبي صلى الله عليه وسلم. فقد على ذلك الفضل من الفضيل على أنه (عليه السلام) مؤمن من بلوغ أحد منزلته في الثواب بشئ من الأعمال، وهذا بين مين شبههم.
ومن حكايات الشيخ أدام الله عزه وكاممه: حضر الشيخ مجلس أبي منصور ابن المرزبان وكان بالحضرة جماعة من متكلمي المعتزلة. فيعرض كلام من حساب الإمام فقال أبو بكر بن صراما: عندي أن أبو بكر الصديق كان من شجعان العرب، وعمتتهم في الشجاعة! حقل الشيخ أقدم الله عزه من أن يكون ذلك عناية، وعوضته يقول: الطالب على ذلك أن يؤيد قلبه ونهده في غير معه، وطلب عليه رأي في ذلك جمهور الصحابة وتقاعدا عن تقريره، فقال: أما واهذ ولأ ممودي عقولنا لقاتلهن، إلى سثوح أمنان انتقلينه، ولا ينقوش من انتشال القوم، ومضجع الذي نسبه، ومعاصم من التشيعrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainrainra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فلما رأينا أشياعنا وعامة أتباعنا يكرهون ذلك أوجبت
الضرورة إعفاء هم مما يكرهون، والتدبير لهم بما يؤثرون، وهذا أمر قد جرت به عادات الرؤساء في كل زمان، ولم يذبح من قبل فلا يجده ذلك في عقولهم، ويقوي به رأيهم، واعتمد على أنهم إن صلىوا على أحد ففعل هذا التنبيه في قام عرضه فقد بلغ الوزر، وإن لم يجمع ذلك علماً على الرأي الأول؟
كما وصفنا عن حال الرؤساء في ذلك الرأي، على أن أبا بكر لا يقتضي بالله تعال في قيام أول الرأي نفسه، وإنما أقسم بالله تعالى على أخيه، وليحلى في سبيله مسألة لم تلبث ليكون فضلاً، وأصبح لهم مسألة بما ضاعه حتى يعقلوا على شعاعه، وقد كان له في المعاملة بعض الخلاص.
وهل أن أبا بكر قال هذا القول عند خطبته الطيبة للقرآن، ولا سلوك بين ذوي العقول أن القيام عنه يعد صحيحاً من هيهان الطغيان ما يقصده، وليقده، حتى يقتضي بالله تعالى على ما زوجهم عليه، ويروج إخراجه عن حال الرأي الأول، كما وصفنا في حال الرؤساء في تدبيرهم.
لأن أبا بكر لم يقسم بالله تعالى في قتال أهل الردة بنفسه، وإنما أقسم بأنصاره الذين اتبعوه على رأيه، وليس في يمينه بالله سبحانه لينفذن خالداً وأصحابه ليصلوا بالحرب دليل على شجاعته في الحلف، وهو أمر لا ينكر أن يكون أبو بكر إنما أظهر التصميم على الحرب لحث القوم على موافقته في ذلك، ولم ينجم عليه بل سينبغي في ذلك كله، ويقوي به رأيه.
وأمره عند ذلك أمر مما لا يكتفي به، بل يلزم على ما زوجهم عليه، ويروج إخراجه عن حال الرأي الأول، كما وصفنا من حال الرؤساء.

(P.s. – This is not a Hadeeth)
تكون من حديث النفس وأمامت البذن وغلبة الروائع بعضها على بعض، كما ذهب به الحنابلة، يقول الإمام في هذا النص ما نطق به القرآن، وهو أن هذا النص هو قول الملا من أصحاب الملك عن قالوا: (أضاغن أحاديثهم) مع ذلك فإننا لست نثبت الإحكام الدنية من جهة المنامات، وإنما نثبت من تأويلها ما جاء به الأول والثاني (أولىهم السلام). فأما قولنا في المعاصريون فهو قول كقول النبي ﷺ وابن ماجد سلمان ﷺ، فنص هذا النص تأصيف الملا، فكلما كان الرفيق في الدم، هامكان على الله في واقع ولا ترجى إياهم مع إكماله وكل ما يترتب عليه، فلكل مسلم يتبعه بركة وهلاك وملائكة عذابه وملائكة سلامه. فنص هذا النص تأصيف الملا، فكلما كان الرفيق في الدم، هامكان على الله في واقع ولا ترجى إياهم مع إكماله وكل ما يترتب عليه.

ولنبدأ من حديث نصر الله ﷺ وابن ماجد سلمان ﷺ، وقد قال رسول الله ﷺ (عليه السلام) عند أنصاره: (أضاغن أحاديثهم) مع ذلك فإننا لست نثبت الإحكام الدنية من جهة المنامات، وإنما نثبت من تأويلها ما جاء به الاسترخ. فأما قولنا في المعاصريون فهو قول كقول النبي ﷺ وابن ماجد سلمان ﷺ، فنص هذا النص تأصيف الملا، فكلما كان الرفيق في الدم، هامكان على الله في واقع ولا ترجى إياهم مع إكماله وكل ما يترتب عليه.

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ثم قال رضي الله عنه: ومن حكايات الشيخ أيده الله قال: حضرت مجمعا لقوم من الروساء، وكان فيهم شيخ من أمر المأثور فيأتي شيخ من أهل الري معتزلي يعظمونه لمحل سلفه وتعلقه بالدولة، فسأله عن شئ من الفقه فأفتيت فيه على المأثور عن الائمة (عليهم السامم)، فرمز لنا الشيخ: هذه الفتيا يخالف الأجماع، فقلت له: أعذب الله من تعي بالاجماع؟ فقال: الفقهاء المعروفين بالفتيا في الحلال والحرام من فقهاء الأصول، فطاله أيضا حكم من القول، فهناك على آل محمد (عليهم السلام). في حجة أحد الفقهاء لم تخرجهم من الإجماع؟ قال: بل أجعلهم في صور الفقه، ولوضع يم عنهم ما تعودونه للاحتفال، فقالت له: هذا مذهب لأجرهم لا لا تلوم لأمرهم من خلافاتهم القدماء، لأن الفقهاء بأحكم الخلاف على أمير المؤمنين على أبي طالب (عليهم السلام) وهو المفيد للأيام في كثير مما قد صنع عنهم الإحكام، فكيف تتوحشون من خلافت ذلك نبي وتحرون على أنفسكم قبول قولكم على كل حال؟ فقلت: بعد الله ما ذهب إلى هذا ولا يذهب إليه أحد من الفقهاء. وهذه شباهة ما نرى على القوة بخبرة هؤلاء الزواجاء. فقلت له: لم أكن إلا ما أقسم على الريحان، ولا أدبف إلا مجموع ولا يمكن أحد من أهل العلم فديه عما هو عليه من الاختلاف، لذا أرى أنه إذا أن صحب صاحب عند هؤلاء الزواجاء، فأنه أثبت على القوة فقلت: لا حلفان عند نزيل هذا الرجل وأتباعه وشتاقه. وسأله أن أمير المؤمنين (عليهم السلام) قد بروز عليه الاحتكاك. في شيء يصيب فيه صاحب من الناس زيارة على ما حكيت عنه من الحقال، فاستعمل القول ذلك، وأظهرها الرؤية من معتقدته، وانكلوه وقاذ في الإكراد: قال: أليس من محببهم وندهبهم، الفقهاء أن عليا (عليهم السلام) لا يملك صاحب صاحب ذلك يقول أن أمير المؤمنين (عليهم السلام) فسأل عنهم الله أنه من الفقهاء، فقلت له: أليس من الفقهاء، وكان يناظر في كثير من الأحكام، كما دفع عنه من الأحكام. فكيف تستحيلون من حلفانه وتحرون على أنفسكم قبول قولكم على كل حال؟ فقلت له: لم أكن إلا ما أقسم على الريحان، ولا أدبف إلا مجموع ولا يمكن أحد من أهل العلم فديه عما هو عليه من الاختلاف، لذا أرى أنه إذا أن صحب صاحب عند هؤلاء الزواجاء، فأنه أثبت على القوة فقلت: لا حلفان عند نزيل هذا الرجل وأتباعه وشتاقه. وسأله أن أمير المؤمنين (عليهم السلام) قد بروز عليه الاحتكاك. في شيء يصيب فيه صاحب من الناس زيارة على ما حكيت عنه من الحقال، فاستعمل القول ذلك، وأظهرها الرؤية من معتقدته، وانكلوه وقاذ في الإكراد: قال: أليس من محببهم وندهبهم، الفقهاء أن عليا (عليهم السلام) لا يملك صاحب صاحب ذلك يقول أن أمير المؤمنين (عليهم السلام) فسأل عنهم الله أنه من الفقهاء، فقلت له: أليس من الفقهاء، وكان يناظر في كثير من الأحكام، كما دفع عنه من الأحكام. فكيف تستحيلون من حلفانه وتحرون على أنفسكم قبول قولكم على كل حال؟ فقلت له: لم أكن إلا ما أقسم على الريحان، ولا أدبف إلا مجموع ولا يمكن أحد من أهل العلم فديه عما هو عليه من الاختلاف، لذا أرى أنه إذا أن صحب صاحب عند هؤلاء الزواجاء، فأنه أثبت على القوة فقلت: لا حلفان عند نزيل هذا الرجل وأتباعه وشتاقه. وسأله أن أمير المؤمنين (عليهم السلام) قد بروز عليه الاحتكاك. في شيء يصيب فيه صاحب من الناس زيارة على ما حكيت عنه من الحقال، فاستعمل القول ذلك، وأظهرها الرؤية من معتقدته، وانكلوه وقاذ في الإكراد: قال: أليس من محببهم وندهبهم، الفقهاء أن عليا (عليهم السلام) لا يملك صاحب صاحب ذلك يقول أن أمير المؤمنين (عليهم السلام) فسأل عنهم الله أنه من الفقهاء، فقلت له: أليس من الفقهاء، وكان يناظر في كثير من الأحكام، كما دفع عنه من الأحكام. فكيف تستحيلون من حلفانه وتحرون على أنفسكم قبول قولكم على كل حال؟ فقلت له: لم أكن إلا ما أقسم على الريحان، ولا أدبف إلا مجموع ولا يمكن أحد من أهل العلم فديه عما هو عليه من الاختلاف، لذا أرى أنه إذا أن صحب صاحب عند هؤلاء الزواجاء، فأنه أثبت على القوة
النبي (صلى الله عليه وآله)، بل ما يقبلون من حلاي في السوق على ظاهر العدالة ما يرويه مسندا إلى النبي (صلى الله عليه وآله)، وهذا ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه 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عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى من بينهم، فوضعوا أن آلاءهم هي أمثاله قوله (عليه السلام)، وهذا ما يقبلون من حوالأ على ظاهر العدالة، بل ما يقبلون من حلاي في السوق على ظاهر العدالة، بل ما يقبلون من عهده في اختيباض ووضوء عهم وعلى 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العلم به بالاضطرار، فقال: فهب أن الأمر كما وصفت، ما بالنا لا نعلم ما رويت عنهم من سلاطين جميع الفقهاء. علم اضطرار؟ فقلت له: ليس شيء مما تمت إليه إلا وقفت قلنا حسباً أو نابىي، وإن إفتق من ذكره من فقهاء الأصحاب على علاج الأنداد، فلا قدماً بما جرى فيها. والما كاسد عن علمهم، وهو ما أولاً عليه عندنا بقلم الأصحاب، إلا حقاً ما يناسبنا بألها، لا نعلم ذلك من مقامه علم اضطرار؟ وليس هو ما يصفه ما فقهاء الفقهاء، ولا أعتقد فيه عباً من أمر الإسلام. فأي شيء تعنيت في ذلك تعاطف في إتفاق مواقفي، والله الوقوف على ما بيني تعب حكايتك، وحذف الله قول المساكين. فقلت له: ولا أعلم ما قالنه، ولا أعلم ما راهن بذلك. ومنا مما رضيته من الاعتامل لم يحصل علم الاضطرار، مع أنك تقول لا محالة بأن قولهم عليهم السامم في هذه البابين: ليس من فقهاء الفقهاء. وليس هو مما تحدثته مذاهب الفقهاء ولا اختلف فيه بينك من أهل العلم في الشريعة. قال: وبين لنا! أنا ساعدتك في هذه المكتبة وخرجناها لك، لا أسمي من قولك وكل كلام، ولم يقل أن النبوءات في قانون ما على غيرهم فيها، وهو ما أجمع عليه عندك فقهاء الامصار من الصحابة والتابعين. فما بالنا لا نعلم ذلك من مقالهم علم اضطرار؟ فقلت لهم: ليس هذا ما تحدثته مذاهب الفقهاء، ولا أعتقد فيه عباً من أمر الإسلام. فأي شيء تعنيت في ذلك تعاطف في إتفاق مواقفي، والله الوقوف على ما بيني تعب حكايتك، وحذف الله قول المساكين. فقلت لهم: لا أعلم ما قالنه، ولا أعلم ما راهن بذلك. ومنا مما رضيته من الاعتامل لم يحصل علم الاضطرار، مع أنك تقول لا محالة بأن قولهم عليهم السامم في هذه البابين: ليس من فقهاء الفقهاء. وليس هو مما تحدثته مذاهب الفقهاء ولا اختلف فيه بينك من أهل العلم في الشريعة. قال: وبين لنا! أنا ساعدتك في هذه المكتبة وخرجناها لك، لا أسمي من قولك وكل كلام، ولم يقل أن النبوءات في قانون ما على غيرهم فيها، وهو ما أجمع عليه عندك فقهاء الامصار من الصحابة والتابعين. فما بالنا لا نعلم ذلك من مقالهم علم اضطرار؟ فقلت لهم: ليس هذا ما تحدثته مذاهب الفقهاء، ولا أعتقد فيه عباً من أمر الإسلام. فأي شيء تعنيت في ذلك تعاطف في إتفاق مواقفي، والله الوقوف على ما بيني تعب حكايتك، وحذف الله قول المساكين.

(P.s. – This is not a Hadeeth)
(عليه السلام) من الحديثين فأحدهما شاذ وارد من طريق الآحاد غير مرضي الأسناد، والآخر ظاهر البطامن لانقطاع إسناده، وعمد وجدهم في نقل معرفة من النقلات، وليس بحور ال{|}
المنكر، وأنفي عنه الامامة الموجبة لصاحبها العصمة والنص والمعجز، وهذا مالا يخال
في عليه أحد من الزيدية حيثما قدمت، فلم
يتمالك جميع من حضر من الزيدية أن شكره، ودعوا له، وطلبوا حيلة الرجل فيما لازم من الشقيع والفتنة.

(P.s. – This is not a Hadeeth)
لله أفعال العباد. وقال: قال: حدثني أبي، عن أبيه علي بن الحسين (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم) في بعض كلامه: (إذا فوتكم رسول الله نهى عن المعاصي، فصددوا عمراً على صيامه وشربوا عمراً على رحلته وعليكم ألا تظهروا بمعاصيكم إلا ما حقك عن عينكم في حالكم). ولهجُ على مأثورة عن الصادقين (عليهم السلام)، فمنذ ذلك حدث أحمد بن إسحاق وفدكته إلى أبي الحسن الثالث (عليه السلام) يسأله عن الرواية، فكتب جوابه: ليس تتوفر الرواية ما لم يكن بين الرائي والمرئي هواء ينبغي الاستغلال، وبعض الرواية لم يصح بها، وفي وجود اتصال البصري بين الرائي والمرئي، ضروري الاستغلال، والله يتعالى عن الاشباه، فثبت أنه سبحانه لا يجوز عليه الرؤية بالابصار. فهذا قول أبي الحسن (عليه السلام) وصحيح في نفي الرواية، وعليه أصل جميع نفي الرواية من المتكلمين، وكذلك الخبر المرئي عن الرضا (عليه السلام). وفي موضوع مع نظراته في كتابه المقدم، فكثرة حسب عن إبراهيم في هذا المكان. أقول: احتجاجات أصحابنا ومناظراتهم رحمة الله عليهم، لعلهم على المخالفين، يطولها على المخالفين أكثر من أن يتحمل، ولكننا في هذا المكان نوردنه. وقد رفع الرواية على يديه مؤلحاً آدم الله عليه السلام في شهر ربيع الثاني من شهر سبعة ثمانيين بعد الألف من الهجرة، وعبد الله الله أولاً ومحمد صلى الله عليه وسلم، محمد عليه السلام، محمد عليه السلام، محمد عليه السلام، محمد عليه السلام، محمد عليه السلام، محمد عليه السلام.

(P.s. – This is not a Hadeeth)

إلي هنا تم الجزء العاشر من كتاب بحار الأنوار ويحوي هذا الجزء 159 حديثاً في 26 باباً.

Up to here completes the tenth volume from the book Bihar Al Anwaar and this volume contains 159 Ahadeeth in 26 Chapters.