BIHAR AL-ANWAAR

Volume 9

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

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CHAPTER 1 – ARGUMENTATION OF ALLAHazwj THE EXALTED IN THE HONOURABLE QURAN AGAINST THE LORDS (LEADERS) OF THE DIFFERENT RELIGIONS

(Surah) Al Baqarah: Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]

Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7]

And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8]

They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and there are not realising [2:9]

There is a disease in their hearts, so Allah Increased their disease and for them would be a painful Punishment due to what they were belying [2:10]

And when it is said to them, Do not make mischief in the land, they say: But rather, we are reconcilers [2:11]
Indeed! They themselves are the mischief makers, but they are not realising [2:12]

And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Indeed! They themselves are the fools, but they are not knowing [2:13]

And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]

Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15]

They are those who are trading the Guidance with the error, so their trade will not profit them nor would they be Guided [2:16]

And the Exalted Said: O you people! Worship your Lord Who Created you and those from before you that you may be fearing [2:21]

Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; therefore do not set up rivals to Allah while you are knowing [2:22]

And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23]
And the Exalted Said: **Surely, Allah has no Reservations from Striking an example** - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26]

وَقَالَ الْخَالِقُ " يَا بِنِي إِسْرَائِيلِ اذْكُرُوا نُعمَتِي الَّتِي أَنْعِمَتْ عَلَيْكُمْ وَأَوفُوا بِعَهْدِكُمْ وَأَوْفُوا بِعَهْدِكُمْ مِنْهُمَا لِيَفْلِيْنَا وَإِيْاَيَ فَاتِقُونَا**

And the Exalted Said: **O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds (Religion and world) [2:47]**

وَقَالَ الْخَالِقُ " يَا بِنِي إِسْرَائِيلِ اذْكُرُوا نُعمَتِي الَّتِي أَنْعِمَتْ عَلَيْكُمْ وَأَنَا فَضَلْتِكُمْ عَالَمَيْنِ إِلَى مَا نَعْلَمُوْنَا وَأَنَا فَضَلْتُكُمْ عَالَمَيْنِ إِلَى مَا نَعْلَمُوْنَا**

And the Exalted Said: **You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44]**

وَقَالَ الْخَالِقُ " يَا بِنِي إِسْرَائِيلِ اذْكُرُوا نُعمَتِي الَّتِي أَنْعِمَتْ عَلَيْكُمْ وَأَنَا فَضَلْتُكُمْ عَالَمَيْنِ إِلَى مَا نَعْلَمُوْنَا وَأَنَا فَضَلْتُكُمْ عَالَمَيْنِ إِلَى مَا نَعْلَمُوْنَا**

And the Exalted Said: **O Children of Israel! Recall My Favour which I Bestowed upon you and I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40]**

وَقَالَ الْخَالِقُ " أَتَتَّبَعُونِي الْحَقَّ بِالبَاطِلِ وَتَكْتَمُونِ الْحَقَّ وَتَكَتَّمُونِ الْحَقَّ وَتَتَّمُونِ الْكِتَابَ لَا أَيُّهَا الْمُلْبِسُونَ " وَقَالَ الْخَالِقُ " أَتْلُوْنَ الْكِتَابَ أَفَلَا تَعْقِلُونَ" [2:75]
And when they are meeting those who are believing they are saying: ‘We believe!’ And when they are alone with each other they are saying: ‘Are you narrating them with what Allah has Disclosed upon you in order for them to argue with you by it in the Presence of your Lord? Are you not understanding? [2:76]

أو لا يعلمون أن الله يعلم ما يسرون وما يعلنون

Or are they not knowing that Allah Knows what they are keeping as secret and what they are announcing? [2:77]

ومنهم أميون لا يعلمون الكتاب إلا آماني وإن هم إلا يظنون

And from them there are illiterates, not knowing the Book except for wishful thinking, and they are only guessing [2:78]

فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبوا أيديهم وويل لهم مما يكسبون 75 - 79.

So, woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allahazwj’, in order to be taking a small price through it. So, woe is for them from what their hands wrote, and woe is for them from what they are earning [2:79]

وقال تعالى: "وإذ أخذنا ميثاق بني إسرائيل " إلى قوله: " ثم تولتم إلا قليلا منكم وأنتم معرضون"

And the Exalted Said: And when We Took a Covenant with the Children of Israel: - up to Hisazwj Words: Then you turned around, except for a few of you, and (now even) you are turning around”. [2:83]

وإذ أخذنا ميثاقكم لا تسفكون دماءكم ولا تخرجون أنفسكم من دياركم ثم أقرتم وأنتم تعرضون

And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]

ثم أنتم هؤلاء تقتلون أنفسكم و تخرجون فريقًا منكم من دياركم تظاهرون عليهم بالآثم والعدوان وإنlayınكم أسفار نفادهم وهو جمر عليكم إخراجهم أنتمون ببعض الكتاب وتكرمون ببعض ” إلى قوله“: وقالوا قلوبنا غلف بل لعنهم الله بكفرهم قليلاً ما يؤمنون

Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)?
2:85] – up to His azwj Words: *And they are saying: Our hearts are covered. But, Allah Cursed them due to their Kufr; so little it is what they are believing [2:88]*

And when there came to them a Book from the Presence of Allah Verifying what was with them - and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]

Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed, out of every envy that Allah Sends down from His Grace upon the one whom He so Desires from His servants. Thus, they are incurring Wrath upon Wrath. And for the unbelievers there is a disgraceful Punishment. [2:90]

And when it is said to them, ‘Believe in what Allah Revealed’, they are saying, ‘We are believing in what is Revealed upon us’, and they are disbelieving in what is after it, and it is the Truth, in Verification to what is with them. Say: ‘So why are you killing the Prophets of Allah from before, if you are believers?’ [2:91]

Up to His azwj Words: *Say: ‘If the house of the Hereafter with Allah was for you especially from besides the (other) people, then wish for death if you are truthful’ [2:94]*

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

Up to His azwj Words: *Say: One who was an enemy to Jibraeel - for him Revealing it upon your heart by Permission of Allah, in Verification to what was before it and a Guidance and glad tidings for the Momineen [2:97]*
" إلى قوله ": يا أيها الذين آمنوا لا تقولوا راعنا وقولوا انظرنا واسمعوا وللكافرين عذاب آليم

Up to His\textsuperscript{azwj} Words: \textit{O you those who are believing! Do not be saying ‘Raina’ and be saying ‘Unzurna’ and listen; and for the unbelievers there is a painful Punishment [2:104]}

" إلى قوله ": أم تريدون أن تسألوا رسولكم كما سئل موسى من قبل; وامن يتبدل الكفر بالإيمان فقد ضل سواء السبيل

Up to His\textsuperscript{azwj} Words: \textit{Or are you intending that you would be questioning your Rasool, just as Musa was questioned from before; and the one who is (adopting) the Kufr, replacing the Eman with it, so he has strayed (from) the right Way [2:108]}

" إلى قوله ": وقالوا لن يدخل الجنة إلا من كان هودا أو نصارى تلك أمانيهم قل هاتوا برهانكم إن كنتم صادق

Up to His\textsuperscript{azwj} Words: \textit{And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111]}

" إلى قوله ": وقالت اليهود ليست النصارى على شئ وقالت النصارى ليست اليهود على شئ وهم يتلون الكتاب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيمة فيما كانوا فيه يختلفون

Up to His\textsuperscript{azwj} Words: \textit{And the Jews say: ‘The Christians aren’t upon anything’, and the Christians say: ‘The Jews aren’t upon anything’, and they are reciting the Book. Similar to that, those who are not knowing said similar to their speech. So Allah will Judge between them on the Day of the Judgment regarding what they were differing in. [2:113]}

" إلى قوله ": وقالوا اتخذ الله ولدا سبحانه بل له ما في السموات و

Up to His\textsuperscript{azwj} Words: \textit{And the Exalted Said: And said those who are not knowing, ‘If only Allah would Speak to us, or a Sign would come to us’. Like that (is what) said those who were before them, similar to their words. Their hearts are alike. We have Clarified the Signs for a people who are convinced. [2:118]}

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* إنا أرسلناك بالحق بشراا ونذيرا ولا تسئل عن أصحاب الجحيم

We Sent you with the Truth as a bearer of glad tidings and a Warner, and you will not be Questioned about the companions of the Blazing Fire [2:119]

* ولن ترضى عنك اليهود ولا النصارى

And they will never be pleased with you, neither the Jews nor the Christians, until you follow their religion. Say: ‘Surely the Guidance of Allah is the Guidance. And, if you were to follow their personal desires after that which has come to you from the knowledge, there would not be from Allah for you, from a guardian nor a helper. [2:120]

Up to Hisazwj Words: And they are saying: ‘Become Jews or Christians, you will be rightly Guided’. Say: ‘But! (we follow) the Religion of Ibrahim, the correct; and he was not from the Mushriqeen (Polytheists) [2:135]

And the Exalted Said: Say: ‘Are you disputing with us regarding Allah, and He is our Lord and your Lord? And for us are our deeds and for you are your deeds, and we are being sincere to Him’ [2:139]

* أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب و الاسباط كانوا هودا أو نصارى قل أتحاجوننا في الله وهو ربنا وربكم وربكم ولنا أعمالنا ولكم أعمالكم ونحن له مخلصون

Or, are you saying that Ibrahimm and Ismail and Yaqoob and the tribes were Jews or Christians? Say: ‘Are you more knowing or Allah?’ And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]

And the Exalted Said: The fools among the people will be saying: ‘What has turned them away from their Qiblah which they were upon?’ Say: ‘For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path’ [2:142]

* إلى قوله”: وقالوا كونوا هودا أو نصارى تهتدوا قل بل ملة إبراهيم حنيفا وما كان من المشركين 118 – 135

And the Exalted Said: 'Those whom We bestow the Scripture know it as well as their children, and a party of them conceal the truth while they know.' 2:142 - 146
Up to His azwj Words: *Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146]*

And the Exalted Said: *And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; and those who are believing are more intense in love for Allah; and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165]*

> And the Glorious Said: *And when it is said to them, 'Follow what Allah has Revealed!', they are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided [2:170]*

> And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171]

> It isn’t righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, Up to His azwj Words: and these, they are the fearing ones [2:177]
"And the Glorious Said: And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204]

And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]

* And when it is said to him, ‘Fear Allah’; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]

And the Glorious Said: Ask the Children of Israel how many a clear Sign have We Given them; and whoever changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil) [2:211]

(Surah) Aal-e-Imran: But if they dispute with you, then say: ‘I submitted my face to Allah and (so has) the one who follows me’; and say to those who have been Given the Book and the illiterate: ‘Do you submit yourselves?’ So if they do submit then indeed they are Guided; and if they turn back, so rather, upon you is only the delivery (of the Message) and Allah watches over the servants [3:20]

Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a group of them turn back and they withdraw [3:23]

That is because they are saying: ‘The Fire will never touch us except for (a few) days; and it has deceived them, what they had been forging in their Religion [3:24]

* And if you call him to Allah: ‘Have you seen this man’; and they turn back and withdraw [3:24]
And the Glorious Said: *Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59]*

*(This is) the Truth from your Lord, so be not of the disputers [3:60]*

*فمن حاجك فيه من بعد ما جاءك من العلم فقل تعالوا ندع أبناءنا وأبناءكم ونساءنا ونساءكم وأنفسكم وأنفسكم ثم نتهل فنجعل لعنة الله على الكاذبين*

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]*

*إلى قوله تعالى: قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم ألا نعبد إلا الله ولا نشرك به شيئا ولا يتخذ بعضن بعضَا أربابا من دون الله فإن تولوا فقولوا اشهدوا بأننا مسلمون*

Up to His Words: Say: ‘O People of the Book! Come to an equitable word between us and you that we shall not worship any except Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others as lords besides Allah’; but if they turn back, then say: ‘Bear witness that we are the submitting ones (Muslims)’ [3:64]*

*يا أهل الكتاب لم تحاجون في إبراهيم وما انزلت التورية والإنجيل إلا من بعده أفلا تعقلون*

O People of the Book! Why are you disputing about Ibrahim, as the Torah and the Evangel were not Revealed until after him? Are you not using your intellects? [3:65]*

*ها أثمن هؤلاء حاحجتم فيما لكم به علم فلم تحاجون فيما ليس لكم به علم والله يعلم وأنتم لا تعلمون*

Behold! You are the ones who disputed about that of which you had knowledge; but why are you disputing regarding what there is no knowledge with you? And Allah Knows while you do not know [3:66]*

*ما كان إبراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين*

Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:66]*

*إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين*

Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]
A group from the People of the Book would love it if they could lead you astray, and they would not be leading astray except for their own selves, and they would not be perceiving [3:69]

O People of the Book! Why are you disbelieving in the Signs of Allah while you are witnessing (them)? [3:70]

O People of the Book! Why are you clothing the Truth with the falsehood and concealing the truth while you are knowing? [3:71]

And a group from the People of the Book say: ‘We believe in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they would be returning (to our Qiblah)’ [3:72]

And are not believing except in him who follows your Religion. Say: ‘Surely the (true) Guidance is the Guidance of Allah’ - that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: ‘Surely the Grace is in the Hand of Allah, He Gives it to the one He so Desires to; and Allah is Capacious, Knowing [3:73]

He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace’ [3:74]

And among the People of the Book there is one if you entrust him with a heap (of gold), he shall return it to you; and from them there is one if you entrust him with a Dinar, he would not return it to you unless so long as you are steadfast upon (demanding) it; that is because they are saying: ‘There isn’t a way (of reproach) upon us regarding the illiterates’, and they are saying the lie upon Allah and they are knowing (of it) [3:75]
Yes, the one who fulfils his Covenant and fears - then surely Allah Loves the pious [3:76]

Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]

Most surely there is a party among those who are twisting their tongues with the Book it order for it to be Reckoned as being from the Book, and it is not from the Book; and they are saying, 'It is from the Presence of Allah', and it is not from the Presence of Allah; and they are saying the lie upon Allah while they are knowing [3:78]

It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my servants from besides Allah', but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79]

And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80]

Up to the Words of the Exalted: Is it other than Allah’s Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]
Up to His\textsuperscript{azwj} Words: *Why should Allah Guide a people who disbelieved after their Eman and (after) they testified that the Rasool was true, and clear arguments had come to them? And Allah does not Guide the unjust [3:86]*

And the Exalted Said: *All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself from before the Revelation of the Torah. Say: ‘So come with the Torah and recite it, if you are truthful!’ [3:93]*

*فمن افترى على الله الكذب من بعد ذلك فاولئك هم الظالمون* 93 – 95.

Say: *‘Allah Speaks the Truth, therefore follow the Religion of Ibrahim, the upright one; and he was not from the Polytheists’ [3:95]*

*وأيها الذين آمنوا إن تطيعوا فريقا من الذين أوتو الكتاب يردوكم بعد إيمانكم كافرين* 98 – 101.

Say: *‘O People of the Book! Why are you hindering from the Way of Allah the one who believes, seeking (to make) it crooked, while you are witnesses? And Allah is not Heedless of what you are doing [3:99]*

*يا أهل الكتاب وأيماهم إن تطيعوا فريقا من الذين أوتو الكتاب يردوكم بعد إيمانكم كافرين* 98 – 101.

Say: *‘O People of the Book! Why are you disbelieving in the Signs of Allah and Allah is a Witness of what you are doing?’ [3:98]*

*وأيماهم إن تطيعوا فريقا من الذين أوتو الكتاب يردوكم بعد إيمانكم كافرين* 98 – 101.

O you who believe! If you obey a group from among those who have been Given the Book, they will turn you back as Kafirs after your Eman [3:100]

*وأيماهم إن تطيعوا فريقا من الذين أوتو الكتاب يردوكم بعد إيمانكم كافرين* 98 – 101.

But how can you be disbelieving and you are those upon whom the Verses of Allah are recited and among you is His Rasool? And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]

*وأيماهم إن تطيعوا فريقا من الذين أوتو الكتاب يردوكم بعد إيمانكم كافرين* 98 – 101.
And the Exalted Said: \textit{and if the followers of the Book were to believe, it would be better for them; from them (few) are Momineen, but most of them are transgressors [3:110]}

\begin{align*}
\text{And the Exalted Said:} & \quad \textit{and if the followers of the Book were to believe, it would be better for them; from them (few) are Momineen, but most of them are transgressors [3:110]} \\
\text{وَإِن كَانَ الْكِتَابُ مَبْلَغًا لَّهُمْ فَهُمْ أَشْرَقُ} & \quad \text{(3:110)} \\
\end{align*}

\begin{align*}
\text{They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111]} \\
\text{لَن يضروكم إلا أذى وإن يقاتلوكم يولوكم الادبار ثم لا ينصرون} & \quad \text{(3:111)} \\
\end{align*}

\begin{align*}
\text{Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, and they are drawing Wrath from Allah, and destitution would be struck upon them; that is because they were disbelieving in the Signs of Allah and were killing the Prophets without a right; that is due to their having disobeyed and they were transgressing [3:112]} \\
\text{ضربت عليهم الذلة أينما ثقفوا إلا بحبل من الله وحبل من الناس وباءوا بغضب من الله وضربت عليهم المسكنة} & \quad \text{(3:112)} \\
\end{align*}

\begin{align*}
\text{They aren't alike. From the people of the Book there is an upright community reciting the Verses of Allah during the night while being in Sajdah [3:113]} \\
\text{ليسووا سواء من أهل الكتاب إمة قائمة يتلون آيات الله آناء الليل وهم يسجدون} & \quad \text{(3:113)} \\
\end{align*}

\begin{align*}
\text{They are believing in Allah and the last Day, and they are enjoining with the goodness and forbidding from the evil, and are hastening regarding the good deeds. They are from the righteous ones [3:114]} \\
\text{يؤمنون بالله واليوم الآخر ويأمرون بالمعروف وينهون عن المنكر ويسارعون في الخيرات وآولىكم من الصالحين} & \quad \text{(3:114)} \\
\end{align*}

\begin{align*}
\text{And the Exalted Said:} & \quad \textit{Allah has Heard the words of those who said, ‘Surely Allah is poor and we are rich’. We will Record what they said, and their killing the prophets without right, and We will be Saying: “Taste the Punishment of the burning!” [3:181]} \\
\text{قال تعالى}: \quad \text{لقد سمع الله قول الذين قالوا إن الله فقير ونحن أغنياء سنكتب ما قالوا وقتلهم الانبياء بغرا حق ونقول ذوقوا عذاب الحريق} & \quad \text{(3:181)} \\
\end{align*}

\begin{align*}
\text{That would be due to what your own hands have sent before and that Allah is not in the least unjust to the servants [3:182]} \\
\text{ذلك بما قدمت أيديكم وאן الله ليس بظلام للعبيد} & \quad \text{(3:182)} \\
\end{align*}
Those who said: ‘Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes’. Say: ‘There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]

But if they belie you, so the Rasools before you were (also) belied. They came with the clear proofs and the Psalms and the Illuminating Book [3:184]

Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185]

You will be Tested regarding your wealth and your selves, and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and fear, then that is from the determined matters [3:186]

And when Allah Took a Covenant with those who were Given the Book: “You shall manifest it to the people and you will not conceal it”; but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187]

They should not be reckoning, those who are rejoicing with what they are giving and love to be praised for what they have not done, so you should (also) not reckon them as having escaped from the Punishment, and for them would be a painful Punishment [3:188]

And for Allah is the Kingdom of the skies and the earth, and Allah is Able upon all things [3:189]
And the Exalted Said: And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199]

(Surah) Al Nisaa: Are you not seeing those who have been Given a portion of the Book? They are buying the error and are intending to stray you all from the Way [4:44]

And Allah is more Knowing with your enemies; and suffice with Allah as a Guardian, and suffice with Allah as a Helper [4:45]

From those Jews who are distorting the words away from its places and are saying, ‘We hear and we disobey’, and ‘listening without hearing’, and ‘Raina’, twisting with their tongues as a taunt in the Religion; and if they were to be saying, ‘We hear and we obey’, and, ‘Hear and consider us’, it would be better for them and straighter. But, Allah Cursed them due to their Kufr, therefore they will not be believing except for a little. [4:46]

O you who have been Given the Book! Believe in what We Revealed, Verifying what is with you from before We Alter faces then turn them on their backs, or We Curse them as We Cursed the violators of the Sabbath, and the Command of Allah will always be carried out [4:47]

Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; and the one who associates with Allah, so he has fabricated a grievous sin [4:48]

Have you not seen those who (claim they) are purifying themselves? But Allah Purifies the one He so Desires to, and they shall not be wronged (by even) the husk of a date stone [4:49]
انظر كيف يفترون على الله الكذب وكفى به إثما مبينا

Look how they are fabricating the lie upon Allah, and it shall be sufficed with as a manifest sin [4:50]

* ألم تر إلى الذين أتوا نصيحا من الكتاب يؤمنون بالجبن والطاغوت ويقولون للذين كفروا هؤلاء أهدي من الذين آمنوا سبيلا

Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51]

* أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصرا

They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52]

* أم لهم نصيب من الملك فإذا ل أؤتون الناس نقرا

Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53]

* أم يحسدون الناس على ما آتينهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وأتيناهم ملكا عظيما

Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]

* وقال سبحانه ألم تر إلى الذين يزعمون أنهم آمنوا بما انزل إليك وما انزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد امرؤا أن ينكروا به ويريد الشيطان أن يضلهم ضلالا بعيدا

And the Glorious Said: Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him, and the Satan intends to stray them with a far straying [4:60]

وإذا قيل لهم تعالوا إلى ما أنزل الله إلى الرسول رأيت المنافقين يصدون عنك صدودا

And when it is said to them: 'Come to what Allah has Revealed and to the Rasool', you will see the hypocrites hindering (people) from you in aversion [4:61]

فكيف إذا أصابتهم مصيبة مما قدمت أيديهم ثم جاءوك يحلفون بالله إن أردنا إلا إحسانا وتوفيقا
But how would it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: ‘We did not desire except for good and harmony [4:62]

They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63]

And the Exalted Said: And they are saying: ‘Obedience’. But when they are going out from your presence, a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, therefore turn away from them and rely upon Allah, and suffice with Allah as a Protector [4:81]

Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]

And when there comes to them a Command of the security or the fear, they publicise it; and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]

And the Exalted Said: They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117]

Allah Cursed him and he said: ‘I shall be taking from Your servants an Imposed share’ [4:118]

Exsorsana Mibina 117 – 119
‘And I will stray them, and arouse their desires, and instruct them, so they will slit the ears of the cattle, and I will instruct them and they would change the nature (Created by) Allah’; and the one who takes the Satan as a guardian from besides Allah, so he has lost with a clear loss [4:119]

And the Exalted Said: It isn’t by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Rewarded with it and there will not be found for him, from besides Allah, neither a guardian nor a helper [4:123]

And the Exalted Said: The People of the Book ask you to bring down to them a Book from the sky; so indeed they had demanded of Musa (a thing) greater than that, for they were saying, ‘Show us Allah manifestly’; so the lightning seized them due to their injustice. Then they took the calf (for a god), from after the clear signs having had come to them, but We Pardoned them about that; and We gave Musa clear authorisation [4:153]

And We Lifted the mountain (Toor) over them with their Covenant and We Said to them: “Enter the door performing Sajda”; and We said to them: “Do not exceed the limits during the Sabbath!” And We Took a firm Covenant from them [4:154]

Therefore, due to them breaking their Covenant, and their Kufr with the Signs of Allah, and their killing the Prophets without right, and their saying: ‘Our hearts are locked’; But, Allah Sealed upon these due to their Kufr, so they will not be believing except for a little (time) [4:155]

And due to their Kufr and their words against Maryam being a grievous slander [4:156]

And their words, ‘We killed the Messiah, Isa son of Maryam, a Rasool of Allah’. And they did not kill him and did not crucify him, but he was resembled for them; and those who are
differing regarding him are in doubt about it. There is no knowledge with it for them except the pursuance of conjecture; and they did not kill him for certain [4:157]

But! Allah Raised him to Him, and Allah was always Mighty, Wise [4:158]

And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]

Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, and due to their hindering many from the Way of Allah [4:160]

And their taking the interest even though We had Forbidden from it, and their devouring the wealth of the people by falsehood; and We have Prepared for the Kafirs from them, a painful Punishment [4:161]

But the ones deeply rooted in the Knowledge from them, and the Momineen believing in what is Revealed to you and what was Revealed from before you; and the establishers of the Salat, and the givers of the Zakat, and the believers in Allah and the Last Day, they, We shall be Giving them a mighty Recompense [4:162]

O you people! The Rasool has come to you with the Truth from your Lord, therefore believe, it would be better for you; and if you are disbelieving, then for Allah is whatever is in the skies and the earth; and Allah would always be Knowing, Wise [4:170]
O People of the Book! Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth. But rather, the Messiah Isa Bin Maryam is a Rasool of Allah and His Word which He Cast to Maryam and a Spirit from Him. Therefore believe in Allah and His Rasool, and do not be saying, 'Three (gods)'. Desist, it would be better for you. But rather, Allah is one God. Glorious is He (from) there being a son for Him. For Him is whatever is in the skies and whatever is in the earth; and Suffice with Allah as a Protector [4:171]

The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; and one who disdains from worshipping Him and is arrogant, so He would be Gathering them to Him altogether [4:172]

As for those who believe and are doing righteous deeds, He would be Fulfilling their Recompense and He would be Increasing for them from His Grace; and as for those who are disdaining and are being arrogant, He would be Punishing them (with) a painful Punishment, and they would not be finding for themselves, from besides Allah, neither a guardian nor a helper [4:173]

O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]

Then as for those who are believing in Allah and adhering with Him, He would be Entering them into a Mercy from Him and Grace, and they would be Guided to Him by a Straight Path [4:175]

(Surah) Al Maidah: And Allah has Taken a Covenant with the Children of Israel, [5:12] – up to His\textsuperscript{azwj} Words: But due to them breaking their Covenant, We Cursed them and Made their hearts harsh. They were altering the Speech from its place and they forgot a portion of what they had been reminded with; and you will not cease to be notified upon the treachery from them, except a few of them. Therefore forgive them and pardon; surely Allah Loves the good doers [5:13]
And from those who are saying, ‘We are Christians’, We Took their Covenant, but they forgot a portion of what they were reminded with, so We Induced the enmity and the hatred between them up to the Day of Judgment; and soon Allah would Inform them with what they had been doing [5:14]

O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. There has come to you from Allah, a Light and a Clarifying Book [5:15]

Allah Guides by it the one who pursues His Pleasure in the ways of Al-Salaam (Allah), and he (Rasool) extracts you from the darkness to the Light by His Permission and guides them to the Straight Path [5:16]

They have committed Kufr, those who are saying, ‘Surely Allah, He is the Messiah Isa Bin Maryam’. Say, ‘So who can control anything from Allah if He Intends to Destroy the Messiah, son of Maryam and his mother, and the ones in the earth altogether? And for Allah is the Kingdom of the skies and the earth and whatever is between the two. He Creates whatever He so Desires to, and Allah is Able upon all things’ [5:17]

The Jews and the Christians say, ‘We are the children of Allah and His Beloved ones’. Say, ‘So why does He Punish you for your sins? But you are mortals from the ones He Created. He Forgives the one He so Desires to and He Punishes the one He so Desires to, and for Allah is the Kingdom of the skies and the earth and whatever is between the two, and to Him is the destiny’ [5:18]
O People of the Book! There has come to you Our Rasool clarifying to you upon an interval from the Rasools that you should be saying, ‘There has neither come to us from a giver of glad tidings nor a warner’. So there has come to you a giver of glad tidings and a warner, and Allah is Able upon all things [5:19]

And the Glorious Said: And the Jews say: ‘The Hand of Allah is tied up!’ Their hands shall be Shackled and they would be Cursed for what they are saying. But, both His Hands are Extended. He Expends however He so Desires to. And what is Revealed to you has increased a lot of them in tyranny and Kufr. And We Cast upon them the enmity and the hatred up to the Day of Judgment. Every time they kindle the fire for the war, Allah Extinguishes it; and they are striving in the land for mischief, and Allah does not Love the mischief-makers [5:64]

And if the People of the Book were to believe and fear, We would Expiate their evil deeds from them and We would Enter them into Gardens of Bliss [5:65]

And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, they would have eaten from their above and from beneath their legs. From them there is a moderate community, and most of them, evil is what they are doing [5:66]

Say: O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, therefore do not grieve upon the Kafir people [5:68]
Allah would Prohibited the Paradise unto him and his abode would be the Fire, and there would not be (any) helpers for the unjust ones [5:72]

They have committed Kufr, those who are saying, ‘Allah is the third of the three’, and there is none from a god except One God; and if they are not desisting from what they are saying, those who are committing Kufr from them would be afflicted by a painful Punishment [5:73]

So will they not be repenting to Allah and seek His Forgiveness and Allah is Forgiving, Merciful? [5:74]

The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. Look how We Clarify the Signs for them, then look how they are being deluded [5:75]

Say: ‘Are you worshipping from besides Allah what can neither control a harm for you nor a benefit? And Allah, He is the Hearing, the most-Knowing [5:76]

Say: ‘O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77]

Up to His azwj Words: You will see most of them befriending those who are committing Kufr. Evil is what their souls have sent forwards. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]

And had they believed in Allah and the Prophet and what was Revealed to him, they would not have taken them as friends, but most of them are transgressors [5:81]
You will find the most severe of the people in enmity being those who are believing (to be) Jews and those who are associating; and you will find the closest of them in cordiality being those who are believing, those who are saying, ‘We are Christians’. That is because from them are priests and rabbis and they are not being arrogant [5:82]

And when they are hearing what is Revealed to the Rasool, you will see their eyes overflowing from the tears from what they are recognising from the Truth. They are saying, ‘Our Lord! We believe, so Write us to be with the witnesses [5:83]

And what is to us not believing in Allah and what has come to us from the Truth, and we are wishing that our Lord would Enter us to be with the righteous people?’ [5:84]

Therefore, Allah would Reward them due to what they are saying, with Gardens beneath which the rivers flow, being eternally therein; and that is a Recompense of the good doers [5:85]

And the Exalted Said: Allah did not Make (the ritual of freeing) a Baheira, nor a Sa’iba, nor a Wasila, nor Haam (sacrificial animals), but those who are committing Kufr are fabricating the lie upon Allah azwj, and most of them are not understanding [5:103]

And when it is said to them, ‘Come to what Allah Revealed and to the Rasool’, they are saying, ‘It suffices us what we found our fathers being upon’; and even though their fathers were neither knowing anything nor were they rightly guided [5:104]

And the Exalted Said: "And if you say to them, 'What has come to you from Allah and His Rasool', they will say, 'It suffices us what we found our fathers saying'" [5:86]
And the Exalted Said: And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” He said: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]

Up to the end of the Surah (Verse 120).

(Surah) Al Anaam: The Praise is for Allah Who Created the skies and the earth, [6:1] – up to HisAZW Words: And there does not come to them a Sign from the Signs of their Lord except they were turning away from it [6:4]

So they had belied the Truth when it came to them, and soon there would come to them news of what they had been mocking with [6:5]

Are they not seeing how many generations from before them We have Destroyed? We had Enabled them in the earth with what We did not Enable you, and We Sent the sky upon them (with) torrential rains, and We Made the rivers to flow from beneath them. Then We Destroyed them due to their sins and We Raised from after them, another generation [6:6]

And had We Sent down upon you writing in a paper, then they would have touched it with their hands, those who committed Kufr would have said, ‘This is nothing except clear sorcery’ [6:7]

And they are saying, ‘Why has not an Angel Sent down unto him?’ And had We Sent an Angel, the matter would have been Decided, then they would not be Respitied [6:8]

And had We Made it to be an Angel, We would have Made him a man and We would have Confused upon them what they are already confusing [6:9]
ولقد استهزئ برسل من قبلك فحاق بالذين سخروا منهم ما كانوا به يستهزئون

* And Rasools before you have been ridiculed with, but those that had been mocking were caught up with what they had been ridiculing with [6:10]

* قل سراوا في الارض ثم انظروا كيف كان عاقبة المكذبين

Say: ‘Travel in the land, then consider how was the end result of the beliers [6:11]

* إن قل أي شئ أكبر شهادة قل الله شهيد بيني وبينكم وحوي إلى هذا القرآن لانذركم به ومن بلغ أنتم

Say: ‘Which thing is the greatest in testimony?’ Say: ‘Allah is a Witness between me and you; and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. Are you testifying that along with Allah there is another god?’ Say: ‘I do not testify (as such)’. Say: ‘But rather, He is One God, and I disavow from what you are associating (Him with) [6:19]

* الذين آتيناهم الكتاب يعرفونه كما يعرفون أبناءهم الذين خسروا أنفسهم فهم لا يؤمنون

Those We have Given the Book to are recognising him just as they are recognising their own sons. Those who are incurring losses for themselves, so they are (the ones) not believing [6:20]

* إلى قوله تعالى : قل أي شئ أكبر شهادة قل الله شهيد بيني وبينكم وحوي إلى هذا القرآن لانذركم به ومن بلغ أنتم

And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, and even if they see every Sign, they will not be believing in it, until they come to you disputing with you. Those committing Kufr are saying, ‘These are nothing but stories of the former ones [6:25]

* جاءوك يجادلونك يقول الذين كفروا إن هذا إلا أساطير الأولين

وهم ينهون عنه ويتآون عنه وإن يهلكون إلا أنفسهم وما يشعرون

And they are forbidding from it and are distancing from it, and they are only destroying themselves, and they are not realising [6:26]

* إلى قوله : قد نعلم إنه ليحزنك الذي يقولون فإقوم لا يكذبونك ولكن العاملين بآيات الله يجدرون

We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]
And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; and there is none to change the Words of Allah, and there has come to you from the news of the Rasools [6:34]

And if their turning away was grievous upon you, so (even) if you could seek a tunnel in the ground or a ladder in the sky to bring them a Sign (they would still not believe), and had Allah so Desired, He would have Gathered them upon the Guidance, therefore you all should not be from the ignorant ones [6:35]

But rather, they would respond, those who are listening; and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]

And they are saying, ‘Why hasn’t a Sign descended unto him from his Lord?’ Say: ‘Surely Allah is Able upon Sending down a Sign, but most of them are not knowing’ [6:37]

Up to the Words of the Exalted: Say: ‘What is your view if Punishment of Allah comes to you or the Hour comes to you, is it other than Allah you would be calling to if you were truthful?’ [6:40]

But, it is Him you would be calling (upon), so He would Remove whatever you are calling to Him for if He so Desires to, and you would be forgetting what you were associating [6:41]
قل أرأيتكم إن أتيكم عذاب الله بغتة أو جهرة هل يهلك إلا القوم الظالمون *

Say: ‘Have you considered if Punishment of Allah comes to you suddenly or gradually, would any be destroyed except for the unjust people? [6:47]

إلى قوله: "قل لا أقول لكم لعمري خزائن الله ولا أعلم الغيب ولا أقول لكم إني ملك إن أتبع إلا ما يوحى إلي قل هل يهلك إلا القائم الظالمون" *

And warn with it those who fear that they would be Gathering to their Lord. There isn’t for them a Guardian from besides Him nor an interceder, that they may be fearing *

وأنذر به الذين يخافون أن يحشروا إلى ربهم ليس لهم من دونه ولي ولا شفيع لعلهم يتقون *

Up to His azwj Words: Say: ‘I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely I follow only what is Revealed unto me’. Say: ‘Are they alike, the blind and the seeing one? Are you not thinking?’ [6:50]

فإن إني على بينة من ربي وكذبتم به ما عندي ما تستعجلون به إن الحكم إلا لله يقوي الحق وهو خير الفصلين *

Up to His azwj Words: Say: ‘I am Forbidden to worship those who are being called upon from besides Allah’. Say: ‘I will not follow your whims. You have strayed, (if I do so) then I would not be from the rightly Guided ones [6:56]

قل لو أن عندي ما تستعجلون به القضي الأمر بيبي وبينكم والله أعلم بالظلمين *

Say: ‘I am upon a Proof from my Lord and you are belying it. It is not with me, what you are hastening with. The Decision is only for Allah. He Relates the Truth, and He is the best of the Deciders’ [6:57]

قال لو أن عندي ما تستعجلون به القضي الأمر بيبي وبينكم والله أعلم بالظلمين *

Say: ‘If it was with me, what you are hastening with, the matter would have been decided between me and you, and Allah is more Knowing with the unjust ones’ [6:58]

إلى قوله تعالى: "قل من ينجيكم من ظلمات البر والبحر تدعونه تضرعا وخفية لان أنجينا من هذه لنكون من الشاكرين *

Up to the Words of the Exalted: Say: ‘Who can rescue you from the darkness of the land and the sea? You are supplicating to Him beseeching and in private, ‘If He Rescues us from this, we would happen to be from the grateful ones [6:63]

إلى قوله تعالى: "إني نهيت أن أعبد الذين تدعون من دون الله قل لا أتبع أهواءكم قد ضللت إذا وما أنا من المهتدين *
Say: ‘Allah Rescues you from these and from every distress, then you are associating’ [6:64]

قل هو القادر على أن يبعث عليكم عذابا من فوقكم أو من تحت أرجلكم أو يلبسكم شعبا ويدبّق بعضكم بأس بعض انظر كيف نصرف الآيات لعلهم يفقهون *

Say: ‘He is Able upon Sending Punishment upon you from above you, or from beneath your feet, or confusing you with something and Making some of you taste the evil of the others’. Look how We Explain the Signs perhaps they would understand [6:65]

وكذب به قومك وهو الحق قل لست عليكم بوكيل *

And your people call belied it and (although) it is the Truth. Say: ‘I am not an advocate upon you [6:66]

لكل نبا مستقر وسوف تعلمون *

For every prophecy is a fixed term, and soon you will be knowing it [6:67]

وإذا رأيت الذين يخوضون في آياتنا فأعرض عنهم حتى يخوضوا في حديث غيره وما يبسننك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين *

And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]

إلى قوله تعالى : قل أندعوا من دون الله مالا ينفعنا ولا يضرنا ونرد على أعقابنا بعد إذ هدانا الله كالذي استهوته الشياطين في الأرض حيران له أصحاب يدعونه إلى الهدى انثنا فإن هدى الله هو الهدى وامرنا لنسلم لرب العالمين 1 – 71.

Up to His Words: Say: ‘Should we be supplicating to the ones besides Allah what can neither benefit us nor harm us, and turn back upon our heels after when Allah has already Guided us, like the one obsessed by the satans in the earth, as confused ones? For him (satan) are companions calling him, ‘Come to us to the guidance!’ Say: ‘The Guidance of Allah, it is the Guidance, and we are Commanded to submit to the Lord of the worlds [6:71]

وقال سبحانه : وما قدروا الله حق قدره إذ قالوا ما أنزل الله علي بشر من شيء قل ممن أنزل الكتاب الذي جاء به موسى نورا وهدى للناس تجعلونه فراطيتس تبدوها وتخفون كثيرا وعلمتم ما لم تعلموا أنتم ولا آباؤكم قبل الله ثم ذهروهم في خوضهم يلعبون *

And the Glorious Said: And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, ‘Allah did not Reveal anything upon a person’. Say: ‘Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You made it to be as scattered papers manifesting (some of) it and concealing a lot, and
you were taught what neither you nor your fathers knew of. Say: ‘Allah’. Then leave them playing in their disputes [6:91]

And this Book, We Revealed it as a Blessing, verifying which was (Revealed) before it and for you to warn the mother town and the ones around it. And those who are believing in the Hereafter are believing in it, and they are preserving upon their Salats [6:92]

Up to the Words of the Exalted: And they are making the jinn as being associates of Allah, and (although) He Created them, and they are imputing for him having sons and daughter, without knowledge. Glorious is He and Exalted from what they are ascribing [6:100]

Originator of the skies and the earth! How can there happen to be a son for Him and there does not happen to be a female companion for Him? And He Created all things, and He is a Knower of all things [6:101]

And like that We Explain the Signs and let them be saying, ‘You have studied!’; and for Us to Clarify it for a people who are knowing [6:105]

Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the associators [6:106]
Allah'; and what would make you know that when it does come they will not believe? [6:109]

And We will Turn their hearts and their visions just as they had not believed in it the first time, and We will leave them in their even as they did not believe in it the first time, and We will Leave them in their insolence, blindly wandering on [6:110]

And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, but most of them are ignorant [6:111]

And to His Words: Is it other than Allah I should seek as a judge, and He is the One Who Revealed to you the detailed Book, and those We have Given the Book are knowing that it is a revelation from your Lord with the Truth, therefore do not become of the disputers [6:114]

And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]

And if you were to obey most of the ones in the earth, they would stray you from the Way of Allah. They are following only the conjecture, and that they are only approximating [6:116]

And to His Words: and that the satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121]

And when a Sign comes to them, they are saying, 'We will never believe until We are Given similar to What Rasools of Allah were Given'. Allah is more
Knowing of where to Place His Message. Humiliation would be befall those who are criminals, in the Presence of Allah, and severe Punishment due to what they were plotting [6:124]

"إلى قوله "وربك الغني ذو الرمتة إن يشأ يذهبكم ويستخلف من بعدكم ما يشاء كما أنتم ورائهم من ذرية قوم آخرين"

Up to His\textsuperscript{azwj} Words: And your Lord is the Self-sufficient, with the Mercy. If he so Desires, He would Remove you all and Replace from after you whatever He so Desires to, just as he Produced you from the offspring of another people [6:133]

Surely what you are Threatened with would come, and you would not be escaping (it) [6:134]

Say: ‘O people! Work according to your ability; I too am working; so you will soon come to know, who would have for him the end result of the (eternal) abode. Surely the unjust will not succeed [6:135]

And they are making a share to be for Allah from what He Created of the cultivation and the cattle, and they are saying, ‘This is for Allah’, by their claim, ‘and this is for our associates’. So whatever was for their associates, it does not arrive to Allah, and whatever was for Allah, it arrives to their associates. Evil is what they are deciding [6:136]

And like that is adorned for most of the Polytheists by their associates, killing of their children, in order to ruin them and confuse their religion upon them. And had Allah so Desired, they would not have done it. Therefore leave them and what they are fabricating [6:137]

And they are saying, ‘These cattle and cultivation is banned. We will not feed it except to the one we so desire to’, by their claim; and the cattle whose backs are Prohibited, and cattle they are not mentioning the Name of Allah upon, fabricating upon Him. He will be Recompensing them due to what they were fabricating [6:138]
And they are saying, ‘Whatever is in the bellies of these cattle is especially for our males and is forbidden upon our wives, and if it happens to be dead, so they would be partners in it’. He would Recompense them for their ascription; He is Wise, Knowing [6:139]

They have incurred losses, those who are killing their children foolishly, without knowledge, and they are forbidding what Allah has graced them, fabricating against Allah. They have strayed, and they were not rightly Guided [6:140]

Up to the Words of the Glorious: And to those Jews We Prohibited all with claws; and from the cows and the sheep we Prohibited upon them both their meats except what their backs carried, or the entrails, or what was mixed with bones. That was Our Recompense due to their rebellion, and We are Truthful [6:146]

But if they are belying you, then say, 'Your Lord is with Capacious Mercy, and there is no averting His Wrath from the criminal people [6:147]

Those who are associating would be saying, ‘Had Allah so Desired, we would not have associated nor would have our fathers, nor prohibited from anything’. Like that lied those from before them until they tasted Our Wrath. Say, 'Is there any knowledge with you? (If so), then bring it out to us. You are not following except for the conjecture and that you are only fabricating lies’ [6:148]

Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149]
Say: ‘Bring forwards your witnesses, those testifying that Allah Prohibited this. So if they do testify, then do not testify with them, nor follow the whims of those who are belying our Signs, and those who are not believing in the Hereafter, and they are setting up equals with their Lord [6:150]

Say: ‘Bring forwards your witnesses, those testifying that Allah Prohibited this. So if they do testify, then do not testify with them, nor follow the whims of those who are belying our Signs, and those who are not believing in the Hereafter, and they are setting up equals with their Lord [6:150]

An تقولوا إذا انزل الكتاب على طائفتين من قبلنا وإن كنا عن دراستهم لعافين

Lest you should be saying, ‘But rather, the Book was Revealed upon two groups from before us, and surely we were unaware about their studying’ [6:156]

Or you should be saying, ‘If the Book had been Revealed unto us, we would have been more Guided than them’. So there has come to you all a clear proof from your Lord, and Guidance, and Mercy. So who is more unjust than the one who belys the Signs of Allah and turns away from these? We would be Recompensing those who are turning away from Our Signs with the evil Punishment due to what they were shunning [6:157]

هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا قل انتظروا إنا منتظرون

Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. Say, ‘Await, (for) we are awaiting (too)’ [6:158]

Surely, those who were dividing their religion and became sects, you haven’t anything to do with them. But rather, their matter is to Allah, then He would Inform them with what they were doing [6:159]

Surely, those who were dividing their religion and became sects, you haven’t anything to do with them. But rather, their matter is to Allah, then He would Inform them with what they were doing [6:159]

أو تقولوا لو أنا انزل الكتاب لكنا أهدى منهم فقد حاكمت بينه من ريبكم وهدى ورحمة فمن أظلم من كذب بآيات الله وصدف عنها سنجزي الذين يصدفون عن آياتنا سوء العذاب بما كانوا يصدفون

Lest you should be saying, ‘But rather, the Book was Revealed upon two groups from before us, and surely we were unaware about their studying’ [6:156]
Say: ‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162]

There is no associate for Him; and with that I am Commanded, and I am the first of submitters’ [6:163]

Say: ‘Is other than Allah I should seek as a Lord and He is the Lord of all thing? And no soul earns except against it, nor will it bear the burden of another; then to your Lord is your return, so He would be Informing you with what you were differing in [6:164]

(Surah) A; A'raaf: Alif Lam Meem Suad [7:1]

A Book Revealed to you, so there should not happen to be any uneasiness in your chest from it in order to warn with it, and a reminder for the Momineen [7:2]

Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3]

And the Glorious Said: And when they are committing an immorality, they are saying, ‘We found our fathers being upon it, and Allah Commanded us with it’. Say: ‘Surely Allah does not Command with the immoralities. Are you saying upon Allah what you do not know? [7:28]

Say: ‘My Lord Commands with the justice, and straighten your faces at every Masjid and supplicate to Him being sincere to Him of the Religion. Just as He Originated you all, (so) you would be returning [7:29]
A group is Guided and a group, the straying is deserved upon them. They are taking the satans as friends from besides Allah and are reckoning that they are rightly Guided ones [7:30]

"إلى قوله: "ولقد جئناهم بكتاب فصلناه على علم هدى ورمتة لقوم يؤمنون"

Up to His ﷺ Words: And We Came to them with a Book (which) We Clarified upon the Knowledge of Guidance and a Mercy for a believing people [7:52]

"إلى قوله تعالى حاكيا عن نوح: "لقد جئناهم بالكتاب ففصلناه على علم هدى ورمتة لقوم يؤمنون"

Up to the Words of the Exalted Relating about Noah ﷺ, the greetings be upon our Prophet ﷺ:

Are you disputing me regarding names which you and your forefathers named, which Allah did not Send an Authorisation for? Then wait. I am (also) with you from the waiting ones’ [7:71]

"وقال تعالى: "أتجادلوني في أسماء سميتموها أنتم وآباؤكم ما نزل الله بها من سلطان فانتظروا إني معكم من المنتظرين 28 – 71.

And the Exalted: Say: ‘O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die. Therefore believe in Allah and His Rasool, the prophet, the Ummy (From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided’ [7:158]

"وقال سبحانه: "أولم يتفكروا ما بصاحبهم من جنة إن هو إلا نذير مبتسر" [7:184]

And the Glorious Said: Or are they not thinking that there is no insanity with their companion? Surely, he is only a clear warner [7:184]

"أو لم ينظروا في ملكوت السموات والارض وما خلق الله من شيء وأولى أن يكون قد أقرب أنجلهم فأبي حديث بعده يؤمنون"

Are they not looking into the kingdoms of the skies and the earth and whatever Allah has Created of anything, and that perhaps it could be that their term is near? So which Hadeeth (Divine News) after it would they be believing in? [7:185]
Up to His\(^{azwj}\) Words: \textit{Say: ‘I neither control a benefit for myself nor a harm except what Allah so Desires to, and had I known the unseen, I would have abundance from the good and the evil would not touch me. Surely, I am only a warner and a giver of glad tidings for a believing people [7:188]}

" إلى قوله “: أيشركون مالا يخلق شيئا وهم يخلقون *

Up to His\(^{azwj}\) Words: \textit{Are they associating (with Him) what cannot create anything while they have been created? [7:191]}

ولا يستطيعون لهم نصرا ولا أنفسهم ينصرون *

\textit{And there is no ability for them to help nor can they help themselves [7:192]}

\textit{And if you invite them to the Guidance they will not follow you. It is the same upon you whether you invite them or you are silent [7:193]}

\textit{Surely, those whom you are calling from besides Allah are servants like you all, therefore call them and let them answer you all if you were truthful [7:194]}

إنه الذين تدعون من دون الله عباد أمثالكم فادعوهم فليستجيبوا لكم إن كنت صادقين *

\textit{Are there feet for them to be walking with, or hands for them to be holding with, or ears for them to be hearing with? Say: ‘Call your associates, then plot (against me) and do not respite’ [7:195]}

لا أرءي الله الذي نزل الكتاب وهو يتولى الصالحين *

\textit{Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]}

وال الذين تدعون من دونه لا يستطيعون نصركم ولا أنفسهم ينصرون *

\textit{And those you are calling from besides Him, they are not able to help you nor can they help themselves [7:197]}

إنه الذين تدعون إلى الهدى لا يسمعون وترههم ينظرون إليك وهم لا ينصرون *
And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198]

And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198]

Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]

وإما ينزغنك من الشيطان نزغ فاستعذ بالله إنه سميع عليم

And if an evil suggestion from the satan hurts you, then seek refuge with Allah, He is the Hearing, Knowing [7:200]

And if an evil suggestion from the satan hurts you, then seek refuge with Allah, He is the Hearing, Knowing [7:200]

Up to the Words of the Exalted: And when you do not come to them with a Sign, they are saying, ‘Why did you not choose it?’ Say: ‘But rather, I follow whatever is Revealed unto me from my Lord. These are insights from your Lord, and a Guidance and a Mercy for a people who are believing [7:203]

(Surah) Al Anfaal: O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing [8:20]

(Surah) Al Anfaal: O you who believe! Obey Allah and His Rasool and do not turn back from Him while you are hearing [8:20]

And do not become like those who are saying, ‘We hear’, and they are not listening [8:21]

And do not become like those who are saying, ‘We hear’, and they are not listening [8:21]

Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22]

Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22]

And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23]

And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23]

O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, and know that Allah Intervenes between a person and his heart, and it is to Him you shall be Gathered [8:24]
And when Our Verses are recited to them, they are saying, ‘We heard. Had we so desired we would say similar to this. Surely these are only stories of the former ones’ [8:31]

And when they said, ‘O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]

And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]

And it was not their Salat by the House (Kabah) except for whistling and clapping; therefore taste the Punishment due to what you were disbelieving [8:35]

Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, and if they return, then the ways of the former ones has come to pass [8:38]

And the Jews say: ‘Uzayr is the son of Allah’; and the Christians say: ‘The Messiah is the son of Allah’. These are the words of their mouths; they are imitating the words of those from before who committed Kufr. May Allah Fight them! How deluded they are [9:30]

They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Marium (as a Lord), and they were not Commanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31]
They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]

O you who believe! Surely many of the Rabbis and the Monks are devouring the wealth of the people falsely and are hindering from the Way of Allah; and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, [9:34]

Up to Hisazwj Words: But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37]

And the Exalted Said: And whenever a Chapter is Revealed, there is one of them who is saying, ‘Which of you has this increased in Eman?’ But, as for those who believe, it does increase them in Eman, and they rejoice [9:124]

And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125]

Do they not see that they are being Tried once or twice in every year, yet they do not turn (to Allah) nor do they mind? [9:126]
And whenever a Chapter is Revealed, they look at each other (and say), ‘Did anyone see you?’ Then they disperse. Allah has Turned away their hearts because they are a people not pondering [9:127]

And whenever a Chapter is Revealed, they look at each other (and say), ‘Did anyone see you?’ Then they disperse. Allah has Turned away their hearts because they are a people not pondering [9:127]

(Surah) Yunus\\(^{5}\): *Alif Lam Ra; these are Verses of the Book of the Wise [10:1]*

Was it so strange for the people that We would Reveal to a man from them that he would warn the people and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord. The Kafirs say, ‘Surely this is clear sorcery!’ [10:2]

Was it so strange for the people that We would Reveal to a man from them that he would warn the people and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord. The Kafirs say, ‘Surely this is clear sorcery!’ [10:2]

And when Our clear Verses are recited to them, those who are not wishing for meeting Us say, ‘Come with a Quran other than this one or replace him’. Say: ‘It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. I fear the Punishment of a Mighty Day if I disobey my Lord [10:15]

And when Our clear Verses are recited to them, those who are not wishing for meeting Us say, ‘Come with a Quran other than this one or replace him’. Say: ‘It cannot happen for me that I would replace him from myself. I only follow what is Revealed unto me. I fear the Punishment of a Mighty Day if I disobey my Lord [10:15]

Say: ‘If Allah had so Desired I would not have recited it to you nor made you recognise him, and I have lived a lifetime among you all from before it, are you not understanding?’ [10:16]

Say: ‘If Allah had so Desired I would not have recited it to you nor made you recognise him, and I have lived a lifetime among you all from before it, are you not understanding?’ [10:16]

So who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? Surely, the criminals will not succeed [10:17]

So who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? Surely, the criminals will not succeed [10:17]

And they are worshipping from besides Allah what can neither harm them nor benefit them, and they are saying: ‘These would be our intercessors in the Presence of Allah. Say: ‘Are you informing Allah of what He does not know of in the skies or in the earth? Glory be to Him, and Exalted is He from what they are associating’ [10:18]

And they are worshipping from besides Allah what can neither harm them nor benefit them, and they are saying: ‘These would be our intercessors in the Presence of Allah. Say: ‘Are you informing Allah of what He does not know of in the skies or in the earth? Glory be to Him, and Exalted is He from what they are associating’ [10:18]
Up to His\textsuperscript{azwj} Words: And they are saying: ‘If only a Sign had been Sent to him from his Lord’. Say: ‘But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones’ [10:20]

And the Exalted Said: Say: ‘Who Gives you sustenance from the sky and the earth? Or Who Controls the hearing and the visions? And Who Extracts the living from the dead, and Extracts the dead from the living? And Who Regulates the matters?’ So they would be saying, ‘Allah’. Then say: ‘So will you not then fear?’ [10:31]

So that is Allah, your True Lord. And what is there after the Truth except for the straying? So how come you are turning away? [10:32]

Like that, the Word of your Lord is proven true against those who are making mischief. They are not believing [10:33]

And most of them do not follow except for conjecture; surely the conjecture cannot not avail anything from the Truth; surely Allah is a Knower of what they are doing [10:36]
And this Quran was not such as could be forged by the ones besides Allah, but it is a Verification of those (Books) which were before it, and (it is) the detailed Book. There is no doubt it is from the Lord of the worlds [10:37]

أَمْ يُقُولُونَ افْتَرَىَهُ فَلَقَ تَأَمُّلُوا بِسُوءِ مُنْثِى وَأَعْدَؤُوا مِنْ أُسْتَطِعُوْمُ مِنْ ذُنُوبِهِنَّ إِنْ كَتَبْنَ صَادِقِينَ *

Or are they saying he has fabricated it? Say: ‘Then bring a Chapter like it and call the ones you can from besides Allah, if you were truthful’ [10:38]

يَنَامُلُوا بِمَا لمْ يَجُرُّوا بِهِ وَلَا يَقْدِرُوا تَأْوِيلَهُ كَذَّبَ الْمُكَذِّبِينَ وَكَذَّبَ الْمُكَذِّبِينَ الْمُكَذِّبِينَ مِنْ قِبْلِهِمْ فَانْظُرُ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ *

But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; similar to that belied those from before them, so look how was the end result of the unjust ones [10:39]

وَمِنْهَمْ مِنْ يُؤْمِنُونَ بِهِ وَمِنْهَمْ مِنْ لا يُؤْمِنُونَ بِهِ وَرَبُّكَ أَعْلَمُ بِالمُفسَّدِينَ *

And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]

وَإِنْ كَذَّبْتُكَ فَقُلْ لَيْسَ لِي مِنْ نَفْسِي ضَرًّا وَلَا نُفْعَاً إِلاّ مَا شَاءَ اللَّهُ كُلِّ امْتِيَادٍ إِذَا جاءَ أجلهم فَلا يَسْتَخْرِجُونَ سَاعَةً وَلَا يَسْتَقْمِونَ *

And if they are (still) lying, then say: ‘For me are my deeds and for you are your deeds. You are disassociated from what I do and I disassociate from what you are doing’ [10:41]

وَمِنْهَمْ مِنْ يُسْمَعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصَّمِّ وَلَا يُسْمَعُونَ *

And from them are ones who listen intently to you. But can you make the deaf to hear and even though they cannot understand? [10:42]

وَمِنْهَمْ مِنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِيَ الْعَمِيَّ وَلَا يُبَصِّرُونَ *

And from them are ones who look on at you. But, can you guide the blind and even though they cannot see? [10:43]

وَإِلَى قُوَّةِ ” وَيُقُولُونَ مَتَى هَذِهِ الْوَعْدُ إِنْ كَتَبْنَ صَادِقِينَ*

Up to Hisazwj Words: And they are saying: ‘When would be this threat, if you were truthful?’ [10:48]

قُلْ لَا أَمْلِكُ لِنفْسِي ضَراً وَلَا نَفْعاً إِلاّ مَا شَاءَ اللَّهُ لِكُلِّ امْتِيَادٍ إِذَا جاءَ أجلهم فلا يُسْتَأَخِرونَ سَاعَةً وَلَا يَسْتَقْمِونَ *

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Say: ‘I neither control for myself any harm or any benefit except what Allah so Desires. For every community there is a term, and when their term comes, so they would not be able to delay it for a moment, nor bring it forward’ [10:49]

قل أرأيتم إن أتيكم عذابه بياتا أو نهارا ماذا يستعجل منه المجرمون *

Say: ‘What is your view if His Punishment comes to you by night or by day, what is that which the criminals can hasten from it? [10:50]

أم إذا ما وقع آمنتم به الآن وقد كنتم به تستعجلون *

Is it when it does occur you will believe in it? Now! And you were hastening with it? [10:51]

ويستنبؤنك أحق هو قل إي وربى إنه لحق وما أنت ممعزين

And they are asking you for information, ‘Is it true?’ Say: ‘Yes, by my Lord! It is true, and you will not be escaping it [10:53]

إلى قوله " يا أيها الناس قد جاءتكم موعظة من ربكم وشفاء لما في الصدور وهدى ورخة للمؤمنين * 

Up to Hisazwj Words: O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Momineen [10:57]

قل بفضل الله وبرمتته فبذلك فليفرحوا هو خير مما يجمعون *

Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]

قل أرأيتم ما أنزل الله لكم من رزق فجعلتم منه حراما وحلالا قل الله أذن لكم أم على الله تفترون

Say: ‘What is your view of what Allah Sent down for you of sustenance, so you are making (some) of it Prohibited and Permissible?’ Say: ‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]

إلى قوله " ولا يحزنك قولهم إن العزة لله جميعا هو السميع العليم *

Up to Hisazwj Words: And do not let their words grieve you, surely the Honour is for Allah entirely. He is the Hearing, the Knowing [10:65]

ألا إن الله من في السموات ومن في الأرض وما ينبع الذين يدعون من دون الله شركاء إن يتبعون إلا الظن وإن هم إلا يخرصنو *
Indeed! For Allah are the ones in the skies and the ones in the earth, and they do not follow those who are calling on the ones besides Allah as associates, except they are only following the conjecture, and surely they are only lying [10:66]

He is the One Who Made the night for you to rest in it, and the day giving visibility. Surely in that are Signs for a people who listen [10:67]

They are saying, ‘Allah has Taken a son (for Himself)’. Glory be to Him, He is the Needless. For him is whatever is in the skies and whatever is in the earth. Is there any authorisation with you for (saying) this? Are you saying upon Allah what you are not knowing? [10:68]

Say: ‘Surely those who are fabricating the lie upon Allah will not be successful [10:69]

Say: ‘Look at what is in the skies and the earth, and the Signs and the warners do not avail a people not believing [10:101]
Then We Rescue Our Rasools and those who believe. Like that, it is binding upon Us to Rescue the Momineen [10:103]

قال يا أُيها الناس إن كنتُم في شك من ديني فلا أعبد الذين تعبدون من دون الله ولكن أ عبد الله الذي يتوفيكم وامرت أن أكون من المؤمنين *

Say: ‘O you people! If you are in doubt of my Religion, so I do not worship those whom you are worshipping from the ones besides Allah, but I worship Allah, the One Who will Cause you to die; and I am Commanded that I become from the Momineen [10:104]

وأن أقم وجهك للدين حنيفا ولا تكون من المشركين *

And that you should set your face towards the correct Religion; and you should not become of the Polytheists [10:105]

ولا تدع من دون الله ما لا ينفعك ولا يضرك فإن فعلت فإنك إذا من الظا 

And do not supplicate to the ones besides Allah who can neither benefit you nor harm you, for it you do so, then you would be from the unjust ones [10:106]

" إلى قوله سبحانه ": قل يا أُيها الناس قد جاءكم الحق من ربك فسأحلكم الحق من يسوى إياكم بعهدك لنفسه ومن ضل فإنا يضلل على ما أنا عليك ببولك *

Up to the Words of the Glorious: Say: ‘O you people! The Truth has come from your Lord, so the one who goes aright, he goes aright for his own soul, and the one who strays, so rather he strays upon it, and I am not a custodian upon you all [10:108]

وانتبه ما يوحي إليك وأصبر حتى يحكم الله وهو خير الحاكمين 31 – 109.

And follow what is Revealed unto you and be patient until Allah Decides, and He is the best of the deciders [10:109]

هودٌ 11 " الركتاب احكمته آياته ثم فصلت من لدن حكيم خبير *

(Surah) Hud١١: Alif Lam Ra; a Book, its Verses are Perfected, then are Detailed, from the Presence of the Wise, the Aware [11:1]

أن لا تعبدوا إلا الله إنني لكم منه نذير وبشر *

That you will not be worshipping except Allah. I am a Warner to you all from Him and a giver of glad tidings [11:2]
And that you will seek Forgiveness of your Lord, then you will repent to Him, He would Provide you with an excellent provision to a specified term, and Give every one with merit, his merit, and if you turn back, then I fear upon you a Punishment of a Big Day [11:3]

To Allah is your return, and He is Able upon all things [11:4]

Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. He Knows what they are keeping as secret and what they are making public. He is a Knower with the contents of the chests [11:5]

Up to His\textsuperscript{azwj} Words: And if We were to Delay from them the Punishment to a numbered community, they would be saying, ‘What is withholding it?’ Indeed! The day it comes to them, it wouldn’t be averted from them, and it would surround them, what they were mocking with [11:8]

Up to His\textsuperscript{azwj} Words: So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, ‘Why hasn’t a treasure been Sent down upon him or an Angel come with it?’ But rather, you are a warner, and Allah is a Disposer of all things [11:12]

Or, are they saying, ‘He has fabricated it?’ Say: ‘Then come with ten fabricated chapters like it and call upon ones you can from besides Allah, if you were truthful [11:13]

But if they are not responding to you then know, rather Allah it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?’ [11:14]
"إلى قوله": فلا تك في مريء منه إنه الحق من ربك ولكن أكثر الناس لا يؤمنون 1 - 17.

Up to His *azwj Words: *Therefore, do not be in doubt from it, it is the Truth from your Lord, but most of the people do not believe [11:17]

" وقال تعالى": تلك من أنباء الغيب نوحيها إليك ما كنت تعلمها أنت ولا قومك من قبل هذا فاصبر إن العاقبة للمتقين 49

And the Exalted Said: *These are from the News of the unseen which We Reveal unto you. You did not know it nor did your people from before this. Therefore be patient, surely the end result is for the pious* [11:49]

" وقال سبحانه": وكلا تقضي عليك من أنباء الرسول ما نثبت به قلوبكم وإنما جاءك في هذه الحق ووعظتك وذكرى للمؤمنين *

And the Glorious Said: *And everything We Related to you from the news of the Rasools what We Affirm your heart with, and the Truth has come to you in this, and an Advice, and a Reminder for the Momineen* [11:120]

* وقال للذين لا يؤمنون اعملوا على مكانتكم إنا عاملون *

And say to those who are not believing: ‘Work upon your abilities, we are (also) working’ [11:121]

وانتظروا إنا منتظرون *

And wait and we are (also) waiting [11:122]

وإنا منتظرون 121

And for Allah is the unseen of the skies and the earth and to Him return the matters, all of it. Therefore worship Him and rely upon Him, and your Lord is not Heedless from what you are doing [11:123]

ِ And most of the people will not believe even though you are eager [12:103]

(Surah) Yusuf as: *That is from the News of the unseen (which) We Reveal unto you, and you were not near them when they formed a consensus and they were plotting* [12:102]

And most of the people will not believe even though you are eager [12:103]
And you are not asking them for any recompense upon it. It is only a Reminder for the worlds [12:104]

وكأين من آية في السماوات والأرض يمرون عليها وهم عنها معرضون

And how many a Sign in the skies and the earth they are passing by, and they are turning away from these? [12:105]

وأما يؤمن أكثرهم بالله إلا وهم مشركون

And most of them do not believe in Allah except and they are associating [12:106]

* أقاموا أن تأتيهم غاشية، من عذاب الله أو تأتيهم الساعة بغتة وهم لا يشعرون

Are they feeling secure from an overwhelming Punishment coming to them from Allah, or the Hour coming to them suddenly while they are not realising? [12:107]

قل هذه سبيلي أدعو إلى الله على بصراة أنا ومن اتبعني وسبحان الله وما أنا من المشركين

Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, and Glorious is Allah, and I am not from of the Polytheists’ [12:108]

وأما أرسلنا من قبلك إلا رجالا نوحي إليهم من أهل القرى أفلم يسروا في الأرض فينظروا كيف كان عاقبة الذين من قبلهم ولدار الآخرة خير للذين أتقوا أفلا تعقلون 102 - 109.

And We did not Send from before you, except men We Revealed unto, from the people of the towns. So why don’t they travel in the earth and look at how was the end-result of those from before them? And the House of the Hereafter is better for those who are pious, will you then not use your intellects? [12:109]

والم ثلث آيات الكتاب والذى انزل إليك من ربك الحق ولكن أكثر الناس لا يؤمنون

(Surah) Al Ra’ad: Alif Lam Mim Ra. These are Verses of the Book; and that which is Revealed to you from your Lord is the Truth, but most of the people do not believe [13:1]

إلى قوله تعالى: ومستعجلونك بالسبيبة قبل الخسنة وقد خلت من قبلهم المثلات وإن ربك لدو معفرة للناس على ظلمهم وإن ربك لشديد العقاب

Up to Hisazw Words: And they are asking you to hasten on the evil before the good, and there have passed examples from before them, and surely your Lord is with Forgiveness to the people upon their injustices, and surely your Lord is Severe in the Punishing [13:6]

ويقول الذين كفروا لولا انزل عليه آيه من ربه إذا أنت منذنر ولكن قوم هاد
And those who commit Kufr are saying, ‘Why has not a Sign been Sent down upon him from his Lord?’ But rather, you are a Warner, and for every people there is a Guide [13:7]

And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13]

To Him is the true supplication; and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it’s like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14]

And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly, and (so do) their shadows, in the morning and evening [13:15]
Up to His Word:  

He Sends down water from the sky, then it flows into the valleys by its measurement, and the torrent bears the swelling scum. And from what they are melting upon it in the fire seeking ornaments or apparatus, there is a scum the like of it. Like that Allah Compares the truth and the falsehood. Then as for the scum, so it goes as slag, and as for what benefits the people, it remains in the earth. Like that Allah Strikes the examples [13:17]

"إلى قوله": أفمن يعلم أنما انزل إليك من ربك الحق كمن هو أعمى إنما يتذكر أولوا الالباب 1 – 19.

Up to His Word:  

Is the one who knows that what has been Revealed unto you from your Lord is the Truth like the one who is blind? But rather, the ones with the understanding will be mindful [13:19]

"وقال تعالى": ويقول الذين كفروا لولا انزل عليه آية من ربه قل إن الله يضل من يشاء ويهدي إليه من أناب

And the Exalted Said:  

And those who disbelieve say: Why has not a Sign sent down upon him by his Lord? Say: Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him) [13:27]

And the Exalted Said:  

And like that We Sent you among a community, (other) communities having had passed from before it, in order for you to recite to them which We Revealed unto you, and they are (still) committing Kufr with the Beneficent. Say: ‘He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return’ [13:30]

And the Exalted Said:  

And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. So, do they not know, those who are believing, that if Allah so Desires, He would Guide the people altogether? And those who are committing Kufr will not cease to being hit due to what they are doing, by a calamity or it being released near to their houses until there comes the Promised threat of Allah. Surely, Allah does not break the Promises [13:31]

And Rasools from before you were mocked at, but I Respite those who committed Kufr, then I Seized them. So how then was the end-result? [13:32]
So Who is the One Watching upon all souls with what they are earning? And they are making associates to be for Allah. Say: ‘Name them’. Or will you inform Him with what He does not know of in the earth, or by the apparent from the words? But, for those who commit Kufur, their plots are adorned for them and they are hindering from the Way. And the one whom Allah Lets to stray, then there would be no Guide for him [13:33]

And like that We Revealed it, a Judgment in Arabic. And if you were to follow their whims after what has come to you from the Knowledge, there would neither be for you a Guardian nor a Protector from Allah [13:37]

Alif Lam Ra. A Book We Revealed to you, for you to extract the people from the (multitude of) darkness to the Light by the Permission of their Lord, to the (Straight) Path of the Mighty, the Praised [14:1]
Up to His Words: An example of those who are committing Kufr with their Lord, their deeds are like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]

Do you not see that Allah Created the skies and the earth with the Truth? If He so Desires to, He can Eliminate you all and Come with a new people [14:19]

And this is not a big thing for Allah [14:20]

And the Exalted Said: Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]

Yielding its fruit in every season by the permission of its Lord? And Allah Strikes the examples for the people that they might be mindful [14:25]

And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]

And the Glorious Said: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]

Into Hell they will be arriving, and evil is the settlement [14:29]

And they are making rivals to be for Allah in order to stray (people) from His Way. Say: ‘Enjoy yourselves, surely your journey is to the Fire’ [14:30]
(Surah) Al Hijr: *Alif Lam Ra. These are the Verses of the Book and a Clarifying Quran* [15:1]

 ربما يود الذين كفروا لو كانوا مسلمين

*Sometimes those who are committing Kufr would ardently wish if only they had been submitters* [15:2]

ذرهم بأكلوا وتمتعوا وللههم الامل فسوف يعلمون

*Leave them to eat and enjoy themselves and for the hopes to delude them, for soon they will come to know* [15:3]

إلى قوله " وقالوا يا أيها الذي نزل عليه الذي نزل عليه الذكر إنك فحرون"

*Up to His**azwj** Words: And they are saying, 'O you upon whom the Reminder has Revealed, you are insane!* [15:6]

لو ما تأتيتنا بالملائكة إن كنت من الصادقين

*Why don’t you come to us with the Angels if you were from the truthful ones?’* [15:7]

ما ننزل الملائكة إلا بالحق وما كانوا إذا منظرين

*We do not Send down the Angels except with the Truth, and then they would not be Given Respite* [15:8]

إنا ننزل ذكرنا وإنا له لحافظون

*Surely, We Sent down the Zikr (Reminder) and We are the Protectors for him* [15:9]

إنا ننزل ذكرنا وإننا له لحافظون

*Up to His**azwj** Words: And if We were to Open for them a gateway of the sky, they would have kept on ascending into it* [15:14]

لقالوا إننا سكيرت أبصرنا بل نحن قوم مسحورون

*They would have said, ‘But rather, our eyes are intoxicated, but we are a people bewitched’* [15:15]

إلى قوله " وما خلقنا السماوات والأرض وما بينهما إلا بالحق وإن الساعة لآتية فاصفح الصفح الجميل"
Up to His⁵ᵃᶻwj Words: And We did not Create the skies and the earth and what is between them except with the Truth. And surely the House would come, therefore pardon with the beautiful pardoning [15:85]

إن ربك هو الخلاص العليم

Surely your Lord, He is the All-Knowing Creator [15:86]

ولقد آتيناك سبعا من المثاني والقرآن العظيم

And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]

لا تتمدن عينيك إلى ما متعنا به أزواجا منهم ولا تحزن عليهم واحفض جناحك للمؤمنين

Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]

وقل إني أنا النذير المبين

And say: ‘Surely I am the clear Warner’ [15:89]

كما أنزلنا على المقتسم

Like what We Sent to the dividers [15:90]

الذين جعلوا القرآن عضين

Those who made the Quran to be parts [15:91]

فوريك لنسألنهم أجمعين

So, by your Lord! We will be Questioning them altogether [15:92]

عما كانوا يعملون

About what they were doing [15:93]

فاصدع بما تؤمر و أعرض عن المشركين

So proclaim what you are Commanded with and turn away from the polytheists [15:94]

إنا كفيناك المستهزئين

We will Suffice you against the scoffers [15:95]
الذين يجعلون مع الله إلها آخر فسوف يعلمون

**Those who are making another god with Allah, so soon they shall come to know [15:96]**

ولقد نعلم أنك يضيق صدرك بما يقولون

**And We have Known that you tend to constrict your chest due to what they are saying [15:97]**

فسيح محمد ربك وَكُن مِن الساَحِدِين

**Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98]**

واعبد ربك حتى يأتوك البقين 1 – 99.

**And worship your Lord until there comes to you certainty [15:99]**

النحل" 16 " أي أمر الله فلا تستعجلوه سبحانه وتعالى عما يشركون

(Surah) Al Nahl: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1]**

ينزل الملائكة بالروح من أمره على من يشاء من عباده أن أنذروا أنه لا إله إلا أنا فاتقون

**He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2]**

خلق السماوات والأرض بالحق تعالى عما يشتركون

**He Created the skies and the earth with the Truth. Exalted is He from what they are associating [16:3]**

" إلى قوله " : أفمن يخلق كمن لا يخلقون أفلا تذكرون

Up to His\textsuperscript{azwj} Words: **Is He then Who Creates, like the one who does not create? Are you not then minding? [16:17]**

" إلى قوله " : والذين يدعون من دون الله لا يخلقون شيئا وهم يخلقون

Up to His\textsuperscript{azwj} Words: **And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20]**
(They are) dead, not living, and they are not aware when they would be Resurrected [16:21]

Your God is one God, so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:22]

There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely, He does not Love the arrogant [16:23]

And when it is said to them: ‘What is it that your Lord Revealed?’ They say, ‘Stories of the former ones’ [16:24]

They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]

And those who were associating said, ‘If Allah had so Desired, we would not have worshipped anything from besides Him, neither us nor our forefathers, nor would we have prohibited anything from besides His Prohibitions’. Like that was done by those from before them, so is there upon the Rasools except the clear delivery (of the Message)?’ [16:35]

Even if you are eager upon them to be Guided, Allah will not Guide one who strays (others), and there would be no helpers for them [16:37]
Up to His\textsuperscript{awj} Words: \textit{With the clear proofs and the Scriptures, and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]}

\begin{quote}
أفأمن الذين مكروا السيئات أن يخسف الله بهم الارض أو يأتيهم العذاب من حيث لا يشعرون

Are the ones plotting the evil feeling secure from Allah Causing the earth to submerge with them, or the Punishment coming to them from where they are not aware of? [16:45]
\end{quote}

\begin{quote}
أو يأخذهم في تقلبهم فما هم بمعجزين

Or (from) Him Seizing them during their moving around, so they would not be escaping? [16:46]
\end{quote}

\begin{quote}
أو يأخذهم على تخوف فإن ريكم لروف رحيم

Or (from) Him Seizing them upon gradual wastage? Surely your Lord is Kind, Merciful [16:47]
\end{quote}

\begin{quote}
أو يأخذهم على تخوف فإن ريكم لروف رحيم

Or (from) Him Seizing them upon gradual wastage? Surely your Lord is Kind, Merciful [16:47]
\end{quote}

\begin{quote}
أولم يروا إلى ما خلق الله من شئ يتفيؤ ظلاله عن اليمين والشمائل سجدا لله وهم داخرون

Or are they not looking at anything from Allah Created, its shadow inclines from the right and the left, performing Sajdah to Allah while they are humbled? [16:48]
\end{quote}

\begin{quote}
وكله يسجد ما في السموات وما في الارض من دابة والملائكة وهم لا يستكبرون

And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]
\end{quote}

\begin{quote}
يخافون رهم من فوقهم ويفعلون ما يؤمنون

They fear their Lord from above them and are doing what they are commanded to [16:50]
\end{quote}

\begin{quote}
وقال الله لا تتخذوا إلهين اثنين إنما هو إله واحد فإياي فارهبون

And Allah Said: “Do not take to two gods, but rather He is One God, so it is Me you should fear” [16:51]
\end{quote}

\begin{quote}
وله ما في السموات والأرض وله الدين واصبا أفغیر الله تتقون

And for Him is whatever there is in the skies and the earth, and for Him is the Religion of constant obedience. So is it other than Allah you would fear? [16:52]
\end{quote}
And whatever is with you from a Favour, so it is from Allah. Then when the harm touches you, so it is to Him you should be supplicating [16:53]

ثُمَّ إِذَا كَشَفَ الْضَّرَّ عَنْهُمْ إِذَا فَرَقَ مِنْهُمْ بِرَبَّهُمْ يُشَارِكُونَ

Then, when He Removes the harm from you, so a group from you associates with their Lord [16:54]

لِيَكَفَّرُوا مَا أَتَيْتَهُمْ فَتَمْعَأِ فِسْوُفْ تَعَلُّمُونَ

Committing Kufr with what We Gave them. So enjoy yourselves, for soon you would come to know [16:55]

وَمَيْلُونَ لَمَا لَهُ أَعْلَمُونَ نَصِيبًا مِّنْ أَمْرِهِمْ نَالَّهَ لَنَتْسَأَلُ عَنْهَا عَاكِمَا كُتَبَ

And they are assigning a share for what they don’t even know, from what We Sustained them. By Allah! You will be Questioned about what you had been fabricating! [16:56]

وَيَجِلُّونَ لِلَّهِ الْبَنَاتِ سُبُحَانَهُ وَلَهُمْ مَا يَشَاءُونَ

And they are ascribing daughters to Allah? Glorious is He! And for them is what they are desiring? [16:57]

وَإِذَا بَشَرَ أَحَدُهُمْ بِالْإِنثَى ۖ أَفْقَدَ جِلْسَتَهُ عَلَى الْأَسْوَدَّ أَمْ يَدْسِهُ فِي الْطَّارِبِ ۖ أَلَّا سَأَءَتُكُمُ الْقَضَاءُ

And when one of them is given glad tidings of a female, the shade of his face darkens and he is anguished [16:58]

يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بَشَرَهُ بِهِ آمَسَهُ عَلَى هُونٍ أَمْ يَدْسِهُ فِي التَّرابِ أَلَا سَأَءَتُكُمُ الْقَضَاءُ

He fades away from the people from the evil of he had been given glad tidings with. Should he keep it upon abasement or should he bury it in the soil? Indeed! Evil is what they are deciding [16:59]

إِلَى فِوْهِهِ تَعَالَى ۖ وَيَجِلُّونَ لِلَّهِ مَا يَكْرِهُونَ وَيَتَسْفِقُ أَلْسِنَتَهُمُ اللَّيْلَةِ ۖ أَنْ هُمْ الحَسُنُ لاَ حَرَمَ أَنْ هُمْ النَّارُ أَنْ هُمْ مَفْرَطُونَ

Up to His azwj Words: And they are ascribing to Allah what they (themselves) abhor and their tongues describe the lie that for them would be the good. There is no doubt that for them is the Fire and they shall be abandoned [16:62]

إِلَى فِوْهِهِ "ۖ وَمَآ أَرَأَلْنَا عَلَيْكُمْ عِلْمًا إِلَّا لِتَنَبَّئُهُمْ لِيْلَةً وَهَذِيْ وَرَحْمَةُ لَفَوْمٍ يُؤْمِنُونَ

Up to His azwj Words: And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]
"لى "إلى قوله": والله فضل بعضكم على بعض في الرزق فما الذين فضلوا برادي رزقهم على ما ملكت أيمانهم فهم فيه سواء أفبنعمة الله يحجدون

Up to His azwj Words: And Allah has Preferred some of you over the others regarding the Sustenance, but those who have been Preferred will not hand over their sustenance to what their right hands possess so they would be equal in it. Is it the Favour of Allah they are denying? [16:71]

"لى "إلى قوله": ويعبدون من دون الله ما لا يملكهم رزقا من السموات والارض شيئا ولا يستطيعون

Up to His azwj Words: And they are worshipping from besides Allah what neither controls for them any sustenance from the skies and the earth by anything nor are they able to [16:73]

 فلا تضربوا لله الامثال إن الله يعلم وأنتم لا تعلمون *

Therefore, do not strike resemblances for Allah; surely Allah Knows and you do not know [16:74]

ضرب الله مثلا عبدا مملوكا لا يقدر على شئ ومن رزقاه منا رزقا حسنا فهو ينفق منه سرا وجهراه! يستون * الحمد لله بل أكثرهم لا يعلمون *

Allah Strikes an example of an owned slave, not being able upon anything; and one We Graced from Us a goodly sustenance, so he spends from it secretly and openly, are they equal? The Praise is for Allah! But, most of them do not know [16:75]

وضرب الله مثلا رجلين أحدهما أبكم لا يقدر على شئ وهو كل على مولاه أينما يوجهه لا يأت بخير هل يستوي هو ومن يأمر بالعدل وهو على صراط مستقيم

And Allah Strikes an example of two men – one of them being dumb, not being able upon anything, and he is a burden upon his master. Wherever he sends him, he does not come with any good. Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]

فإن تولوا فإنما عليك البلاغ المب*

Up to His azwj Words: So if they turn back, then rather upon you is the clear delivery (of the Message) [16:82]

يعترفون نعمة الله ثم ينكروها وكثرهم الكافرون *

They are recognising the Favour of Allah, then they are denying it, and most of them are Kafirs [16:83]
"إِلَيْهِ مَسَّنَا الْكِتَابَ لَكُمْ وَهُدًى وَرَحْمَةٌ وَبُشْرَىٰ لِلْمُسْلِمِينَ"

Up to His azwj Words: *And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]*

ولا تكونوا كناظرين نقضت غزلاً من بعد قوة أنكأن تتخذون أيمانكم دخلاً بينكم أن تكون أمة هي أربى من أمة إنما يبلوك الله به ولبيبين لكم يوم القيامة ما كنت فيه تختلفون *

*And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. But rather, Allah is Trying you with him, and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]*

ولو شاء الله لجعلكم امة واحدة ولكن يضطرون بينهم بهادي من يشاء ولتسألن عمما كنت تعملون *

*And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93]*

ولا تتخذوا أيمانكم دخلاً بينكم فنزل قدم بعد ثبوتها وتذوقوا السوء بما صددتم عن سبيل الله ولنك عذاب عظيم *

*And do not take your oaths as a means of deceit between you, for the feet would waver after its stability and you will taste the evil due to what you had been hindering from the Way of Allah, and for you would be a grievous Punishment [16:94]*

إِلَيْهِ مَسَّنَا الْكِتَابَ لَكُمْ وَهُدًى وَرَحْمَةٌ وَبُشْرَىٰ لِلْمُسْلِمِينَ

Up to His azwj Words: *And whenever We Replace a Verse in place of a Verse, and Allah is more Knowing with what He Reveals, they are saying, ‘But rather, you are a fabricator!’ But most of them do not know [16:101]*

قُلْ نزِلَ روحُ الْقَدِّيسِ مِنْ رَبِّكَ بِالرِّحْمَةِ لِيُبْيِشَ الَّذِينَ آمَنُوا وَهُدَى وَبُشْرَىٰ لِلْمُسْلِمِينَ *

*Say: ‘The Holy Spirit Revealed it from your Lord with the Truth in order to Affirm those who are believing and as a Guidance and Glad Tidings for the submitters’ [16:102]*

ولقد نعلم آخراً يقولون إنا يعلمون بشر لسان الذي يبدعون إلي أعوجم وهذا لسان عربي مبين
And We have Known they are saying, ‘But rather a person teaches him’. The language of the one they are referring to is foreign, and this is clear Arabic language [16:103]

"إِنَّمَا أَهْيَأْتُ لَهُمْ مَّلَأً مِّن إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ الْمُشَرِّكِينَ" 1 - 123.

Up to His\textsuperscript{azwj} Words: Then We Revealed unto you: “Follow the Denomination of Ibrahim, the upright, and he was not from the polytheists!” [16:123]

وَقَالَ سَبِيلَهُ : "أَتَنَبِّئُ الوَلِيدَ بِالْحُكْمَةِ وَالْمُعْوَظَةِ الحَسَنَةِ وَحَادِثَهُم بِنَبِيَّ إِنَّ رَبِّي هُوَ أَعْلَمٌ مِنْ ضَلُّ عِنْ صِبْغِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

And the Glorious Said: Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best; surely your Lord is more Knowing with ones who stray from His Way, and He is more Knowing with ones Guided aright [16:125]

وَسَأْلَ الْمَلِكُ : أَذَاعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمُعْوَظَةِ الحَسَنَةِ وَحَادِثَهُم بِنَبِيَّ إِنَّ رَبِّي هُوَ أَعْلَمٌ مِنْ ضَلُّ عِنْ صِبْغِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

And be patient and your patience is not but by Allah; and do not grieve upon them nor constrict yourself from what they are plotting [16:127]

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَالذِّينَ هُمْ مُحْسِنُونَ 125 - 128.

Surely Allah is with those who are pious and those who are good doers [16:128]

السَّرَّاءُ "17 "إِنْ هَذِهِ الْقُرْآنُ يَهْدِي لِبَيِّنَةً هُيَّةً وَيُبَشِّرُ الْمُمْتَنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ جَرَآءً كَبِيراً *\\n
(Surah) Al Asra’a: Surely this Quran Guides to that which is most upright and Gives glad tidings to the Momineen, those who are doing righteous deeds that for them would be a great Recompense [17:9]

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَا يُؤْتَى عَلَيْهِمْ سَمَّىٰ عَلَى أَحْيَا أَلِيمًا

And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]

إِنَّمَا أُوحِيَ إِلَيْكَ رَبُّكَ مِنَ الْحُكْمَةِ وَلا تَجُسُّ عَلَى اللَّهِ إِلَّا أُحْيَى أَخَرُ فَتَنَفَّقُ فِي جَهَنَّمَ مَلِمْعَ مَدْحُورًا *\\n
Up to His\textsuperscript{azwj} Words: That is from what your Lord Revealed unto you, from the Wisdom, and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]

أَفَأَصْفَحُوهُمْ رَبُّكَ بِالْبَيْنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةَ إِنَاثًا ؟ إِنَّمَا نُقْوِلُنَّ قَوْلًا عَظِيمًا *
Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40]

وَلَقد صَرَفْنَا فِي هَذِهِ الْقُرْآنِ لِيذَكِرُوا مَا يُزِيدُهُمْ إِلَّا نَفْرًا

And We Have Explained in this Quran for them to be mindful, but it does not increase them except in aversion [17:41]

فَقُلْ لَوْ كَانَ مَعَهُ آلهَةَ كَمَا يُقِلُّونَ إِذَا لَابْتَغُوا إِلَى ذِي الْعُرْشِ سَبِيلًا *

Say: ‘If there was another god with Him just as they are saying, then he would have sought a way to the One with the Throne [17:42]

سَبَّحَهُ وَتَعَالَى عَمَّا يُقِلُّونَ عَلَى كَبْرَى

Glorified is He, and Exalted from what they are saying, Exalted, Great! [17:43]

إِلَيْهِ قُلُوبُهُمْ أَكْنَةً أَنْ يُفْقِهُوهُ وَفِي أَذَانِهِمْ وَقُرْآنٌ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحِدَّةً لَّوْلَا عَلَى أدَبَّرِهِمْ نَفْرًا *

Up to His azwj Words: 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]

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْنَةً أَنْ يُفْقِهُوهُ وَفِي أَذَانِهِمْ وَقُرْآنٌ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحِدَّةً لَّوْلَا عَلَى أدَبَّرِهِمْ نَفْرًا *

And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]

خَلَقْنَا أَمْعَالَ الَّذِينَ يَسْمَعُونَ جِنُودًا إِذَا يَسْمَعُونَ إِلَيْكَ وَإِذَا هُمْ نَجَاوْيًا إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَبَيَّنُوا إِلَّا رَجُلًا مَسْحُورًا *

We are more Knowing of what they are listening intently to when they listen to you, and when they are whispering when the unjust ones are saying, ‘Surely you are only following a bewitched man’ [17:47]

انظِرِ كَيْفَ ضَبِبْتُمْ لَكُمُ الْامَثَالَ فَضَلُّوا فَلا يَسْتَطِيعُونَ سِيْبِلًا

Look how they are striking examples for you! So they have gone astray and cannot find a way [17:48]

إِلَيْهِ قُلُوْهُ: قُلُ ادْعُوا الَّذِينَ زَعْمُتِمْ مِن دُونِهِ فَلا يَمْكُونُ كَشْفَ الْضُّرَّ عَنْكُمْ وَلَا تَحْوِيلَ

Up to His azwj Words: Say: ‘Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]
اولئك الذين يدعون يبتغون إلى ربهم الوسيلة أيهم أقرب ويرجون رمتته ويخافون عذابه إن عذاب ربك كان محذورا

They, those they are calling, seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]

إلى قوله ": إذ قلنا لك إن ربك أحاط بالناس وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن وخوفهم فما يزيدهم إلا طغيانا كبيرا

Up to Hisazwj Words: And when We Said to you: “Surely your Lord Encompasses the people”, and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60]

إلى قوله سبحانه ": قل كل يعمل على شاكلته فربكم أعلم بمن هو أهدى سبيلا

Up to the Words of the Glorious: Say: ‘Every one acts according to his own disposition; so your Lord is more Knowing of the one who is better Guided on the Way [17:84]

إلى قوله تعالى ": وLEAN شننا لنذهبن بالذي أوحينا إليك ثم لا نأخذ لك به عليينا وكيلنا

Up to the Words of the Exalted: And if We so Desired, We would Take away that which We have Revealed to you, then you will not find for yourself with it, any protector against Us [17:86]

إلا رحمة من ربك إن فضله كان عليك كبيرا

except for a Mercy from your Lord - surely His Grace would always be great upon you [17:87]

إلا رحمة من ربك إن فضله كان عليك كبيرا

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]

ولقد صرفنا للناس في هذا القرآن من كل مثل فأي أكثر الناس إلا كفروا

And We have Explained for the people in this Quran, from every kind of example, but most of the people refused (to accept) except for the denying [17:89]

وقالوا لن نؤمن لك حتى تفجر لنا من الأرض ينبوعا
And they say: ‘We will never believe in you until you cause a spring to gush out for us from the ground as a fountain [17:90]

أو تكون لك جنة من نخيل وعنب فتفجر الانهار خلالها تفجيراً *

Or there should happen to be a garden for you of palm trees and grapes, and you cause the rivers to flow in the midst of it with a flowing [17:91]

أو تسقط السماء كما زعمت علينا كسفاً أو نأتي بالله والملائكة قبلاً *

Or you should cause the sky to fall upon us in pieces just as you are claiming or you should come with Allah and the Angels face to face [17:92]

أو يكون لك بيت من زخرف أو ترقى في السماء ولن نؤمن في نورك حتى تنزل علينا كتابا نقرأه قل سبحان ربي هل كنت إلا بشراً رسولًا *

Or there should happen to be for you a house of gold, or you should ascend into the sky, and we will never believe in your ascending until you bring down for us a letter to read’. Say: ‘Glorious is my Lord!’ Are you except a human Rasool? [17:93]

وما منع الناس أن يؤمنوا إذ جاءهم الهدى إلا أن قالوا أبعث الله بشراً رسولًا *

And what prevented the people from believing when the Guidance came to them except that they were saying: ‘Has Allah Sent a human as a Rasool?’ [17:94]

قل لو كان في الأرض ملائكة يمشون مطمئنين لنزلنا عليهم من السماء ملكاً رسولًا *

Say: ‘Had there been in the earth Angels walking about as settlers, We would have Sent down to them from the sky, an Angel as a Rasool [17:95]

قل كفى بالله شهيداً بيني وبينكم إنه كان بعباده خبراً بصراً *

Say: ‘Allah Suffices as a Witness between me and you; surely He was always Aware of His servants, Insightful’ [17:96]

" إلى قوله " : قل لو أنتم تمكمن خزائن رحمة ربي إذا لامسكم خشية الانفاق وكان الإنسان قنوا 9 – 100.

Up to Hisawj Words: Say: ‘If you were controlling the treasures of the Mercy of my Lord, then you would have withheld these fearing the expenditure, and the human being was always stingy [17:100]

" وقال تعالى " : بالحق أنزلنا وبالحق نزل وما أرسلناك إلا مبشراً ونذيراً *
And the Exalted Said: *And with the Truth have We Revealed it, and with the Truth it descended; and We have not Sent you but as a giver of glad tidings and as a warner* [17:105]

*و قرآنا فرقناه لتقرأه على الناس على مكث ونزلناه تنزيلاً*

*And it is a Quran We have Divided it for you to recite it upon the people upon intervals, and We Revealed it in stages* [17:106]

*قل آمنوا به أو لا تؤمنوا إن الذين اوتوا العلم من قبله إذا يتلى عليهم يخرون للاذقان سجداً*

*And it is a Quran We have Divided it for you to recite it upon the people upon intervals, and We Revealed it in stages* [17:106]

*ويقولون سبحان ربنا إن كان وعد ربنا لمفعولاً*

*Say: ‘Believe in it or don’t believe; surely those Given the Knowledge from before it, when it is recited to them, they fall down fall down to their chins in Sajdah’* [17:107]

*وتخرون للاذقان يبكون ويزيدهم خشوعاً*

*And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled* [17:108]

*ويقولون لمن له علم يبكون ويزيدوا خشوعاً 105 – 109.*

*And they fall down on their faces weeping, and it increases them in humbleness* [17:109]

*(Surah) Al Kahf: The Praise is for Allah, Who Revealed the Book unto His servant and did not Make any crookedness to be for it* [18:1]

*الكهف 18 الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجاً*

*وينذر الذين قالوا اتخذ الله ولداً*

*And warn those who are saying: ‘Allah has Taken a son’* [18:4]

*ما لهم به من علم ولا ابناً اتخذ الله ولداً*

*And warn those who are saying: ‘Allah has Taken a son’* [18:4]

*ما لهم به من علم ولا ابناً اتخذ الله ولداً*
There is neither any knowledge of it for them nor their forefathers. Grievous words come from their mouths. Surely, they are only speaking a lie! [18:5]

فلعلك باخع نفسك على آثارهم إن لم يؤمنوا بهذا الحديث أسفا 1 – 6.

So perhaps you will kill yourself out of grief upon their traits that they do not believe in this Hadeeth [18:6]

وقال تعالى " واقل ما واحي إليك من كتاب ربك لا مبدل لكلماته ولن تجد من دونه ملتحدا "

And the Exalted Said: And recite what is Revealed to you from the Book of your Lord. There is no alterna to his Words, and you will never find a refuge from besides Him [18:27]

And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust, a Fire which would surround them in enclosures. [18:29]

And the Exalted Said: And what prevents the people from believing when the Guidance comes to them, and seeking Forgiveness of their Lord, except that there has come to them the ways of the former ones, or the Punishment should come facing them? [18:55]

And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it and forgets what his hands have sent ahead? Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57]
And the Glorious Said: **Do they reckon, those who commit Kufr, that they can take My servants as guardians from besides Me? Surely, We have Prepared Hell as a lodging** [18:102]

And to His Words: **Say: ‘But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’** [18:110]

(Surah) Maryam as: **That is Isa, son of Maryam. The truthful words which they are disputing in** [19:34]

**It was not for Allah that He should Take a son; Glorious is He. Whenever He Decrees a matter, He says to it "Be," so it comes into being** [19:35]

**And surely Allah is my Lord and your Lord, therefore worship Him. This is the Straight Path** [19:36]

**But the parties disagreed from between them, so woe be unto those who commit Kufr from being present on a Great Day** [19:37]

And the Exalted Said: **And when Our clear Verses are recited unto them, those who commit Kufr say to those who believe, 'Which of the two groups is better in position and best in assembly?'** [19:73]

**And how many of the generations have We Destroyed before them? They were better equipped and in appearance** [19:74]
قل من كان في الضلالة فليمدد له الرمتن مداً حتّى إذا رأوا ما يوعدون إما العذاب وإما الساعة فسيعلمون من هو شر مكاناً واضعف جنداً

Say: ‘One who was in the straying, so let the Beneficent Extend his term for him, until when they see what they are being Threatened with, either the Punishment or the Hour, then they would come to know who was in a more evil position and of a weaker army’ [19:75]

إلى قوله : أفرأيت الذي كفر بآياتنا وقال لاوتين مالاً وولداً

Up to His\textsuperscript{azwj} Words: Do you see the one who commits Kufr with Our Signs and says, ‘I will be Given wealth and children’ [19:77]

أطلع الغيب إم اتخذ عند الرمتن عهداً

Has he been Notified of the unseen, or taken a Pact with the Beneficent? [19:78]

كلا سنكتب ما يقول ونمد له من العذاب مداً

Never! We shall Record what he is saying and We will Extend for him a term of the Punishment [19:79]

ووزره ما يقول وأتيتنا فرداً

And We shall Inherit what they are saying, and they would come to Us individually [19:80]

واخذوا من دون الله آلهة ليكونوا لهم عزاً

And they are taking gods from besides Allah for them to be a (source of) strength for them [19:81]

كلا سيكفرون بعبادتهم وكونون عليهم ضداً

Never! They will be denying their worshipping them and would become adversaries against them [19:82]

إلى قوله : وقالوا اتخذ الرمتن ولداً

Up to His\textsuperscript{azwj} Words: And they are saying: ‘The Beneficent has Taken a son’ [19:88]

لقد جتهم شيئاً إذا

You have come with an abominable thing [19:89]
The skies may almost be torn apart from it, and the earth be rent asundered, and the mountains fall down crumbling [19:90]

And they are ascribing a son to be for the Beneficent [19:91]

And it is not befitting for the Beneficent that He should Take a son [19:92]

Verily, everyone in the skies and the earth, but he would come to the Beneficent as a servant [19:93]

Up to Hisazwj Words: But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]

And like that We Revealed it, an Arabic Quran, and We Explained therein of the Threats in order for them to be fearing, or a Zikr would occur for them [20:113]

So, Exalted is Allah, the Truthful King, and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: ‘Lord! Increase me in knowledge!’ [20:114]

And the Glorious Said: And they are saying, ‘If only he would come to us with a Sign from his Lord’. Or didn’t there a clear proof come to them what is in the former Parchments? [20:133]

And We Destroyed them with a Punishment from before it, they would be saying, ‘Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed’ [20:134]
قل كل مترب  فتربصوا فستعلمون من أصحاب الصراط السوي ومن اهتدى 133 – 135.

Say: ‘Every one is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided’ [20:135]

الانيباء” 21 “ اقترب للناس حسابهم وهم في غفلة معرضون *

(Surah) Al Anbiya: It has drawn near to the people, their Reckoning, and they in their heedlessness, are turning aside [21:1]

ما يأتينهم من ذكر من رسم محدث إلا استمعوه وهم يلعبون *

There does not come to them a new (Message) from their Lord but they are hearing in while they are playing around [21:2]

لاهية قلوبهم وأسروا النجوى الذين ظلموا هل هذا إلا بشر مثلكم أفتأتون السحر وأنتم تبصرون *

Their hearts are distracted, and they consulted in secret, those who are unjust, ‘Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?’ [21:3]

قال ربي يعلم القول في السماء والارض وهو السميع العليم *

He said: ‘My Lord Knows the speech in the sky and the earth, and He is the Hearing, the Knowing’ [21:4]

بل قالوا أضغاث أحلام بل افتريه بل هو شاعر فليأتنا بأيآ كما ارسل الأولون *

But, they said, ‘Confused dreams. But, he fabricated it. But, he is a poet. So let him come to us with a Sign just as the former ones were Sent (with)’ [21:5]

ما آمنت قبلهم من قريه أهلكانها أفههم يؤمنون *

There did not believe before them a town We Destroyed. So will they believe? [21:6]

وما أرسلنا قبلك إلا رجالا نوحي إليهم فاسفوا أهل الذكر إن كنتم لا تعلمون *

And We did not Send before you except men We Revealed unto them, therefore ask the people of Al-Zikr if you don’t know [21:7]

وما جعلناهم جسدا لا يأكلون الطعام وما كانوا خالدين *

And We did not Make them as bodies not eating the food, and they were not supposed to be immortal [21:8]
Then We Ratified Our Promise to them, so We Delivered them and ones We so Desired to, and We Destroyed the extravagant ones [21:9]

We have Revealed to you a Book in which is your Zikr. So, are you not using your intellects? [21:10]

Up to His azwj Words: And We did not Create the sky and the earth and what is between the two for sport [21:16]

Had We Wanted to Take to sport, We would have Taken to it from Ourselves if We Wanted to Do so [21:17]

But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18]

And for him are the ones in the skies and the earth; and the ones in His Presence are neither being arrogant from worshipping Him nor are they tiring [21:19]

They are Glorifying by the night and the day. They are not slackening [21:20]

Or are they taking gods from the earth who are raising (the dead)? [21:21]

If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. Therefore, Glorious is Allah, Lord of the Throne, from what they are ascribing [21:22]
He cannot be questioned about what He Does, and they would be Questioned [21:23]

Or, are they taking god from besides Him? Say: ‘Bring your proof! This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. But, most of them are not knowing the Truth, so they are turning aside’ [21:24]

And We did not Send before you any Rasool except We Revealed unto him that: “There is no god except Me, therefore worship Me!” [21:25]

And they are saying, ‘The Beneficent has Taken a son!’ Glorious is He! But, they (Prophets) are honoured servants [21:26]

They do not precede Him in speech and they are only acting by His Command [21:27]

And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34]
And when those who commit Kufr see you they are not taking you except as a mockery, ‘Is this the one who mentions your gods?’ And they, with the Zikr of the Beneficent, they are committing Kufr [21:36]

The human being is Created of hasty (temperament); I shall Show you My Signs, therefore do not hasten [21:37]

Up to His azwj Words: Say: ‘Who can protect you by the night and the day from the Beneficent? But, they, from the Zikr of their Lord, are turning aside [21:42]

Or, are there gods for them defending them from besides Us? They are not even able to help themselves nor can they be defended from Us [21:43]

But, We Provided them and their forefathers until the life was prolonged upon them. So, do they not see us Coming to the earth, Reducing it from its ends? Can they be the victorious ones? [21:44]

Say: ‘But rather, I warn you by the Revelation, and the deaf do not hear the call whenever they are warned’ [21:45]

And this is a Blessed Zikr We Revealed, so are you deniers of it? [21:50]

And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]

Surely in this there is a Message for a worshipping people [21:106]
And We did not Send you except as a mercy to the worlds [21:107]

قُلْ إِنَّا بَيُوحَى إِلَيْنَا الْإِلَهَمُ إِلَّا فَهَلَّ أَنَّمَ مُسْلِمُونَ

Say: ‘But rather, It is Revealed unto me, your God is One God. So, will you be submitters?’ [21:108]

فَإِن تُوَلَّوا فَقُولُوا أَذِنَتُمُ الْقَوْلَ عَلَى سَوَاءٍ وَإِنَّ أَدْرِى أَقْرَبُ أَمْ بَعْدُ مَا تَوَلَّوْنَ

But if you turn back, then say: ‘I proclaim to you upon an equal footing, and if I knew whether it is near or afar, what you are Threatened with’ [21:109]

إِنَّهُ يَعْلَمُ الْجِهَرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

Surely He Knows what is spoken loudly from the speech, and He Knows what you are concealing [21:110]

وَإِنِّي أَدْرَي لِلَّهِ أَقْرَبُ أَمْ بَعْدُ مَا تَوَلَّوْنَ

And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111]

قَالَ رَبِّ اِحْكَمْ بِالْحَقِّ وَرَبِّنَا الرَّمَتُ الْمُسْتَعْنَ للْغَيْبِ

He said: ‘Lord! Judge with the Truth!’ And: ‘Our Lord is the Beneficent, Whose Help is sought against what you are ascribing’ [21:112]

الْحَجِّ ٢٢ " وَمَنْ النَّاسِ مِنْ يَدْعُو اللَّهَ مَعْلُومًا وَيَبِيعُ كُلَّ شِيْطَانٍ مِّرَابً

(Surah) Al Hajj: And from the people there is one who disputes regarding Allah without knowledge and follows every rebellious satan [22:3]

كتب عليه أنَّ مِنْ تَوَلَّاهُ فَأَنَّهُ يَضْلِلُهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعْيِ

It is Decreed against him that the one who befriends him, so he would stray him and guide him to the Punishment of the Blazing Fire [22:4]

إِلَى فُوْلِهِ تَعَالَ " وَمَنْ النَّاسِ مِنْ يَدْعُو اللَّهَ مَعْلُومًا وَلَا هَدِى وَلَا كِتَابٍ مَّنْبِرَ

Up to the Words of the Exalted: And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8]

ثَانِي عَطْفَتِهِ لِيَضْلِلُ عَنْ سَبِيلِ اللَّهِ لِيُحْذِرَهُمْ وَلِبَحْضِهِمْ بِيَوْمِ الْقِيَامَةِ عَذَابَ الْحَرِيقِ
Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would be disgrace in the world, and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]

That is due to what your two hands have sent forward, and surely Allah isn’t unjust to the servants [22:10]

And from the people there is one who worships Allah superficially. So if good befalls him, he is content with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter. That is the clear loss [22:11]

He calls from besides Allah what cannot harm him and what cannot benefit him. That, is the far straying [22:12]

He supplicates to one whose harm is nearer than his benefit. Evil is the guardian and evil is the associate [22:13]

Up to His azwj Words: One who thought that Allah will never Help him in the world and the Hereafter, so let him extend a rope to the sky, then let him cut off. Then let him look, did his plan remove what enraged him? [22:15]

And like that, We Revealed it as clear Signs, and surely Allah Guides the ones He so Desire to [22:16]
and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? And one whom Allah Disgraces, so there is none who can honour him. Surely Allah Does whatever He so Desires [22:18]

" وقال سبحانه ": وإن يكذبوك فقد كذبت قبلهم قوم نوح وعاد وثمود وقوم إبراهيم وقوم لوط

And the Glorious Said: And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42]

و قوم إبراهيم وقوم لوط

And the people of Ibrahim, and the people of Lut [22:43]

و أصحاب مدين وكتب موسي فأملت للكافرين ثم أخذتهم فكيف كان نكر

And the companions of Madyan, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]

إلى قوله ": أفلم يسراوا في الارض فتكون لهم قلوب يعقلون بها أو آذان يسمعون بها فإنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور

Up to His \(azwj\) Words: So why do they not travel in the land? It would become for them such hearts they can be understanding with, or ears they can be hearing with. Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]

ويستعجلونك بالعذاب ولن يخلف الله وعده وإن يوما عند ربك كألف سنة مما تعدون

And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]

وكان من قرية أمليت لها وهى ظالمة ثم أخذتها وإلي المصبر

And how many a town I Respited while it was unjust, then I Seized it, and to Me is the destination [22:48]

قل يا أيها الناس إما أنا لكم نذير مبين

Say: ‘O you people! But rather, I am only a clear warner to you [22:49]

إلى قوله ": ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو العلي الكبير
Up to His Words: *That is because Allah, He is the Truth, and that whatever they are calling upon from besides Him, it is the falsehood, and surely Allah, He is the Exalted, the Great* [22:62]

Do you not see that Allah Sends down water from the sky so the earth becomes green? *Surely Allah is Subtle, Aware* [22:63]

For Him is whatever is in the skies and whatever is in the earth, and surely Allah is the Needless, the Praised [22:64]

Do you not see that Allah Subjugated for you whatever is in the earth, and the ships flow in the sea by His Command, and He Withholds the sky from falling upon the earth, except by His Permission? *Surely Allah, with the people, is Kind, Merciful* [22:65]

And He is the One who Revives you, then Causes you to die, then would be Reviving you. *Surely the human being is ungrateful* [22:66]

For every community, We Made rituals which they are performing, therefore they should not be disputing you regarding the matter; and call to your Lord, surely you are upon a Straight Guidance [22:67]

And if they contend with you, say: ‘Allah is more Knowing with what you are doing’ [22:68]

Allah will Judge between you on the Day of Judgment regarding what you were differing in [22:69]
Do you not know that Allah Knows whatever is in the sky and the earth? Surely that is in a Book. Surely that is easy upon Allah [22:70]

And they are worshipping from besides Allah what He did not Send any Authorisation with, and what there isn’t any knowledge for them of it; and for the unjust, there shall not be any helper [22:71]

And when Our clear Verses are recited to them you will recognise the denial on the faces of those who commit Kufr. They are almost attacking those who are reciting Our Verses to them. Say: ‘Shall I inform you of more evil than that for you all? The Fire! Allah Promised it to those who commit Kufr, and evil is the destination’ [22:72]

O you people! An example is Struck, therefore listen intently to it. Surely those you are calling upon from besides Allah will never (be able to) create a fly and even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73]

They are not appreciating Allah with the right of His appreciation. Surely Allah is Strong, Mighty [22:74]

(Surah) Al Mominoun: So leave them in their confusion for a while [23:54]

Are they reckoning that rather We Extended to them with from wealth and children, [23:55]

We are hastening to them regarding the good things? But, they are not perceiving [23:56]
Up to His⁷⁷⁷ Words: And We do not Encumber a soul except to its capacity, and with Us is the Book speaking with the Truth, and they would not be wronged [23:62]

But, their hearts are in confusion from this and for them are deeds from besides that, they are working for these [23:63]

Until when We Seize their affluent ones with the Punishment, then they are supplicating [23:64]

Do not supplicate today! You will not be Helped from Us [23:65]

My Verses had been recited to you, but you were turning back upon your heels [23:66]

Being arrogance with it, telling evil stories at night [23:67]

So are they not pondering on the words, or has there come to them what did not come to their forefathers, the former ones? [23:68]

Or, are they not recognising their Rasool, so they are in denial to him? [23:69]

Or are they saying there is insanity with him? But, he has come with the Truth, and most of them are disliking the Truth [23:70]

And if the Truth were to follow their whims, the skies and the earth and the ones in these would be corrupted. But, We Came to them with their Zikr, but they were turning aside from their Zikr [23:71]
Am tes'ailhum jarra' fa'jaraj rajib wa'hu khair wa'hu khair laraqin

Or are you asking them for a tribute? But, the tribute of your Lord is better, and He is the best of the providers [23:72]

And you are calling them to a Straight Path [23:73]

And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]

And even if We had been Merciful to them and Removed the harm what was with them, they would have still persisted in their transgression wandering blindly [23:75]

And We have Seized them with Punishment, and they are not being humble to their Lord and are not submitting [23:76]

Until when We Open upon them a Door of severe Punishment, then they are despairing in it [23:77]

And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]

And is the One Who Multiplied you in the earth, and to Him you will be gathering [23:79]

And is the One Who Gives life and Causes to die, and for him is the interchanging of the night and the day; are you not using your intellects? [23:80]
But, they are saying similar to what the formers ones said [23:81]

قالوا أذانا متنا وكننا ترابا وعظاما أئنا لمبعوثون *

They are saying, ‘What! When we are dead and become dust and bones, we would be Resurrected? [23:82]

لقد وعدنا تابيا وآباؤنا هذا من قبل إن هذا إلا أساطير الأولين *

We and our forefathers have been threatened with this from before. Surely these are only the stories of the former ones’ [23:83]

قل لم الأرض ومن فيها إن كنتم تعلمون *

Say: ‘For whom is the earth and the ones there, if you were knowing?’ [23:84]

سيقولون الله فل أولا تذكركون *

They will be saying, ‘For Allah’. Say: ‘So why are you not minding?’ [23:85]

قل من رب السماوات السبع ورب العرش العظيم *

Say: ‘Who is Lord of the seven skies and Lord of the Magnificent Throne?’ [23:86]

سيقولون الله فل أولا تنقون *

They will be saying, ‘(This is) Allah’s’. Say: ‘So why are you not fearing?’ [23:87]

قل من يبهد ملكوت كل شئ و هو يجير ولا يجار عليه إن كنتم تعلمون *

Say: ‘In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?’ [23:88]

سيقولون الله فل فأن تسحرون *

They will be saying, ‘(This is) Allah’s. Say: ‘So why are you then deluded?’ [23:89]

بل أتينهم بالحق وإنهم لمكاذبون *

But, We Came to them the Truth, and they are the liars [23:90]

ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق وعلا بعضهم على بعض سبحان الله عما يصفون *
Allah did not Take a son and there was not god along with Him – then each god would have gone away with what it had created, and some of them would have been higher over the others. Glorious is Allah from what they are ascribing [23:91]

عَلَمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالِى عَمَّا يُشَهَّرُونَ

Knower of the unseen and the seen, so Exalted is He from what they are associating [23:92]

قُلَ رَبِّ إِمَا تَرَيْنِي مَا يُوعَدُونَ

Say: ‘Lord! If You Show me what they are being threatened with [23:93]

رَبِّ فَلاَ تَجَلَّعْنِي فِي الْقُوَّمِ الْمَظَالِيمِ

Lord! Then do not Make me to be among the unjust people’ [23:94]

وَإِنَّا عَلَى أَن نَْدِعَ الْوَسْبَةَ لَمَّا يَعْمَلُونَ

And We are well Able to Show you what We are Threatening them with

مُرِيِّقَةُ الْأَيَّامِ ذِي الْأَحْسَنْ الْأَيَّامِ مَعْلُومًا بِمَا يُصِفُّونَ

Repel the evil by that which is best. We are more Knowing with what they are ascribing [23:96]

وَقُلْ رَبَّنَا أَعُوذُ بِكُمْ مِنْ هِمْسَتِ الشَّيَاتِنِ وَأَعُوذُ بِرَبِّنَا لَنْ يَهْزَمُونَ

And say: ‘Lord! I seek refuge with You from the suggestions of the Satans [23:97]

إِلَى قُوَّةِهِ ، أَنْحَسَبْنَاهُمْ أَنْحَسَبُوا عَنِّي وَأَنْجَمْنَاهُمْ إِلَيْنَا لَا تَتَرَجَّعُونَ

Up to His\textsuperscript{awj} Words: Did you reckon that rather We had Created you in vain and that you would not be returning to Us?” [23:115]

فَتَعَالَى اللَّهُ الْمَلِكُ الْقَرِينُ لَا إِلَهَ إِلَزِهِ إِلَى هُوَ الْعَرْشُ الْكَرِيمُ

Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116]

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَّا أَخَرَ لَا يَرْهَبُهُ لِهِ فَإِنَّا حَسَابُهُ عَنْدَ رَبِّهِ إِنَّهُ لَا يَفْلُحُ الْكَافِرونُ 54 - 117.
And one who supplicates to another god along with Allah, there is not proof for him of it, then rather is account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117]

(Surah) Al Noor: *We have Sent down clear Signs, and Allah Guides the ones He so Desires to the Straight Path [24:46]*

And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47]

And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]

And if the right happens to the for them, they come to him submissively [24:49]

Is there a disease in their hearts, or are they doubting, or are they fearing that Allah and His Rasool would be prejudicial against them? But these, they are the unjust ones [24:50]

But rather, the word of the Momineen when they are invited to Allah and His Rasool for him to judge between them is they are saying, ‘We hear and we obey!’ And these, they would be the successful ones [24:51]

And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]

And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: ‘Do not swear! Reasonable obedience (is required). Surely, Allah is Aware of what you are doing [24:53]
Say: ‘Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54]

" إلى قوله ": لا تحسن الذين كفروا معجزين في الأرض وما منهم النار ولبئس المصير 46 – 57.

Up to His ﷺ Words: Do not reckon that those who commit Kufr would be escaping in the earth, and their abode is the Fire, and it is an evil destination [24:57]

الفقران " 25 " تبارك الذي نزل القرآن على عبده ليكون للعالمين نذيرا

(Surah) Al Furqan: Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]

The One for Whom is the Kingdom of the skies and the earth, and He did not Take a son, and there is no associate for Him in the Kingdom, and He Created all things, so He Ordained a Determination (for it) [25:2]

And they are taking gods from besides Him who are not creating anything while they are Created, nor are they controlling for themselves a harm nor a benefit, and are neither controlling death nor life nor Resurrection [25:3]

 وقال الذين كفروا إن هذا إلا إفك افتريه وأعانه عليه قوم آخرون فقد جاءوا ظلما وزورا

And those who commit Kufrr are saying, ‘Surely, this is only a lie. He fabricated it and he is being assisted upon it by other people, so they have come with injustice and falsehood’ [25:4]

* وقالوا أساطير الأولين اكتتبها فهي تملى عليه بكرة وأصيلا

And they are saying, ‘Stories of the former ones! He had these written out, and these are being dictated to him (in the) morning and evening’ [25:5]

* قال أئله الذي يعلم السر في السموات والارض إنه كان غفورا رحيما

Say: ‘He Revealed it, the One Who Knows the secrets in the skies and the earth. He was always Forgiving, Merciful [25:6]
وقالوا مال هذا الرسول يأكل الطعام ويمشي في الأسواق لا أذى إليه ملك فيكون معه نذيراً *

And they are saying, ‘What is the matter with this Rasool? He is eating the food, and walks in the markets. If only a great Angel had been Sent down instead of him, so he would have been a warner along with him [25:7]

أو يلقى إليه كنز أو تكون له جنّة يأكل منها وقال الظالمون إن تتبعون إلا رجلا مسحوراً *

Or a treasure been cast to him, or there should happen to be a garden for him to eat from’. And the unjust ones say, ‘You are only following a man bewitched!’ [25:8]

انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سيئاً *

Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]

تبارك الذي إن شاء جعل لك خيراً من ذلك جنّات تجري من تحتها الانهار وجعل لك قصوراً

Blessed is He Who, if He Desires to, would Make for you better than that, Gardens beneath which the rivers flow, and Made castles to be for you [25:10]

وإن شاء جعل لك خيراً من ذلك جنّات تجري من تحتها الانهار وجعل لك قصوراً

Up to the Words of the Glorious: And We did not Send any Rasools except they were eating the food and walking in the markets, and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20]

وإن شاء جعل لك خيراً من ذلك جنّات تجري من تحتها الانهار وجعل لك قصوراً

And those who do not wish for meeting Us, say, ‘Why weren’t Angels Sent down upon us or We (could) see our Lord?’ They are being arrogant among themselves and are revolting with great disregard [25:21]

وإن شاء جعل لك خيراً من ذلك جنّات تجري من تحتها الانهار وجعل لك قصوراً

Up to Hisazwj Words: And those who are committing Kufr say, ‘Why wasn’t the Quran Revealed unto him all at once?’ Like that, We Affirmed your heart with it, and We Arranged it (to be Revealed) gradually [25:32]

ولا يأتونك مثال إلا جئناك بالحق وأحسن تفسيراً

And they cannot come to you with an example except We will Come with the Truth and the best interpretation [25:33]
Up to His azwj Words: Do you see the one who takes his own desires as a god? So, will you happen to be a protector upon him? [25:43]

أرأيت من أتخذ إلهه هوئه أفانت تكون عليه وكيلا

Or do you reckon that most of them are hearing or using their intellects? Surely, they are only like the cattle. But, they are more straying of the way [25:44]

أنت تكون عليه وكيلا

Up to His azwj Words: So do not follow the Kafirs, and strive against them a mighty striving with it [25:52]

وإلا كالماعم بل هم أضل سبيلا

And We have not Sent you except as a giver of glad tidings and as a warner [25:56]

وإلا كالماعم بل هم أضل سبيلا

And they are worshipping besides Allah what neither benefits them nor harms them; and the Kafir has always been a backer against his Lord [25:55]

وإلا كالماعم بل هم أضل سبيلا

And they are worshipping besides Allah what neither benefits them nor harms them; and the Kafir has always been a backer against his Lord [25:55]

And We have not Sent you except as a giver of glad tidings and as a warner [25:56]

وإلا كالماعم بل هم أضل سبيلا

Say: ‘I do not ask you for any recompense over it except one who so desires to should take a way to his Lord [25:57]

وإلا كالماعم بل هم أضل سبيلا

And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Aware of the sins of His servants [25:58]

وإلا كالماعم بل هم أضل سبيلا

And when it is said to them: ‘Do Sajdah to the Beneficent!’ They say, ‘And what is the Beneficent? Shall we do Sajdah to what you are ordering us?’ And it increases them in aversion [25:60]

وإلا كالماعم بل هم أضل سبيلا

(Surah) Al Shoara: Ta Sin Meem [26:1]
These are the Verses of the Clarifying Book [26:2]

Perhaps you will torment yourself with grief because they are not becoming Momineen [26:3]

If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]

And there does not come to them from the Beneficent any new (merit about the) Zikr, except they are turning aside from it [26:5]

But, they have belied, therefore there would be coming to them News of what they had been mocking with [26:6]

Or do they not look at the earth, how many of every noble kind of pairs We have Grown therein? [26:7]

Surely, there is a Sign in that, but most of them are not Momineen [26:8]

And the Glorious Said: And surely it is a Revelation from Lord of the Worlds [26:192]

The Trustworthy Spirit descended with it [26:193]

Upon your heart for you to become from the warners [26:194]
In clear Arabic language [26:195]

وإنه لفي زبر الأول

And surely it is in the Scriptures of the former ones [26:196]

أولم يكن لهم آية أن يعلمه علماء بني إسرائيل

Or does it not happen to be a Sign for them that the scholars of the Children of Israel knew of it [26:197]

ولو نزلناه على بعض الاعجمين

And had We Revealed it unto one of the non-Arabs [26:198]

فقرأه عليهم ما كانوا به مؤمنين

So he would have recited it to them, they would not have been believers in it [26:199]

كذلك سلكنه في قلوب المجرم

Like that, We Inserted it into the hearts of the criminals [26:200]

لا يؤمنون به حتى يروا العذاب الاليم

They will not believe in it until they see the painful Punishment [26:201]

فأتيهم بغتة وهم لا يشعرون

And it shall come to them suddenly, and they would not be perceiving [26:202]

ف يقولوا هل نحن منظرون

So they would be saying, ‘Will we be respited?’ [26:203]

أفبعثنا يستعجلون

Is it with Our Punishment they are hastening? [26:204]

أقرأت إن متعناهم ستين
Can you see, if We were to Let them enjoy for years [26:205]

* ثم جاءهم ما كانوا يوعدون

Then there comes to them what they were threatened of [26:206]

ما أغنى عنهما ما كانوا يمتعون

It would not avail them what they were enjoying. [26:207]

* إلى قوله: وما تنزلت به الشياط

Up to His azwj Words: And the Satans did not descend with it [26:210]

* وما ينبغي لهم وما يستطيعون

And is not befitting for them, and they had no capacity (for it) [26:211]

* إنهم عن السمع لمعزولون

They were banished from the listening [26:212]

* فلا تدع مع الله إلها آخر فتكون من المعذب

Therefore do not supplicate to another god along with Allah, for you would happen to be from the Punished ones [26:213]

* وأبذر عشيرتك الأقرب

And warn your kindred, the near ones! [26:214]

* واخفض جناحك لمن اتبعك من المؤمنين

And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215]

* فإن عصوك فقل إني برئ مما تعملون

But if they disobey you, then say: ‘I disavow from what you are doing’ [26:216]

* وتوكل على العزيز الرحم

And rely upon the Mighty, the Merciful [26:217]
The One Who Sees you when you stand up (for Salat) [26:218]

And your transfer among the Sajdah performers [26:219]

Surely He is the Hearing, the Knowing [26:220]

Shall I inform you of the ones upon whom the Satans descend? [26:221]

They descend upon every sinful liar [26:222]

Inclining the hearing, and most of them are liars [26:223]

(Surah) Al Naml: Ta Sin [27:1]

These are the Verses of the Clarifying Book [27:2]

Being a Guidance and glad tidings for the Momineen [27:2]

Up to His\textsuperscript{azwj} Words: And you are receiving the Quran from the Presence of All-Wise, All-Knowing [27:6]
And the Exalted Said: Say: ‘The Praise is for Allah and greetings be upon His servants, those He Chose. Is Allah better or what they are associating? [27:59]

Or, One Who Created the skies and the earth, and Sent down for you water from the sky? Then We Grow by it gardens with delight. It was not for you that you should be growing the trees. Is there a god along with Allah? But they are a people equating (others with Allah) [27:60]

Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, and Made mountains for it, and Made a barrier to be between the two seas? Is there a god along with Allah? But, most of them do not know [27:61]

Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62]

Or, One Who Guides you in multiple darkness of the land and the sea, and One Who Sends the winds as glad tidings before His Mercy. Is there a god along with Allah? Exalted is Allah Exalted from what they are associating [27:63]

Or, One Who Initiates the creation, then Repeats it, and One Who Sustains you from the skies and the earth. Is there a god along with Allah? Say: ‘Come with your proof if you were truthful [27:64]

Up to Hisazwj Words: And neither grieve for them nor come to be in straitness from what they are plotting [27:70]

Up to Hisazwj Words: And surely, your Lord Knows what their chests are concealing and what they are manifesting [27:74]
"إلى قوله": إن هذا القرآن يقص على بني إسرائيل أكثر الذي هم فيه يختلفون.

*Up to His azwj Words: Surely, this Quran Narrates to the Children of Israel most of what they are differing in [27:76]*

And it is a Guidance and a Mercy for the Momineen [27:77]

إبن لهدي ورحمة للمؤمنين

*Surely, your Lord will Judge between them with His Judgement, and He is the Mighty, the Knowing [27:78]*

فتوكل على الله إنك على الحق المبين

Therefore rely upon Allah; you are upon the clear Truth [27:79]

إبن لا تسمع الموتى ولا تسمع الصم الدعاء إذا ولوا مديرين

You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80]

وأما أنت محاجي العمي عن ضلالتهم إن تسمع إلا من يؤمن بآياتن فهم مسلمون

Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs and they are submitters [27:81]

*Up to His azwj Words: Are they not seeing that We Made the night for them to rest during it, and the day with visibility? Surely in that there are Signs for a believing people [27:86]*

إلى قوله": ألم برونا أن جعلنا الليل لسكوننا فيه والنهار مبصرا إن في ذلك لآيات لقوم يؤمنون

And that I should recite the Quran. Therefore, one who goes aright, so rather he goes aright for his own self, and one who strays, then say: ‘But rather, I am from the warners’ [27:92]
And say: ‘The Praise is for Allah. He will Show you His Signs, so you will recognise them, and your Lord is not heedless from what you are doing’ [27:93]

(Surah) Al Qasas: And had it not been for a calamity afflicting them due to what their own hand had sent ahead, they would be saying, ‘Our Lord! Why did You not Send a Rasool to us, so we could have followed Your Signs and could have become from the Momineen?’ [28:47]

But when the Truth did come to them from Our Presence, they said, ‘Why has he not been Given similar to what Musa had been Given? Or, did they not commit Kufr from before, with what Musa had been Given? They were saying, ‘Two sorcerer backing each other’. And they were saying, ‘We are disbelievers in all (of it)’ [28:48]

Say, ‘Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful’ [28:49]

But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50]

And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]

Those We had Given the Book from before him, they were believers in it [28:52]
And when it is recited unto them, they say, ‘We believe in it. It is the Truth from Our Lord. We were submitters from before it!’ [28:53]

And when it is recited unto them, they say, ‘We believe in it. It is the Truth from Our Lord. We were submitters from before it!’ [28:53]

These would be Given their Reward twice due to what they were patient upon and they were repelling the evil deed by the good deed, and they were spending from what We had Graced them [28:54]

And when it is recited unto them, they say, ‘We believe in it. It is the Truth from Our Lord. We were submitters from before it!’ [28:53]

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These would be Given their Reward twice due to what they were patient upon and they were repelling the evil deed by the good deed, and they were spending from what We had Graced them [28:54]
"And from the people there is one who says, ‘We believe in Allah!’ But when he is harmed in (the Way of) Allah, he regards the trial of the people as being a Punishment of Allah. And if Help from your Lord comes, they would be saying, ‘Surely we were with you’. Or, isn’t Allah more Knowing of what is in the chests (conscience) of the (people of the) worlds? [29:10]

And Allah will Make known those who believe and He will (also) Make known the hypocrites [29:11]

And those who commit Kufr say to those who believe, ‘Follow our way and we will bear your sins’. And they will not bear anything from their sins. They are lying! [29:12]

And they will bear their own burdens, and (other) burdens along with their own burdens, and they would be Questioned on the Day of Judgment about what they were fabricating [29:13]

And the Glorious Said: An example of those who are taking guardians from besides Allah is like an example of the spider taking a house (for itself). And surely, the frailest of the houses is the house of the spider, if only they knew [29:41]

Surely, Allah knows whatever from a thing they are supplicating to, and He is the Mighty, the Wise [29:42]

And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]
Allah Created the skies and the earth with the Truth; Surely in that there is a Sign for the Momineen [29:44]

" إلى قوله ": ولن تجادلوا أهل الكتاب إلا بالي أحسن إلا الذين ظلموا منهم وقولوا آمننا بالذي انزل إلينا وانزل إليكم وإنها و إلهم واحد ونحن له مسلمون *

Up to His azwj Words: And do not debate with the People of the Book except by that which is best, except those of them who are unjust; and say: 'We believe in that which is Revealed to us and Revealed to you, and our God and your God is One, and we submit to Him [29:46]

وكذلك أنزلنا إليك الكتاب فألذين آتيناهم الكتاب يؤمنون به ومن هؤلاء من يؤمن به وما يجحد بأياتنا إلا الكافرون *

And like that We Revealed the Book unto you. So those to whom We Gave the Book do believe in it, and from them (people) are ones who believe in it. And none fight against Our Signs except for the Kafirs [29:47]

و ما كنت تتومن من قيله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون *

And you did not recite any (other) Book from before it nor did you transcribe it with your right hand, for then the falsifiers would have doubted [29:48]

ولو أن آتيناهم الكتاب يؤمنون به وما يجحد بأياتنا إلا الظالمون *

But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49]

وقالوا لولا انزل عليه آيات من ربه قل إنما الآيات عند الله وإنما أنا نذير مبين *

And they say, 'If only a Sign had descended unto him from his Lord'. Say: 'But rather, the Signs are in the Presence of Allah, and rather I am only a clear warner' [29:50]

أولم يكفهم أن آتينا علنا الكتاب ينعي عليه إن في ذلك لرمية و ذكرى لقوم يؤمنون *

Or, does it not suffice them that We Revealed unto you the Book (which) you recite to them? Surely, in that there is a Mercy and a Zikr for a believing people [29:51]

قل كفى بالله بيني وبينكم شهيدا بعلم ما في السموات والأرض و الذين آمنوا بالباطل و كفروا بالله أولئك هم الخاسرون *

Say: 'I suffice with Allah between me and you as a Witness. He Knows whatever is in the skies and the earth. And those who believe in the falsehood and commit Kufr with Allah, those ones, they are the losers [29:52]

و يستعجلونك بالعذاب ولولا أجل مسمى لجاءهم العذاب وليأتنيهم بغتة وهم لا يشعرون *
And they are hastening you with the Punishment. And had a specified term not been appointed for them, the Punishment would have come to them. And it will come to them suddenly while they do not perceive [29:53]

They are hastening you with the Punishment, and surely, Hell will encompass the Kafirs [29:54]

Up to His\textsuperscript{azwj} Words: And if you were to ask them: ‘Who Created the skies and the earth and Subjugated the sun and the moon? They would be saying, ‘Allah’. Then why are they deluded? [29:61]

And if you were to ask them: ‘Who Sends down the water from the sky, so the earth is revived by it from after its death?’ They would be saying, ‘Allah’. Say: ‘The Praise is for Allah’. But, most of them do not understand [29:63]

So when they sail in the ship, they supplicate to Allah, being sincere to Him of the Religion. But when He Rescues them to the land, then they are associating (others with Him) [29:65]

Let them be ungrateful with what We Give them and let them enjoy themselves, for soon they would come to know [29:66]

Or do they not see (that We) Made a secure Sanctuary and the people were being abducted from around them? So, is it in the falsehood they would believe and disbelieve in the Favour of Allah? [29:67]
(Surah) Al Roum: Or do they not reflect within themselves? Allah did not Create the skies and the earth and what is between the two except with the Truth, and for a specified term, and surely most of the people are deniers of the meeting with their Lord [30:8]

أولم يسروا في الأرض فاتنظروا كيف كان عاقبة الذين من قبلهم كانوا أشد منهم قوة وأثروا الأرض وعمرواها أكثر مما عموها وحاجتهم رسالهم بالبينات فما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون

Or, do they not travel in the land? Then they would see how was the end-result of those from before them. They were stronger than them in prowess, and they dug up the ground and built it more than what they are building, and their Rasools did come to them with the clear proofs. So, Allah was not unjust to them, but they were unjust to their own selves [30:9]

أولم يسروا في الأرض فاتنظروا كيف كان عاقبة الذين من قبلهم كانوا أشد منهم قوة وأثروا الأرض وعمرواها أكثر مما عموها وحاجتهم رسالهم بالبينات فما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون

وإن جاءتهم رسالهم بالبينات فما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون

Or, do they not travel in the land? Then they would see how was the end-result of those from before them. They were stronger than them in prowess, and they dug up the ground and built it more than what they are building, and their Rasools did come to them with the clear proofs. So, Allah was not unjust to them, but they were unjust to their own selves [30:9]

وإن جاءتهم رسالهم بالبينات فما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون

Up to Hisazwj Words: He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, so you would be equal with regards to it, fearing them as you fear yourselves? Like that do We Details the Signs for a people using their intellects [30:28]

بل اتبع الذين ظلموا أهواءهم بغرا علم ومن يهدي من أضل الله وما عليهم من ناصرين

But, those who are unjust follow their whims without knowledge; so who can guide the one Allah Lets to stray? And there would be no helpers for them [30:29]

بل اتبع الذين ظلموا أهواءهم بغرا علم ومن يهدي من أضل الله وما عليهم من ناصرين

And when harm touches the people, they supplicate to their Lord, turning to Him. Then, when He Makes them taste Mercy from Him, then a group from them associate with their Lord [30:33]

ليكونوا بما آتيناه فتستمتعوا فسوف تعلمون

In order to commit Kufr with what We Gave them. Therefore, enjoy yourselves, for soon you will come to know [30:34]

أو، أنهزنا علما سلطانًا فهو يتكلم بما كانوا به يشركون

Or, did We Send down a (Divine) Authority, so he spoke of what they were associating with Him? [30:35]
" إلى قوله تعالى ": الله الذي خلقكم ثم رزقكم ثم يميتكم ثم يعيكم هل من شركائكم من يفعل من ذلكم من شئ سبحانه
وع تعالى عما يشركون

Up to the Words of the Exalted: *Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]*

" إلى قوله ": ولن أرسلنا رياحًا رُؤاه مصفراً لظلوا من بعده يكفرون

Up to His **سنِّجْنِي:** Words: *And if We were to Send a wind and they see it as yellow, they would stray from after it, committing Kufr [30:51]*

" فإنك لا تسمع الموتى ولا تسمع الصم الدعاء إذا ولوا مدبرين

For you cannot make the dead to hear and you cannot make the deaf to hear the call, when they turn back retreating [30:52]

 وما أنت تحادي العمي عن ضلالتهم إن تسمع إلا من يؤمن بآياتنا فهم مسلمون

And you cannot guide the blind out from their straying. You cannot make to hear any except ones who believe in Our Signs, and they are submitting [30:53]

" إلى قوله تعالى ": ولقد ضربنا للناس في هذا القرآن من كل مثل ولن جتتهم بأيآية ليقولوا إن أنتم إلا مبطلون

Up to the Words of the Exalted: *And We have Struck every (type of) example for the people in this Quran, and if you were to come to them with a Sign, those committing Kufr would say, ‘You are only false claimants’ [30:58]*

كذلك يطبع الله على قلوب الذين لا يعلمون

Like that, Allah Seals upon the hearts of those who do not know [30:59]

قاضر إن وعد الله حق ولا يستخفنك الذين لا يوقنون 8 – 60.

So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]

لڤمان " 31 " الم

(Surah) Luqman: *Alif Lam Meem [31:1]*

تلك آيات الكتاب الحكيم*
These are Verses of the Book of the Wise [31:2]

A Guidance and a Mercy for the good doers [31:3]

Up to His azwj Words: And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]

Up to His azwj Words: And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there is a heaviness in his ears, therefore announced to him a painful Punishment [31:7]

Up to His azwj Words: He Created the skies without pillars you can see, and Cast mountains in the earth lest it shakes with you all, and Sent therein every (kind of) animal; and We Send down water from the sky, so We Grow therein from every noble pair [31:10]

This is Allah’s creation, so show me what those besides Him have created’. But, the unjust are in manifest error [31:11]

Up to His azwj Words: And from the people is one who disputes regarding Allah without any Knowledge nor any Guidance, nor any illuminating Book [31:20]

And when it is said to them: ‘Follow what Allah Revealed’, they say, ‘But, we follow what we found our fathers to be upon’. Even though the Satan was calling them to the Punishment of the Blazing Fire! [31:21]
And one who submits his face to Allah, and he is a good doer, so he has grasped the most trustworthy Handhold, and to Allah is the end-result of the matters [31:22]

ومن كفر فلا يحزنك كفره إلينا مرجعهم فننبئهم بما عملوا إن الله عليم بذات الصدور *

And one who commits Kufr, so do not let his Kufr grieve you. To Us is their return, and We shall Inform them with what they had been doing. Surely, Allah is a Knower of the contents of the chests [31:23]

اتمعهم قليلاً ثم نضطرونهم إلى عذاب غليظ *

We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]

ولن سألهم من خلق السماوات والأرض ليقولوا الله خلق الخاتم الله بل أكثرهم لا يعلمون

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 know [31:25]

" إلَى قُولِهِ : إِذَا غَشَّيْهُمْ مَوجٌ كَالْظِّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْهِمْ إِلَى الْجَاهِرِ فَلَمْ يَجْحَدُوا بِآيَاتِنَا إِلَّا كُلُّ كُفُّرٍ " 1 - 22.

Up to His[zwj] Words: And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]

التنزيل 32 " الم "

(Surah) Al Tanzeel: Alif Lam Meem [32:1]

تنزيل الكتاب لا ريب فيه من رب العالمين *

(The) Revelation of the Book, there is no doubt in it, being from the Lord of the Worlds [32:2]

أَمْ يَقُولُونَ افْتَرَىْهُ بَلْ هُوَ الْحَقُّ مِن رَبِّكَ لِتَنْذِرَ قَوْمًا مَا أَتَيْهِمْ مِن نَذِيرٍ مِن قَبْلِهِمْ لَعَلَّهُمْ يُهْتَدُونَ *

Or are they saying he fabricated it? But, it is the Truth from your Lord for you to warn a people to whom no warner has come before you, perhaps they would be Guided [32:3]

الله الذي خلق السماوات والأرض وما بينهما في ستة أيام ثم استوى على العرش ما لكم من دونه من ولي ولا شفيع أبداً تذكرون
Allah is the One Who Created the skies and the earth and whatever is between the two in six days, then He Established upon the Throne. There is neither for you a Guardian nor an intercessor from besides Him, so will you not take heed? [32:4]

"إلى قوله ": ومن أظلم من ذكر بآيات ربه ثم أعرض عنها إنا من المجرمين منتقمون

Up to His\textsuperscript{awj} Words: And who is more unjust than the one who is reminded of the Signs of his Lord, then turns away from them? We will be Taking revenge from the criminals [32:22]

"إلى قوله ": أولم يهد لهم كم أهلكنا من قبلهم من القرون يمشون في مساكنهم إن في ذلك لآيات أفلا يسمعون 1 – 2.

Up to His\textsuperscript{awj} Words: Or, is it not a guidance for them how many We Destroyed before them, from the generations walking around in their dwellings? Surely, there are Signs in that. So will they not be listening? [32:26]

(Surah) Al Ahzaab: O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]

وداعبا إلى الله بأذنه وسراجا مثيرا *

And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]

وبشر المؤمنين بأن لهم من الله فضلا كبرًا *

And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]

ولا تطع الكافرين والمنافقين ودع أذبهم وتذكر على الله وكفى بالله وكيلا 45 – 48.

And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48]

سيا " 34 " والذين سعوا في آياتنا معاجبين اولئك لهم عذاب من رجز أليم *

(Surah) Saba: And those who strive against Our Signs to frustrate them, they, for them is a Punishment of painful torture [34:5]

ويرى الذين أتوا العلم الذي انزل إليك من ربك هو الحق ويهدي إلى صراط العزيز الحميد *

And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth and a Guidance to the Path of the Mighty, the Praised [34:6]
وقال الذين كفروا هل ندلكم على رجل ينبيكم إذا مزقتم كل ممزق إنكم لفي خلق جديد

And those who commit Kufr say, ‘Shall we point you to a man who would inform you that when you are scattered with every scattering, you would in a new creation? [34:7]

أفترى على الله كذبا أم به جنّة بل الذين لا يؤمنون بالآخرة في العذاب والضلال البعيد

Either he is fabricating a lie upon Allah, or there is madness in him’. But, those who do not believe in the Hereafter would be in Punishment and the far straying [34:8]

Do they not look at what is in front of them and what is behind them, from the sky and the earth? If We so Desire, We would Cause the earth to submerge with them, or a piece of the sky to fall down upon them. Surely, in that, there is a Sign for every penitent servant [34:9]

أظلم بروا إلى ما بين أدبهم وما خلفهم من السماء والأرض إن نشأ نخسف بهم الارض أو نسقط عليهم كسفاً من السماء إن

في ذلك لة لكل عبد منيب

إلى قوله تعالى "قُل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السماوات ولا في الأرض وما لهم فيهما من شريك وما له منهم من ظهير

Up to the Words of the Exalted: Say: ‘Supplicate to those you are alleging (as gods) from besides Allah. They do not control the weight of a particle in the skies and in the earth, and there is partnership for them in these two, and there is no reliance for Him from them’ [34:22]

إلى قوله "قُل من يرزقكم من السماوات والارض قل الله وإنا أو إياكم لعلى هدى أو في ضلال مبين

Up to His[dj] Words: Say: ‘Who Sustains you from the skies and the earth?’ Say: ‘Allah! And I or you are perhaps on a Guidance or in clear error’ [34:24]

قَلَ لا تَسْتَلَوْنَ عَمَّا أَجْرَمْنَا وَلَا نَسْتَلَوْنَ عَمَّا تَعْمَلُونَ

Say: ‘You will not be Questioned about what we commit nor will we be Questioned about what you are doing’. [34:25]

قَلْ يَجْمَعُ بَيْنَا رِبَاتِنَا ثُمَّ يَفْتَحُ بَيْنَا نَا بَالْحَقِّ وَهُوَ الْفَتْحُ الْعَلِيمُ

Say: ‘Our Lord will Gather us together, then will He Judge between us with the Truth, and He is the Supreme Judge, the Knowing’ [34:26]

قَلْ أَروَانِي الَّذِينَ اقْتَرَمُوا بِهِ شَرِكَاءَ كَلَا بَلْ هُوَ اللَّهُ الْعَزِيزُ الحَكِيمُ
Say: ‘Show me those whom you are linking with Him as partners. Never! But, He is Allah the Mighty, the Wise’ [34:27]

And We did not Send you except to all of the people as a bearer of glad tidings and a warner, but most of the people are not knowing [34:28]

Up to His ﷺ Words: And We did not Send you except to all of the people as a bearer of glad tidings and a warner, but most of the people are not knowing [34:28]

Up to His ﷺ Words: And when Our clear Verses are recited to them, they say, ‘This one is only a man blocking you from what your fathers used to worship’. And they say, ‘This is nothing but a fabricated lie’. And those who commit Kufr with the Truth say when it comes to them, ‘Surely this is nothing but clear sorcery’ [34:43]

And We did not Give them any Books (that) they might be learning from, and We did not Send to them any warner before you [34:44]

Up to His ﷺ Words: And We did not Give them any Books (that) they might be learning from, and We did not Send to them any warner before you [34:44]

Up to His ﷺ Words: Say: ‘But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. Surely, he is only a warner to you all before a severe Punishment (befalls)’ [34:46]

Say: ‘Whatever recompense I ask you for, so it is for yourselves. My Recompense is only upon Allah, and He is a Witness over all things’ [34:47]

Say: ‘Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]

Say: ‘The Truth came and what the falsehood started, will not be restored’ [34:49]
Say: ‘If I stray, so it would be a straying against myself, and if I follow Guidance, so it would be due to what my Lord Reveals unto me. Surely He is Hearing, Nearby’ [34:50]

فاطر " 35 " أفمن زين له سوء عمله فرأه حسنا فإن الله يضل من يشاء ويهدى من يشاء فلا تذهب نفسك عليهم حسرات إن الله عليم بما يصنعون

(Surah) Fatir: What! So the one, the evil of his deed is adorned for him is so much, that he sees it as good? Allah Lets to stray the one He so Desires to, and Guides the one He so Desires to, therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]

فاطر إلى قوله ": ذلكم الله ربكم له الملك والذين تدعون من دونه ما يملكون من قطمرا *

Up to His azwj Words: That is Allah, your Lord. For Him is the Kingdom, and those of you who are supplicating to from besides Him are not even controlling a pellicle [35:13]

إن تدعوه لا يسمعوا دعاءكم ولو سمعوا ما استجابوا لكم وبوم القيامة يكفرن بشرككم ولا ينبطك مثل خبر

If you supplicate to them, they are not hearing your supplication, and even if they could hear, they would not (be able to) answer you; and on the Day of Judgment they would be denying your association of them (with Allah). And none can inform you like the All-Aware can [35:14]

يا أيها الناس أنتم الفقراء إلى الله والله هو الغني الحميد *

O you people! You are the ones needy to Allah, and Allah, He is the Needless, the Praise One [35:15]

إن يشأ يذهبكم ويأت بخلق جديد *

If He so Desires to, He could Abandon you all and Come with a new creation [35:16]

وما ذلك على الله بعزيز *

And this is not difficult upon Allah [35:17]

إلى قوله " : وما يستوي الاعمى والبصیر *

Up to His azwj Words: And they are not equal, the blind one and the seeing one [35:19]

ولا الظلمات ولا النور *

Neither the multiple darkness nor the light [35:20]
Neither the shade nor the heat [35:21]

And neither are the living equal to the dead. Surely, Allah Makes to hear one He so Desires to, and you cannot make hear the ones in the graves [35:22]

Surely, you are only a warner [35:23]

We Sent you with the Truth as a herald of glad tidings and as a warner, and there is no community except a warner has been among them [35:24]

And if they are belying you, so those from before them had (also) belied. Their Rasools came to them with the clear proofs, and with the Psalms, and with the illuminating Book [35:25]

Then I Seized those who committed Kufr. So how was My Disapproval? [35:26]

Up to Hisazwj Words: And that which We have Revealed to you from the Book, that is the Truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing [35:31]

Up to Hisazwj Words: Say: ‘Have you considered your associates, those you are supplicating to from besides Allah? Show me what they have created from the earth, or are there associates for them in the skies, or did We Give them a Book so they are upon a proof from it? But, the promises of the unjust ones to each other are only a deception’ [35:40]
"إلى قوله \"وقسموا بالله جهد أيمنهم لىكون أهدي من إحدى الأمم فلما جاءهم نذير ما زادهم إلا نفورا\".

Up to His \textsuperscript{azwj} Words: \textit{And they swore by Allah with the strongest of their oaths, if a warner were to come to them they would become the most guided ones from the communities. But, when a warner came to them, it did not increase them except in aversion [35:42]}

\textit{Behaving arrogantly in the earth and plotting the evil, and the evil plot does not affect any except its perpetrators. So, are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]}

(Surah) Yaseen: \textit{Ya Seen [36:1]}

\textit{By the Wise Quran [36:2]}

\textit{You are one of the Rasools [36:3]}

\textit{Upon a Straight Path [36:4]}

\textit{A Revelation of the Mighty, the Merciful [36:5]}

\textit{For you to warn a people what their fathers had been warned about, but they are heedless [36:6]}

\textit{The Word has proved true upon most of them, but they are not believing [36:7]}

“إلى قوله” : وسواه عليهم، وانذرهم أم لا تذرجهم لا يؤمنون

Up to His\textsuperscript{a} Words: \textit{And it is the same upon them, whether you warn them or do not warn them, they will not believe} [36:10]

إلى قوله” : أم برواكم أهلكنا قبلهم من القرنين فأتم إليهم لا يرجعون

Up to His\textsuperscript{a} Words: \textit{Do they not see how many a generation We have Destroyed from before them? They would not be returning to them} [36:31]

إلى قوله” : وإذا قيل لهم انقوا ما بين أيديكم وما خلفكم لعلكم ترحمون

Up to His\textsuperscript{a} Words: \textit{And when it is said to them: 'Fear what is in front of you and what is behind you, perhaps you would be Shown Mercy'} [36:45]

And there did not come to them a Sign from the Signs of their Lord except they were turning aside from it [36:46]

إذا قيل لهم أنفقوا مما رزقكم الله قال الذين كفروا للذين آمنوا أنطعم من لو يشاء الله أطمعه إن أنتم إلا في ضلال مبين

And when it is said to them: ‘Spend from what Allah has Graced you’, those who commit Kufr (disbelief) say to those who believe, ‘Should we feed someone, if Allah so Desired to, He would have Fed him? You are only in clear error’ [36:47]

إلى قوله” : ومن نعمه ننكسه في الخلق أفلا يعقلون

Up to His\textsuperscript{a} Words: \textit{And one We Grant long life to, We Reverse him in the creation. So are they not using their intellects?} [36:68]

And did not Teach him the poetry, and it is not befitting for him. Surely, he is only a Zikr and a clarifying Quran [36:69]

إلى قوله” : ومن علمه الشعر وما ينبغي له إن هو إلا ذكر وقرآن مبين

And for him to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]

إلى قوله” : واتخذوا من دون الله آلهة لعلهم ينصرون
Up to His azwj Words: And they are taking gods from besides Allah (thinking) perhaps they would be helped [36:74]

لا يستطيعون نصرهم وهم لهم جند محضرون *

(But) these do not have the ability to help them, and they (worshippers) would be an army displayed to them (worshipped idols) [36:75]

فلما خزنكم قولهم إنا نعلم ما يسرون وما يعلنون 76.

So do not let their speech grieve you. We Know what they are doing secretly and what they are doing openly [36:76]

الصافات "37 فاستفتهم أهم أشد خلقا أم من خلقنا إنا خلقناهم من طين لا زب *

(Surah) Al Safaat: So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]

بل عجبت ويسخرون *

But, you wonder, while they are mocking [37:12]

وإذا ذكروا لا يذكرون *

And when they are reminded, they are not heeding [37:13]

وإذا رأوا آية يستسخرون *

And when they see a Sign, they incite one another to mock [37:14]

وقالوا إن هذا إلا سحر مبين 11 – 15

And they say, ‘This is only clear sorcery [37:15]

" وقال سبحانه " فاستفتهم أربك البنات وهم البنون *

And the Glorious Said: Then ask them: ‘Are there daughters for your Lord and for them are the sons?’ [37:149]

أم خلقنا الملائكة إنا وهم شاهدون *

Or did We Create the Angels as females and they are witnesses? [37:150]

ألا إهم من إفكهم ليقولون *
Indeed! It is from their own falsehood they are saying, [37:151]

ولد الله وإنهم لكاذبون

‘Allah has begotten, and they are lying’ [37:152]

أصطفى البنات على البنين

Did He Choose the daughter over the sons? [37:153]

ما لكم كيف تعكمون

What is the matter with you all? How are you judging? [37:154]

أفلا تذكرون

Will you not then not heed? [37:155]

أم لكم سلطان مبين

Or is there a clear Authorisation for you? [37:156]

فأنا بكتابكم إن كنت صادقين

Then come with your Book, if you are truthful [37:157]

وجعلوا بينه وبين الجنة نسبا ولقد علمت الجنة إنهم لمحضرون

And they are asserting a link between Him and the Jinn, and the Jinn do know that they would be presented (before their Lord) [37:158]

سبحان الله عما يصفون

Glory be to Allah from what they are ascribing [37:159]

إلا عباد الله المخلصين

Except the sincere servants of Allah [37:160]

إنكم وما تعبدون

So you and what you are worshipping [37:161]
You cannot cause discord against Him [37:162]

Except one who would be arriving to the Blazing Fire [37:163]

(Jibraeel said): ‘And there is none of us except for him is a known place [37:164]

And indeed we are the ones arranged in rows [37:165]

And indeed were the ones Glorifying’ [37:166]

And they (Quraysh) were saying, [37:167]

‘If only there had been Zikr in our presence from the former ones [37:168]

We would have been the sincere servants of Allah’ [37:169]

But they committed Kufr with it, therefore soon they would come to know [37:170]

Up to His^{azwj} Words: So turn away from them for a while [37:174]

And see them, for soon they would be seeing [37:175]
Is it with Our Punishment they are hastening? [37:176]

فإذا نزل بساحتهم فساء صباح المنذرين

But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]

وتبول عنهم حتى حين

And turn away from them for a while [37:178]

وأبصر فسوف يصرون 149 – 179

And see, for soon they would be seeing [37:179]

ص " 38 " ص والقرآن ذي الذكر

(Surah) Saad: Saad! By the Quran with the Zikr [38:1]

بل الذين كفروا في عزة وشفاق

But, those who commit Kufr are in pride and discord [38:2]

كم أهلكنا من قبلهم من قرن فنادوا ولات حين مناص

How many from the generations did We Destroy before them, so they called out for escape when it was too late? [38:3]

وعجبوا أن جاءهم منذر منهم وقال الكافرون هذا ساحر كاذب

And they are wondering if a warner has come from them, and the Kafirs said, ‘This one is a lying sorcerer! [38:4]

أجعل الآلهة إلها واحدا إن هذا لشي عجاب

Is he making the gods to be One God? Surely this is a strange thing!’ [38:5]

وانتطلق الملا منهم أن امشوا واصبروا على آهتمكم إن هذا لشي يراد

And the chiefs from them went (on saying), ‘Walk away and be steadfast upon your gods, this is something aimed against you [38:6]
We did not hear of this being in other nations. Surely this is only a fabrication' [38:7]

‘Did the Zikr descend unto him from between us?’ But they are in doubt from My Zikr. But, when they do taste the Punishment (there would be no doubts) [38:8]

Or are there with them Treasures of Mercy of your Lord, the Mighty, the Bestower? [38:9]

Or is it for them, the Kingdom of the skies and the earth and what is between them? Then let them ascend by any means [38:10]

An army what is over there, would defeat many confederates [38:11]

And the Glorious Said: And We did not Create the sky and the earth and what is between the two in vain. That is the thinking of those who commit Kufr. So, woe be unto those who commit Kufr, on account of the Fire [38:27]

Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]

(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs and the ones of understanding would take heed [38:29]

And the Glorious Said: Say: ‘But rather, I am a warner, and there is no god except Allah, the One, the Subduer (of all) [38:65]
Lord of the skies and the earth and what is between them, the Mighty, the Forgiving’ [38:66]

قل هو نبا عظيم *

Say: ‘It is a Magnificent News, [38:67]

أنت عنه معرضون *

(And) you are turning away from it’ [38:68]

ما كان لي من علم بالملأ الاعلى إذ يختصمون *

‘There was no knowledge for me with the Exalted assembly when they contended [38:69]

إن يوجى إلي إلا أما أنا نذير مبين

It is Revealed unto me, except rather, I am a clear warner’ [38:70]

إن هو إلا ذكر للعالمين *

Up to His format Words: Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86]

إن هى إلا ذكر للعالمين *

Surely, he is only a Zikr to the worlds [38:87]

ولتعلمن نبأه بعد حين 65 - 88.

And you will come to know his News after a while [38:88]

الزمر 39 " تنزييل الكتاب من الله العزيز الحكيم *

(Surah) Al Zumar: A Revelation of the Book from Allah, the Mighty, the Wise [39:1]

إنا أنزلنا إليك الكتاب باحق فاعبد الله مخلصا له الدين *

Indeed, We Revealed to you the Book with the Truth, therefore worship Allah, being sincere to Him in the Religion [39:2]

إلا الله الدين الخالص *والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربنا إلى الله زلفى إن الله يحكم بينهم فيما هم فيه مختلفون *

إلا الله لا يهدي من هو كاذب كفار *
Indeed! The sincere Religion is for the Sake of Allah, and those who are taking guardians from besides Allah (say), ‘We do not worship them except they draw us closer to Allah’. Surely, Allah will Decide between them regarding what they were differing in. Surely, Allah does not Guide one who is an ungrateful liar [39:3]

لو أراد الله أن يتخذ ولدا لاصطفى مما يخلق ما يشاء سبحانه هو الوالد القهار

If Allah Intended to take a son for Himself, He would have Chosen from what He has Created whoever He so Desires. Glory be to Him! He is Allah, the One, the Subduer [39:4]

إلى قوله: "وإذا مس الإنسان ضر دعا ربه منيبا إليه ثم إذا خوله نعمة منه نسي ما كان يدعو إليه من قبل وجعل لله أندادا ليضل عن سبيله فل تمنع بكره قليلا إنك من أصحاب النار

Up to His azwj Words: And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, and makes rivals to Allah in order to stray (others) from His Way. Say: ‘Enjoy with your Kufr for a little while! You will be from the inmates of the Fire’ [39:8]

إلى قوله: "قل إني امرت أن أعبد الله مخلصا له الدين

Up to His azwj Words: Say: ‘I am Commanded that I worship Allah, being sincere to Him in the Religion [39:11]

وأمرت لان آكون أول المسلمين

And I am Commanded that I be the first of the submitters’ [39:12]

قل إني أحاف إن عصيت ربي عذاب يوم عظيم

Say: ‘If I disobey my Lord, I fear the Punishment of a Mighty Day’ [39:13]

قل الله أعبد مخلصا له دين

Say: ‘I worship Allah, being sincere to Him in my Religion, [39:14]

فأعدموا ما شتم من دونه قل إن الحاسرين الذين خسروا أنفسهم وأهلههم يوم القيامة ألا ذلك هو الخسران المبين

So, worship what you like besides Him. Say: ‘Surely the losers are those who would be incurring losses for themselves and their families on the Day of Judgment. Indeed! That is the manifest loss’ [39:15]

إلى قوله: "أفنى شرح الله صدره للاسلام فهو على نور من ربي فويل للقاسمية فلعلهم من ذكر الله أولئك في ضلال مبين"
Up to His azwj Words: **Indeed! So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord. Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! They are in clear error [39:22]**

Allah has Revealed the best Hadeeth, a Book resembling its double. The skins of those who fear their Lord shiver from it. Then their skins and their hearts become soft to the Zikr of Allah. That is a Guidance of Allah. He Guides with it one He so Desires to; and one whom Allah azwj Lets to stray, so there would not be any guide for him [39:23]

An Arabic Quran without any crookedness, perhaps they would fear [39:28]

Isn’t Allah Sufficient for His servants? And they are frightening you by those from besides Him. And one whom Allah Lets to stray, so there would be no Guide for him [39:36]

And one whom Allah Guides, so there would be no strayer for him. Isn’t Allah Mighty with the Retribution? [39:37]
Intends to be Merciful to me, would these be able to withhold His Mercy?’ Say: ‘Allah Suffices me. Upon Him should the relying ones rely’ [39:38]

*قل يا قوم اعملوا على مكانتكم إني عامل فسوف تعلمون*

Say: ‘O people! Work according to your ability; I too am working; so you will soon come to know [39:39]

من يأتيه عذاب يخزيه وجل عليه عذاب مقيم

Whom the Punishment would be coming to, disgracing him, and whom the permanent Punishment would be resolved upon [39:40]

إنا أنزلنا عليك الكتاب للناس بالحق فمن اهتدى فمنه فلنفسه ومن ضل فإما يضل عليها وما أنت عليهم بوكيل

We Revealed the Book unto you for the people, with the Truth. So one who follows Guidance, it is for himself, and one who strays, so rather his straying is against him. And you are not a custodian upon them [39:41]

*إلى قوله*: أم اتخذوا من دون الله شفعاء قل أولو كانوا لا يملكون شيئا ولا يعقلون

Up to Hisazwj Words: Or are they taking intercessors from besides Allah? Say: ‘Or even if they did not control anything nor do they understand?’ [39:43]

*قل لله الشفاعة جميعا له ملك السموات والأرض ثم إليه ترجعون*

Say: ‘For Allah is the intercession altogether. For Him is the Kingdom of the skies and the earth, then to Him you will be returning’ [39:44]

وإذا ذكر الله وحده اشمأزت قلوب الذين لا يؤمنون بالآخرة وإذا ذكر الذين من دونه إذا هم يستبشرون

And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those from besides Him are mentioned, then they are joyful [39:45]

*قل الله الشفاعة جميعا له ملك السموات والأرض ثم إليه ترجعون*

Say: ‘O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in’ [39:46]

*إلى قوله*: وأنيبوا إلى ربيكم وأسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون

Up to Hisazwj Words: And be penitent to your Lord and submit to Him, before the Punishment comes to you, then you will not be Helped [39:54]
And follow the best of what is Revealed to you before the Punishment from your Lord (would fall) suddenly, and (when) you are not aware [39:55]

واتبعوا أحسن ما أنزل إليكم من ربك قبل أن يأتيكم عذاب بذاته وأنتم لا تشعرون

And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]

But you (people) should worship Allah and be from the grateful ones’ [39:66]

(Surah) Al Momin: None dispute the Signs of Allah except those who commit Kufr, therefore do not let their movement in the cities deceive you [40:4]

Before them, the people of Noah belied, and (so did) the confederates from after them, and every community plotted against their Rasool in order to seize him, and they argued with falsehood in order to refute the Truth with it, therefore I Seized them. So how was My Retribution? [40:5]

Or, do they not travel in the land? Then they would see how was the end-result of those who were from before them. They were stronger in them in prowess, and impact in the
land, but Allah seized them due to their sins, and there was no saviour for them from Allah [40:21]

ذلك بأنهم كانت تأتيهم رسالهم بالبينات فكفروا فأخذهم الله إنه قوي شديد العقاب 4 – 22.

[40:22] That was because there came to them their Rasools with clear Proofs, but they rejected (them), therefore Allah Seized them; surely He is Strong, Severe in Retribution.

And the Glorious Said: Therefore be patient, surely the Promise of Allah is True, and ask Forgiveness for your sin and Glorify with the Praise of your Lord in the evening and the morning [40:55]

* وقال سبحانه: فاصبر إن وعد الله حق واستفغر لذنبك وسبح بالحمد ربك بالعشي والابكار*

Surely, those who dispute regarding the Signs of Allah without any Authorisation Given to them, there is nothing in their chests except self-greatness (pride) what they will not be reaching it. Therefore, seek Refuge with Allah, surely He is the Hearing, the Seeing [40:56]

* إن الذين يجادلون في آيات الله بغرا سلطان أتيهم إن في صدورهم إلا كبر ما هم ببالغيه فاستعن بالله إنه هو السميع البصري*

The Creation of the skies and the earth is greater than the Creation of the people, but most of the people do not know [40:57]

* لخلق السماوات والارض أكبر من خلق الناس ولكن أكثر الناس لا يعلمون*

And they are not the same, the blind and the seeing one, and those who believe and do righteous deeds nor the evil doer. Little is what you are heeding [40:58]

* وما يستوي الاعمي والابصير والذين آمنوا وعملوا الصالحات ولا المسئ قليلا ما تتذكرون*

Up to Hisazwj Words: Say: ‘I am Forbidden to worship those you are supplicating to from besides Allah, when the clear proofs from my Lord have already come to me, and I am Commanded to submit to the Lord of the Worlds [40:66]

* إلى قوله: "قل إني قلت أن أعبد الذين تدعون من دون الله لما جاءني البيبات من ربي وامرت أن اسلم لرب العالمين*

Up to Hisazwj Words: Have you not seen those who are disputing regarding the Signs of Allah, how they are turned away? [40:69]

* إلى قوله: "ألم تر إلى الذين يجادلون في آيات الله أني يصرفون*

* الذين كذبوا بالكتاب وما أرسلنا به رسلنا فسوف يعلمون*
Those who are belying the Book and what We Sent Our Rasools with, so soon they will come to know [40:70]

إلى قوله " ولقد أرسلنا رسلا من قبلك منهم من قصصناهم عليك ومنهم من لم نقص صناعتهم عليك وما كان لرسول أن يأتي بأيّة إلا بإذن الله فإذا جاء أمر الله قضى بالحق وانصرف هم هنالك الفاسقون 55 – 78

Up to Hisazwj Words: And We had Sent Rasools from before you – from them were ones We Related their stories to you, and from them were ones whose stories We did not Relate to you. And it was not for a Rasool that he comes with a Sign except by the Permission of Allah. So when the Command of Allah came, it was Decided with the Truth, and over there the falsifiers lost out [40:78]

إلى آخر السورة "

Up to the end of the Chapter (Surah).

السجدة " 41 حمد

(Surah) Al Sajdah: Ha Meem [41:1]

تنزيل من الرمتن الرحيم *

A Revelation from the Beneficent, the Merciful [41:2]

كتاب فصلت آياته قرآنا عربيا لقوم يعلمون *

A Book, its Verses are detailed. An Arabic Quran for a people who know [41:3]

بشيرا ونذيرا فأعرض أكثرهم فهم لا يسمعون *

Glad tidings and warning, but most of them turn away and they are not listening [41:4]

وقالوا قلوبنا في آكنا مما تدعونا إليه وفي آذاننا وقر ومن بيننا وبيتنا حجاب فأعمل إنا عاملون *

And they are saying, ‘Our hearts are in coverings from what you are calling us to, and in our ears there is a heaviness, and between us and you there is a veil, therefore work, we are (also) working’ [41:5]

قل إنا أنا بشر مثلكم يوحي إلي أنا إلهكم إلا واحد فاستغيروا إلي واستغفرو وويل للمشركين *

Say: ‘But rather, I am a person like you. He Reveals unto me. But rather, your God is One God, therefore take a Straight Path to Him and seek His Forgiveness. And woe be unto those who associate!’ [41:6]
الذين لا يؤولون الزكوة وهم بالأحرى هم كفرون

Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7]

إلى قوله: "فإن أمعروا فقل أنذركم صاعقة مثل صاعقة عاد وثوب *

Up to Hisazwj Words: But if they turn aside, then say: ‘I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]

إذ جاءهم الرسل من بين أيديهم ومن خلفهم ألا تعبدو إلا الله قالوا لو شاء ربنا لانزل ملائكة فلن استسلم به كافرون

When their Rasools came to them from before them and from after them (saying): ‘Do not worship except Allah’. They said, ‘If our Lord had so Desired, He would have sent down Angels. Therefore we are deniers of what you are Sent with’ [41:14]

إلى قوله: "وقال الذين كفروا لا تسمعوا هذا القرآن والغوا فيه لعلكم تغلبون *

Up to Hisazwj Words: And those who commit Kufr (disbelief) say, ‘Do not listen to this Quran and make noise during it (its recitation), perhaps you will overcome’ [41:26]

فلذين الذين كفروا عذابا شديدا ولنجزينهم أسوأ الذي كانوا يعملون

Therefore, We will Make those who commit Kufr to taste severe Punishment, and We will Recompense them for the evil which they had been doing [41:27]

إلى قوله: "ومن أحسن قولنا ممن دعا إلى الله وعمل صالحا وقال إني من المسلمين *

Up to Hisazwj Words: And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, ‘I am from the submitters’? [41:33]

ولا تسوؤي الحسنة ولا السيئة ادع بأي يسقي أن يكون إذا الذي بينك وبينه عداوة كأنه ولي متيم

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]

وما يلقيها إلا الذين صبروا وما يلقيها إلا ذو حظ عظيم

And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]

إلى قوله: "إن الذين كفروا بالذكر لما جاءهم وإن كتب عزيز *

Up to Hisazwj Words: Surely those who commit Kufr with the Zikr when it came to them (are also not hidden from Us), and it is a Mighty Book [41:41]
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]

What is said to you is only what was said to the Rasools before you. Surely your Lord is with Forgiveness and with painful Retribution [41:43]

And if We had made it a Quran in a foreign language, they would have said, ‘If only its Verses had been explained in detail. A foreign language and an Arabian (Rasool)?’ Say: ‘It is a Guidance and a healing for those who believe. And those who are not believing, there is a heaviness in their ears and they are blind upon it. They would be called out to from a remote place’ [41:44]

And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it, (for) you to warn of the Day of gathering, there being no doubt in it. A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]

And those who are taking guardians from besides Him, Allah is a Watcher over them, and you are not a custodian over them [42:6]

Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead, and He is Able upon all things [42:9]
Up to His \textsuperscript{azwj} Words: \textit{He has legislated for you from the Religion what He bequeathed with to Noah, and which We revealed to you, and what He bequeathed with to Ibrahim, and Musa, and Isa that: \textit{``Establish the Religion and do not be divided in it!'' Greatly difficult it is upon those who associate what you are calling them to. Allah chooses to the ones He so desires to and He guides ones who are penitent} [42:13]

And they did not become divided except from after the knowledge had come to them in rivalry between them. And, had not a Word preceded from your Lord to a specified term, it would have been decided between them. And surely, those whom We made to inherit the Book from after them were in anxious doubt from it [42:14]

\begin{quote}
فلمذلك فادع واستقم كما أمرت ولا تتبع أهواءهم وقل أمئت بما أنزل الله من كتاب وإعهد بينكم الله وريقكم لنا أعمانا ولكم أعمالكم لا حجة بيننا وبينكم الله يجمع بيننا وإليه المصير
\end{quote}

Therefore due to that, so invite, and be steadfast as you are Commanded, and do not follow their whims, and say: \textit{I believe in whatever Allah Reveals in the Book, and I am Commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds and for you are your deeds. There is no argument between us and you. Allah would Gather us and to Him is the journey} [42:15]

والمذين يحاجون في الله من بعد ما استجيب له حجتهم داحضة عند ربهم وعليهم غضب ولهم عذاب شديد

And those who are arguing regarding Allah from after He has been Answered to, their argument is invalid in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16]

\begin{quote}
"إلى قوله" : قل لا أستحكم عليه أجرا إلا المودة في القرى ومن يقترف حسنة نزد له فيها حسنة إن الله غفور شكور
\end{quote}

Up to His \textsuperscript{azwj} Words: \textit{Say: \textit{I do not ask you for recompense over it, except for the cordiality to be for my relatives}. And one who earns good, We will increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]

أم يقولون افترى على الله كذبا فإن يشأ الله يختم على قلبك ويمح الله الباطل ويحق الحق بكلماته إنه عليم بذات الصدور

Or are they saying, \textit{He has fabricated a lie upon Allah? But if Allah so desires, He would seal upon your heart, and Allah deletes the falsehood and confirms the Truth with His Word. He is All-knowing with the contents of the chests} [42:24]

\begin{quote}
"إلى قوله" : استحبوا لربكم من قبل أن يأتي يوم لا مرد له من الله ما لكم من ملحا يومئذ ومالكم من نكر
\end{quote}
Up to His azwj Words: Respond to your Lord from before there comes a Day from Allah, there being no avoiding it. There would not be any refuge for you on that Day, and there would not be for you any denial (of your actions) [42:47]

فإن أعروضوا فما أرسلناك عليهم حفيظا إن عليك إلا البلاغ

But if they turn aside, then We did not Send you as a keeper over them. Surely, upon you is only the delivery. [42:48]

إلى قوله "وذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتـاب ولا الابنام ولكن جعلناه نورا نهدي به من نشا در من عبادنا وإنك لتهدى إلى صرائط مستقيم"

Up to His azwj Words: And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]

صرائط الله الذي له ما في السموات وما في الارض ألا إلى الله تصر الامور 1 – 53.

A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]

الزخرف "43 " حم *

(Surah) Al Zukhruf: Ha Meem [43:1]

والكتاب المبين *

I swear by the Clarifying Book [43:2]

إنا جعلناه قرآنا عربيا لعلكم تعقلون *

We have made it an Arabic Quran, perhaps you may use your intellect [43:3]

وإنه في ام الكتاب لدينا لعلي حكيم *

And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]

أفنضرب عنكم الذكر صفحا أن كنتم فوما مسرفين *

So should We Take the Zikr away from you altogether if you were an extravagant people? [43:5]

وكم أرسلنا من نبي في الأولين *

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And how many a Prophet did We Send among the former ones? [43:6]

وما يأتيهم من نبي إلا كانوا به يستهزؤون

And there come not to them a Prophet but they mocked with him [43:7]

فأهللكنا أشد منهم بطشا ومضى مثل الأولين

So We Destroyed the ones stronger than them in prowess, and they perished like the formers ones [43:8]

فأهلكن ا أشد منهم بطشا ومضى مثل الأولين

Up to the Words of the Glorious: And they are assigning to Him a part from His servant. The human being is clearly ungrateful [43:15]

أم آخذ من مثلك بنات و أصفيفكم بالبينين

Or did He Take daughters from what He Created and Chose sons for you all (instead)? [43:16]

وإذا بشر أحدهم بما ضرب للرحم مثلا ظل وجهه مسودا وهوكظيم

And when one of them is given glad tidings (of a daughter) with what he is striking a likeness for the Beneficent, his face becomes black and he is grieved [43:17]

أو من ينشؤ في الخطية وهو في الخصام غير مبين

Or one he manufactures in ornaments (idols) while he is in contention, is without speech [43:18]

وجعلوا الملائكة الذين هم عباد الرحم إنانا أشهدوا خلقهم مستكب شهادتهم ويستلون

And they are making the Angels, those who are servants of the Beneficent, as daughters. Did they witness their creation? Their testimonies would be recorded and they would be Questioned [43:19]

وقالوا لو شاء الرحم ما عبدناهم وامنا بذلك من علم إن هم إلا يخرون

And they say, ‘If the Beneficent had so Desired, we would not have worshipped them’. There is no knowledge of that with them. Surely, they are only guessing [43:20]

أم آتيناهم كتابا من قبله فهم به مستمسكون
Or did We Give them a Book from before it, so they are adhering with it? [43:21]

But they are saying, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:22]

And similar to that, We did not Send any warner into a town before you, except its high ones said, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:23]

(The warner) said: 'Or even if I have come to you with better Guidance than what you found your fathers to be upon?' They said, 'We are disbelievers in what you are Sent with' [43:24]

So We Took Revenge from them, then look how was the end-result of the beliers [43:25]

Up to His azwj Words: But, I Let them and their fathers to enjoy until there came to them the Truth and a clarifying Rasool [43:29]

And when the Truth came to them, they said, 'This is sorcery! And we are disbelievers in it' [43:30]

And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31]

Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in
order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32]

"إلى قوله: أَفَأَنْتَ تَسْمَعُ الصَّمَّ وَتَهْدِيِّ الْمُعْمِي، وَمِنْ كُونِهِ فِي ضَلَالٍ مِّي بَينَهُمَا"

Up to Hisazwj Words: So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]

"فِإِمَامُ نَذِهِّنَكَ وَإِنَّهَا مِنْهُمَا مِنْتَقَمِمَؤُونَ"

So if We were to Take you away, We would still Take Revenge from them [43:41]

"أَوْ نَزَِّهِنَكَ الْذِّي وَعَدَنَّاهُمُهُمْ فَإِنَّهَا مِنْهُمَا مَنْتَقَمِمَؤُونَ"

Or We will show you that which We Promised them, for We are Powerful upon them [43:42]

"فَاسْتَمَسِكْ بِالَّذِي أُوِيَّلَ إِلَيْكَ إِنَّكَ عَلَى صَرَائِطِ مَسْتَقِيمٍ"

Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]

"وَإِنَّهُ لَزَكِيرٌ لَّكَ وَلِقَوْمِكَ وَسُوُّكَ فِي يَوْمٍ أَخَروٍ"

And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]

"وَاسْتَمِلْ مِنِّ أَرْسَالِنَا مِنْ قَبْلِكَ مَنْ رَسَأْنَا أَجْعَلْنَا مِنْ دُونِ الْرَّحْمَنِ أَهْلَهُ آلهَةً يُعْبِدُونَ"

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]

"وَقَالَ عَلَّمْنَا أَفَضَّلْنَا حَيْثَ إِنَّهُمْ يَسَعُونَ"

And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]

"وَقَالَ وَقَالُوا أَتَأْتِنَا حَيْثُ إِنَّهُمْ يَسَعُونَ"

And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58]

"إِنْ هُوَ إِلَّا عَدْلٌ أَنَعُّمَ عَلَيْهِ وَجَعَلْنَا مِثَالًا لِّيْنِي إِسْرَائِيلَ"
Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]

And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60]

Up to His Words: We had come to you with the Truth, but most of you were averse to the Truth [43:78]

* ام أبرمو أمرا فانا مبرمون*  
Or are they (trying to) conclude a matter? But We are the Concluders [43:79]

* أم يحسبون أنا لا نسمع سرهم ونجويهم بل ورسلنا لديهم يكتبون*  
Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]

Say: 'If there was a son for the Beneficent, then I would be the first of the worshippers’ [43:81]

* سبحان رب السموات و الارض رب العرش عما يصفون*  
Glorious is the Lord of the skies and the earth, Lord of the Throne, from what they are ascribing [43:82]

So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83]

* وقيله يا رب إن هؤلاء قوم لا يؤمنون*  
Up to His Words: And if you were to ask them who created them, they would certainly say, ‘Allah’. Then why are they deluded? [43:87]
And his words: ‘O Lord! Surely they are a people who do not believe!’ [43:88]

فاصفح عنهم وقل سلام فسوف يعلمون 57 – 79.

So pardon them and say: ‘Salam!’, for soon they would come to know [43:89]

الدخان 44 " حم "

(Surah) Al Dukhan: Ha Meem! [44:1]

(I Swear) by the Clarifying Book [44:2]

Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3]

إنا أنزلناه في ليلة مباركة إنا كنا منذرين

Up to Hisazwj Words: But, they are playing around in doubt [44:9]

إلى قوله " بل هم في شك يلعبون "

Up to Hisazwj Words: So rather, We have Made it to be easy through your tongue, perhaps they would take heed [44:58]

فارتقب إنهم مرتقبون 1 – 59.

So be expectant, they are (also) expecting [44:59]

الجاثية 45 " حم "

(Surah) Al Jaasiya: Ha Meem [45:1]

تنزيل الكتاب من الله العزيز الحكيم

A Revelation of the Book from Allah, the Mighty, the Wise [45:2]

إلى قوله " تلك آيات الله تلهمها عليك بالحق فآيات أعيدت بعد الله وأياته يؤمنون "

Up to Hisazwj Words: These are the Signs of Allah. We Recite these upon you with the Truth, so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]
Woe is for every sinful liar [45:7]

He hears the Verses of Allah being recited to him, then he becomes arrogant as if he had not heard these, therefore give him the news of a painful Punishment [45:8]

And when he learns anything from Our Signs, he takes it in mockery. Those, for them would be an abasing Punishment [45:9]

(Coming up) behind them is Hell, and what they had earned would not avail them of anything, nor what they had taken as guardians from besides Allah, and for them would be a mighty Punishment [45:10]

This is Guidance, and those whom committed Kufr with the Signs of their Lord, for them would be a painful Punishment due to uncleanness (doubt) [45:11]

Up to Hisazwj Words: Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14]

Up to the Words of the Exalted: Then We have Made you to be upon a Law from the Command, therefore follow it and do not follow the whims of those who do not know [45:18]

They will never avail anything from Allah about you, and surely the unjust ones are guardians of each other, and Allah is the Guardian of the pious [45:19]
This has insights for the people and is a Guidance and a Mercy for the people with conviction [45:20]

Up to His Words: So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23]

And they are saying, ‘It is not except our life of the world. We are dying and we live and nothing destroys us except the time’. And there is no knowledge for them with that. Surely they are only guessing [45:24]
And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6]

And when Our clear Verse are recited to them, those who commit Kufr say for the Truth when it comes to them, ‘This is clear sorcery!’ [46:7]

Or they are saying, ‘He has fabricated it’. Say: ‘If I have fabricated it, then you will not be controlling anything for me from Allah (anymore). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful’ [46:8]

Say: ‘I wasn’t the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, and I am not, except a clear warner’ [46:9]

Say: ‘Have you considered if it was from the Presence of Allah, and you disbelieved in it? And a witness from the Children of Israel testified upon the like of it, so he believed and you were arrogant. Surely Allah does not Guide the unjust people [46:10]

And those who commit Kufr say for those who believe, ‘If it was good, they would not have preceded us to it’. And since they are not seeking Guidance with it, so they are saying, ‘This is an old lie!’ [46:11]

And from before it was the Book of Musa, an Imam and a Mercy, and this Book is a verifier in Arabic language in order to warn those who are unjust, and is a glad tiding for the good doers [46:12]
"إلى قوله": فاصبر كما صبر اولوا العزم من الرسل ولا تستعجل لهم كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار بلاغ فهل بهلك إلا القوم الفاسقون 1 – 35.

Up to Hisazwj Words: Therefore be patient just as the Determined ones from the Rasools were patient, and do not hasten (the Punishment) for them. On the Day they see what they are being Promised, it would be as if they had not tarried except for an hour from the day. A notification. So, would any be destroyed except for the transgressing people? [46:35]

وزكائن من قرية هي أشد قوة من قرنتك التي أخرجتك أهلكناهم فلا ناصر لهم *

(Surah) Muhammadasww: And those who commit Kufr are enjoying and eating just as the animals eat, and the Fire would be an abode for them [47:12]

And how many a town was stronger in prowess than your town which expelled you? We Destroyed them and there was no helper for them [47:13]

أفهم كان على بيئة من ربه كمن زين له سوء عمله وابتع واوهؤهم *

So, is one who was upon a clear proof from his Lord like one for whom his evil deed has been adorned for, and they pursue their whims? [47:14]

"إلى قوله": ومنهم من يستمع إليك حتى إذا خرجوا من عندك قالوا للذين أتووا العلم ماذا قال آنفاً أولئك الذين طبع الله على قلوبهم والبعوا أهواءهم 12 – 16

Up to Hisazwj Words: And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]

إلا آخر السورة ".

Up to the end of the Chapter (Surah).

الفتح 48 " إنا أرسلناك شاهدا ومبعدا ونذيرا *

(Surah) Al Fat’h: Surely, We Sent you as a witness, and a giver of glad tidings and a warner [48:8]
In order for you all to believe in Allah and His Rasool, and to help him and revere him, and you should Glorify Him morning and evening [48:9]

إن الذين يبايعونك إنما يبايعون الله يد الله فوق أيديهم فمن نكث فإنما ينكث على نفسه ومن أوفى بما عاهد عليه الله فسبوته 

Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenantated upon him, would be Given a Mighty Recompense [48:10]

(Surah) Al Hujuraat: And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]

And the Glorious Said: The Bedouins said, 'We believe!' Say: ‘You do not believe! But say, ‘We submitted’, and the Eman has not entered into your hearts. And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful’ [49:14]

" وقال سبحانه ": قالت الاعراب آمنا قل لم تؤمنوا ولكن قولوا أسلمنا ولما يدخل الايمان في قلوبكم وإن تطيعوا الله ورسوله لايبلنكم من أعمالكم شيئا إن الله غفور رحيم

Up to His azwj Words: Say: ‘Are you notifying Allah of your Religion, and Allah Knows what is in the skies and what is in the earth, and Allah is Aware of all things?’ [49:16]

" إلى قوله ": قل أتعلمون الله بدينكم والله يعلم ما في السموات وما في الارض والله بكل شئ عليم

They think they are conferring a favour upon you if they become Muslims. Say, ‘Your professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]

Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]
But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing!' [50:2]

What! When we are dead and become dust? That is a far (from probable) return’ [50:3]

And how many a generation did We Destroy before them who were mightier in prowess than they are, so they went about in the countries. Is there any escape? [50:36]

Surely, there is a Zikr in that for one who has a heart for him, or casts the hearing, and he is a witness [50:37]

We are more Knowing of what they are saying, and you are not a compeller upon them, therefore remind by the Quran one who fears a Threat [50:45]

Therefore flee to Allah, surely I am a clear warner to you from Him [51:50]

And do not make another god to be with Allah. I am a clear warner to you from Him [51:51]

Similar to that, there did not come any Rasool from before them except they said, '(He is either) a sorcerer or a madman' [51:52]
Have they been bequeathed with it? But, they are a transgressing people [51:53]

So turn away from them, for you are not with a blame [51:54]

And continue to remind, for surely the Zikr benefits the Momineen [51:55]

(Surah) Al Toor: Therefore, continue to remind, for by the Grace of your Lord, you are neither a soothsayer nor a madman [52:29]

Or are they saying, '(He is) a poet. We shall wait for him to fall prey to an accident’ [52:30]

Say: ‘You wait, and I am from the waiting ones, along with you [52:31]

Or are their dreams instructing them with this, or are they an inordinate people? [52:32]

Or are they saying, ‘He made it up himself’? But they are not believing [52:33]

Then let them come with a Hadeeth (Verse) similar to it, if they were truthful [52:34]
Or were they created from nothing, or are they the creators? [52:35]

أم خلقوا السموات والأرض بل لا يوقنون

Or did they create the skies and the earth? But, they are not certain [52:36]

أم عندهم خزائن ربك أم هم المصيطرون

Or are there with them treasures of your Lord, or are they the controllers? [52:37]

أم هم سلم يستمعون فيه فليأت مستمعهم بسلطان مبين

Or are there ascents for them they can be listening with? Then let their listeners come with a clear authorisation [52:38]

أم له البنات ولكم البنون

Or are the daughters for Him and the sons for you all? [52:39]

أم تستغلهم أجرا فهم من مغرب متقولون

Or did you (ever) ask them for a recompense, so that they are overburdened by liabilities? [52:40]

أم عندهم الغيب فهم يكتبون

Or is (the knowledge of) the unseen with them, so they are writing it down? [52:41]

أم يريدون كيدا فلذين كفرؤهم المكيدون

Or do they want to plot? But those who commit Kufr, they would be ones Planned (against) [52:42]

أم هم إله غير الله سبحان الله عما يشركون

Or is there a god for them other than Allah? Glorious is Allah from what they are associating! [52:43]

إذ إن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم

And if they should see pieces of the sky falling down, they would be saying: ‘Piled up clouds’ [52:44]

فقدرهم حتى يقالوا يومهم الذي فيه يصعقون
So leave them until they meet their Day in which they would be fainting [52:45]

A Day their plotting would not avail them of anything nor would they be helped [52:46]

And surely for those who are unjust there would be Punishment besides that, but most of them do not know [52:47]

And wait patiently for the Decision of your Lord, for you are in Our Sight, and Glorify with Praise of your Lord when you stand [52:48]

And from the night, so Glorify Him, and at the retreat of the stars [52:49]

(Surah) Al Najm: (I Swear) by the star when it swoops down [53:1]

Your companion does not err, and does not deviate [53:2]

And he does not speak out of (personal) desire [53:3]

Surely, it is only a Revelation He Revealed [53:4]

The Mighty of Strength Taught him [53:5]

With a seal, so he attained completion [53:6]
Up to His\textsuperscript{awj} Words: \textit{So have you considered Al-Laat and Al-Uzza, [53:19]}

ومنات الثلاثة الأخرى

And Al-Manat, the third, the other? [53:20]

أكلكم الذكر وله الأنثى

Is the male for you and for him the female? [53:21]

تلك إذا قسمة ضيزي

Then that is an unfair division [53:22]

إن هي إلا أسماء حممتها أنتم وأباكم ما أنزل الله بما من سلطان إن يتبعون إلا الظن وما نحوه الأففس ولقد جاءهم من ربهم الهدى

Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. Surely, they are not following except the conjecture and whatever the souls incline them to, and (although) the Guidance had come to them from their Lord [53:23]

أم للإنسان ما تمنى

Or should there be for the human being whatever he wishes for? [53:24]

فلله الآخرة والرئي

For Allah is the Hereafter and the former (life) [53:25]

وكم من ملك في السموات لا تغني شفاعتهم شيئا إلا من بعد أن يأذن الله لمن يشاء ويرضى

And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

إن الذين لا يؤمنون بالآخرة ليسهمون الملائكة تسمية الأنثى

Surely, those who are not believing in the Hereafter tend to name the Angels with female names [53:27]

وبما هم به من علم إن يتبعون إلا الظن وإن الظن لا يغني من الحق شيئا
And there is no knowledge for them of it. Surely, they are not following except the conjecture, and surely the conjecture does not avail anything from the Truth [53:28]

"إلى قوله: أفرأيت الذي توُلى "

Up to His\textsuperscript{awj} Words: So have you seen the one who turns his back [53:33]

وأعطى قليلا وأدركِ

And gives a little and (then) is resentful [53:34]

أعده علم الغيب فهو يرى

Is there with him knowledge of the unseen, so he can see? [53:35]

أم لم نبأ بما في صحف موسى

Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36]

وإبراهيم الذي وَقَّد

And (Parchment of) Ibrahim who fulfilled it? [53:37]

وألا تزر وزر أخرى

A bearer of a burden will not bear the burden of another [53:38]

وأن ليس للإنسان إلا ما سعى

And there wouldn’t be for the human being except what he strives for [53:39]

وأن سعيه سوف يرى

And surely his striving will soon be Seen [53:40]

ثم جزيه الجزاء الأوقى ١ - ٤١

Then He will Recompense him the fullest Recompense [53:41]

"إلى آخر السورة ".

Up to the end of the Chapter (Surah).
(Surah) Al Qamar: The time approached and the moon split apart [54:1]

And if they see a Sign they turn aside and are saying, ‘Continuous sorcery!’ [54:2]

And they are belying it and following their whims; and every matter has an Ordained term [54:3]

And there had come to them from the news wherein was deterrence [54:4]

Being a perfect Wisdom – but warning did not avail (them) [54:5]

Therefore, turn away from them. [54:6]

Up to the Words of the Glorious: And the warning had come to the people of Pharaoh [54:41]

They belied Our Signs, all of them, so We Seized them, being a Mighty, Powerful Seizure [54:42]

Are your Kafirs better than those, or is there an exemption for you all in the Psalms? [54:43]

Or are they saying, ‘We will all get together, helping each other’? [54:44]
The gathering would soon be defeated, and they will turn back [54:45]

"To His Words: And We have already destroyed your adherents, but is there anyone taking heed? [54:51]

And everything they had done is in the Psalms [54:52]

And everything small and big is Written [54:53]

(Surah) Al Rahman: The Beneficent [55:1]

Taught the Quran [55:2] – up to the end of the Chapter (Surah).

(Surah) Al Waqia: Have you considered what you sow? [56:58]

Is it you that Create it or are We the Creators? [56:59]

Up to His Words: Have you considered what you cultivate? [56:63]

Are you its growers or are We the Growers? [56:64]

Lo, we shall tell you the story of a people of old. [55:1]

All that they did is written in the Psalms. [54:52]

And everything small and big is Written [54:53]

(Surah) Al Rahman: The Beneficent [55:1]

Taught the Quran [55:2] – up to the end of the Chapter (Surah).

(Surah) Al Waqia: Have you considered what you sow? [56:58]

Is it you that Create it or are We the Creators? [56:59]

Up to His Words: Having considered what you cultivate? [56:63]

Are you its growers or are We the Growers? [56:64]
If We so Desire, We can Make it to be debris, then you would be upset [56:65]

إنا لمغرمون *

(Saying), ‘We have been penalised! [56:66]

بل غن مغرومون *

But, we have been deprived!’ [56:67]

أفرأيتم الماء الذي تشرون *

Have you considered the water, which you are drinking? [56:68]

عأتم أنزلوه من المزن أم غن المنزلون *

Are you it’s senders from the clouds or are We the Senders? [56:69]

لو نشاء جعلناه اجاجا فلولا تشكون *

If We so Desire, We can Make it salty, so why are you not grateful? [56:70]

أفرأيتم النار التي تورون *

Have you considered the fire, which you ignite? [56:71]

ءأنتم أنشأتم شجرها أم نحن المنشؤن *

Are you growing its trees or are We the Growers? [56:72]

غن جعلناها تذكرة ومتاعا للمقوين *

We Made it a have made it a reminder and a provision for the wayfarers of the desert [56:73]

فسبح باسم ربك العظيم *

Therefore, Glorify the Name of your Lord, the Magnificent [56:74]

فلا اقسم بمواقع النجوم *

So do not swear by the locations of the stars! [56:75]
And it is a mighty oath, if you only knew [56:76]

It is an Honourable Quran [56:77]

In a hidden Book [56:78]

None can touch it except for the Purified ones [56:79]

A Revelation from Lord of the Worlds [56:80]

So, is it with this Hadeeth you are being indifferent? [56:81]

And you should be making your livelihood, (instead) you are belying [56:82]

Therefore, Glorify the Name of your Lord, the Magnificent [56:96]

(Surah) Al Hadeed: And what is the matter you are not believing in Allah, and the Rasool is calling you to believe in your Lord, and He has already Taken your Covenants, if you were Momineen? [57:8]
He is the One Who Sent clear Signs unto His servant for him to extract you from the multiple darkness into the Light, and surely Allah is Kind, Merciful with you [57:9]

"إِلَى قُوَّامِهِ تَعَالَى" أَلْمَيْنَ الْذِّينَ أَمَنُوا أَنْ يَقُومُوا قُوْلُهُمْ لِذَّكَرِ اللَّهِ وَمَا نِزْلَ مِنَ الْحَقِّ وَلَا بِكُونِ الدِّينِ أَوَّلِيَاءًا أَوْ ثَقَلٍ مِّنَ الْكِتَابِ مِنْ قِبْلَ فَطَالٍ عَلَيْهِمُ الْاَمْدُدُ فَقَسَتْ قُوَّلُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ *

Up to the Words of the Exalted: Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً لَّا يُقِرُونَ أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً لَّا يُقِرُونَ أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً لَّا يُقِرُونَ أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً لَّا يُقِرُونَ أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً L

Know that Allah Revives the earth after its death. We Clarified the Signs for you, perhaps you would be using your intellects [57:17]

Up to His azwj Words: O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]

In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]

(Surah) Al-Mujadilah: Surely, those opposing Allah and His Rasool would be suppressed just as those from before them were suppressed, and Allah has Sent down clear Signs, and for the Kafirs, there would be an abasing Punishment [58:5]

Up to His azwj Words: Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, and they are knowingly swearing upon the lie [58:14]

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً لَّا يُقِرُونَ أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً لَّا يُقِرُونَ أَنَّ اللَّهَ يُحْيِي الْاَرْضَ عَشَرَةَ يَوْمٍ مِّنَ الْمُمِيتَ مُصَلِّيَةً L
Allah has Prepared a severe Punishment for them. It was evil, what they were doing [58:15]

They are taking their oaths as a shield, so they can block from the Way of Allah, therefore, for them would be an abasing Punishment [58:16]

Surely, those who oppose Allah and His Rasool, they would be among the most humiliated [58:20]

Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]

(Surah) Al-Mumtahana: There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides Allah. We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone – except the words of Ibrahim to his (adopted) father: ‘I will seek Forgiveness for you and I do not control for you of anything from Allah’. ‘Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!’ [60:4]

O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]
"الصف" 

16 "وإذ قال عيسى بن مريم يا بني إسرائيل إني رسول الله إليكم مصدق لما بين يدي من التوراة ومبشرا برسل يأتي من بعدي اسمه أحمد فلما جاءهم بالبينات قالوا هذا سحر مبين."

(Surah) Al Saff: 

O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]

And who is more unjust than the one who fabricates the lie upon Allah and he is invited to Al-Islam? And Allah does not Guide the unjust people [61:7]

They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]

(Surah) Al Jummah: 

He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2]

"إلى قوله": قل يا أيها الذين هادوا إن زعمتم أنكم أولاية الله من دون الناس فأنتم الموت إن كنت صادقين.

Up to His ﷺ Words: Say: ‘O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful’ [62:6]

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

قل إن الموت الذي تفرون منه فإنه ملاقيكم ثم تردون إلى عالم الغيب والشهادة فينبكم بما كنت تعملون [62:8]

Say: ‘Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8]
المنافقون 

(Surah) Al-Munafiqoun: *When the hypocrites come to you [63:1] – up to the end of the Chapter (Surah).

التغابن 

(Surah) Al-Taghabun: *Did there not come to you news of those who committed Kufr from before? So they will taste the evil consequences of their conduct, and for them is a painful Punishment [64:5]

That is because their Rasools came to them with clear Proofs, but they said, 'Would the mortal be guiding us?' So they committed Kufr and turned back. And Allah is Needless (of them), and Allah is Self-sufficient, Praised [64:6]

Up to the Words of the Exalted: *Therefore believe in Allah and His Rasool and the Light which We Sent down, and Allah is Aware of what you are doing [64:8]

And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]

A Rasool reciting to you Clarifying Verses of Allah in order to extract those who are believing and are doing righteous deeds, from the multiple darkness to the Light. And one who believes in Allah and does righteous deeds, He would Enter him into Gardens from beneath which the rivers flow, abiding therein for ever! Allah has been excellent to him in Grace [65:11] – up to the end of the Chapter (Surah).

He is the One Who Made the earth smooth for you, therefore walk in its paths and eat from its sustenance, and to Him is the Resurrection [67:15]
Have you taken a security from the One in the sky, from the ground submerging with you, so then it would be in convulsion? [67:16]

Have you taken a security from the One in the sky, from a storm of stones being Sent upon you? Then you shall soon know is My Warning [67:17]

And those from before them had belied, so how was My Punishment? [67:18]

Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He is Sees all things [67:19]

Or who is the one who will be an army for you, helping you from besides the Beneficent? Surely, the Kafirs are only in deception [67:20]

Or who is the one who will sustain you if He were to Withhold His Sustenance? But, they persist in insolence and reluctance [67:21]

Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]

Say: ‘He is the One Who Caused you to grow, and Made for you the hearing, and the sight, and the heart – little it is what you are thanking for’ [67:23]

Say: ‘He is the One Who Multiplied you in the earth, and to Him you would be gathered’ [67:24]
Up to His\textsuperscript{azwj} Words:  \textit{Say}: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30]

(Surah) Al Qalam: \textit{Noon and the Pen, and what they will be writing!} [68:1]

\textit{You are not, by the Favour of your Lord, insane!} [68:2]

\textit{And surely, for you there shall be an unrestricted Recompense} [68:3]

\textit{And you are upon magnificent morals} [68:4]

\textit{So you shall be seeing, and they (too) shall be seeing} [68:5]

\textit{Surely, your Lord, He is more Knowing with one who strays from His Way and He is more Knowing with the rightly guided} [68:7]

\textit{So do not heed the beliers} [68:8]

\textit{They wish that you should be pliant so they (too) would be pliant} [68:9]

\textit{And do not heed a despicable oath-monger} [68:10]
A defamer, malicious slanderer [68:11]

مناع للخير معتمد أليم

Preventer of the good, an excessive sinner [68:12]

عتل بعد ذلك زئيم

Callous, after (all) that, ignoble [68:13]

أن كان دامال ونين

Even if he was with wealth and sons [68:14]

إذا تلئ عليه آياتنا قال أساطر الأولين

When Our Verses are recited to him, he says, ‘Stories of the former ones’ [68:15]

سنسمه على الخرطوم

We will soon mark him on the nose [68:16]

إلى قوله: "أنتج مسلمين كالخمررين"

Up to Hisazwj Words: Should We Treat the submitters like the criminals? [68:35]

مالكم كيف تحكمون

What is the matter with you? How are you judging? [68:36]

أم لكم كتاب فيه تدرسون

Or is there a Book with regards to it, you are learning (from)? [68:37]

إن لكم فيه لما تخيرون

If it is there for you in it, then why are you choosing (a leader)? [68:38]

أم لكم أيمان علينا بالغة إلى يوم القيمة إن لكم لما تحكمون

Or is there an oath for you upon Us reaching up to the Day of Judgment, that for you would be whatever you decide? [68:39]
Ask them, which of them can be a leader with that? [68:40]

"Ask them, which of them can be a leader with that?"

Or are there associates for them, then let them come with their associates if they were truthful [68:41]

Up to His \textsuperscript{azwj} Words: So leave Me and the one who belies this Hadeeth. We will gradually Overcome them from where they are not knowing [68:44]

And I am Respiteing for them, surely, My Plan is Strong [68:45]

Or are you asking them for a Recompense, so they are being overburdened from a liability? [68:46]

Or is there the (knowledge of the) unseen with them, so they are writing it? [68:47]

And he is not, except (he is) a Zikr for the worlds [68:52]

(Surah) Al Haaqa: But no! I swear by that which you can see [69:38]

And what you cannot see [69:39]
Surely, it is a word of an honourable Rasool [69:40]

And it is not the word of a poet. Little is what you are believing in [69:41]

Nor the word of a soothsayer. Little is what you are heeding [69:42]

It is a Revelation from Lord of the Worlds [69:43]

And if he were to say (fabricate) upon Us some of the sayings [69:44]

We would have Seized him by the right hand, [69:45]

Then We would certainly have cut off the aorta (vein) from him [69:46]

So there would not have been one from you to block from it [69:47]

And he is a Zikr for the pious [69:48]

And We know that from you all, there are beliers [69:49]

And he is a regret upon the Kafirs [69:50]
And surely, he is the true certainty [69:51]

فَإِنَّهُ لَحُقُّ الْيَقِينِ ۖ 

Therefore, Glorify the Name of your Lord, the Magnificent [69:52]

فُسْبِحْ بِنَامِهِ الْعَظِيمِ

(Surah) Al-Ma’arrij: But no! I swear by the Lord of the Easts and the Wests that We are certainly Able [70:40]

عَلَى أَنْ نَبْدِلَ خَيْرٍ مِنْهُمْ وَمَا نَخْنُ عِمْسَوْفِينَ

Upon Replacing better than them, and We will not be preceded [70:41]

فَقُدرُهُمْ خَوْفُوا وَيَلِعُوا حَتَّى يَلَايَذُو بُيُومَ الَّذِينَ يُوعَدُونَ

So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]

الجَنِّ ۖ قُلْ إِنَّا أَدْعوُ رَبِّي وَلَا اشْرَكْنَا مَعَهُ أَحَدًا

(Surah) Al-Jinn: Say: ‘But rather, I call my Lord and I do not associate anyone with Him’ [72:20]

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًا وَلَا رَشْدًا

Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ [72:21]

قُلْ إِنِّي لَنْ يَجْحَرْيُونَ مِنَ اللَّهِ أَحَدًا وَلَا أَجَدُ نَفْسًا مِّنْ دُونِهِ مُلْتَحِداً

Say: ‘Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him’ [72:22]

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَانَا ۚ وَۚ إِلَى أَخْرَى السُّورَةِ
It is only a delivery from Allah and His Message. [72:23] – up to the end of the Chapter (Surah).

(Surah) Al Muzammil: And Mention the Name of your Lord and devote to Him with a devotion [73:8]

Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]

And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10]

And leave Me and the believers, possessors of the bounties, and their respite is (only) a little [73:11]

Up to His azwj Words: Surely, We Sent a Rasool to you as a witness upon you, just as We had Sent a Rasool to Pharaoh [73:15]

Up to His azwj Words: Surely, this is a reminder. So one who so desires can take a way to his Lord [73:19]

(Surah) Al Muddasir: O you Al-Muddasir! (the covered one) [74:1]

Arise, so warn (others) [74:2]

Up to His azwj Words: Leave Me and the one I Created as Waheed [74:11]
And Made extensive wealth to be for him [74:12]

And boys as witnesses [74:13]

And the way was paved for him [74:14]

Then he covets that I should Increase? [74:15]

Never! Surely, he was stubborn to Our Signs [74:16]

Soon I will Overtake him with an ever-increasing Punishment [74:17]

He pondered and plotted [74:18]

So he would be killed, how (much) he plotted! [74:19]

Then, he would be killed, how (much) he plotted! [74:20]

Then he looked [74:21]

Then he frowned and scowled [74:22]
Then he turned back and was arrogant [74:23]

Then he said, ‘This is only an effect of sorcery [74:24]

Surely these are only words of the mortal [74:25]

I will Make him arrive to Saqar [74:26]

Up to His azwj Words: and it is not, except a Zikr for the humans [74:31]

Never! (I Swear) by the moon, [74:32]

And the night when it turns back, [74:33]

And the morning when it shines! [74:34]

Surely, it is the great one [74:35]

A warning to the humans [74:36]

For one of you who desires can either go ahead or stay behind [74:37]
Up to His \( ^{azwj} \) Words: *So what is the matter with them, turning away from the Tazkira?* [74:49]

As if they were frightened donkeys [74:50]

Fleeing from a lion [74:51]

But, every person from them wants to be Given pages spread out [74:52]

Never! But, they are not fearing the Hereafter [74:53]

Never! It is a Tazkira [74:54]

So the one who desires it, would pay heed [74:55]

And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]

(Surah) Al Qiyama: *Do not move your tongue with it in order to hasten with it* [75:16]

Surely, upon Us is its collection and its recitation [75:17]
So when we recite it, then follow its recitation [75:18]

"ثم إن علينا بيانه"

Then surely, upon Us it is explanation [75:19]

"كلا بل تحبون العاجلة"

Never! But you are loving the present (life) [75:20]

"وتذرون الآخرة 16 – 21."

And leaving the Hereafter [75:21]

"الدهر" 76 "ينا خلقت علبيك القرآن تنزيلا"

(Surah) Al Dahr: Surely, We Revealed unto you the Quran in stages [76:23]

"فاصبر لحكم ربك ولا تطع منهم آثما أو كفورا"

Therefore, be patient for the Decision of your Lord, and neither heed from them a sinner nor a Kafir [76:24]

"إلى قوله " إن هؤلاء يحبون العاجلة ويذرون وراءهم يوما ثقيلا"

Up to His⁵_words: Surely, they are loving the present (life) and are leaving behind them a heavy Day [76:27]

"نحن خلقناهم وشددنا أسرهم وإذا شئنا بدلنا أمثالهم تبديلا"

We Created them and Strengthened their forms. And when We Desire, We will Replace their like with a replacement [76:28]

"إن هذه تذكرة فمن شاء اتخذ إلى ربه سبيلا"

Surely this is a Tazkira. So one who desires to – (strive for) the ‘Sabeel’ (direction/way) to his Lord [76:29]

(Surah) Al Mursilaat: Did We not Create you all from contemptible water? [77:20] – up to the end of the Chapter (Surah).
(Surah) Al Naba: *Have We not made the earth a cradle? [78:6]* – up to the end of the Chapter (Surah).

(Surah) Al Naziyaat: *Are you the harder to create or the sky? He Built it [79:27]*

*He Raised its ceiling, then Evened it [79:28]*

*And He Covered its night and Extracted its brightness [79:29]*

*And the earth, He Expanded it after that [79:30]*

*He Brings forth from it, its water and its pasturage [79:31]*

*And the mountains, He Affirmed these [79:32]*

*Being a provision for you and for your cattle [79:33]*

(Surah) Abasa: *He frowned and turned around [80:1]* – up to the end of the Chapter (Surah).

(Surah) Al Takweer: *But no! I swear by the concealed one [81:15]*

*The one who runs his course, the hidden one [81:16]*

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والليل إذا عسعس

* And the night when it darkens [81:17]

والصبح إذا تنفس

* And the morning when it brightens [81:18]

* إنه لقول رسول كريم

It is certainly the world of an honourable Messenger [81:19]

* يم إنه لقول رسول كر

ذي قوة عند ذي العرش مكين

* The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]

* ين ذي قوة عند ذي العرش مكين

مطاع ثم أمين

* Obedient, then trustworthy [81:21]

* وما صاحبك بمحنون

And your companion is not insane [81:22]

* إن هو إلا ذكر للعا

ولقد رأه بالافق المب

* And he had seen him in the clear horizon [81:23]

* وما هو علي الغيب بضنين

And he is not a withholder of the unseen [81:24]

* وما هو يقول شيطان رجيم

And it is not a speech of the Pelted Satan [81:25]

* فأين تذهبون

So where are you going? [81:26]

* إن هو إلا ذكر للعالمين
Surely he is only a Zikr for the worlds [81:27]

For ones from you who desires to go straight [81:28]

And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]

(Surah) Al Infitaar: *O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]*

Who Created you, so He Completed you, then Made you symmetrical [82:7]

Into whichever image what He so Desires, He Constitutes [82:8]

(Surah) Al Inshiqaq: *But no! I swear by the redness at sunset [84:16]*

And the night and that which it drives on [84:17]

And the moon when it becomes full [84:18]

You will be indulging in a state after a state [84:19]

So what is the matter with them, they are not believing? [84:20]
وإذا قرئ عليهم القرآن لا يسجدون

And when the Quran is recited to them they are not doing Sajdah? [84:21]

بل الذين كفروا يكذبون *

But those who commit Kufr are belying [84:22]

والله أعلم بما يوعون *

And Allah is more Knowing of what they are keeping within themselves [84:23]

فبشرهم بعذاب أليم *

Therefore, announce to them a painful Punishment [84:24]

إلا الذين آمنوا وعملوا الصالحات لهم أجر غير ممون 16 – 25.

Except those who believe and do the righteous deeds, for them would be a never-ending Recompense [84:25]

البروج " 85 " بل الذين كفروا في تكديب *

(Surah) Al Burooj: But, those who commit Kufr are in belying [85:19]

والله من ورائهم محيط *

And Allah Encompasses them from behind them [85:20]

بل هو قرآن مجيد *

But! It is a Glorious Quran [85:21]

في لوح محفوظ 19 – 22.

In a Guarded Tablet [85:22]

الطارق " 86 " والسماء ذات الرجع *

(Surah) Al Tariq: (I swear) by the sky with the rain [86:11]

والارض ذات الصدع *
And the earth with the crevices (cracks) [86:12]

Surely, it is a Decisive Word [86:13]

And it is not an amusement [86:14]

They would be plotting a plot [86:15]

And I would be Planning a plan [86:16]

So respite the Kafirs, respiting them gently for a while [86:17]

(Surah) Al A’ala: Up to the end of the Chapter (Surah)

(Surah) Al Ghashiya: So why are they not looking at the camel, how it is Created, [88:17]

And at the sky, how it is raised, [88:18]

And at the mountains, how they are established, [88:19]

And at the earth, how it is spread out? [88:20]
Therefore do Zikr. But rather, you are a Zikr [88:21]

لست عليهم بمعيتِ

You aren’t a controller over them [88:22]

إلا من تولى وكبر

Except one who turns back and commits Kufr [88:23]

فيعذبه الله العذاب الأكبر

So Allah will Punish him with the greatest Punishment [88:24]

إن إلينا إياكم

Surely, to Us is their return [88:25]

ثم إن علينا حسابهم 17 – 26.

Then surely upon Us is their Reckoning [88:26]

البلد " 90 " لا أقسم بهذا البلد " إلى آخر السورة ".

(Surah) Al Balad: No! I do Swear by this city! [90:1]

أم ننشر " 94 " إلى آخر السورة.

(Surah) Al Inshirah: - Up to then end of the Chapter (Surah).

والتين " 95 " إلى آخر السورة.

(Surah) Al Teen: Up to the end of the Chapter (Surah).

العلق " 96 " إلى آخر السورة.

(Surah) Al Alaq: Up to the end of the Chapter (Surah).

البينة " 98 " إلى آخر السورة.

(Surah) Al Bayyina: Up to the end of the Chapter (Surah).

الماعون " 99 " إلى آخر السورة.
Alif Lam Meem [2:1] That is the Book. There is no doubt in it (and it) is Guidance for the pious [2:2] - The Imam (Hassan Al-Askari asws) said: 'The Quraysh and the Jews belied the Quran and they said, 'It is clear magic you saww are saying it'. So Allahazwj Mighty and Majestic Said: Alif Lam Meem [2:1] That is the Book. [2:2] – i.e., O Muhammad saww! This Book which is Revealed unto you saww, it is of the abbreviated letters, from which are: - Alif, Lam, Meem, and it is in your language and letters of your Alphabet, so come with the like of it if you are truthful, and seek assistance upon that with the rest of your witnesses.

Then Heazwj Clarified that they would not be able upon it, by Hisazwj Words Say: If the humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aiders of each other [17:88]

Then the Exalted Said: Alif Lam Meem “[2:1] – Heazwj (Aliasws) is the Quran which begins with Alif Lam Meem [2:1] – Heasws (Aliasws) is that Book which Musahasws was informed with, and the ones after himas from the Prophetsas, and theyas informed the Children of Israel that Iazwj would be Revealing unto yousaww – O Muhammadasws – an Arabic Book ‘Falsehood has not come to it from before it nor (would it come) from after it; (it is) a Revelation from the Wise, the Praised One’ [41:42].
There is no doubt therein [2:2] – There is no doubt in it that it would be appearing in your presence just as their Prophets⁴⁵ had informed them: ‘Muhammad⁴⁶⁷, such a Book would be Revealed unto him⁴⁸⁹ that the falsehood would not (be able to) obliterate it. He⁴⁷⁰ and his⁴⁷¹ community would be reciting it upon all their situations.¹

Surely those who are disbelieving, it is the same to them, [2:6] – the Verse. The Imam (Hassan Al-Askari⁴⁹⁰): ‘So when Allah⁴⁹¹ had Mentioned these Momineen and Praised them, He⁴⁹² Mentioned the hypocrites (Kafirs), the adversaries of their in their Kufr, and He⁴⁹³ Said: ‘Surely those who are disbelieving [2:6] in Allah⁴⁹⁴ and in what those Momineen have believed in, the Tawheed (Oneness) of Allah⁴⁹⁵, and in the Prophet-hood of Rasool-Allah⁴⁹⁶ and in his⁴⁹⁸ successor Ali⁴⁹⁷ as Guardian of Allah⁴⁹⁸ and a successor⁴⁹⁷ of Rasool-Allah⁴⁹⁸, and in the Imams⁴⁹⁸, the clean, the goodly, the best of His⁴⁹⁹ virtuous servants, the ones in charge of the affairs of the creatures of Allah⁵₀₀ -

- It is the same to them, whether you warn them, scare them, or you do not warn them, or do not scare them, they will not be believing. He⁵₀₁ Informed about His⁵₀² Knowledge regarding them, and they are those whom Allah⁵₀³ Mighty and Majestic had Known that they will not be believing’.

Muhammad⁵₀₄ Bin Ali Al-Baqir⁵₀₅ said: ‘Rasool-Allah⁵₀₆, when he⁵₀₆ proceeded to Al-Medina and the effects of his⁵₀₇ truthfulness were apparent, and the signs of his⁵₀₇ realities, and the clarification of his⁵₀₇ Prophet-hood, the Jews plotted against him⁵₀₈ with severe plots, and aimed at him⁵₀₈ with the ugliest of aims – in order to obliterate his⁵₀₈ light and invalidate his⁵₀₈ arguments.

¹ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 1
So there were from the ones who aimed at him saww for the responding against him saww and belying him saww – Malik Bin Al-Sayf, and Ka’ab Bin Al-Ashraf, and Huyayy Bin Akhtab, and Judayy Bin Akhtab, and Abu Yasser Bin Akhtab, and Abu Lubaba Bin Abdul Munzir.

فقال: ماك لرسول الله صلى الله عليه وآله: يا محمد تزعم أنك رسول الله؟ قال رسول الله صلى الله عليه وآله: كذلك قال الله خالق الخلق أجمعين;

So Malik said to Rasool-Allah saww, ‘O Muhammad saww! Are you saww claiming that you saww are a Rasool saww of Allah azwj?’ Rasool-Allah saww said: ‘Like that is what Allah azwj Said, the Creator of the creatures in their entirety’.

قال: يا محمد لن تؤمن لك أنك رسوله حتى يؤمن لك هذا البساط الذي تحتي، إلى آخر ما سبالي في أبوب معجزاته صلى الله عليه وآله.

He said, ‘O Muhammad saww! We will not express belief in you saww that you saww are a Rasool saww of Allah azwj until this carpet believes in you saww, which is underneath us,’ – up to the end of what I (Majlisi) will come within the chapters of his saww miracles.

"ختم الله على قلوبهم وعلى سمعهم " الآية، قال عليه السلام: أي وسمها بسمة يعرفها من يشاء من ملائكته إذا نظر إليها، بأنهم الذين لا يؤمنون " وعلى سمعهم "

Allah has Set a seal upon their hearts and upon their hearing [2:7] – the Verse. He asws said: ‘They have such signs set on their hearts that the Angels can recognise when they look at it, they will not believe. And upon their hearing [2:7].

وعلاء أصابهم غشاوة " وذلك أعلم لما أعرضوا عن النظر فيما كلفوهم وقصروا فيما اريد منهم جهالوا ما أزمهم الاعيان به، قسروا كمن على عيبه غطاء لا يبصر ما أمامه، فإن الله عزوجل يتعالى عن العبد والفساد وعن مطالبة العباد بما قد متعهم بالفرح منه فلا يأمرهم مغالبته ولا بالمسير إلى ما قد صدهم بالعجر عنه

And there is a covering over their eyes – And that they turned away from that which they saw and disbelieved and derogated that which was wanted from them and displayed ignorance in that which was Obligatory for them to believe in, and they became like those on whose eyes there was a covering and they cannot see even what is there in front of them. Surely, Allah azwj does not like mischief and to compel or force anyone to stay away from prohibitions, He awj does not Command them as such nor forcefully stop them as such’.

وهم عذاب عظيم " يعني في الآخيرة العذاب المعذ للمكافرين، وفي الدنيا أيضا من يريد أن يستصلح بما ينزل به من عذاب الاصلاح ليسه لطاعته، أو من عذاب الاصطلام ليصيره إلى عدله وحكمته.

Then he asws said: *and for them is a grievous Punishment –* meaning, in the Hereafter the punishment for the Kafirs, and in the world as well for the one whom He awj Intends to
correct and Sends down Punishment on him for his correction so that he will become obedient or for diverting him towards His Justice and His Decisions.2

And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8] – It was Revealed regarding a group of hypocrites who manifested Islam to Rasool-Allah saww, and whenever they saw the Kafirs they said, ‘We are with you all, [2:14]’. And whenever they met the Momineen, they said, ‘We are Momineen’, and they were saying to the Kafirs, We are with you all, but rather we were only mocking [2:14].

So Allah Rebutted against them: Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15], and the mocking from Allah azwj, it is the Punishment. and Extend them in their insolence – i.e. Leave them, They are those who are trading the Guidance with the error, [2:16]. The ‘straying’ over here, is the confusion, and the ‘guidance’ is the explanation, and they chose the confusion and the straying over the explanation - and call on your witnesses from besides Allah if you were truthful [2:23] – meaning those they worshipped and obeyed from besides Allah azwj.3 (P.s. – This is not a Hadeeth)

And if you are in doubt as to that which We Revealed unto Our servant [2:23] – the Verse.

The Imam (Hassan Al-Askari asws) said: ‘So when Allah azwj Struck the examples for the unbelievers who were outspoken against the Prophet-hood of Muhammad saww and the Nasibis (Hostile ones) who were hypocritical towards Rasool-Allah saww, who were against whatever Muhammad saww said regarding his saww brother Ali asws, and against whatever he saww said on behalf of Allah azwj Mighty and Majestic and these are the Signs of Muhammad saww and His miracles for Muhammad saww in addition to His Verses which were clearly for Ali asws in Mecca and Medina, and it did not increase them in anything except insolence and tyranny.

2 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 2
3 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 3
Allahazwj Said to apostates of Mecca and the hardened ones of Al-Medina: And if you are in doubt as to that which We Revealed unto Our servant [2:23] to the extent that you are denying that Muhammadasws happens to be Rasool-Allahazwj and that which has been Revealed unto himasws is Myazwj Speech, and what azwj had made Apparent to himasws in Mecca, the clear Signs (miracles), like the cloud which used to give him asws shade during hisasws journeys, and the rocks which used to greet upon himasws, from the mountains and the stones and the trees, and like the dispelled those that tried to kill himasws, and them being killed instead, and like when the two trees which were separate came to be joined together from which hesaws sat behind them to fulfil hisasws need and then the trees returned back to as they used to be, and like when hesaws beckoned the tree to come to himasws and it came to himasws like an obedient and humble, and then ordered it to go back and so it returned upon hearing obediently.

Then bring O group of Quraysh and the Jews (and O group of Nasibis) the imposters of Al-Islam, those who are disavowed from it, and O group of Arabs eloquent in your speeches, a Chapter like it like the one brought by Muhammadasws, a man from among you who did not read or write in any school (being established by people), nor did he disagree with a teacher nor learn from any one, and you know about himasws in hisasws journeys and in hisasws presence, and heasws remained like that for forty years. Then heasws gave you comprehensive knowledge, to the extent heasws taught the knowledge of the former ones and the latter ones.

And if you are in doubt [2:23] of these signs, so come the likes of this Speech to clarify that hesaws is untruthful as you are alleging, because whatever was from the presence of other than Allahazwj, so you would not be (able to find) a match for it among the rest of the creatures of Allahazwj.
And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad saww has come with from his saww Legislation, and his saww appointing his saww brother asws as the chief of the successors as, as a successor asws, after having had manifested to you all his saww miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he saww was upon the Pulpit, and Allah azwj Repelling the poison from him saww which the Jews mixed it in his saww meal, and the affliction overturned upon them and destroyed them with it, and the amleness of the little food.

"And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad saww has come with from his saww Legislation, and his saww appointing his saww brother asws as the chief of the successors as, as a successor asws, after having had manifested to you all his saww miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he saww was upon the Pulpit, and Allah azwj Repelling the poison from him saww which the Jews mixed it in his saww meal, and the affliction overturned upon them and destroyed them with it, and the amleness of the little food.

Then bring a Chapter like it - Meaning the like of this Quran, from the Torah and the Evangel and the Psalms and the Parchments of Ibrahim as and the fourteen Books, for you will not be finding in the rest of the Books of Allah azwj a Chapter like the Chapters from this Quran. And how can the speech of Muhammad saww be higher than the rest of the Speech of Allah saww in the rest of His Books, O group of Jews and Christians?".

Then (Allah azwj) Said to these groups: And call on your witnesses from besides Allah - Call your idols, which you are worshipping, O you Polytheists! And call upon your Satans laa, O you Christians and Jews! And call upon your partners from the apostates, O hypocrites from the Nasibis (Hostile ones) to the Progeny asws of Muhammad saww, the goodly, and the rest of your aiders upon your intentions if you were truthful that Muhammad saww is saying this Quran from his saww own self Allah azwj Mighty and Majestic has not Revealed it upon him saww, and that whatever he saww is mentioning from the merits of Ali asws upon the entirety of his saww community and collaring him saws with their politics isn't by the Command of the Wisest of the wise ones!

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"And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad saww has come with from his saww Legislation, and his saww appointing his saww brother asws as the chief of the successors as, as a successor asws, after having had manifested to you all his saww miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he saww was upon the Pulpit, and Allah azwj Repelling the poison from him saww which the Jews mixed it in his saww meal, and the affliction overturned upon them and destroyed them with it, and the amleness of the little food.

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Then the Mighty and Majestic said: *But if you do not do it [2:24] — i.e., if you are not coming, O you faulters of a Proof of the Lordazwj of the worlds and you will never be doing it, i.e. and this will not be happening from you, ever, then fear the Fire the fuel — and its firewood - of which are the people and stones,* ignited to become a Punishment upon its inhabitants (*it is*) prepared for the unbelievers, beliers of Hisazwj Speech and Hisazwj Prophetasws, the establishers of hostility to Hisazwj Guardian, and hisasws successorasws.

Heasws said: ‘So know from your frustrations about that, it is from Allahazwj the Exalted, and had it been from the creatures, they would have been abled upon opposing it. So when they were frustrated after the scorn and the defiance, Allahazwj Mighty and Majestic Said *Say: If humans and jinn get together in order to be coming with the like of this Quran, they would not (be able to) come with the like of it, even though they were aids of each other’ [17:88].’

Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it [2:26] — the Verse. The Imam (Hassan Al-Askariasws) said: ‘Al-Baqirasws said: ‘When Allahazwj the Exalted Said: O you people! An example is Struck, and Mentioned the fly in Hisazwj Words surely those whom you call upon besides Allah will never be (able to) create a fly [22:73] - the Verse. And when Heazwj Said: The example of those who take guardians besides Allah is as the example of the spider [29:41] — the Verse."

وضرب مثلا في هذه السورة بالذي استوقد نارا وبالصبي من السماء قالت الكفار والنواصب: وما هذا من الامثال فيضرب ؟ يريدون به الطعن على رسول الله صلى الله عليه وآله،

And Heazwj Struck two Examples in this Chapter by *those who kindled a fire [2:17] and rainstorm from the sky [2:19],* the unbelievers and the Nasibis (Hostile to Friends of Allahazwj) said: ‘So what are these examples Heazwj is Striking?’. They intended this to be a snide (hurtful) upon Rasool-Allahsaww.

فقال الله: يا محمد " إن الله لا يستحب " لا يترك حياء " أن يضرب مثلا " للحق يوضحه به عند عباده المؤمنين " ما بعوضة " ما هو بعوضة المثل " فما فوتها " فوق البعوضة وهو الديبابة يضرب به المثل إذا علم أن فيه صلاح عبادة ونفعهم "

Allahazwj Said: ‘O Muhammadasws! *Surely Allah has no Reservations [2:26] - Heasws does not avoid embarrassment from Striking an example so the Truth may be manifested to the Momineen servants (that of) a mosquito* i.e., be it an example of a mosquito or what is

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4 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 4
above it or something bigger and that is of a fly. He^{azwj} Strikes an example when He^{azwj}
knows that in it is correction of His^{azwj} servants and their benefit.

Then as for those who believe in Allah^{azwj} and the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and submit to Rasool-Allah^{saww} and to the Imams^{asws}, to their^{asws} orders and their^{asws} Ahadeeth and their^{asws} situations and do not confront them^{asws} in their^{asws} affairs and do not interfere in their^{asws} secrets and do not disclose anything given to them in trust from them^{asws} without their^{asws} permission. They are knowing those Momineen of these characteristics, that it – the example being struck is the Truth from their
Lord intended to manifest the Truth and explain it, and the uncovering from it and its clarification.

And as for those who disbelieve in Muhammad^{saww} by their objections to him^{saww} regarding Ali^{asws}, (by questioning) 'Why?' and 'How?' and yielding to him^{saww} in the rest of what he^{saww} ordered with, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! Those who disbelieved said: 'Allah^{azwj} Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He^{azwj} Profits many by Guiding them then many also incur losses due to Him^{azwj} Causing them to go astray by it (as they deny the Clear Proofs due to their Kufr (disbelief)).'

So Allah^{azwj} Refuted upon them by Saying to them: And He does not Let Stray by it (any) – Meaning Allah^{azwj} does not let Stray with the examples except the transgressors. The two offences upon themselves - by neglecting the contemplation of it, and placing it upon opposite to what Allah^{azwj} Commanded with placing it upon”.

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5 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 5

And fulfil My Covenant which [azwj] Took from your ancestors, Informing them and Commanding them that they should be performing it to their descendants to be believing in Muhammad [saww] the Arabian, the Qureyshite, the Hashemite, the Manifested with the Signs, and the Assisted with the miracles from which are: - the speaking to him [saww] of the poisoned arm (of the sheep), and the talking wolf, and the wailing to him [saww] of the wood of the Pulpit, and Allah [azwj] Multiplying for him [saww] the little of the food, and the softening for him [saww] of the hard rocks, and hardening for him [saww] of the flowing waters, and no Prophet [saww] from His [azwj] Prophets [as] was Assisted with a proof except similar to it was made to be for him [saww], or superior than it.


I will Fulfil My Covenant with you – by which [azwj] Obligated for you all the eternal Bounties in the House of Prestige (Paradise), and stable Mercy. Me alone, you should be fearing, for [azwj] am the One Able upon Turning away the afflictions antagonising you upon My [azwj] consent, and they are not able upon turning away My [azwj] Vengeance from you when you oppose Me [azwj].

"And fulfil My Covenant which I [azwj] Took from your ancestors, Informing them and Commanding them that they should be performing it to their descendants to be believing in Muhammad [saww] the Arabian, the Qureyshite, the Hashemite, the Manifested with the Signs, and the Assisted with the miracles from which are: - the speaking to him [saww] of the poisoned arm (of the sheep), and the talking wolf, and the wailing to him [saww] of the wood of the Pulpit, and Allah [azwj] Multiplying for him [saww] the little of the food, and the softening for him [saww] of the hard rocks, and hardening for him [saww] of the flowing waters, and no Prophet [saww] from His [azwj] Prophets [as] was Assisted with a proof except similar to it was made to be for him [saww], or superior than it.


I will Fulfil My Covenant with you – by which [azwj] Obligated for you all the eternal Bounties in the House of Prestige (Paradise), and stable Mercy. Me alone, you should be fearing, for [azwj] am the One Able upon Turning away the afflictions antagonising you upon My [azwj] consent, and they are not able upon turning away My [azwj] Vengeance from you when you oppose Me [azwj]."
And the Words of the Mighty and Majestic: *And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it [2:41]* – the Verse. The Imam (Hassan Al-Askari asws) said: ‘Then Allah azwj Mighty and Majestic Said to the Jews *And believe O you Jews!* in what I have Revealed unto Muhammad saww My azwj Prophet saww from the mention of his saww Prophet-hood and the news of the Imamate of his saww brother Ali asws and his saww goodly Progeny asws, the purified, a ratification of what is with you, for the example of this Remembrance in your Books that Muhammad saww is the Chief of the former ones and the latter ones, the one supported by the Chief of the successors as, the Caliph of the Rasool saww of the Lord azwj of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor asws of the Rasool saww of the Lord azwj of Mercy.’

"ولا تشتروا بأيام " المنزلة بنبوة محمد صلى الله عليه وآله وإمامة علي عليه السلام والطيبين من عترته " بأن تجحدوا نبوة النبي صلى الله عليه وآله وإمامة الإمام عليه السلام وتعاراضوا منها عرض الدنيا، فإن ذلك وإن كثر فإلى نفاد أو خسار وبوار.

And do not be exchanging My verses - the Revelation of the Prophet-hood of Muhammad saww and the Imamate of Ali asws and the goodly from his saww Family asws for a small price – by your rejecting the Prophet-hood of the Prophet Muhammad saww, and the Imamate of Imam Ali asws and their asws Progeny asws – and be substituting instead the display of the world, for that, even if it is a lot, it would enter you into losses and failures.

وقال عزوجل: " وإياي فاتقون " في كتمان أمر محمد صلى الله عليه وآله وأمر وصيه، فإنكم إن تتقوا لم تقدحوا في نبوة النبي ولا في وصية الوصي، بل ححج الله عليكم قائمة، وبراهينه لذلك واضحة، وقد قطعت معاذيركم، وأبطلت تمويهكم،

Then the Mighty and Majestic Said: *And from Me you should be fearing* in the concealment of the matter of Muhammad saww and the matter of his saww successor asws. So if you are fearing, you will not be slandering regarding the Prophet-hood of the Prophet saww, nor regarding the successorship of the successor asws. But, the arguments have been established upon you all, and His saww proofs with that are clear. Your excuses have been cut off and your camouflage has been invalidated.

وهوؤلاء يهود المدينة جحدوا نبوة محمد وحانوه وقالوا: 'نحن نعلم أن محمد نبي وآن علية وصية، ولكن لست أنت ذاك ولا هذا – يشيرون إلى علي -

And those Jews of Al-Medina rejected the Prophet-hood of Muhammad saww and betrayed him saww, and they said, ‘We know that Muhammad saww is a Prophet saww, and that Ali asws is his saww successor asws, you saww aren’t that one, nor is he asws this one’ – gesturing towards Ali asws.
So Allahazwj Caused their clothes which were upon them, and their shoes which were in their legs to speak, each one saying to its wearer, ‘You are lying, O enemy of Allahazwj! But, the Prophetsaww Muhammad saww, is this one, and the successor Alisaww is this one, and had Allahazwj Permitted us we would have squeezed you, and cut you, and killed you’.

So Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Respited them to Hisazwj Knowledge that Heazwj would be Bringing out from their backs, goodly offspring, Momineen. And had they slipped, Allahazwj could have Punished them with a painful Punishment. But rather, hasty is the one who fears the loss of opportunity’.6

Are you wishing that they would be believing in you all, [2:75] – the Verse. It was Revealed regarding the Jews who had manifest Islam, and they were hypocrites and whenever they saw Rasool-Allahsaww, they said, ‘We are with yousaww’, and whenever they met the Jews they said, ‘We are with you all’; and they were informing the Muslims with whatever was in the Torah from the description of Muhammad saww, Rasool-Allahsaww and hissaww companions.

So their elders and their scholars said, ‘Are you narrating them with what Allah has Disclosed upon you in order for them to argue with you by it in the Presence of your Lord? Are you not understanding? [2:76]. So, Allahazwj Rebutted against them: Or are they not knowing that Allah Knows what they are keeping as secret and what they are announcing? [2:77].

And from them - i.e., the Jews there are illiterates, not knowing the Book except for wishful thinking, and they are only guessing [2:78]. And there was a group from them altering the Torah and its Ordinances, then they were claiming that it is from the Presence

6 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 6
of Allah\textsuperscript{azwj}, so Allah\textsuperscript{azwj} the Exalted Revealed regarding them: \textit{So, woe be unto those who are writing the Book [2:79]} – the Verse.

"وقالوا لن تمسنا النار إلا أيام معدودة" قال بنو إسرائيل لن نعذب إلا الأيام المعدودات التي عبدنا فيها العجل، فرد الله عليهم فقال الله تعالى: "قل يا محمد " أخذتم عند الله عهدا" الآية.

\textit{And they are saying, ‘Fire will never touch us except for a number of days’ [2:80].} The Children of Israel said, ‘We will never be Punished except for a number of days which we had worshipped the calf. Allah\textsuperscript{azwj} Rebutted against them, so the Exalted Said: ‘Have you taken an agreement with Allah [2:80] – the Verse."

\textit{and you would be saying to the people good words [2:83]} – It was Revealed regarding the Jews, then it was Abrogated by His\textsuperscript{azwj} Words: \textit{then kill the Polytheists wherever you find them [9:5]}.\footnote{Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 7} (P.S. – This is not a Hadeeth)

\textit{And when We Took your Covenant: You will not be shedding your blood [2:84]} – the Verse. The Imam (Hassan Al-Askari\textsuperscript{asws}) said: \textit{And when We Took your Covenant} – And recall, O Children of Israel, \textit{when We Took your Covenant} – i.e., We\textsuperscript{azwj} Took your Covenant – upon your ancestors, and upon everyone to whom the news arrives from their posterity, those you are from, \textit{You will not be shedding your blood} – not shedding the blood of each other, \textit{nor will you be expelling your people out from their houses} – and some of you will not be expelling the others out from their houses, \textit{Then you accepted} – that Covenant just as your ancestors has accepted it, and you necessitated it just as they had necessitated it, \textit{and you were testifying} with that upon your ancestors and yourselves'.

\textit{'Then you – group of Jews, are killing yourselves} – some of you killing the others – upon the expulsion of the ones you are expelling from their houses - \textit{and are expelling a group of yours from their houses} – usurping, and coercing, \textit{backing each other against them} – backing each other upon the expulsion of the ones you are expelling from their houses, and
And if they are coming to you – meaning those whom you expelled – if you are viewing their expulsion and their killing as injustice – if they are coming to you as captives, having been captured by your enemies and their enemies you are ransoming them – from the enemies with your wealth, and it was Prohibited upon you, their expulsion. The repetition of Hisazwj Words, Mighty and Majestic, their expulsion, and Heazwj did not shorten it Saying and it was Prohibited upon you, because Heazwj, had Heazwj Said that, it would have been viewed that the Prohibition, rather, it was their ransoming.

Then Allahazwj Mighty and Majestic Said: Are you believing in part of the Book – and it is which is Obligatory upon you, the ransoming, and disbelieving in a part (of it) – and it is which is Prohibited, killing them and expelling them. So Heazwj Said: “So when it was such that the Book Prohibits killing the souls and the expulsion from the houses, just as it Imposes the ransoming of the captives, so what is the matter with you all obeying in part and disobeying in part? It is as if you are disbelieving in part, and believing in part”.

Then Allahazwj Mighty and Majestic So what is a Recompense of the one from you who does that – O group of Jews, except disgrace – humiliation, in the life of the world – penalty struck upon him, being humiliated by it, and on the Day of Judgment he would be Driven to the severe Punishment - to the variety of severe Punishments, that being varied upon in accordance of their various disobediences, and Allah is not heedless from what you are doing – the doings of these Jews”.

Then Heazwj Described them, so the Mighty and Majestic Said: They are those who are buying the life of the world with (selling) the Hereafter – Being pleased with the world and its debris in replacement of the Bliss of the Gardens, deserved with the obedience of
Allah \textit{azwj}, so the Punishment \textit{would not be Lightened from them nor will they be Helped} – No one will help them by alleviating the Punishment from them\textsuperscript{8}.

\begin{itemize}
\item[9] - M: "ولما جاءهم كتاب من عند الله" الآية قال الإمام عليه السلام: "ولما جاءهم " يعني هؤلاء اليهود الذين قدمت ذكرهم وإخوانهم من اليهود جاءهم " كتاب من عند الله" القرآن " مصدق " ذلك الكتاب " لما معهم " التوراة التي بين فيها أن محمد الأمين (الامي خ ل) من ولد إسماعيل المؤيد بخير خلق الله بعده علي وعليه الله.
\end{itemize}

\textit{And when there came to them a Book from the Presence of Allah [2:89]} – The Verse. The Imam (Hassan Al-Askari\textsuperscript{asws}) said: 'Allah \textit{azwj} the Exalted Condemned the Jews, so He \textit{azwj} Said [2:89] And when there came to them – meaning those Jews – those mentioned previously – and their brethren from the Jews, there came to them a Book from the Presence of Allah – the Quran, \textit{Verifying} – that Book, \textit{what was with them} – from the Torah in which was clarified that Muhammad\textsuperscript{saww}, the Ummy (a resident of Makkah) from the children of Ismail\textsuperscript{as}, the one supported by the best of the creatures of Allah\textit{azwj} after him\textsuperscript{saww}, Ali\textsuperscript{asws}, the Guardian of Allah\textit{azwj}.

And they had been – meaning those Jews, \textit{from before} – the appearance of Muhammad\textsuperscript{saww} with the Message, \textit{praying for victory} – asking Allah\textit{azwj} for the victory and the success, \textit{over those who disbelieved} – from their enemies and adversaries of theirs, so that Allah\textit{azwj} would Grant victory to them and Help them.

\begin{itemize}
\item M: "بئسما اشتروا به أنفسهم" الآية قال الإمام عليه السلام: "بئسما اشتروا به أنفسهم" أي اشتروها بالهدايا والفضول التي كانت تصل إليهم.
\end{itemize}

\textit{Evil is what they are buying by (selling) their souls} – [2:90] – the Verse. The Imam (Hassan Al-Askari\textsuperscript{asws}) said: 'Allah\textit{azwj} Condemned the Jews and Faulted their deeds regarding their

\begin{itemize}
\item And I (Majlisi) am saying, 'I shall come with the complete of it in the book, 'Situations of the Prophet\textsuperscript{saww}'.
\end{itemize}

\textsuperscript{8} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 8

\textsuperscript{9} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 9
Kufr with Muhammad	extsuperscript{saww}, so He	extsuperscript{azwj} Said: ‘	extit{Evil is what they are buying by (selling) their souls} – i.e., they are buying it, the gifts and frivolities which used to arrive to them.

وكان الله أمرهم بشرائها من الله بطاعتهم له ليجعل لهم أنفسهم والانتفاع بما دلوا في نعيم الآخرة قبل يشتروا، بل اشتروها بما أنفقوه في عداوة رسول الله صلى الله عليه وآله ليبقى لهم عزهم في الدنيا وريستهم على الجهاد، ويتولاها المحرمات وأصابوا الفضولات من السفلة وصرفوا عن سبيل الرشاد، ووقفوا على طريق الضلالات،

And Allah	extsuperscript{azwj} had Commanded them with buying it from Allah	extsuperscript{azwj} by their obedience to Him	extsuperscript{azwj} in order to Make for them their own souls and benefit by these forever in the Bliss of the Hereafter. But, they did not buy it, but they exchanged it by what would have benefited it in the enmity of Rasool-Allah	extsuperscript{saww} in order for their respect to remain for them in the world, and their governance upon the ignorant ones, and they engaged in the Prohibited matters and achieved the frivolities from the lowly ones and diverted them away from the way of rightful guidance, and paused them upon the road of straying.

 ثم قال عزوجل: " أن يكفروا بما أنزل الله بغيا " أي بما أنزل على موسى من تصديق محمد صلى الله عليه وآله بغيا " أن ينزل ا من فضله على من يشاء من عباده " قال: وإنما كان كفرهم لبغيهم وحسدهم له لما أنزل الله من فضله عليه وهو القرآن الذي أبان فيه نبوته وأظهر به آيته ومعجزته،

Then the Mighty and Majestic Said that they are disbelieving in what Allah Revealed, out of every envy - meaning, (disbelieving) in what was Revealed unto Musa	extsuperscript{as} from the ratification of Muhammad	extsuperscript{saww} in envy that Allah Sends down from His Grace upon the one whom He so Desires from His servants. And rather, it was their Kufr, their rebellion, and their envy for him	extsuperscript{saww} for what Allah	extsuperscript{saww} has Revealed from his	extsuperscript{saww} merits upon him	extsuperscript{saww}, and it is the Quran wherein is clarified his	extsuperscript{saww} Prophet-hood, and by it appeared his	extsuperscript{saww} Signs and his	extsuperscript{saww} miracles.

 ثم قال: " فبابوا بغضب على غضب " يعني رجعوا وعليهم الغضب من الله على غضب، والغضب الأول حين كذبوا بعيسى بن مريم، والغضب الثاني حين كذبوا محمد صلى الله عليه وآله،

Then (Allah	extsuperscript{azwj}) Said: Thus, they are incurring Wrath upon Wrath – Meaning, they returned, and upon them was the Wrath from Allah	extsuperscript{azwj} upon Wrath, in the footsteps of Wrath. And the first Wrath was when they believed Isa	extsuperscript{as} Bin Maryam	extsuperscript{as}; and the second Wrath was when they belied Muhammad	extsuperscript{saww}.

قال: والغضب الأول أن جعلهم قردة خاسئين ولعنهم على لسان عيسى عليه السلام، والغضب الثاني حين سلط عليهم سيف محمد وأمه وأصحابه واتهي حتى ذللهم بما فإما دخلوا في الإسلام طالعين، وإما أدوا الجزية صاغرين داخرين.

He	extsuperscript{asws} said: ‘And the first Wrath was that they were made to be despised apes, and were Cursed upon the tongue of Isa	extsuperscript{as}; and the second Wrath was when Allah	extsuperscript{azwj} Caused the swords of Muhammad	extsuperscript{saww} and his	extsuperscript{saww} companions and his	extsuperscript{saww} community to overcome
upon them, until they were disgraced by it. So, either they had to enter into Al-Islam willingly, or they had to pay the taxation, being submissive, disgraced”.\(^\text{10}\)

\(^{10}\) Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 10

And when it is said to them, ‘Believe in what Allah Revealed’, [2:91]. The Imam (Hassan Al-Askari\(^{\text{asws}}\)) said: ‘And when it is said – to these Jews, those mentioned previously, ‘Believe in what Allah Revealed’ – upon Muhammad\(^{\text{saww}}\) from the Quran, inclusive upon the Permissible and the Prohibitions, and the Obligations, and the Ordinances.

They are saying, ‘We are believing in what is Revealed upon us’ – and it is the Torah, and they are disbelieving in what is after it – meaning, whatever is besides it, they are not believing in it, and it is the Truth! because it Abrogates the Abrogated which (Allah\(^{\text{azwj}}\) the Exalted) Preceded (with).

Allah\(^{\text{azwj}}\) Exalted Said Say: ‘So why are you killing – Why did your ancestors kill the Prophets of Allah from before, if you are believers in the Torah? i.e., There is no Commandment in the Torah with the killing of the Prophets\(^{\text{as}}\). So, when you are killing the Prophets\(^{\text{as}}\), then you are not believing in what Allah\(^{\text{azwj}}\) Revealed upon you from the Torah, because therein is a Prohibition of killing the Prophets\(^{\text{as}}\).

And similar to that, when you are not believing in Muhammad\(^{\text{saww}}\), and in what is Revealed upon him\(^{\text{asws}}\), and it is the Quran – and therein is the Command with the Eman with – so you are not believing afterwards, the Torah (as well).

And when it is said to them, ‘Believe in what Allah Revealed’, [2:91]. The Imam (Hassan Al-Askari\(^{\text{asws}}\)) said: ‘And when it is said – to these Jews, those mentioned previously, ‘Believe in what Allah Revealed’ – upon Muhammad\(^{\text{saww}}\) from the Quran, inclusive upon the Permissible and the Prohibitions, and the Obligations, and the Ordinances.

They are saying, ‘We are believing in what is Revealed upon us’ – and it is the Torah, and they are disbelieving in what is after it – meaning, whatever is besides it, they are not believing in it, and it is the Truth! because it Abrogates the Abrogated which (Allah\(^{\text{azwj}}\) the Exalted) Preceded (with).

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And when it is said to them, ‘Believe in what Allah Revealed’, [2:91]. The Imam (Hassan Al-Askari\(^{\text{asws}}\)) said: ‘And when it is said – to these Jews, those mentioned previously, ‘Believe in what Allah Revealed’ – upon Muhammad\(^{\text{saww}}\) from the Quran, inclusive upon the Permissible and the Prohibitions, and the Obligations, and the Ordinances.

They are saying, ‘We are believing in what is Revealed upon us’ – and it is the Torah, and they are disbelieving in what is after it – meaning, whatever is besides it, they are not believing in it, and it is the Truth! because it Abrogates the Abrogated which (Allah\(^{\text{azwj}}\) the Exalted) Preceded (with).
(an oath) of the Eman in both these. The Eman is not Accepted in one of the two except with the Eman in the other⁷¹.

11 - م: " أم تريدون أن تسألوا رسولكم " الآية، قال الامام عليه السلام: قال علي بن محمد بن علي بن موسى عليه السلام: " أم تريدون " بل تريدون يا كفار قريش و اليهود " أن تسألوا رسولكم " ما تقترحونه من الآيات التي لا تعلمون هل فيها صلاحكم أو فسادكم " كما مثل موسى من قبل " واقترح عليه لما قبل له: " ان تؤمن لك حتى نرى الله جهزة فأخذتكم الصاعقة "

Or are you intending that you would be questioning your Rasool, [2:108] – the Verse. The Imam (Hassan Al-Askari⁷²) said: ‘Ali⁷³ asws Bin Muhammad⁷³ asws Bin Al-Reza⁷³ asws Bin Musa said: ‘Or are you intending – But, you are intending, O unbelievers of Quraysh and the Jews, that you would be questioning your Rasool – what you are suggesting it, from the Verses which you are not knowing whether therein is your correction or your corruption, just as Musa was questioned from before – and suggested upon him⁷⁴ as for what was said to him⁷⁴ as, We will never believe in you until we see Allah manifestly, so the thunderbolt seized you [2:55].

Or are you intending that you would be questioning your Rasool, [2:108] – the Verse. The Imam (Hassan Al-Askari⁷²) said: ‘Ali⁷³ asws Bin Muhammad⁷³ asws Bin Al-Reza⁷³ asws Bin Musa said: ‘Or are you intending – But, you are intending, O unbelievers of Quraysh and the Jews, that you would be questioning your Rasool – what you are suggesting it, from the Verses which you are not knowing whether therein is your correction or your corruption, just as Musa was questioned from before – and suggested upon him⁷⁴ as for what was said to him⁷⁴ as, We will never believe in you until we see Allah manifestly, so the thunderbolt seized you [2:55].

And the one who is (adopting) the Kufur, replacing the Eman with it – after the answer of the Rasool⁷⁵ as-saww to him that it is not correct, what he is suggesting to Allah⁷⁶ as-wj, and after Allah⁷⁶ as-wj the Exalted had Manifested what he had suggested, if he was correct.

And the one who is (adopting) the Kufur, replacing the Eman with it - that he will not believe during the witnessing was is suggested from the Verses, or he will not believe when he recognises that it isn’t for him that he should suggest, and that it is Obligation that he suffices with what Allah⁷⁷ as-wj the Exalted has Established from the evidences, and Clarified from the proofs.

And the one who is (adopting) the Kufur, replacing the Eman with it - that he will not believe during the witnessing was is suggested from the Verses, or he will not believe when he recognises that it isn’t for him that he should suggest, and that it is Obligation that he suffices with what Allah⁷⁷ as-wj the Exalted has Established from the evidences, and Clarified from the proofs.

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And the one who is (adopting) the Kufur, replacing the Eman with it - that he will not believe during the witnessing was is suggested from the Verses, or he will not believe when he recognises that it isn’t for him that he should suggest, and that it is Obligation that he suffices with what Allah⁷⁷ as-wj the Exalted has Established from the evidences, and Clarified from the proofs.

Thus he is (adopting) the Kufur, replacing the Eman with it, being inimical and not necessitating (upon himself) the proofs established upon him, so he has strayed (from) the right Way [2:108] – erred it aiming for the road leading to the Gardens, and (instead) took to the road leading to the Fires”⁷¹².

⁷¹ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 11
⁷² Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 12
Many of the People of the Book would like it, [2:109] – the Verse. The Imam (Hassan Al Askari) said: ‘Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs – with what they are responding upon you from the confusion, out of envy from themselves – for you all that you have been honoured by Muhammad and Ali and their goodly Progeny, from after the clarification of the Truth to them – with the miracles evidencing upon the truthfulness of Muhammad and the merits of Ali and their Progeny.

But, be pardoning and overlooking – from their ignorance, and confront them with the Arguments of Allah, and repel their falsehood by these, until Allah Comes with His Command – regarding them, with the fighting on the Day of the conquest of Makkah. So this is where you would be exiling them from the city of Makkah and from the Arabian Peninsula, and they will not be dwelling in it as Kafirs.

Allah is Able upon all things [2:109] – and of His Power upon the things is Ordaining what is correct for you all in you worshipping Him. Beware of their benevolence and their facing in the debate by that which is good’. 

I am saying, ‘And I shall come with the complete of it in the chapters on the situations of the companions of the Prophet’. 

The Words of the Mighty and Majestic: And the Jews say: ‘The Christians aren’t upon anything’, and the Christians say: ‘The Jews aren’t upon anything’, and they are reciting the Book. Similar to that, those who are not knowing said similar to their speech. So Allah will Judge between them on the Day of the Judgment regarding what they were differing in. [2:113].

13 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 13
The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘Allah\textsuperscript{azwj} the Exalted Said: \textit{And the Jews say: ‘The Christians aren’t upon anything’} – from the Religion. But their religion is false and Kufr. \textit{And the Christians say: ‘The Jews aren’t upon anything’} – from the Religion. But their religion is false and Kufr. \textit{And they – the Jews - are reciting the Book} – the Evangel (Torah).

So he\textsuperscript{asws} said: ‘These ones and those one are emulating (doing Taqleed) without a proof, and they are reciting the Book, but they are not pondering in order to be acting with what it Obligates, so they would be finished off from the straying.

Then He\textsuperscript{azwj} Said: \textit{Similar to that, those who are not knowing said} – the Truth, and they did not look into it from where Allah\textsuperscript{azwj} is Commanding them. So, some of them said to the others – and they were differing – like the words of the Jews and the Christians, to each other. They (accused) them of Kufr (disbelief), and they (accused) them of Kufr.

Then Allah\textsuperscript{azwj} the Exalted Said: \textit{So Allah will Judge between them on the Day of the Judgment regarding what they were differing in. [2:113] – in the world, between their straying and their corruption, and He\textsuperscript{azwj} will Recompense each one of them in accordance to his entitlement.

And Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘But rather, the Verse was Revealed because a group from the Jews, and a group from the Christians came over to Rasool-Allah\textsuperscript{saww}, and they said, ‘O Muhammad\textsuperscript{saww}!' Judge between us’. So Rasool-Allah\textsuperscript{saww} said: ‘Relate your stories to me\textsuperscript{saww}.

The Jews said, ‘We are the believers in the God, the One, the Wise, and (we) are His\textsuperscript{azwj} friends, and the Christians aren’t upon anything from the Religion and the Truth’. And the
Christians said, ‘But, we are the believers in the God, the One, the Wise, and (we) are His\textsuperscript{azwj} friends, and these Jews aren’t upon anything from the Religion and the Truth’.

فادل رسول الله صلى الله عليه وآله: كلكم مخطؤون مبطلون فاسقون عن دين الله وأمره،

So Rasool-Allah\textsuperscript{saww} said: ‘All of you are erring, and falsifying, and are corrupting about the Religion of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Command’.

فقال اليهود: فكيف نكون كافرين وفينا كتاب الله التوراة نقرؤه ؟ وقالت النصارى: كيف نكون كافرين ولنا كتاب الله الإنجيل نقرؤه ؟

The Jews said, ‘How can we happen to be Kafirs and among us is the Book of Allah\textsuperscript{azwj}, the Torah, we are reading it?’ And the Christians said, ‘How can we happen to be Kafirs and among us is the Book of Allah\textsuperscript{azwj}, the Evangel, we are reading it?’

فقال رسول الله صلى الله عليه وآله: إنكم خالفتم أيها اليهود و النصارى كتاب الله فلم تعملوا به، فلو كنتم عاملين بالكتابين لما كفر بعضكم بعضاً بغرا حجة، لان كتب الله أنزلهما شفاء من العمى (الغي خ ل) وبياناً من الضلالة، بهدي العاملين مما إلى صراط مستقيم، وكتاب الله إذا لم تعملوا بما كان فيه كان وبالا عليكم، و حجة الله إذا لم تنقادوا لها كنتم لله عاصين ولسخطه متعوضين,

So Rasool-Allah\textsuperscript{saww} said: ‘You are opposing, O you Jews and Christians, the Book of Allah\textsuperscript{azwj} and are not acting by it. So if you had been acting with the two Books, you would not have (accused) each other of Kufr without a proof, because the Books, Allah\textsuperscript{azwj} Reveals these as a healing from the blindness, and as a clarification from the straying. He\textsuperscript{azwj} Guides the ones acting by it to the Straight Path. A Book of Allah\textsuperscript{azwj}, when you are not acting by it, would bear evil results upon you all, and a proof of Allah\textsuperscript{azwj}, when you are not driven to it, you would disobedient to Allah\textsuperscript{azwj}, and be exposed to His\textsuperscript{azwj} Wrath’.

ثم أقبل رسول الله صلى الله عليه وآله على اليهود وقال: احذروا أن ينالكم بخلاف أمر الله وخلاف كتاب الله، ما أصاب أوائلكم الداهين قولاً غراً الذي قيل لهم بغير حجة، وأمروا بأن يقولوه.

قال الله تعالى: فأنزلنا عظامهم كأنما تكون أضراراً فيهم: " فبدل الذين ظلموا قولًا غير الذي قيل لهم " و أمروا بأن يقولوه،

Then Rasool-Allah\textsuperscript{saww} turned to face the Jews, and he\textsuperscript{saww} said: ‘Be cautioned of attaining by opposing the Command of Allah\textsuperscript{azwj} and opposing His\textsuperscript{azwj} Book, what your earlier ones were hit with, those whom Allah\textsuperscript{azwj} Said regarding them: But those who were unjust replaced it for a word other than that which had been Said to them, and instruct (others) that they should be saying it.

قال الله تعالى: " فأذن لنا على الذين ظلموا رجاءً من السماء " عذاباً من السماء نزل بمم فمات منهم مائة وعشرون ألفاً، ثم أخذهم بعد ذلك فمات منهم مائة وعشرون ألفاً أيضاً.

Allah\textsuperscript{azwj} the Exalted Said: \textit{so We Sent upon those who were unjust, a plague from the sky, due to what they were corrupting [2:59]} – a Punishment from the sky, a plagued descended
upon them, so one hundred and twenty thousand of them died. Then they were seized afterwards with a pestilence, and one hundred and twenty thousand of them died as well.

وكان خلافتهم أعمق لما بلغوا الباب رأوا بابا مرتفعا فقالوا: ما بنا نحتاج أن نركع عند الدخول هندا، ظننا أن باب متظام لا بد من الركوع فيه، وهذا باب مرتفع، إلى متى يسخر بنا هؤلاء؟ - يعقلون موسى ويوشع بن نون - ويسجدون في الأباطيل،

And it was so that they posterity, whenever they reached the door (Door of Hitta), they saw a high door. So, they said, 'What is the matter with us being needy to bow during the entry over here? We thought that it would be a low door, it being inevitable to bow during (entering) it, and this is a high door, and up to when will they as mock with us?' – meaning Musa as, then Joshua Bin Noon as, and they as were getting us to prostrate falsely’.

وجعلوا إستاهم نحو الباب، وقالوا بدل قولهم: حطة الذي امرو به: همطا سمقانا، يعنون حنطة متراء، فذلك تبديلهم.

And they went near the door, and they were saying a replacement word instead of ‘Hitta’ which they had been Commanded with, ‘Hitta Samqana’, meaning red wheat. So that was their alteration’.  

And they imbibed the calf into their hearts due to their Kufr. [2:93] – i.e. they loved the calf to the extent that they worshipped it, then they said, ‘We are the friends of Allah aswj, so Allah aswj the Mighty and Majestic Said: If you are alleging that you are the friends of Allah – just as you are saying - then wish for the death if you were truthful’ [62:6] – because it is Written in the Torah that the friends of Allah aswj would be wishing for the death.

And they imbibed the calf into their hearts due to their Kufr. [2:93] – i.e. they loved the calf to the extent that they worshipped it, then they said, ‘We are the friends of Allah aswj, so Allah aswj the Mighty and Majestic Said: If you are alleging that you are the friends of Allah – just as you are saying - then wish for the death if you were truthful’ [62:6] – because it is Written in the Torah that the friends of Allah aswj would be wishing for the death.

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The Words of the Exalted: Say: One who was an enemy to Jibraeel - [2:97] – the Verse. It was Revealed regarding the Jews, those who said to Rasool-Allah sallallahu ‘There are friends and enemies for us from the Angels’. So, Rasool-Allah sallallahu said: ‘Who is your friend? And who is your enemy?’ They said, ‘Jibraeel as is our enemy because he as comes with the Punishment, and if it was Mikael as who had descended unto you sallallahu, we would have believed in you sallallahu for Mikael as is our friend, and Jibraeel as is an Angel of harshness and the Punishment, while Mikael as in an Angel of Mercy’.

فأنزل الله تعالى: " قل من كان عدوا لجبريل " إلى قوله: " فإن الله عدو للكافرین."

14 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 14
So, Allah⁴⁷⁵ the Exalted Revealed: Say: One who was an enemy to Jibraeel - [2:97] – up to His⁴⁷⁵ Words: so Allah is an enemy of the Kafireen (unbelievers) [2:98]¹⁵ (P.s. – This is not a Hadeeth)

And from the people there are ones who take rivals besides Allah. [2:165] – the Verse. The Imam (Hassan Al-Askari⁴⁷⁶ asws) said: ‘Allah⁴⁷⁶ Mighty and Majestic Said when the Momineen expressed belief and accepted the Wilayah of Muhammad⁴⁷⁶ and Ali⁴⁷⁶, the intellectuals, and the enemies blocked from, And from the people – O Muhammad⁴⁷⁶ and those who are believing are more intense in love for Allah – than those takers of the rivals (objects of worship) with Allah⁴⁷⁶, because the Momineen are seeing the Lordship of Allah⁴⁷⁶ Alone, not associating (with Him⁴⁷⁶).

Then He⁴⁷⁶ Said: ‘O Muhammad⁴⁷⁶ and if they could see, those who are being unjust, by the taking of the rivals (objects of worship), and the taking of the Kafirs and the immoral ones, resemblances to Muhammad⁴⁷⁶ and Ali⁴⁷⁶, when they would be seeing the Punishment – when they would be seeing the Punishment occurring with them due to their Kufr and their enmity, that the Strength is for Allah in its entirety – they would be knowing that the Strength is for Allah⁴⁷⁶. He⁴⁷⁶ can Punish whoever He⁴⁷⁶ so Desires to, and He⁴⁷⁶ can Honour whoever He⁴⁷⁶ so Desires to, there is no strength for the Kafirs they can be preventing with it from His⁴⁷⁶ Punishment, and that Allah is Severe of the Punishment [2:165], and they would be knowing that Allah⁴⁷⁶ is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah⁴⁷⁶.

Then He⁴⁷⁶ Said: When those who were followed shall disavow – if they see, those Kafirs who were taking rivals (objects of worship), when the chiefs they followed, (start) disavowing, from those who followed (them) – the citizens and the followers, and the reasons are cut off with them – and their gimmicks perish, and they are not able upon the salvation from the Punishment of Allah⁴⁷⁶ by anything.

¹⁵ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 15
And those who followed shall say: - i.e. the followers, ‘If only there was a return for us – they would be wishing, if only these was a return for them, a return to the world, we would disavow from them – over there (in the world), just as they are disavowing from us – over here (in the Day of Judgment).

And Allah, the Mighty and Majestic Says: Like that – just as they are disavowing from each other, Allah will Show their deeds to them as regrets upon them – and that is because they worked in the world for other than Allah, so they are seeing the deeds of others which were for the Sake of Allah, Allah, having Magnified the Rewards for its performers, and they would be seeing their own deeds as having not Rewards for it, when they were for other than Allah, or their being upon an aspect other than what Allah had Commanded with.

And Allah, the Exalted Said: and they will not be exiting from the Fire – their Punishment would be perpetual, constant, and their sins were Kufr, not availing them of an intercession of a Prophet, nor a successor, nor a good one from the good ones of their Shias’.

And an example of those who are committing Kufr (disbelieving) is like an example of those who croak – the Verse. When the animal rebukes its companion, it produces a sound and it is not known what it wants, and similar to that are the Kafirs, when the Quran is recited unto them and the Eman is presented to them, they do not know like the animals’.
And an example of those who are committing Kufr (disbelieving) [2:171]. The Imam (Hassan Al-Askari) said: ‘Allah Mighty and Majestic Said: And an example of those who are committing Kufr (disbelieving) – during their worshipping of the idols, and their taking the rivals from besides Muhammad and Ali – Salawat be upon them both, is like an example of those who croak with what is not heard – making a sound with what is not heard, except for a call and a cry – it is not understood what is intended from it, so the helper would help the one seeking help, and assist the one seeking his assistance.

(They are) deaf, dumb, blind – from the Guidance, with regards to their following the rivals from besides Allah, and the opposites of the Guardians of Allah, those He Named as the rest of the Caliphs of Allah, and Entitled them with the titles of preferable Imams, those whom Allah Appointed for the establishment of the Religion of Allah, so they are not understanding – the Command of Allah Mighty and Majestic.

It isn’t righteousness that you should be turning your faces [2:177] – the Verse. The Imam (Hassan Al-Askari) said: ‘Ali Bin Al-Husayn said: ‘This is regarding the worship of the idols, and regarding the Nasibi’s hostility to the People of the Household of Muhammad, Prophet of Allah. They (Nasibis) are the followers of Iblees and the hardened ones of his renegades. Soon they would be going to the Abyss’.

Fqalul alb: قد صلينا إلى قبلتنا هذه الصلوات الكثيرة، وفينا من يحب الليل صلاة إليها، وهي قبلة موسى التي أمرنا بها، وائملاً فيما لم يبق لنا منها، والهي و:both, is like an example of those who croak with what is not heard – making a sound with what is not heard, except for a call and a cry – it is not understood what is intended from it, so the helper would help the one seeking help, and assist the one seeking his assistance.

(They are) deaf, dumb, blind – from the Guidance, with regards to their following the rivals from besides Allah, and the opposites of the Guardians of Allah, those He Named as the rest of the Caliphs of Allah, and Entitled them with the titles of preferable Imams, those whom Allah Appointed for the establishment of the Religion of Allah, so they are not understanding – the Command of Allah Mighty and Majestic.

It isn’t righteousness that you should be turning your faces [2:177] – the Verse. The Imam (Hassan Al-Askari) said: ‘Ali Bin Al-Husayn said: ‘This is regarding the worship of the idols, and regarding the Nasibi’s hostility to the People of the Household of Muhammad, Prophet of Allah. They (Nasibis) are the followers of Iblees and the hardened ones of his renegades. Soon they would be going to the Abyss’.
So the Jews said, ‘We have prayed this *Salat* towards our Qiblah numerously, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa as which he as has ordered us with’.

And the Christians said, ‘We have prayed this *Salat* numerously towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa as ordered us with’.

And each one of the two groups said, ‘Do you saww view that our Lord azwj would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad saww upon his saww personal desires with regards to himself saww and his saww brother Ali asws?’

So Allah azwj the Exalted Revealed: “Say, O Muhammad saww! *It isn’t righteousness* – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, *that you should be turning your faces* – by your prayers - **facing the east** - O you Christians – and – **facing the west** – O you Jews, and you are opposing the Command of Allah azwj are enraged upon the Guardian asws of Allah azwj.

But the righteous is the one who believes in Allah – that He azwj is the One, the Alone, the Individual, the Solid. He azwj Reveres the one He azwj so Desires to, and Honours the one He azwj so Desires to, and Disgraces the one He azwj so Desires to and Humiliates him. There is neither a repeller of His azwj Command, nor is there an overturner of His azwj Decision.

And - believe in, the *Last Day* – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad saww, Chief of the Mursils as, and after him asws would be Ali asws, his saww brother, and his saww successor asws, Chief of the succesors asws. And (the Day) in
which no one from his Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

Nor would anyone from the enemies of Muhammad be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him”.

And from the people there is one who astounds you with his speech regarding the life of the world – the Verse. The Imam (Hassan Al-Askari asws) said: ‘So when Allah Mighty and Majestic Commanded in the Verse preceding these Verses with the piety in secret and openly, Informed Muhammad that among the people there is one who displays it, but secretly opposite to it, and implying upon the disobedience of Allah azwj.

Thus, He azwj Said: "O Muhammad! And from the people there is one who astounds you with his speech regarding the life of the world – by his manifesting to you the Religion and Al-Islam, and adorns it in your presence with the devoutness and the good works, and he testifies to Allah upon what is in his heart – by taking oaths to you that he is a Momin, sincere, truthful of his words and his deeds.

And when he turns around – away from you, departing, he runs along in the land to cause mischief therein – disobeying with the Kufr, the opposite to what he is manifesting to you and the open injustice to what he promised from himself in your presence, and destroy the farm - by his burning it down or spoiling it, and the lineage – by his killing the animals, so he cuts off its lineage, and Allah does not love the mischief – not pleased with it, nor would He Leave Punishing over it.

19 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 19
And when it is said to him – to this one who is astounding you with his words, ‘Fear Allah’ – and leave your evil works, pride seizes him with the sin – the one who is masking himself, and it increases more evil to his evil, and adds more injustice to his injustice. So Hell would suffice him – as a Recompense for him upon his evil deeds, and as a Punishment. And it is an evil habitation [2:206] – he would inhabit it, and he would happen to be forever in it”.

And destroy the farm and the lineage [2:205], he said, ‘The ‘farm’ in this place is the Religion, and the ‘lineage’ are the people, and it was Revealed regarding the second one (Umar), and it is said, regarding Muawiya”. (P.s. – This is not a Hadeeth)

From Al Husayn Bin Bashar who said,

‘I asked Abu Al-Hassan about the Words: And from the people there is one who astounds you with his speech regarding the life of the world [2:204], he said: ‘So and so, and so and so’. and destroy the farm and the lineage [2:205], they are the offspring, and the ‘farm’ it is the plantation’.

From Zurara,

‘From Abu Ja’far and Abu Abdullah, the narrator) said, ‘I asked them about His Words: And when he turns around he runs along in the land [2:205] to the end of the Verse. He said: ‘The ‘lineage’, the child, and the ‘farm’, is the land’. And Abu Abdullah said: ‘The ‘farm’, the offspring’.

From Abu Is’haq Al Sabi’e,

20 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 20
21 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 21
22 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 22
23 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 23
‘From Ali asws regarding His azwj Words: And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; [2:205], by the injustice and his evil ways, and Allah does not love the mischief [2:205]’.

24


From Sa‘ad Al Askaf,

‘From Abu Ja‘far asws regarding the Words of the Exalted: but he is the bitterest of the adversaries [2:204], he asws said: ‘The ‘bitterest’, the disputing’.

25

- صدى: عن أبي بصرا، عن أبي عبد الله عليه السلام في قوله ﷺ: "سأله بني إسرائيل كم آتيناهم من آية بينة" فمنذهم من آمن، ومنهم من جحد، ومنهم من أقر ومنهم من أدرك.

From Abu Baseer,

‘From Abu Abdullah asws regarding the Words of the Exalted: Ask the Children of Israel how many a clear Sign have We Given them [2:211]. So, from them is one who believe, and from them is one who rejected, and from them is one who accepted, and from them is one who denied’.

26

- فس: "هنا أنتم هؤلاء" أي أنتم يا هؤلاء "حاججتم فيما لكم به علم" يعني بما في التوراة والإنجيل "فلم تحاججوا فيما ليس لكم به علم" يعني بما في صحف إبراهيم عليه السلام.

Behold! You are the ones [3:66] – i.e., you all, are the one, who disputed about that of which you had knowledge, meaning, with what is in the Torah and the Evangel, but why are you disputing regarding what there is no knowledge with you? [3:66] – meaning with what is in the Parchments of Ibrahim as.

The Words of the Exalted: and concealing the truth while you are knowing? [3:71] – i.e., you know what is in the Torah from the description of Rasool-Allah as, and you are concealing it.

27

- قوله تعالى: "وتكتمون الحق وأنتم تعلمون" أي تعلمون ما في التوراة من صفة رسول الله صلى الله عليه وآله وتكتمونه.

The Words of the Exalted: And a group from the People of the Book say: [3:72] – the Verse. He said, ‘It was Revealed regarding a group of Jews who said, ‘We believe in that which

24 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 24
25 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 25
26 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 26
Muhammad saww has come with’ in the morning, and they denied it in the evening. (P.s. – up to here is not a Hadeeth)

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of the Exalted: And a group from the People of the Book say: ‘We believe in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they would be returning (to our Qiblah)’ [3:72]: ‘When Rasool-Allah saww proceeded to Medina and he saww was praying Salat in the direction of Bayt Al-Maqdis, that astounded the Jews.

When Allah azwj Changed it from Bayt Al-Maqdis to the Sacred House, the Jews were caught out from that, and the Qiblah was changed during Salat Al-Zohr, so they said, ‘Muhammad saww prayed Salat in the morning and face our Qiblah, so we believed in that which was Revealed unto Muhammad saww, in the first part of the day, and disbelieve at the end of it – meaning the Qiblah where Rasool-Allah saww faced the Sacred Masjid, perhaps they would be returning (to our Qiblah)’ [3:72].’

that is because they are saying: ‘There isn’t a way (of reproach) upon us [3:75] – the Jews said, ‘It is Permissible for us that we take the wealth of the illiterates’. And the illiterates are those who haven’t a book with them. So, Allah azwj Rebutted against them, and He azwj Said: and they are saying the lie upon Allah and they are knowing (of it) [3:75].

His azwj Words: Those who are taking for the Covenant of Allah and their own oaths, a small price – [3:77]. He said, ‘They are drawing closer to the people that they are Muslims, and they are taking from them and betraying them, and they are not Muslims upon the reality’.

27 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 27
The Words of the Exalted: Most surely there is a party among those who are twisting their tongues with the Book \[3:78\] – The Verse. He said, 'The Jews were reciting something which wasn’t in the Torah, and they were saying, 'It is in the Torah', therefore Allah**azwj** Belied them.

His\**azwj** Words: It is not for a person \[3:79\] – i.e. that Isa**as** did not say to the people, 'I**as** created you all, therefore become worshippers of me**as** from besides Allah**azwj**', but he**as** said to them: 'Become spiritualists' – i.e., scholars.

Is it other than Allah’s Religion they are seeking? \[3:83\], he said, ‘Is it other than this which **azwj** Say to you that you should accept Muhammad**saww** and his**saww** successor**asws**?’, And to Him submit the ones is in the skies and the earth, willingly and unwillingly, \[3:83\] – i.e. A differentiation from the sword’. 29 (P.s. – This is not a Hadeeth)

All food was Permissible for the Children of Israel \[3:93\] – the Verse. He said, 'Yaqoub**as** was hit by an illness, so he**as** prohibited unto himself the flesh of the camel. The Jews said, 'The flesh of the camel is Prohibited in the Torah'. So, the Mighty and Majestic Said to them: So come with the Torah and recite it, if you are truthful!’ \[3:93\]. But rather, this was

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28 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 28  
29 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 29
prohibited by Israel until itself, and was not Prohibited upon the people’’.

(P.s. – This is not a Hadeeth)

Ibn Abu Yafour said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: All food was Permissible for the Children of Israel except that which Israel had forbidden upon itself [3:93]. He asws said: ‘When the Israelites used to eat from the flesh of the camel, it caused them pain in their lower back. So, they forbid upon themselves the flesh of the camel. And that was before the Revelation of the Torah. When the Torah was Revealed, they neither forbid it nor did they eat it’’.

From Sama’at who said,

‘I head Abu Abdullah asws saying regarding the Words of Allah azwj: Say: ‘There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]: ‘And He azwj Knew that they had not killed them, but they were in agreement with the ones who had killed, so Allah azwj the Exalted Named them as the killers, due to their liking and their agreement with that deed’’.

From Muhammad Bin Hashim, from one who narrated it,

‘From Abu Abdullah asws having said: ‘When this Verse was Revealed: Say: ‘There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]: ‘And He azwj Knew that they said, ‘By Allah azwj! We did not kill (the Rasools) nor were we present’. He asws said: ‘And rather it was said to them: ‘Disavow from the ones who did kill them asws, but they refused’’.

30 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 30
31 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 31
32 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 32
33 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 33
34 - فس: "لقد سمع الله قول الذين قالوا إن الله فقرا ونحن أغنياء" قال والله ما رآوا الله فيعلمون أنه فقير، ولكنهم رأوا أولياء الله فقرا فقالوا: لو كان الله عنيما لأغنبى أولياءه، فاتحرروا على الله بالغني.

Allah has Heard the words of those who said, ‘Surely Allah is poor and we are rich’. [3:181]. He said, ‘By Allahazwj! They did not see Allahazwj that they would know that Heazwj is poor, but they saw the friends of Allahazwj as poor, so they said, ‘If Allahazwj was rich, Heazwj would have Enriched Hisazwj friends’. Thus, they prided over Allahazwj.

And as for Hisazwj Words: Those who said: ‘Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes’. [3:183]. There used to be a tray with the Children of Israel they were offering their offerings in it, and they would place it in the tray, and a fire would come and fall into it, and incinerate it. So, they said to Rasool-Allahsaww: ‘We will never believe yousaww until yousaww come to us with an offering the fire would consume’, just as it used to be for the Children of Israel.

"فقال الله تعالى: قل لهم يا محمد: " قد جاءكم رسل من قبلي بالبينات بالذي قلتم فلم قتلتكم إن كنتم صادق" [3:183].

Allahazwj the Exalted Said: Say: ‘There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]. [P.s. – Up to here is not a Hadeeth]

And in a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: But if they belie you, so the Rasools before you were (also) belied. They came with the clear proofs - the Verses, and the Psalms – and these are the Books of the Prophetsas, and the Illuminating Book [3:184] – the Permissible(s) and the Prohibitions”’. 34


In a report of Abu Al Jaroud,

34 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 34
‘From Abu Ja’far asws regarding the Words of the Exalted: And when Allah Took a Covenant with those who were Given the Book: “You shall manifest it to the people and you will not conceal it” [3:187]: ‘That is because Allah Took a Covenant with those who were Given the Book – regarding Muhammad saww - “You shall manifest it to the people – when he emerges and you will not conceal it” [3:187], but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187].”

Amro Bin Shimr, from Jabir who said,

‘Abu Ja’far asws said: ‘This Verse was Revealed unto Muhammad like this: O you who have been Given the Book! Believe in what We Revealed regarding Ali asws Verifying what is with you from before We Alter faces then turn them on their backs, [4:47] – the Verse.

As for His aswz Words: Verifying what is with you – meaning, verifying Rasool-Allah saww. 36

Have you not seen those who (claim they) are purifying themselves? But Allah Purifies the one He so Desires to, [4:49], he said, ‘They are those who named themselves with the Siddique (Abu Bakr), and Al-Farouq (Umar), and Zul Nurayn (Usman).

His aswz Words: and they shall not be wronged (by even) the husk of a date stone [4:49], he said, ‘The husk is the crust that happens to be upon the core (of a date). Then He aswz Metaphored about them, so He aswz Said: Look how they are fabricating the lie upon Allah – and they are those three.

And His aswz Words: Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51], he said, ‘It

35 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 35
36 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 36
was Revealed regarding the Jews when the Polytheist Arabs questioned them, ‘Is our Religion superior of the Religion of Muhammad\textsuperscript{saww}?’. They said, ‘Yes, your Religion is superior’.

وقد روي فيه أيضا أثنا نزلت في الذين غصبوا آل محمد حقهم وحسدوا منزلتهم، فقال الله: " أولئك الذين يعمن الله ومن يلعن لله فإن نخدع له نصيرأم هم نصيب من الملك فإذا لا يؤتون الناس نصيرا " يعني النقطة التي في ظهر النواة.

And it has been reported as well that it was Revealed regarding those who usurped the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} of their\textsuperscript{asws} rights, and they envied their\textsuperscript{asws} status. So, Allah\textsuperscript{azwj} Said: They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53] – meaning the speck which is in the back of the date stone.

تم قال: " أم يحسدون الناس " يعني بالناس هنا أمرا المؤمنين والائمة عليهم السلام " على ما آتينهم الله من فضله " فقد آتينا آل إبراهيم الكتاب والحكمة وأتينهم ملكا عظيما " وهي الخلافة بعد نبوتهم وهم الأئمة عليهم السلام،

Then He\textsuperscript{azwj} Said: Or are they envying the people - meaning by the ‘people’ over here Amir Al Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws} - upon what Allah has Given them from His Grace? So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54], and it is the Caliphate after the Prophet-hood, and they are the Imam\textsuperscript{asws}.

حدثني علي بن الحسين، عن أمتد بن أبي عبد الله عليه السلام، عن أبيه، عن يونس، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: قلت: قوله: " فقد آتينا آل إبراهيم الكتاب " قال: النبوة قلت: " والحكمة " قال: الفهم والقضاء " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " والحق الإخبار من أبيه، عن أبي جعفر الأحول، عن حنان، عن أبي عبد الله عليه السلام قال: " فقد آتينا آل إبراهيم الكتاب " و

It was narrated to me by Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah\textsuperscript{asws}, from his father\textsuperscript{asws}, from yunus, from Abu Ja'far Al Ahowl, from Hanan,

'From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, 'I said, ‘His\textsuperscript{azwj} Words: So, We have Given the Progeny of Ibrahim, the Book [4:54], he\textsuperscript{asws} said: ‘The Prophet-hood’. I said, ‘and the Wisdom?’ He\textsuperscript{asws} said: ‘The understanding and the judgments. and Have Given them a grand kingdom [4:54], he\textsuperscript{asws} said: ‘The necessitated obedience’. 37

37 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 37
They are intending to summon each other to the judgment of the tyrant [4:60] – it was Revealed regarding Al Zubeyr Bin Al Awam, for he snatched from a Jewish man regarding a garden, and Al Zubeyr said, ‘Will you be pleased with Ibn Shayba the Jew (as a judge)? And the Jew said, ‘We would be please with Muhammad\textsuperscript{saww}.’ Therefore, Allah\textsuperscript{azwj}, the Exalted Revealed: \textit{Have you not seen those who are alleging that they do believe in what is Revealed unto you [4:60] – up to His\textsuperscript{azwj} Words: you will see the hypocrites hindering (people) from you in aversion [4:61] – (they) (hypocrites) are the enemies of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, all of them, this Verse flows regarding them’}.\textsuperscript{38} (P.s. – This is not a Hadeeth)

39 فس: أبي، عن ابن أبي عمرا، عن منصور، عن أبي عبد الله وأبي جعفر عليهما السلام: المصيبة هي الخسف والله بالفاسقين عند الحوض قول الله: ” كيف إذا أصابتهم مصيبة ” الأية.

My father, from Ibn Abu Umeyr, from Mansour,

‘From Abu Abdullah\textsuperscript{asws} and Abu Ja’far\textsuperscript{asws} both having said: ‘The misfortune – by Allah\textsuperscript{azwj}, it is the submerging (of the earth) with the mischief-makers by the Fountain – The Words of Allah\textsuperscript{azwj} But how would it be when misfortune befalls them [4:62]’,\textsuperscript{39}

40 فس: ” ولولا فضل الله عليكم ورمتته ” قوله: الفضل رسول الله صلى الله عليه وآله، و الرمتة أمرا المؤمنين صلوات الله عليه.

and had it not been for the Grace of Allah upon you and His Mercy [4:83], he said, ‘The Grace is Rasool-Allah\textsuperscript{saww}, and the Mercy is Amir Al Momineen\textsuperscript{asws}’.\textsuperscript{40} (P.s. – This is not a Hadeeth)

41 فس: ” ليس بأمانيكم ولا أماني أهل الكتاب ” يعني ليس ما تتمنون أنتم ولا أهل الكتاب، أي أن لا تعذبوا بأفعالكم. قوله: ” ولا يظلمون نقراا ” هي النقطة التي في النواة.

It isn’t by your aspiration nor (by the) aspirations of the People of the Book. [4:123] – meaning, it isn’t what you nor the People of the Book as aspiring for – i.e. you will not be Punished for your deeds. His\textsuperscript{azwj} Words: \textit{and they would not be dealt with unjustly by (even) a speck on a date stone [4:124]} – it is the speck which is in the date stone’.\textsuperscript{41}

42 شيء: عن الحارث بن المغيرة، عن أبي عبد الله عليه السلام في قول الله: ” وإن من أهل الكتاب إلا ليؤمن به قبل موته وبوم القيامة يكون عليه شهيدا ” قال: هو رسول الله صلى الله عليه وآله.

From Al Haris Bin Al Mugheira,

\textsuperscript{38} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 38
\textsuperscript{39} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 39
\textsuperscript{40} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 40
\textsuperscript{41} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 41
‘From Abu Abdullah asws regarding the Words of Allah azwj. And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159], he asws said: ‘He saww is Rasool-Allah saww’. 42

From Al Mufazzal who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: And there is none from the People of the Book [4:159] – the Verse, so he asws said: ‘This was Revealed regarding usasws in particular. There is none from the men from the children of Syeda Fatima asws who dies, and does not exit from the world until he accepts the Imam asws with his asws Imamate just as the children of Yaqub as accepted to Yusuf as where they said They said: ‘By Allah! Allah has Preferred you over us [12:91]’. 43

From Ibn Sinan,

‘From Abu Abdullah asws regarding the Words of Allah azwj regarding Isa as: And there is none from the People of the Book [4:159] – the Verse, so he asws said: ‘But rather, the Eman of the People of the Book is for Muhammad saww’. 44

My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abu Hamza, from Shahr Bin Howshab who said,

‘Al-Hajjaj said to me, ‘O Shahr! Al-Hajjaj said to me, ‘O Shahr! A Verse in the Book of Allah azwj has exhausted me’. So, I said, ‘O Emir! Which Verse is it?’ He said, ‘His azwj Words And there is none from the People of the Book except that he would believe in him before his death [4:159]. By Allah azwj| I am the Emir of the Jews and the Christians, and I strike his neck, then look at him with my own eyes, but I do not see him move his lips until he dies!’

42 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 42
43 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 43
44 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 44
I said, ‘May Allah azwj Keep the Emir well! This is not as you are explaining it’. He said, ‘How is it?’ I said, ‘Isa as would descend to the world before the Day of Judgement, and there would not remain a Jew from the people of the nations or someone else, except that he would believe in him as before his as death. And he as would Pray Salat behind Al-Mahdi asws.

He said, ‘Woe be unto you! How can this be for you, and from which spring did you bring it?’ I said, ‘It was narrated to me by Muhammad asws Bin Al asws Bin Al-Husayn asws Bin Al asws Bin Abu Talib asws. He said, ‘By Allah azwj! You have brought it from the clear spring’.

Due to the injustice from those who are Jews, [4:160] – the Verse. My father narrated to me, from Ibn Mahboub, from Abdullah Bin Abu Yafour who said,

‘I heard Abu Abdullah asws saying: ‘One who plants wheat in a land, but does not pay Zakat regarding his land and his plantation, and his plantation brings forth a lot of barley, so it would be due to the injustice of his deed regarding the ownership of the land, or due to injustice of his plantation and his farm, because Allah azwj is Saying: Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, and due to their hindering many from the Way of Allah meaning the flesh of the camels, and the cows and the sheep. [4:160].

This is how Allah azwj Revealed it, therefore read it like this, and it was not for Allah azwj to Permit a thing in His azwj Book, then Prohibit it after having Permitted it, nor Prohibit something then permit it after its Prohibition’.

قلت: وكذلك أيضا: " ومن الإبل والبقار والغنم حرمنا عليهم شحومهما " ؟ قال: نعم;

45 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 45
I said, ‘And like that as well: *and from the camels, and the cows and the sheep we Prohibited upon them both their meats* [6:146]?’ He\textsuperscript{asws} said: ‘Yes’.

\[\text{قلت: فقوله: " إلا ما حرم إسرائيل على نفسه "؟}
\]

I said, ‘So (what about) His\textsuperscript{azwj} Words: *except that which Israel had forbidden upon itself [3:93]*?’

\[\text{قال: إن إسرائيل كان إذا أكل من لحم الابل يهيج عليه وجع الخاصرة فحرم على نفسه لحم الابل، وذلك من قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرم ولم يأكله.}
\]

He\textsuperscript{asws} said: ‘Israel (Yaqoub\textsuperscript{as}), whenever he\textsuperscript{as} ate from the flesh of the camel, the pain of the legs was irritating, so he\textsuperscript{as} Prohibited the flesh of the camels unto himself, and that is from before the Revelation of the Torah. When the Torah was Revealed, he\textsuperscript{as} neither Prohibited it and did not eat it’'.

\[\text{قال: إن إسرائيل كان إذا أكل من لحم الابل يهيج عليه وجع الخاصرة فحرم على نفسه لحم الابل، وذلك من قبل أن تنزل التوراة، فلما نزلت التوراة لم يحرم ولم يأكله.}
\]

From Abdullah Bin Suleyman who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘His\textsuperscript{azwj} Words: *O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]*. He\textsuperscript{asws} said: ‘The ‘convincing proof’ is Muhammad\textsuperscript{saww}, and the ‘Light’ is Ali\textsuperscript{asws}.

\[\text{قال: قلته: قوله: " صراطا مستقيما " قال: الصراط المستقيم علي عليه السلام.}
\]

He (the narrator) said, ‘I said, ‘His\textsuperscript{azwj} Words: *A Straight Path [4:175]*. He\textsuperscript{asws} said: ‘The Straight Path is Ali\textsuperscript{asws}’.

\[\text{قال: قلت: قوله: " صراطا مستقيما " قال: الصراط المستقيم علي عليه السلام.}
\]

And from those who are saying, ‘We are Christians’, *We Took their Covenant, [5:14]*, he said, ‘Meaning that Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} is a servant, created being, but they made him\textsuperscript{as} to be a Lord, *but they forgot a portion of what they were reminded with [5:14]*.

\[\text{قوله: " يا أهل الكتاب قد جاءكم رسولنا بينكم لكم كتب كما كنتتم تخفون من الكتاب ويعفو عن كثير " قال: بين النبي صلى الله عليه وألله ما أخفينوهما بما في التوراة من أخباره وأثبوا كثيرا لا بينيه قوله: " يا أهل الكتاب قد جاءكم رسولنا بينكم لكم كتب كما}
\]

\[\text{Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 46}
\]

\[\text{Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 47}
\]
لا كنتم تخفون من الكتاب ويعفو عن كثير " قال: بين النبي صلى الله عليه وآله ما أخفيفهم بما في التوراة من أخباره ويدع كثيرا لا يبينه

His⁵⁰⁵ Words: O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. [5:15], he said, 'The Prophet⁵⁰⁵ manifested what you had concealed from what was in the Torah, of his⁵⁰⁵ news, and left a lot and did not manifest it.


قوله: " قد جاءكم نور وكتاب مبين " يعني بالنور أمرا المؤمنين والائمة عليهم السلام.

His⁵⁰⁵ Words: There has come to you Our Rasool clarifying to you – addressing the People of the book, upon an interval from the Rasools – upon a termination from the Rasools. Then He⁵⁰⁵ Argued against them so He⁵⁰⁵ Said: that you should be saying [5:19] - i.e., lest you should be saying.

Recall the Favour of Allah upon you when He Made Prophets among you and Made you (Imams) [5:20] – meaning, among the Children of Israel, Allah⁵⁰⁵ did not Make the Prophet- hood and the kingdom to be in one household. Then Allah⁵⁰⁵ Gathered it for His⁵⁰⁵ Prophet⁵⁰⁵ “.

And in another report of the meaning of their words: ‘He⁵⁰⁵ is free from the matters’.

From Yaqoub Bin Shuayb who said,

‘I asked Abu Abdullah⁵⁰⁵ about the Words of Allah⁵⁰⁵: And the Jews say: ‘The Hand of Allah is tied up! Their hands shall be Shackled [5:64], he⁵⁰⁵ said to me: ‘Like this’ – and he⁵⁰⁵ gestured by his⁵⁰⁵ hand to his⁵⁰⁵ neck – ‘But (they meant) He⁵⁰⁵ is Free from the things’.

وفي رواية اخرى يعني قولهم: فرغ من الأمر.

And in another report of the meaning of their words: ‘He⁵⁰⁵ is free from the matters’.

⁵⁰⁵ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 48
وعن حماد عنه صلى الله عليه وسلم قال: "يعنون أنه قد فرغ مما هو كائن " لعنوا بما قالوا " قال الله عزوجل: " بل يداه مبسوطتان "

And from Hamad,

"From him\textsuperscript{49} having said: 'They meant that He\textsuperscript{azwj} is free from what is going to transpire, and they would be Cursed for what they are saying. But, both His Hands are Extended [5:64]'\textsuperscript{49}.

From Jabir,

"From Abu Ja'far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: Every time they kindle the fire for the war, Allah Extinguishes it [5:64] – Every time a tyrant from the tyrants wanted to destroy the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{aww}, Allah\textsuperscript{azwj} Breaks him"\textsuperscript{50}.

From Muhammad Bin Muslim,

"From Abu Ja'far\textsuperscript{asws} regarding the Words of the Exalted: And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord [5:66], he\textsuperscript{asws} said: 'The Wilayah'"\textsuperscript{51}.

From Abu Al Sahba'a Al Bakry who said,

'I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he\textsuperscript{asws} called Ra's Al-Jalout and Asqaf Al-Ansary, and he\textsuperscript{asws} said: 'I\textsuperscript{asws} ask both of you about a matter, and although I\textsuperscript{asws} am more knowing with it than you, therefore do not conceal from me\textsuperscript{asws}.'

Then he\textsuperscript{asws} called Asqaf Al-Ansary and he\textsuperscript{asws} said: 'I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj} Who Revealed the Evangel unto Isa\textsuperscript{as}, and Made Blessings to be upon his\textsuperscript{as} legs, and he\textsuperscript{as} used to cure the blind and the leper, and cure the blindness of the eyes, and revive the dead, and

\textsuperscript{49} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 49
\textsuperscript{50} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 50
\textsuperscript{51} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 51
made birds for you from the clay, and informed you of what you were eating and what you were hoarding’. He said, ‘Without this, (it is) true’.

فقال علي عليه السلام: بكم افترقت بنو إسرائيل بعد عيسى ؟ فقال: لا والله إلا فرقة واحدة،

So, Ali asws said: ‘Into how many sects did the Children of Israel separate after Isa as?’ He said, ‘No, by Allah azwj, only one sect’.

فقال علي: كذبت والذي لا إله إلا هو، لقد افترقت على التنين وسبعين فرقة كلها في النار إلا فرقة واحدة، إن الله يقول: " منهم امة مقتصدةً وكثير منهم ساء ما كانوا يعملون " فهده التي تتحو.

Ali asws said: ‘You are lying! By the One azwj, there is no god except He azwj, they separated upon seventy-two sects, all of whom would be in the Fire except one sect. Allah azwj is Saying: From them there is a moderate community, and most of them, evil is what they are doing [5:66]. So, this (sect) is the one who will attain salvation’.

فقال علي اثنين وسبعون فرقة كلها في النار إلا فرقة واحدة، إن الله يقول: “ منهم امة مقتصدةً وكثير منهم ساء ما كانوا يعملون " فهده التي تتحو.

Ali asws said: ‘You are lying! By the One azwj, there is no god except He azwj, they separated upon seventy-two sects, all of whom would be in the Fire except one sect. Allah azwj is Saying: From them there is a moderate community, and most of them, evil is what they are doing [5:66]. So, this (sect) is the one who will attain salvation’.

فقال علي اثنين وسبعون فرقة كلها في النار إلا فرقة واحدة، إن الله يقول: “ منهم امة مقتصدةً وكثير منهم ساء ما كانوا يعملون " فهده التي تتحو.

52 From Humran Bin Ayn,

And the Jews say: ‘The Hand of Allah is tied up!’ Their hands shall be Shackled [5:64] – the Verse. He said, ‘They (Jews) said, “Allah azwj is freed from the matters. Allah azwj will not Innovate anything new apart from what He azwj has Pre-determined it in the first Pre-determination’. So, Allah azwj Rebutted against them: But, both His Hands are Extended. He Expends however He so Desires to. – i.e. He azwj can Bring forward, and Delay, and Increase, and Reduce, and for Him azwj is the Change of Decision and the Desire’.

قُولوه: " ولو ألقى أقمارهما الورقية والإنجيل وما أنزل إليهم من رحمة " يعني اليهود والنصارى " لاكلما من فوقهم ومن تحت أرجلهم " قائل: من فوقهم المطر، ومن تحت أرجلهم النبات. قُولوه: " ومنهم امة مقتصدة " قائل: قوم من اليهود دخلوا في الإسلام فسماهم الله مقتصدة.

52 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 52
53 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 53
His Words: *And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord*, meaning the Jews and the Christians, *they would have eaten from their above and from beneath their legs* [5:66]. He said: ‘From above them – the rain, and from beneath their legs – the vegetation. His Words: *From them there is a moderate community* [5:66], he said, ‘A group of the Jews entered into Islam, so Allah Named them as ‘moderate’.*

(P.S. – This is not a Hadeeth)

From Marwan, from one of our companions,

‘From Abu Abdullah asws, he (the narrator) said: ‘The Christians were mentioned and their enmity, so I said, 'The Words of Allah the Exalted: *That is because from them are priests and rabbis and they are not being arrogant* [5:82]. He said: ‘They were a people between Isa and Muhammad, awaiting the coming of Muhammad*.

From Muhammad Bin Muslim,

‘From Abu Abdullah asws regarding the Words of Allah: *Allah did not Make (the ritual of freeing) a Baheira, nor a Sa’iba, nor a Wasila, nor Haam (sacrificial animals)*, [5:103], he said: ‘The people of the pre-Islamic period, when the she-camel gave birth to twins would refer to it as ‘Wasilat’ (Wasila), so they would not allow for it to be slaughtered, nor eat it. And when she gave birth to ten, refer to it as ‘Sa’iba’ (Saita), so they would neither allow it to burden her back, nor eat it. And ‘Al-Haam’ (Alham) the stallion camel which they did not consider it to be permissible. Therefore, Allah Revealed that Allah did not Prohibit anything from this’.

وعن أبي عبد الله عليه السلام قال: البحراة إذا ولدت ولد ولدها بحرت

And from Abu Abdullahasws having said: ‘Al-Baheira - when she gives birth, and her child gives birth, so she would be Al-Baheira’.

(P.S. – This is not a Hadeeth)

54 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 54
55 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 55
56 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 56
Allah did not Make (the ritual of freeing) a Baheira [5:103] — the Verse. The Baheira happened when the sheep placed (gave birth to) five pregnancies, so during the sixth, the Arabs said, ‘She has become Baheira’, and they made it to be for the idol, and would neither prevent water nor pasture.

And Al-Waseela is when the sheep places five pregnancies, then places (twins) during the sixth, a ‘Jadiya’ and a ‘Unaqa’, in one pregnancy, they would make the female to be for the idol, and they said, ‘Her brother has arrived’, and they would prohibit its flesh upon the women.

And Al-Haam is when the stallion from the camel becomes a grandfather, and they said, ‘Its back is feverish’, and they named it as ‘Haama’, and they would neither ride it, nor prevent water, nor pasture, nor load anything upon it. So, Allahazwj Rebutted against them: Allah did not Make (the ritual of freeing) a Baheira [5:103] — up to Hisazwj Words: and most of them are not understanding [5:103]’.\(^{57}\)

And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” [5:116] — The words of the Verse are in past tense and its meaning is in future (tense), and Heazwj did not Say it, and will be Saying it, and that is because the Christians claimed that Isaaz had said to them: ‘I and my mother are two gods from besides Allahazwj’.

Fذاك كان يوم القيامة يجمع الله بين النصارى وبين عيسى قال له: " عينة فينن عيني فيقول عيسى: " " فإنما يكون لي أن قول ما ليس لي بحق إن كنت قلته فقد علمته تعلم ما في نفسي ولا أعلم ما في نفسك إنك أنت عليم عليم. " And when it will be the Day of Judgment, Allahazwj will Gather between the Christians and Isaaz and would be Saying to himaz: Did you say to the people: ‘Take me and my mother as two gods?’? Isaaz would be saying: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116] — up to Hisazwj Words: and You are a Witness upon all things [5:117].

57 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 57
And the evidence upon that Isa\textsuperscript{as} did not say that to them are His\textsuperscript{azwj} Words: "This Day the truthful shall benefit from their truthfulness. [5:119]".\textsuperscript{58} (P.s. – This is not a Hadeeth)

From Sa’alba, from one of our companions,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Blessed and Exalted to Isa\textsuperscript{as}: Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” [5:116], he\textsuperscript{asws} said: ‘He\textsuperscript{azwj} did not Say it, and will be Saying it. When Allah\textsuperscript{azwj} Knows something, which would happen in the future, (and) Informs about it as news as if it has (already) happened’.

And from Suleyman Bin Khalid,

‘From Abu Abdullah\textsuperscript{asws} having been asked about this Verse so he\textsuperscript{asws} said: ‘Whenever Allah\textsuperscript{azwj} Intends a matter to come into being, Narrates it before it comes into being as if it has already happened’.\textsuperscript{59}

From Jabir Al Jufy,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knowers of the hidden matters [5:116], he\textsuperscript{asws} said: ‘He\textsuperscript{azwj} said: ‘The Great Name of Allah\textsuperscript{azwj} is of seventy-three letters, but the Lord\textsuperscript{azwj} Blessed and Exalted Veiled one Letter, so no one knows what is within the (one Letter of) Mighty and Majestic. He\textsuperscript{azwj} gave Adam\textsuperscript{as} seventy-two letters which the Prophets\textsuperscript{as} inherited it until it came to be with Isa\textsuperscript{as}.

فذلك قول عيسى: " تعلم ما في نفسي " يعني اثنتي وسبعين حرفا من الاسم الاكبر، يقول: أنت علمتيها فأنا أعلم ما في نفسي. أعلم ما في نفسك " يقول: لانك احتسبت من خلقك بذلك الحرف فلا تعلم أحد ما في نفسك.

\textsuperscript{58} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 58
\textsuperscript{59} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 59
Thus, these are the words of Isa as You Know whatever is within myself [5:116] – meaning the seventy-two letters from the Great Name, saying: ‘Youazwj Taught these to meazwj, so Youazwj Know these’ and I do not know what is within Yourself, saying: ‘Because Youazwj have Veiled that one letter from Yourazwj creatures, therefore no one knows what is within Yourazwj Self’.60

The Exalted Said relating about Quraysh: And they are saying, ‘Why has not an Angel Sent down unto him?’ [6:8] – Meaning, unto Rasool-Allahsaww, And had We Sent an Angel, the matter would have been Decided, then they would not be Respite [6:8]. So, the Mighty and Majestic Informed that the Verse, when it comes, and the Angel when he descends and they do not believe, they would be destroyed.

The Prophetazwj sought from the Verses, Clemency from Himazwj and Mercy upon hissaww community, and Allahazwj Gave himsaww the intercession. Then Allahazwj Said: And had We Made it to be an Angel, We would have Made him a man and We would have Confused upon them what they are already confusing [6:9] And Rasools before you have been ridiculed with, but those that had been mocking were caught up with what they had been ridiculing with [6:10] – i.e., the Punishment would descend upon them.

Then Heazwj Said: Say: ‘Travel in the land, - i.e. look into the Quran and Ahadeeth of the Prophetsas, then consider how was the end result of the believers [6:11].

Then Heazwj Said: Say: ‘For whom is whatever is in the skies and the earth?’ – Then Responded upon them so Heazwj Said: Say, - to them - ‘For Allah’. He has Prescribed the Mercy upon Himself, [6:12] – meaning Obligated the Mercy unto Himselfazwj’s.61 (P.s. – This is not a Hadeeth)

60 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 60
61 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 61
‘Abu Abdullah asws said: ‘It was confusing upon them, Allahazwj Confused them (even more), for Allahazwj is Saying: and We would have Confused upon them what they are already confusing [6:9]’. 62

63 – فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله تعالى: " فل أي شئ أكبر شهادة فل الله شهيد بيني وبينكم " وذلك أن مشركي أهل مكة قالوا: يا محمد ما وجد الله رسوله برسله غريب ! ما نرى أحدا يصدقك بالذي تقول، وذلك في أول ما دعاهم وهو يومئذ بمكة;

In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of the Exalted: Say: ‘Which thing is the greatest in testimony?’ Say: ‘Allah is a Witness between me and you [6:19], and that is because the Polytheists of the people of Makkah said, ‘O Muhammad saww! Couldn’t Allahazwj Find a messenger to send apart from you saww? We do not see anyone to ratify you saww of that which you saww are saying’, and that was during the beginning of what he saww invited them, and on that day he saww was in Makkah.

They said, ‘We have asked the Jews and the Christians about you saww, and they claim that there is no mentioned of you saww with them, therefore come to us with one who can testify that you saww are a Rasool saww of Allahazwj. Rasool-Allah saww said: ‘Allah is a Witness between me and you [6:19]’ – Verse.

He azwj Said: Are you testifying that along with Allah there is another god?’ – Allahazwj Saying to Muhammad saww: "If they are testifying as such, then you saww do not testify with them". Say: ‘I do not testify (as such)’. Say: ‘But rather, He is One God, and I disavow from what you are associating (Him with) [6:19]’. 63

64 – شئ: عن زرارة وحمران، عن أبي جعفر وأبي عبد الله عليهما السلام في قوله " وواحي إلي هذا القرآن لا نذكره به ومن بلغ " يعني الائتمام من بعده وهم ينذرون به الناس.

From Zurara and Humran,

62 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 62
63 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 63
‘From Abu Ja’far asws and Abu Abdullah asws regarding His awj Words: and He Revealed unto me this Quran to warn you all with it and the one whom it reaches [6:19] – meaning the Imams asws from after him saww, and they are warning the people with it’. 

وعن أبي خالد الكابلي، عن أبي جعفر عليه السلام قال: من بلغ أن يكون إماما من ذريته الاوصياء فهو ينذر بالقرآن كما أنذر به رسول الله.

And from Abu Khalid Al Kabily,

‘From Abu Ja’far asws having said: ‘One to whom it reaches that there happens to be an Imam asws from the offspring of the succesors asws, then he is warned by the Quran just as Rasool-Allah saww had warned with it’.


From Amar Bin Maysam,

‘From Abu Abdullah asws having said: ‘A man recited in the presence of Amir Al-Momineen asws, They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33], so he asws said: ‘Yes, by Allah awj! They had rejected him saww with the most intense of the rejection, but they lightened. They are not belying you – They are not coming with the falsehood they could belie your saww truth’.


His awj Words: We do Know it has grieved you, that which they are saying. [6:33] – the Verse. It was recited to Abu Abdullah asws, so he asws said: ‘Yes, by Allah. They had belied him saww with the most intense of the belying, and rather it was Revealed as ‘They cannot bely you’ – i.e. they cannot come with any truth to invalidate your saww truth’.

And from Al Husayn Bin Al Manzar,

‘From Abu Abdullah asws regarding the Words of the Exalted: They are not belying you [6:33], he asws said: ‘They were not able to invalidate your saww words’.


His asws Words: We do Know it has grieved you, that which they are saying. [6:33] – the Verse. It was recited to Abu Abdullah asws, so he asws said: ‘Yes, by Allah! They had belied him saww with the most intense of the belying, and rather it was Revealed as ‘They cannot bely you’ – i.e. they cannot come with any truth to invalidate your saww truth’.

My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from hafs Ibn Gayas who said,

64 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 64
65 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 65
حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفث بن غياث قال: قال أبو عبد الله عليه السلام: يا حفث بن غياث إن من صبر صبر قليلاً، وإن من جزع جزع قليلاً، ثم قال: عليك بالصبر في جميع أمرك، فإن الله بعث محمداً صلى الله عليه وسلم وأمره بالصبر والرفق، فقال: "واصبر على ما يقولون واهموا هجراً جميلاً".

‘Abu Abdullah asws said: ‘O Hafs! One who is patient, is patient (only) a little, and that one who panics, panics (only) a little’. Then he asws said: ‘Upon you is to be with the patience in the entirety of your matters, for Allah azwj Sent Muhammad saww and Commanded him saww with the patience and the kindness, so He azwj Said: And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10].

وقال: "إدفع بالتي هي أحسن السيئة فإذا الذي بينك وبينه عداوة كأنه ولي متيم". فقال رسول الله صلى الله عليه وسلم: "ولقد نعلم أنك يضيق صدرك بما يقولون".

And Said: 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]. Rasool-Allah saww was patient until they faced him saww with the bones and threw these at him saww. His azwj chest was constricted, so Allah azwj Revealed: And We have Known that you tend to constrict your chest due to what they are saying [15:97].

ثم كذبوه ورموه فحزن ذلك فأنزل الله: "ولقد نعلم أنه ليحزنك الذي يقولون إذ لا يكذبونك ولكن الظالمون بآيات الله يجحدون".

Then they belied him saww and hit him saww, and that grieved him saww, so Allah azwj Revealed: We do know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; [6:34]. Thus, he saww necessitated the patience.

وقفعدوا وذكروا الله تعالى فكان يبكي، فقال رسول الله صلى الله عليه وسلم: "لقد قدرت في نفسي وأهلي وعرضي ولا صبر لي على ذكرهم إلهي، فأذنه الله تعالى: " ولقد خلقنا السموم والأرض وما بينهما في ستة أيام وما مسنا من نعمة".

So, they sat and they mentioned Allah saww Blessed and Exalted and belied him saww, so Rasool-Allah saww said: "I saww have been patience regarding myself saww and my saww family awsw, and my saww honour, and there will be no patience for me saww upon their mentioning my saww God azwj. So, Allah azwj the Exalted Revealed: And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38].

فأصر على ما يقولون "فصر صلى الله عليه وسلم وأهله في جميع أحواله، ثم بشر في الايام من عاته ووصفوا بالصرع فقال: " وجعلناهم أمة بهداهن بأمرنا لما صبروا وكأننا بأيامنا يومون ".

Therefore, be patient upon what they are saying [50:39]. So, he saww was patient in the entirety of his saww situations, then Gave glad tidings regarding the Imams asws from his saww.
offspring and Described them asws with the patience. Heazwj Said: And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24].

During that, he saww said: ‘The patience is from the Eman like the head is from the body’. Allahazwj Thanked himsaww for that and Revealed unto himsaww: And We Caused the people, those who were deemed weak, to inherit the eastern lands and its western ones which We had Blessed in; and the beautiful Word of your Lord was fulfilled upon the Children of Israel due to their being patient, and We Annihilated what Pharaoh and his people were doing and what they were building [7:137].

He saww said: ‘A Verse of glad tidings and revenge’. Then Allahazwj Legalised the killing of the Polytheists wherever they are found, and Heazwj had them killed upon the hands of Rasool-Allahsaww and Legalised it, and Hastened for himsaww the Rewards of his saww patience along with what Heazwj has Treasured for himsaww in the Hereafter’.

And in a report of Abu Al Jaroud,

‘From Abu Ja'far saww regarding Hisazwj Words: And if their turning away was grievous upon you, [6:35], he sawsaww said: ‘Rasool-Allahsaww wanted that Al-Haris Bin Aamir Bin Nowfal Bin Abd Manaf become Muslim. Rasool-Allahsaww invited him and argued with him that he should become a Muslim, but the wretchedness overcame upon him, and that was grievous upon Rasool-Allahsaww. Therefore, Allahazwj the Exalted Said: And if their turning away was grievous upon you, [6:35] – up to Hisazwj Words: a tunnel in the ground [6:35]’’.

And in a report of Abu Al Jaroud,

‘From Abu Ja'far sawsaww regarding Hisazwj Words: ‘Surely Allah is Able upon Sending down a Sign, [6:37]: ‘Heazwj will be Showing you all Signs at the end of times, from it are – walker of
the earth, and the smoke, and descent of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, and emergence of the sun from its west\textsuperscript{66}.  

Say: - to them, O Muhamma\textsuperscript{asw}, ’What is your view if Punishment of Allah comes to you or the Hour comes to you, is it other than Allah you would be calling to if you were truthful?’ [6:40]. Then He\textsuperscript{azwj} Rebutted against them: But, it is Him you would be calling (upon), so He would Remove whatever you are calling to Him for if He so Desires to, and you would be forgetting what you were associating [6:41].

He said, ‘You are supplicating to Allah\textsuperscript{azwj} whenever harm afflicts you, then when that is removed from that, you forget what you are associating – i.e. leaving the idols’\textsuperscript{67}. (P.s. – This is not a Hadeeth)

Say: ’Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts, who is a god apart from Allah Who can bring it back to you?’ Look how We Explain the Signs, then they are (still) turning away [6:46]. Allah\textsuperscript{azwj} the Exalted Said: ’Say to Quraysh: ’Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts, who is a god apart from Allah Who can bring it back to you?’ except Allah\textsuperscript{azwj}, then they are (still) turning away [6:46] – i.e. belying. (P.s. – Up to here is not a Hadeeth)

In a report of Abu Al Jaroud, ‘From Abu Ja’f\textsuperscript{asws} said regarding the Words of the Exalted: ’Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts, [6:46]: ’Allah\textsuperscript{azwj} Took the Guidance from you, then you are turning away’.

\textsuperscript{66} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 66
\textsuperscript{67} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 67
The Words of the Exalted: Say: ‘Have you considered if Punishment of Allah comes to you suddenly or gradually, would any be destroyed except for the unjust people? [6:47].’ It was Revealed when Rasool-Allahsaww emigrated to Medina, and hissaww companions were afflicted with the rejection and the illnesses and the diseases. That was grievous to Rasoolsaww, so Allahazwj Revealed: Say: to them O Muhammadasww: ‘Have you considered if Punishment of Allah comes to you suddenly or gradually, would any be destroyed except for the unjust people? [6:47]’ i.e. there will not afflict you the rejection and the harm except in the world. As for the painful Punishment in which is the destruction, it will not afflict except the unjust people’.

(P.s. – This paragraph is not a Hadeeth)

From Rabie Bin Abdullah, from the one who mentioned it,

‘From Abu Ja’farasws regarding the Words of Allahaswj: And when you see those engaging in vanities regarding Our Signs, [6:68], heasws said: ‘The speech regarding (essence of) Allahaswj and the controversies in the Quran’, therefore turn away from them until they are engaging in another discussion [6:68]’ – from it is the story-telling’.

(P.s. – This is not a Hadeeth)
"I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: \textit{Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You made it to be as scattered papers manifesting (some of) it [6:91].} He\textsuperscript{asws} said: 'They were concealing whatever they desired and manifesting whatever they desired'\textsuperscript{71}.

In another report from him\textsuperscript{asws} having said: ‘They were writing in the papers, then they would manifest whatever they desired and concealed whatever they desired’. And he\textsuperscript{asws} said: ‘All Revealed Book, these are with the people of knowledge (Imams\textsuperscript{asws})’\textsuperscript{72}.

\textit{P.s. – This paragraph is not a Hadeeth)}

\textit{P.s. – This is not a Hadeeth}\textsuperscript{71}

\begin{itemize}
  \item From Abdullah Bin Sinan who said,

  ‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: \textit{Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You made it to be as scattered papers manifesting (some of) it [6:91].} He\textsuperscript{asws} said: ‘They were concealing whatever they desired and manifesting whatever they desired’\textsuperscript{71}.

  In another report from him\textsuperscript{asws} having said: ‘They were writing in the papers, then they would manifest whatever they desired and concealed whatever they desired’. And he\textsuperscript{asws} said: ‘All Revealed Book, these are with the people of knowledge (Imams\textsuperscript{asws})’\textsuperscript{72}.

\textit{P.s. – This paragraph is not a Hadeeth)}

\begin{itemize}
  \item From Abu Ja'far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{And We will Turn their hearts and their visions [6:110] saying: 'And we will overturn their hearts, so their bottom part would become its}

\textsuperscript{71} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 71

\textsuperscript{72} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 72
upper part, and we will blind their sights, so they will not be seeing the Guidance, just as they had not believed in it the first time [6:110] – meaning during the (realm of the) particles and the Covenant. and We will Leave them in their insolence, blindly wandering on [6:110] – i.e. straying”.

(P.s. – This paragraph is not a Hadeeth)

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)
(P.s. – This is not a Hadeeth)⁷⁶

٧٧ - فس: قوله: "إن الذين فرقوا دينهم وكانوا شيعة" قال: فارقوا أمير المؤمنين عليه السلام وصاروا أحزابا، حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن المعلى بن خنيس، عن أبي عبد الله عليه السلام في قوله تعالى: "إن الذين فرقوا دينهم، وكانوا شيعة" قال: فارقوا القوم والله دينهم.

His⁷⁷⁷⁷ Words: Surely, those who were dividing their religion and became sects, [6:159], he said, ‘They separated from Amir Al-Momineen⁷⁸⁷⁸ and became sects.

My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Moala Bin Khunays,

‘From Abu Abdullahu⁷⁹⁸⁹ regarding the Words of the Exalted: Surely, those who were dividing their religion and became sects, [6:159]: ‘By Allah azwj! The people divided (separated) their Religion’.


From Kaleyb Al Saydawi who said,

‘I asked Abu Abdullahu⁷⁹⁸⁹ about the Words of Allah⁷⁹⁹⁰ azwj: Surely, those who were dividing their religion and became sects, [6:159]. He⁷⁹⁹⁰ said: ‘Ali⁷⁹⁹⁰ azwj was reciting it as: ‘They separated their Religion’. He⁷⁹⁹⁰ azwj said: ‘By Allah azwj! The people divided (separated) their Religion’.

٧٩٧٩ - فس: “المص كتاب انزل إليك ” مخاطبة لرسول الله صلى الله عليه وآله " فلا يكن في صدرك حرج منه " أي ضيق 

Alif Lam Meem Suad [7:1] A Book Revealed to you, - Addressing Rasool-Allah⁷⁹⁹¹ saww, so there should not happen to be any uneasiness in your chest from it – i.e., straitness, in order to warn with it, and a reminder for the Momineen [7:2].

حدثني أبي، عن ابن محبوب، عن ابن رئاب، عن محمد بن قيس، عن أبي جعفر صلوات الله عليه قال: إن حيي بن أخطب وأبا ياسر بن أخطب، ونفرًا من اليهود من أهل نجران أتوا رسول الله صلى الله عليه وآله وقالوا له: ‘أليس فيهما تذكر فيما انزل إليك "الم "؟ قال: بل١١; "

My father narrated to me, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Qays,

‘From Abu Ja’far⁷⁹⁹¹ having said: ‘Hawy Bin Akhtab and Abu Yasser Bin Akhtab, and a number of Jews from the people of Najran came to Rasool-Allah⁷⁹⁹¹ saww and said to him⁷⁹⁹¹ saww, ‘Isn’t

⁷⁶ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 76
⁷⁷ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 77
⁷⁸ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 78
among what you saww mentioned regarding what Allah azwj Revealed to you saww, Alif Lam Meem [2:1]?’ He saww said: ‘Yes’.

قالوا: آنال أيا جبريل عليه السلام من عند الله؟ قال: نعم، قالوا: لقد بعث أنبياء قبلك ما تعلم نبيا منهم آخرنا مدة ملكه وما أكل امته غيرك!

They said, ‘Jibraeel as came to you saww with it from the Presence of Allah azwj’. He saww said: ‘Yes’. They said, ‘The Prophets as have been Sent before you saww. We do not know of any Prophet as from them who informed us of the term of his saww kingdom and what his as community ate, apart from you saww!’

قال: فأقبل حيي بن أخطب على أصحابه فقال لهم: الفا ل واحد، واللائم ثلاثون، والميم أربعون، فهذه إحدى وسبعون سنة، فعجب من يدخل في دين مدة ملكه وأكل امته إحدى وسبعون سنة!

He asws said: ‘Hayy Bin Akhtab turned towards his companions and said to them, ‘The ‘Alif’ is one, and the ‘Laam’ is thirty, and the ‘Meem’ is forty, so this (makes) seventy-one years, therefore I wonder at the ones who enter into a Religion the term of its kingdom and the eating of its community is for seventy-one years (only)!’

قال: ثم أقبل على رسول الله صلى الله عليه وآله فقال له: يا محمد هل مع هذا غراه؟ قال: نعم، قال: هات، قال: "المصر
cال: هذا أثقل وأطول، الفا ل واحد، واللائم ثلاثون، والميم أربعون، والصاد تسعون، فهذه مائة وستون سنة،

He asws said: ‘Then he turned towards Rasool-Allah saww and said to him saww, ‘O Muhammad saww! Is there anything else with it, apart from it?’ He saww said: ‘Yes’. He said, ‘Give it’. He saww said: ‘Alif Lam Meem Suad [7:1]’. He said, ‘This is heavier and longer. The ‘Alif’ is one, and the ‘Laam’ is thirty, and the ‘Meem’ is forty, and the ‘Suad’ is ninety. So, this (makes) one hundred and sixty-one years’.

قال: ثم قال لرسول الله صلى الله عليه وآله: هل مع هذا غراه؟ قال: نعم، قال: هات، قال: "المصر
cال: هذا أثقل وأطول، الفا ل واحد، واللائم ثلاثون، والميم أربعون، والصاد تسعون، فهذه مائة وستون سنة،

He asws said: ‘Then he said to Rasool-Allah saww, ‘Is there anything else with this?’ He saww said: ‘Yes’. He said, ‘Give’. He saww said: ‘Alif Lam Ra [10:1]’. He said, ‘This is heavier and longer. The ‘Alif’ is one, and the ‘Lam’ is thirty, and the ‘Ra’ is two hundred’.

تم قال لرسول الله صلى الله عليه وآله: هل مع هذا غراه؟ قال: نعم، قال: هات، قال: "المصر
cال: هذا أثقل وأطول، الفا ل واحد، واللائم ثلاثون، والميم أربعون، والصاد تسعون، فهذه مائة وستون سنة،

Then he said to Rasool-Allah saww, ‘So is there anything else with this?’ He saww said: ‘Yes’. He said, ‘Give’. He saww said: ‘Alif Lam Mim Ra, [13:1]’. He said, ‘This is heavier and longer. The ‘Alif’ is one, and the ‘Lam’ is thirty, and the ‘Meem’ is forty, and the ‘Ra’ is two hundred’.

Then he said, ‘So is there anything else with this?’ He saww said: ‘Yes’. He said, ‘Give’. He saww said: ‘Alif Lam Mim Ra, [13:1]’. He said, ‘This is heavier and longer. The ‘Alif’ is one, and the ‘Lam’ is thirty, and the ‘Meem’ is forty, and the ‘Ra’ is two hundred’.
Then he said, ‘Is there anything else along with this?’ He saww said: ‘Yes’. They said, ‘Your saww have been clarified upon us, but we do not know what you saww have been Given’. Then they arose from him saww. Then Abu Yasser said to his brother Hayy, ‘And what would make you know, perhaps Muhammad saww, all of this has been gathered for him saww and more than it’.

Abu Ja’far asws said: ‘These Verse were Revealed regarding them: from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. [3:7], and it flows in another perspective upon other than what Hayy Bin Akhtab and his brother and his companion interpreted as. Then Allah azwj Addressed the creatures and He azwj Said: Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. – apart from Muhammad saww, Little is what you are heeding [7:3].’

It was narrated to us by Ahmad Bin Muhammad, from Ja’far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud.

‘From Abu Ja’far asws regarding His azwj Words: O you who believe! Answer to Allah and the Rasool when he calls you to what would revive you, [8:24], said: ‘Wilayah of Ali asws Bin Abu Talib asws, so if you were to follow him asws and have his asws Wilayah if would be more comprehensive for your matters and more lasting for the justice among you’.

79 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 79
80 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 80
And as for His \(^\text{azwj}\) Words: \textit{and know that Allah Intervenes between a person and his heart} [8:24], he \(^\text{asws}\) said: ‘Intervenes between the person and his disobedience that could have placed him in the Fire, and Intervenes between the Kafir and his obedience that would complete the Eman thereby’.

81

(P.s. – This is not a Hadeeth)

82

(P.s. – This is not a Hadeeth)

83

(P.s. – This is not a Hadeeth)

84

In a report of Abu Al Jaroud,

‘From Abu Ja’far \(^\text{asws}\) regarding His \(^\text{azwj}\) Words: \textit{They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord)} [9:31]’ He \(^\text{asws}\) said: ‘And as for the Messiah \(^\text{as}\), so some of them magnified him \(^\text{as}\) within themselves until they claimed that he \(^\text{as}\) is a God, and he \(^\text{as}\) is a son of Allah \(^\text{azwj}\). And a group from them said, ‘Third of the three’. And a group among them said, ‘He \(^\text{as}\) is Allah \(^\text{azwj}\)’. 

81 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 81
82 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 82
83 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 83
And as for His\textsuperscript{azwj} Words: \textit{their Rabbis and their Monks [9:31]}, so they (people) obeyed them and took to their words, and followed them whatever they ordered them for, and made it a Religion what they called them to. Thus, they took them (priests) as Lords by their obedience to them, and they made them leave the Command of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Book, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. So, they threw it behinds their backs. And whatever the Rabbis and the Monks ordered them with, they followed it and obeyed them, and disobeyed Allah\textsuperscript{azwj}.

But rather, this is Mentioned in our Book in order to learn from it. So Allah\textsuperscript{azwj} Admonished the Children of Il

\begin{itemize}
\item \textsuperscript{84} "فإنما ذكر هذا في كتابنا لكي نتعظ بهم، فعرا الله بني إسرائيل بما صنعوا يقول الله: " وما امروا إلا ليعبدوا إلها واحدا لا إله إلا هو سبحانه عما يشركون "."
\item \textsuperscript{85} "فإنما النسئ زيادة في الكفر " الآية، فإنه كان سبب نزولها أن رجلا من كنانة كان يقف في الموسم فيقول: قد أحللت دماء المحلين: طي وخثعم في شهر المحرم وأنسأته، وحرمت بدله صفر، فإذا كان العام المقبل يقول: قد أحللت صفر وأنسأته، وحرمت بدله شهر المحرم، فأنزل الله: " إنما النسئ زيادة في الكفر " إلى قوله: " زين لهم سوء أعمالهم ".
\end{itemize}

\textit{(P.s. – This is not a Hadeeth)}

\begin{itemize}
\item \textsuperscript{86} "فإنما النسئ زيادة في الكفر " الآية، فإنه كان سبب نزولها أن رجلا من كنانة كان يقف في الموسم فيقول: قد أحللت دماء المحلين: طي وخثعم في شهر المحرم وأنسأته، وحرمت بدله صفر، فإذا كان العام المقبل يقول: قد أحللت صفر ونسأته، وحرمت بدله شهر المحرم، فأنزل الله: " إنما النسئ زيادة في الكفر " إلى قوله: " زين لهم سوء أعمالهم ".
\item \textsuperscript{87} "فإنما النسئ زيادة في الكفر " الآية، فإنه كان سبب نزولها أن رجلا من كنانة كان يقف في الموسم فيقول: قد أحللت دماء المحلين: طي وخثعم في شهر المحرم وأنسأته، وحرمت بدله صفر، فإذا كان العام المقبل يقول: قد أحللت صفر ونسأته، وحرمت بدله شهر المحرم، فأنزل الله: " إنما النسئ زيادة في الكفر " إلى قوله: " زين لهم سوء أعمالهم ".
\end{itemize}

From Yazeed Bin Abdul Malik,

'From Abu Abdullah\textsuperscript{saww} having said: 'Allah\textsuperscript{azwj} never got Angry for anything like His\textsuperscript{azwj} Wrath on the acacia, and the lote. The acacia used to be like the citron, and the lote like the melon. When the Jews said, 'The Hand of Allah is tied up!' [5:64], their fruits were deficient, and they became smaller, and a Test came to be for it, and the Test intensified.'

\begin{itemize}
\item "فإنما النسئ زيادة في الكفر " الآية، فإنه كان سبب نزولها أن رجلا من كنانة كان يقف في الموسم فيقول: قد أحللت دماء المحلين: طي وخثعم في شهر المحرم وأنسأته، وحرمت بدله صفر، فإذا كان العام المقبل يقول: قد أحللت صفر ونسأته، وحرمت بدله شهر المحرم، فأنزل الله: " إنما النسئ زيادة في الكفر " إلى قوله: " زين لهم سوء أعمالهم ".
\item "فإنما النسئ زيادة في الكفر " الآية، فإنه كان سبب نزولها أن رجلا من كنانة كان يقف في الموسم فيقول: قد أحللت دماء المحلين: طي وخثعم في شهر المحرم وأنسأته، وحرمت بدله صفر، فإذا كان العام المقبل يقول: قد أحللت صفر ونسأته، وحرمت بدله شهر المحرم، فأنزل الله: " إنما النسئ زيادة في الكفر " إلى قوله: " زين لهم سوء أعمالهم ".
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\end{itemize}

\textit{84} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 84
\textit{85} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 85
the lote came to be upon this bearing, and the bearing of the acacia was gone and it will not bear fruit until our asws Qaim rises’.

وقال: من سقى طلحة أو سدرة فكأنما سقى مؤمنا من ظماً.

And he asws said: ‘One who either waters an acacia or a lote, it is as if he has quenched a Momin from thirst’.

86

From Abu Baseer, ‘From Abu Abdullah asws regarding the Words of the Exalted: They are taking their Rabbis and their Monks as lords besides Allah [9:31]. So he asws said: ‘But, by Allah azwj, they (priests) did not invite them to worship them, and had they invited them so, they would not have responded to them, but they (priests) permitted for them the Prohibition, and prohibited upon them the Permissible. Thus, they (people) worshipped them (followed their opinions rather than Divine Laws) from (a perspective) they were not aware of’.

87

(P.s. – This is not a Hadeeth)

88

My father, from Hamad Bin Isa, from Ibrahim Umar Al Yamani, ‘From Abu Abdullah asws regarding His azwj Words: a ‘true footing’ in the Presence of their Lord [10:2]. He asws said: ‘He is Rasool-Allah saww’.

89

(P.s. – This paragraph is not a Hadeeth)

86 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 86
87 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 87
88 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 88
89 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 89
فإنه أخبرني الحسن بن علي، عن أبيه، عن حماد بن عيسى، عن أبي السفاتج، عن أبي عبد الله عليه السلام في قوله تعالى: "إئت بقرآن غرا هذا أو بدله" يعني أمرا المؤمنين علي بن أبي طالب عليه السلام. "قل ما يكون لي أن أبدله من تلقاء نفسي إن أتى إلا ما يوجي إلي" يعني في علي بن أبي طالب أمراً المؤمنين عليه السلام.

'It was informed to me by Al Hassan Bin Ali, from his father, from Hamad Bin Isa, from Abu Al Safataj,


قُلْ: "وَيَعْبُدُونَهُ مِنْ دُونِ اللَّهِ مَا لا يَضُرُّهُمْ وَلَا يَنَفَعُهُمْ وَيَقُولُونَ: هَؤُلاءُ شَفَعَاؤُنَا عِنْدَ اللَّهِ " قَالَ: كَانَتْ قَرِيْشَ يَعْبُدُونَ الْإِسْنَامَ وَيَقُولُونَ: "إِنَّمَا نَعْبُدُهُمْ لِيُزَكَّيْنَا إِلَى اللَّهِ مَالَاتً، فَإِنَّا لَا نَتَفَرَّدُ عَلَى عِبَادَةِ اللَّهِ قَوْلاً، قَوْلاً، " قُلْ: "لَا تُشْهَرُنَّ لَهُمْ عِبَادَةٌ بِهِمْ، وَلَا تَزِيدُنَّهُمْ فِي الْأَجْرِ شَيْاً."

(P.s. – This paragraph is not a Hadeeth) 

90: In a report of Abu Al Jaroud,

‘From Abu Ja’far’asws regarding His’azwj Words: Is the one who guides to the Truth more rightful to be followed [10:35] – the Verse. As for the ones who Guides to the Truth, so they’asws are Muhammad’asw and the Progeny’asws of Muhammad’asw from after him’asw. And as for the one who does not find Guidance unless he himself is guided, so he is the one from the adversaries – from Quraysh and others – and his family from after him’.

وفي رواية أبي الجارود، "أَنْذَرْنَا بِيَدِي إِلَى الْحَقِّ أَنْ نَبْعِثُهُ " آية، فَأَءَامَ مِنَ الْحَقِّ إِلَى الْحَقِّ فَهُوَ مُحَمَّدٌ وَأَوَلُ مُحَمَّدٍ مِنْ بَعْدِهِ، وَأَمَامَ مِنَ الْحَقِّ إِلَّا أَنْ نَبْعِثُهُ إِلَّا أَنْ نَبْعِثَهُ إِلَّا أَنْ يُدْعِى لِلْحَقِّ مِنْ فَرِيقٍ، وَوَقُولُوهُ أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا أَنْ يُعَدُّوْنَهُ إِلَّا A

And in a report of Abu Al Jaroud,

‘From him’asws regarding His’azwj Words: Say: ‘What is your view if His Punishment comes to you by night or by day, what is that which the criminals can hasten from it? [10:50]: 'This is a Punishment to descend at the end of times upon the mischief-makers of the people of the Qiblah (Muslims), and they would be rejecting the descent of the Punishment upon them’.

فَوَلَّهُ وَمَا أَنا بِيَوْكِيلٍ "لَا يَسْتَلِزُ عَلَيْكُمْ أَحْفَظَ أَعْمَالَكُمْ، إِنَّمَا عَلَيْنَا أَذْوَمُكُمْ.

90 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 90
His\textsuperscript{asw} Words: \textit{and I am not a custodian upon you all [10:108]} – i.e., I\textsuperscript{saww} am not a custodian upon you all protecting your deeds, but rather upon me\textsuperscript{saww} is that I\textsuperscript{saww} should invite you”\textsuperscript{.91}

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws}: \textit{Alif Lam Ra; a Book, its Verses are Perfected}, - It is the Quran, \textit{from the Presence of the Wise, the Aware [11:1]}, from the presence of the Wise, the Aware, \textit{And that you will seek Forgiveness of your Lord} – meaning the Momineen, \textit{and Give every one with merit, his merit [11:3]} – It is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

(P.s. – This paragraph is not a Hadeeth)

My father narrated to me, from Yahya Bin Abu Imran, from yunus, from Abu Baseer and Al Fazeyl,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘But rather, \textit{So the one who was upon a clear Proof from his Lord, [11:17]} was Revealed meaning Rasool-Allah\textsuperscript{saww}, and a witness from him recites it, - meaning Amir Al-Momineen, \textit{an Imam and a Mercy and from before it was the Book of Musa they are believing in it [11:17]}. Thus, they brought forward and kept back during the compilation (of the Quran)”\textsuperscript{.92}.

\textsuperscript{91} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 91
\textsuperscript{92} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 92

أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن علي بن الحكم، عن موسى بن بكر، عن الفضيل، عن أبي جعفر عليه السلام في قوله لله تعالى: "ولما يؤمن أكثرهم بالله إلا وهم مشتركون" قال: شرک طاعة ليس بشرك عبادة، والمعاصي التي يرتكبون فهي شرک طاعة أطاعوا فيها الشيطان فأشركوا بالله في الطاعة لغيره، وليس بإشراك عبادة أن يعرفوا غير الله.

Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Al Fazeyl,

‘From Abu Ja’far asws regarding the Words of the Exalted: And most of them do not believe in Allah except and they are associating [12:106]. He asws said: ‘Association of the obedience, it isn’t the association of worship, and the disobedience is that which they were indulging in, so it is the association of obedience. They obeyed the Satan in it, therefore they associated with Allah in the obedience of other, and it isn’t the association of worship that they are worshipping other than Allah’.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: "وأيام يدعون من دونه لا يستجيبون لهم بشيء" فهذا مثل ضربه الله للذين يعبدون الأصنام، والذين يعبدون الآلهة من دون الله لا يستجيبون لهم بشيء ولا ينفعهم إلا كباسط كفيه إلى الماء ليتناوله من بعيد ولا يناله.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108] – meaning his saww self; and the one who followed him saww was Ali asws Bin Abu Talib asws and the Progeny asws of Muhammad asww, may the Salawat of Allah azwj be upon them asws all’.

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: "وأيام يدعون من دونه لا يستجيبون لهم بشيء" فهذا مثل ضربه الله للذين يعبدون الأصنام، والذين يعبدون الآلهة من دون الله لا يستجيبون لهم بشيء ولا ينفعهم إلا كباسط كفيه إلى الماء ليتناوله من بعيد ولا يناله.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: and those who are being supplicated to from the ones besides Him are not answering to them with anything, [13:14]: ‘Allah azwj Struck this example for those who are worshipping the idols, and those worshipping gods from besides Allah azwj are not answering to them with anything nor are they benefitting them

93 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 93
except *it’s like the one who extends his hands to the water to make it reach his mouth, and it does not reach it [13:14]*'.

And my father narrated to me, from Ahmad Bin Al nazar, from Amro Bin Shimr, from Jabir,

وحدثني أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسل الله رأيت أمراً عظيماً، فقال: وما رأيت؟ قال: كان لي مريض ونعت له ماء من بئر الاحقاف يستشفى به في برهوت، قال: فتهيأت ومعي قربة وقدح لأخذ من مائها وأصب في القربة، إذا شئ (بشيء خ) قد هبط من جو السماء كهيئة السلسلة وهو يقول: يا هذا استقم الساعة أموت.

‘From Abu Ja’far asws having said: ‘A man came up to the Prophet sallahu ‘alayhi wa sallam, so he said, ‘O Rasool-Allah sallahu ‘alayhi wa sallam! I saw (dream) a great matter’. So he sallahu ‘alayhi wa sallam said: ‘And what did you see?’ He said, ‘I had a patient and wanted to cure him by the well water at Al-Ahqaf in order to cure him in Barhoot. He said, ‘So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, ‘O you! Quench me, or else I would die this very moment!’

فرفعت رأسى ورفعتي إليه القذح لاستقبله فإذا رجل في عنقه سلسلة، فلما ذهبت اناله القذح اهذذب لي حتى علق بالشمس، ثم أقبلت على الماء أعترفت إذا أقبل الثانية وهو يقول: العطش العطش يا هذا استقم الساعة أموت، فرفعت القذح لاستقبله فاختلفب مي حتى علق بالشمس، حتى فعل ذلك الثالثة، وشددت قربتي ولم أسمه.

So I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. So, when I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, ‘Thirst! Thirst! O you, quench me, or else I would die this very moment!’ But, it was captured from me and cast towards the sun, to the extent that it happened for a third time. So, I stood up and pulled my canteen and did not quench him’.

فقال رسول الله صلى الله عليه وآله: ذاك قابيل بن آدم الذي قتل أخاه، وهو قوله عزوجل: "والذين يدعون من دونه لا يستجيبون لهم بشيء إلا كفتيه إلى الماء" الآية.

So Rasool-Allah.saww said: ‘That is Qabeel laaj son of Adam as who killed his laaj brother as. And these are the Words of the Mighty and Majestic: *and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it’s like the one who extends his hands to the water [13:14] – the Verse*’.

قوله: "وَلله يَسُجِّبُونَ فِي السَّمَوَاتِ وَالأَرْضِ طَوْحًا وَكَرْبَهُ وَظَالِمَيْنِ عَلَيْهِمْ وَالآخَالِ قَالَ: فَذَٰلِكَ الْعَلِيمُ الْقَهِّرُ عَلَيْهِمْ قُلْ: قُلْ: ظَلْ وَقَدْ رَكَبْنَاكُمْ فِي الْأَرْضِ وَقَدْ نَزَعْنَاكُمْ فِي الْأَصْحَابِ وَآمَنَّا مِنْكُمْ وَذَٰلِكَ الْغَيْبُ ۚ إِنَّ الْأَمْرَ لِلَّهِ ۚ إِنَّهُ وَسُرِّيُّ الْأَكْبَارِ "

(P.s. – This paragraph is not a Hadeeth)
And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His asws Words: And to Allah perform Sajdah, ones in the skies and the earth, [13:15] – the Verse, he asws said: ‘As for the ones from the people of the skies who performed Sajdah willingly, the Angels performed Sajdah willingly; and from the people of the earth, the ones born in Al-Islam, he performed Sajdah to Him aswj willingly; and as for one who performed Sajdah to Him aswj unwillingly, is the one who was coerced upon Islam, and as for the who did not perform Sajdah, his shadow performs Sajdah to Him aswj in the morning and the evening’.

(P.s. – This paragraph is not a Hadeeth)\(^{94}\)
‘From Abu Ja’far asws regarding the Words of the Exalted: And those who are committing Kufr will not cease to being hit due to what they are doing, by a calamity – and it is the nemesis, or it being released near to their houses – they are seeing that and hearing it, and those with whom the disobedience of the Kafirs is released, are similar to them, and they do not advise each other, and they will never cease to be like that, until there comes the Promised threat of Allah [13:31] – which the Momineen are Promised from the Help and disgracing of the Kafirs”.

وقال علي بن إبراهيم في قوله: " فأمليت للذين كفروا ثم أخذتهم " أي طولت لهم الأمل ثم أخذتهم.

(P.s. – This line is not a Hadeeth)⁹⁵

(P.s. – This is not a Hadeeth)⁹⁶

My father, from Ibn Mahboub, from Abu Ja’far al Ahowl, from Salam Bin Mustanear,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj the Exalted: an example of a good word [14:24] – the Verse. He asws said: ‘The tree’ is Rasool-Allah saww, and his lineage is affirmed in the Clan of Hashim, and the root of the tree is Ali asws Bin Abu Talib asws, and a branch of the tree is (Syeda) Fatima asws, and its fruits are the Imams asws from the sons asws of Ali asws and Fatima asws, and its leaves are the Shias, and that the Momin from our asws Shias dies and a leaf falls from the tree, and the Momin is born, and a leaf sprouts in the tree’.

قلت: أرأيت قوله: " تؤتي اكلها كل حين بإذن ربه " ؟

I said, ‘What is your view of His aswj Words: Yielding its fruit in every season by the permission of its Lord? [14:25]?’

قال: يعني بذلك ما يفتي الائمة شيعتهم في كل حج وعمرة من الحلال والحرام، ثم ضرب الله لاعداء آل محمد مثلًا فقال: " مثل كلمة خبيثة كشجرة خبيثة اجتثت من فوق الأرض ما لها من قرار ".

⁹⁵ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 95
⁹⁶ Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 96
He said: ‘It means by that what Fatwas the Imams issued to their Shias during every Hajj and Umrah, from the Permissible and the Prohibition. Then Allah Struck an example for the enemies of the Progeny of Muhammad, so He Said: And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]’.

In a report of Abu Al-Jaroud – He said: ‘Like that are the Kafirs. Their deeds do not ascend to the sky, and the clan of Umayya (are such), are neither mentioning Allah in a gathering, nor in a Masjid, nor do their deeds ascend to the sky, except for a few from them’.

My father, from Ibn Abu Umeyr, from Usman Bin Isa,

‘From Abu Abdullah, he (the narrator) said, ‘I asked him about the Words of Allah the Exalted: Do you not see those who replaced the Favour of Allah for Kufr [14:28], he said: ‘It was Revealed regarding the immoral ones from Quraysh – the clan of Umayya, and clan of Al-Mugheira. As for the clan of Al-Mugheira, Allah Cut-off their tails on the day of (the battle of) Badr, and as for the clan of Umayya, they were respited for a time’.

Then he said: ‘We are the Favour of Allah which Allah has Favoured upon His servants, and by us he succeeds, the one who succeeds’.

From Amro Bin Saeed who said,

‘I asked Abu Abdullah about the Words of Allah: those who replaced the Favour of Allah for Kufr [14:28], so he said: ‘What are you saying regarding that?’ He said, ‘We are saying, those two are the two immoral ones from Quraysh – clan of Umayya and clan of Al-Mugheira.’

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97 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 97
98 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 98
فقال: بلى هي قريش قاطبة، إن الله خاطب نبيه فقال: إني فضلنت قريشا على العرب، وأنعمت عليهم نعمني، وبعثت إليهم رسولًا، فبدووا نعمني وكدوا رسولي.

He asws said: ‘Yes, it is Quraysh, all. Allahazwj Addressed Hisazwj Prophet saww so Heazwj Said: ‘Iazwj Merited Quraysh over the Arabs, and Favoured upon them with Myazwj Favour, and Sent yousaww to them as a Rasoolsaww, but their replaced Myazwj Favoured and belied Myazwj Rasool saww’. 99

Menad من عند الله: لا يدخل الجنة إلا مسلم، فيومئذ يود الذين كفروا لو كانوا مسلمين.

My father, from Ibn Abu Umeyr, from Ibn Azina, from Rafa’at,

‘From Abu Abdullahasws having said: ‘When it will be the Day of Judgment, a Call will Call out from the Presence of Allahazwj, “None shall enter the Paradise except a submitter!” those who are committing Kufr would ardently wish if only they had been submitters [15:2]’”.


(P.s. – This is not a Hadeeth) 100

Shi: عن متاد، عن بعض أصحابه، عن أحدهما عليهما السلام في قول الله: " لا تمدن عينيك إلى ما متعنا به أزواجا منهم " قال: إن رسول الله صلى الله عليه وآله نزل به ضيفه فاستسلم من يهودي، فقال اليهودي: "أيجل الله صلته عليه واله نزل به ضيفه فاستسلم من يهودي، قال: " من يهودي، والله يا محمد!...

From Hamad, from one of his companions,

‘From one of the two (5th or 6th Imam asws regarding the Words of Allahazwj: And do not extend your eyes towards what We have Provided with spouses from them, [20:131], heasws said: ‘A guest descended with Rasool-Allahsaww and he begged from a Jew. The Jew said, ‘O Muhammad saww! I have neither any sheep nor camels, upon what shall I give him?’

فقال رسول الله صلى الله عليه وآله: إني لامين الله في سمائه وأرضه ولو أنتعتي علشي لاديني إليه، Rasool-Allahsaww said: ‘I saww am the trustee of Allahazwj in Hisazwj sky and Hisazwj earth, and if you were to trust me saww upon something, I will return it back to you’.

قال: فبرئت بدرقة له فرتهما عنده فنزلت علية: " ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا ”.

99 Bihar Al Anwaar – V9, The book of Argumentation, Ch 1 H 99
100 Bihar Al Anwaar – V9, The book of Argumentation, Ch 1 H 100
He asws said: ‘Then he saww sent his armour and mortgaged it with him, so it was Revealed unto him saww: ‘And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]’.101

Then he saww sent his armour and mortgaged it with him, so it was Revealed unto him saww: ‘And do not extend your eyes towards what We have Provided with spouses from them, being a blossom of the life of the world [20:131]’.

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws regarding His azwj Words: Those who made the Qur’an to be parts [15:91]. He asws said: ‘They are Quraysh’’.102

‘From Abu Ja’far asws and Abu Abdullah asws regarding His azwj Words: And neither be loud with your Salat nor be silent with it [17:110]. He asws said: ‘It is Abrogated by So proclaim what you are Commanded with [15:94]’’.103

From Abu Baseer,

‘From Abu Ja’far asws regarding His azwj Words: And neither be loud with your Salat nor be silent with it [17:110]. He asws said: ‘It is Abrogated by So proclaim what you are Commanded with [15:94]’’.103

‘He asws said: The scoffers were five from Quraysh – Al Waleed Al Makhzumy, and Al Aas Bin Wai’il Al Sahmy, and Al Haris Bin Hanzala, and Al Aswad Bin Abd Yagous Bin Wahab Al Zuhry, and Al Aswad Bin Al Matlab Bin Asad. So, when Allah azwj the Exalted Said: We will Suffice you against the scoffers [15:95], Rasool-Allah saww news that they had been scoffing, and Allah azwj Caused them to die with evil deaths’.104

From Aban Bin Usman, raising it,

‘He asws said: The scoffers were five from Quraysh – Al Waleed Al Makhzumy, and Al Aas Bin Wai’il Al Sahmy, and Al Haris Bin Hanzala, and Al Aswad Bin Abd Yagous Bin Wahab Al Zuhry, and Al Aswad Bin Al Matlab Bin Asad. So, when Allah azwj the Exalted Said: We will Suffice you against the scoffers [15:95], Rasool-Allah saww news that they had been scoffing, and Allah azwj Caused them to die with evil deaths’.104

From Aban Bin Usman, raising it,
And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2]: He asws said: By the Book and the Prophet-hood’.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘The one who broke her yarn was a woman from the clan of Taym Bin Mara called Rabitah Bint Ka’ab Bin Sa’ad Bin Taym Bin Ka’ab Bin Lawy Bin Ghalib. She was foolish in spinning the hair. So, when she had spun it, she broke it, then she repeated and spun it. Allah azwj said: like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]. He asws said: ‘Allah azwj the Exalted Commanded with the loyalty and Forbade from breaking the agreement, so He azwj Struck an example for them

And in a report of Abu Al Jaroud,

\[105\] Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 105
‘From Abu Ja’far asws regarding His azwj Words: The Holy Spirit [16:102], he asws said: ‘He is Jibraeelas, and the ‘Holy’ is the clean, Truth in order to Affirm those who are believing [16:102]– they are the Progeny asws of Muhammad saww.

From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj: and for Him is the Religion of constant obedience. [16:52]. He asws said: ‘Obligatory’.

P.s. – This paragraph is not a Hadeeth

From Sama’at,

and do not Make another god to be with Allah [17:39] – Addressing the Prophet saww and the meaning is for the people, and it is the word of Al-Sadiq asws: ‘Allah azwj Sent His saww Prophet asws with meaning him saww and Making hear the neighbour’.

106 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 106
107 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 107

(P.s. – This paragraph is not a Hadeeth) 108

And in a report of Abu Al Jaroud,

‘From Ja’far asws regarding Hisazwj Words: until you cause a spring to gush out for us from the ground as a fountain [17:90]: ‘I.e., a spring, Or there should happen to be a garden for you [17:91], from those springs, Or you should cause the sky to fall upon us in pieces [17:92], and that is because Rasool-Allahsaww said: ‘It will be falling from the sky in pieces due to Hisazwj Words: And if they should see pieces of the sky falling down, they would be saying: Piled up clouds [52:44].’


And in a report of Abu Al Jaroud,


108 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 108
109 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 109
فس: "لا تأتيوا إلى رسول الله صلى الله عليه وسلم، وأنت تأتي مالك مهدى ولا كتاب منرأ: قال: نزلت في أبي جهل "ثاني عطفه" قال: تولى عن الحق "ليضل عن سبيل الله "قال: عن طريق الله والإيمان. قوله: "ولكن الناس من يعبد الله على شكل "قال: على شكل "لن يصيبه غير المنكرين به "الكلاب ".

فإن حديثي أبي، عن مسعود بن أبي عمرو، عن يونس، عن حماد، عن ابن طيار، عن أبي عبد الله السعيد قال: نزلت هذه الآية في قوم وحدوا الله وخلعوا عبادة من دون الله، وخرجوا من الشرك، ولم يعرفوا أن محمد رسول الله صلى الله عليه وآله، فهم يعبدون الله على شك في محمد وما جاء به،

My father narrated to me, from Yahya Bin Abu Imran, from Yunus, from Hamad, from Ibn Tayar,

"From Abu Abdullah asws having said: 'This Verse was Revealed regarding a people who professed the Tawheed of Allah asw and made worship from besides Allah asw, and they exited from the Shirk, and did not recognise that Muhammad is Rasool asw of Allah asw. Thus, they were worshipping upon a doubt regarding Muhammad asw and what he asw came with (Holy Quran).

فأشار رسول الله صلى الله عليه وسلم، وأنت تأتي مالك مهدى ولا كتاب منرأ: قال: نزلت في أبي جهل "ثاني عطفه" قال: تولى عن الحق "ليضل عن سبيل الله "قال: عن طريق الله والإيمان. قوله: "ولكن الناس من يعبد الله على شكل "قال: على شكل "لن يصيبه غير المنكرين به "الكلاب ".

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They came to Rasool-Allah ﷺ and said, ‘We shall look (and see) if our wealth multiplies and we are healthy regarding ourselves and our children, we shall know that he ﷺ is truthful and that he ﷺ is indeed a Rasool ﷺ of Allah azwj, and if it happens other than that, we shall wait. So if good befalls him, he is content with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter. That is the clear loss [22:11] He calls from besides Allah what cannot harm him and what cannot benefit him. [22:12] – He turned as a Polytheist calling other than Allah azwj and worshipping other than Him azwj.

From them is one who recognises and the Eman enters into his heart, so he is a Momin, and he ratifies and comes down from his status of the doubt to the Eman; and from them is one who waits upon his doubts; and from them is one who turns to the Shirk”.

فمنهم من يعرف ويدخل الايمان قلبه فهو مؤمن، ويصدق ويزول عن منزلته من الشك إلى الامان، ومنهم من يثبت على شكه، ومنهم من يقلب إلى الشرك.

وأما قوله: " من كان يظن أن لن ينصره الله في الدنيا والآخرة " فإن الظن في كتاب الله على وجهين: ظن يقين، وظن شك، فهذا ظن شك، قال الله تعالى في سورة الكهف: " وآتيناه من كل شئ سببا فاتبع سببا " أي دليلا، وقال: " ثم ليقطع " أي بيمه، والدليل على أن القطيع هو النصير قول الله، وقطعناهم اثنتي عشرة أسباطا اما " أي مناههم، فقوله: " ثم ليقطع " أي بيمه فلينظر هل يذهبن كيده ما يفيظ، " أي مهله، والدليل على أن الكيد هو الهيئة قوله تعالى: " كذلك كدنى ليوسف " أي كدلنا له حتى حبس أخاه، وقوله يحكي قول فرعون: " فأجمعوا كيدكم " أي حيلتكم، قال: " فما كتب عليهم في اللوح ما هم لها عاملون قبل أن يخلقوا هم لذلك الاعمال المكتوبة عاملون."

وقال علي بن إبراهيم في قوله: " ولدينا كتاب ينطق بالحق " أي عليكم، ثم قال: " بل قلوبهم في غمرة من هذا " أي في شك مما يقولون " حتى إذا أخذنا مترفيهم " أي كبراءهم بالعذاب " إذا هم يجأرون " أي ضجون، فرد الله عليهم " لا تجأروا اليوم " إلى سقف البيت ثم ليقيق.

(P.s. – This is not a Hadeeth) 112

113 – فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " أولئك يسارعون في الخراات وهم لها سابقون " يقول: هو علي بن أبي طالب لم يسبق له أحد، وقوله:

In a report of Abu Al Jaroud,

‘From Ja’far asws regarding His azwj Words: They are hastening in the good deeds, and they are being foremost to these [23:61]: ‘And he is Ali asws Bin Abu Talib asws. No one preceded him asws/’.

112 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 112
قوله: " سامرا تهجرون " أي جعلتموه سمرا وهجرتموه. قوله: " أم يقولون به جنة " يعني برسول الله صلى الله عليه وآله. قوله: " ولو اتبع الحق أهواءهم " قال: الحق رسول الله وأمرا المؤمنين عليه السلام، والدليل على ذلك قوله: " قد جاءكم رسول الله صلى الله عليه وآله وأم المؤمنين عليه السلام " (1) لفصائده المسروقات والآثمر من فهم "فساء السام " إذا لم تخط، وفساء الأرض إذا لم تنبت، وفساء الناس في ذلك قوله: " وإن الله فليضوعهم إلى سراط مستقيم " قال: إلى لؤس أم المؤمنين عليه السلام قال: " وإن الذين لا يؤمنون بالآخرة لا يحبون " (2) ففساد السماء إذا لم تتمطر، وفساد الأرض إذا لم تنبت، وفساد الناس في ذلك، وقوله: " إنك لتدعوهم إلى صراط مستقيم " قال: إلى ولاية أم المؤمنين قال: " إن الذين لا يؤمنون بالآخرة لناكبون " قال: عن الامام لحادون. (3) ثم رد على الثنوية الذين قالوا إلهان فقال: " أتخذت الله من ولد وما كان معه من إله " (4) قال: لو كان إلهان من دون الله كما زعمتم لما كان لكم يتنافسان، فخلق هذا ولا يكون هذا، وربيد هذا ولا بريه هذا، وطلب كل واحد منهم الغلبة، (5) وإذا أراد أحدهما خلق إنسان وأراد الآخر خلق خبيرة يكون إنسان وبائعة في حالة واحدة وهو مخلص. (1) فلم يجلل هذا في التقدير والصنع إذا هو، أوذ أيضا التقدير والصنع وقام بعض على أن الصنع وأحد عمله. (2) ثم قال آنفا: " سبحان الله عما يصفون " قاله: " وقل رب اجنبى بكل من همم الشياطين " قال: ما سبق في ألقاب من سموية الطيبين. (P.s. – This paragraph is not a Hadeeth)113

Hisaww Words: And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47]. My father narrated to me, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullahasws having said: ‘This Verse was Revealed regarding Amir Al-Momineenasws and Usman, and that is because there was a dispute between them regarding a garden. Amir Al-Momineenasws said: ‘Are you please with Rasool-Allahsaww (as a judge between us)?’

فقال عبد الرمتن بن عوف لعثمان: لا تحاكمه إلى رسول الله صل الله عليه وآله فإنه يحكم له عليك، ولكن حاكمه إلى ابن أبي عمر، عن ابن سنان، عن أبي عبيدة الله عليه السلام قال: نزلت هذه الآية في أمير المؤمنين صلوات الله عليه وعثمان، وذلك أنه كان بينهما منازعة في حديقة، فقال أمير المؤمنين صلوات الله عليه: ترضى برسول الله صلى الله عليه وآله؟

Abdul Rahman Bin Awf said to Usman, ‘Do not seek judgment to Rasool-Allahsaww for he would judge for himasws against you, but seek judgment to Ibn Shayba the Jew’. Usman said to Amir Al-Momineenasws, ‘I am not pleased except with Ibn Shayba the Jew’. Ibn Shayba said to Usman, ‘You are trusting Muhammadasws upon Revelation of the sky and you are accusing himsaww regarding the judgments?’ So, Allahazwj Revealed unto Hisasws Rasoolasw.
when they are invited to Allah and His Rasool for him to judge between them [24:51] – up to His\textsuperscript{aswj} Words: But these, they are the unjust ones [24:50].

Then He\textsuperscript{aswj} Mentioned Amir Al-Momineen\textsuperscript{asws}, and He\textsuperscript{aswj} Said: But rather, the word of the Momineen when they are invited to Allah and His Rasool for him to judge between them is they are saying, ‘We hear and we obey!’ And these, they would be the successful ones [24:51].\textsuperscript{114}

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: Surely, this is only a lie. He fabricated it [25:4] – ‘Al Ifk’ it is the falsity, and he is being assisted upon it by other people – meaning Abu Faheyka, and Hirb, and Adasa, and Abasa salve of Howeytab’\textsuperscript{115}. \textsuperscript{115}

And my father narrated to me, from Hasan,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And surely it is a Revelation from Lord of the Worlds [26:192] – up to His\textsuperscript{azwj} Words: from the warners [26:194]. he\textsuperscript{asws} said: ‘The Wilayah which was Revealed for Amir Al-Momineen\textsuperscript{asws} on the Day of Ghadeer’. 

\textsuperscript{114} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 114
\textsuperscript{115} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 115
His asws Words: **And had We Revealed it unto one of the non-Arabs [26:198]**, Al-Sadiq asws said: ‘Had the Quran been Revealed unto the non-Arab, the Arabs would not have believed in it, and it has been Revealed unto the Arabs and the non-Arabs believed in it, so this is a merit of the non-Arabs’.

And Muhammad Bin Al Waleed narrated to me, from Muhammad Bin Al Furat,

‘From Abu Ja’far asws having said: **The One Who Sees you when you stand up (for Salat) [26:218]**, regarding the Prophet-hood, **And your transfer among the Sajdah performers [26:219]**, he asws said: ‘Regarding the lineages of the Prophets asws’.

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)
يقولون: لبيك اللهم لبيك، لا شريك لك إلا شريك هو لك، فنفرت قريش من هذا القول فقالوا: على رسولك (1) حتى أتى على آخر كلامه، فقالوا: ما هو؟ قال: إن شريك هو لك، لما سلكت (2) لا ترون أنك شريك وما سلكت؟ ولما رأوا بذلك وكانوا يبكون على كلامه خاصة فقال بعضه رسول الله: إن شريك مثلاً من أنفسكم، أي ترضون أن يكون لكم شريك؟ ولما لم ترضوا أن يكون لكم شريك فنفرت قريش، فكيف ترضون أن تجعلوا لي شريكاً فيما أملك؟ قالوا: ولا يدفعون الذنوب، أي لا يغضبون.

(P.s. – This is not a Hadeeth) 119

في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله به علم " فهو النضر بن الحارث ابن علقمة بن كلدة من بني عبدالدار بن قصي، وكان النضر راوية لاحاديث الناس وأشعارهم. قوله:

In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, [31:6]: ‘It is Al Nazar Bin Al Haris Ibn Alqama Bin Kalada from the clan of Abdul Dar Bin Qusay; and Al Nazar was a reporter of the Hadeeth to the people and their poetry’.

" هذا خلق الله " أي مخلوقة، (5) لان الخلق هو الفعل والفعل لا يرى له (6) قوله: " وإذا قيل له تعبثوا ما تنزل الله " فهو النضر بن الحارث قال له رسول الله صلى الله عليه وآله: " اتبع إلى ما أنزل إليك من ربك " قال: بل أنزلت عليه آبائي. قوله: " فمنهم مقتصد " أي صالح. و " الختار " الخداع (7).

(P.s. – This paragraph is not a Hadeeth) 120

في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " قل ما سألتكم من أجر فهو لكم " وذلك أن رسول الله صلى الله عليه وآله ورسول الله صلى الله عليه وسلم أсталهم أن يودوا أقاربهم ولا يؤذونهم، وله أي ترضون أن تكون لكم شريك، فلا تعودوا ترضون أن تكون لكم شريك، ولا يضلوا دينكم. فيقولون: " وهو لكم " فيقولون: " وهو لكم " خلق الله.

In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: Say: ‘Whatever recompense I ask you for, so it is for yourselves. [34:47]: ‘And that is because Rasool-Allah saww asked his saww people that they show cordiality to his saww relatives and not hurt them asws. And as for His aswj Words: so it is for yourselves. [34:47]: he saww is saying, ‘It’s Rewards are for you’.

في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " قل ما سألتكم من أجر فهو لكم " وذلك أن رسول الله صلى الله عليه وآله ورسول الله صلى الله عليه وسلم أсталهم أن يودوا أقاربهم ولا يؤذونهم، وله أي ترضون أن تكون لكم شريك، فلا تعودوا ترضون أن تكون لكم شريك، ولا يضلوا دينكم. فيقولون: " وهو لكم " فيقولون: " وهو لكم " خلق الله.

(P.s. – This paragraph is not a Hadeeth) 121

在中国，佛教的传播也经历了许多困难。" 122 فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا فيقولون: " فإن تدعوا للاستماع فلا تدعوا 

119 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 119
120 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 120
121 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 121
فيها نذير قال: لكل زمان إمام، ثم حكى عزوجل قول قريش: " وأقسموا بالله جهد أيمانهم لئن جاءهم نذير ليكونن أهدى من إحدى الامم" يعني الذين هلكوا "فلما جاءهم نذير" يعني رسول الله صلى الله عليه وسلم.

(P.s. – This is not a Hadeeth)\(^\text{122}\)

123 - فس: قال الصادق عليه السلام: "يس اسم رسول الله صلى الله عليه وآله "على صراط مستقيم" قال: على الطريق الواضح "نزيل العزيز الرحيم" قال: القرآن "لفد حق القول على أكثرهم" يعني من نزل به العذاب.

Al-Sadiq asws said: 'Ya Seen [36:1] – a name of Rasool-Allah saww, Upon a Straight Path [36:4], he asws said: 'Upon the clear path, A Revelation of the Mighty, the Merciful [36:5], he asws said: 'The Quran, The Word has proved true upon most of them, by they are not believing [36:7] – meaning to one the Punishment descends with”.


(P.s. – This paragraph is not a Hadeeth)\(^\text{123}\)

124 - فس: قوله: " من على لب " يعني مرأى باللب، وقوله: " سلطن مبين " يعني هكذا، وفس: قوله: " لله ما صحة على ما يزعمون " يعني أنهم قلوا " وجعلوا بينه وبين الجنة نسبا " يعني أنهم قالوا: إن جنBIN بنات الله فأبا: " ولقد علمت الجنة إنهم محضرون " يعني أنهم قد تعلموا به.

وفي رواية أبي الجارود، عن أبي حفصة، عليه السلام في قوله: " وإن كانوا ليقولون لو أن عندنا ذكرًا من الأولين لكنا عباد الله المخلصين" فهم كفار قريش كانوا يقولون: " لو أن عندنا ذكرًا من الأولين" قال الفاروق: " فقله الله يهود والنصارى كيف كانوا ياذبواهم؟ أما والله لو كان عندنا ذكرًا من الأولين لكنا عباد الله المخلصين,

And in a report of Abu Al Jaroud,

\(^{122}\) Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 122

\(^{123}\) Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 123
‘From Abu Ja’far asws regarding His azwj Words: ‘If only there had been Zikr in our presence from the former ones [37:168] ‘If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah’ [37:169]: ‘They are the Quraysh Kafirs who were saying, ‘If only there had been Zikr in our presence from the former ones [37:168], may Allah azwj Kill the Jews and the Christians, how they belied their Prophetsazwj. But, by Allah azwj ‘If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah’ [37:169].

Allahazwj Said: But they committed ‘Kufr with it [37:170], when Muhammad saww came to them’.

His azwj Words: But when it does descend in their territory, then evil would be the morning of the warned ones [37:177] – meaning the Punishment when it descends with the clan of Umayya and their adherents during the end of times’.

His azwj Words: And turn away from them for a while [37:178] And see, for soon they would be seeing [37:179], so that is when the Punishment comes to them, they would be seeing when the sight will not benefit them, so this is regarding the people of the suspicion and the straying, from the people of the Qiblah (Muslims)”.

(P.s. – This is not a Hadeeth)
And in a report of Abu Al Jaroud,

‘From Abu Ja’far \textit{asws} regarding the Words of the Exalted: \textit{‘Surely the losers are those who would be incurring losses for themselves [39:15]: ‘Meaning they would disadvantage themselves and their families on the Day of Judgment’}’\textsuperscript{126}

﴾\textbf{P.s. – This is not a Hadeeth}﴾\textsuperscript{127}

Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlib who said,

‘\textit{Abu Abdullah \textit{asws} said to me: ‘O Aban! Do you see that Allah \textit{azwj} Sought from the Polytheists Zakat from their wealth, and they were associating with Him \textit{azwj}, where they are saying, \textit{And woe be unto those who associate!}’ [41:6] Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7]?}’

قلت له: كيف ذاك جعلت فداك فسره لي؟

I said to him \textit{asws}, ‘May I be sacrificed for you \textit{asws}! How is that so? Explain it to me’.

فقال: ويل للمنشكيين الذين أشركوا بالامام الأول وهم بالانتماء الآخرين كافرون، يا أبيان إذا دعا الله العبد إلى الإيمان به فإذا أتموا

با الله ورسوله افترض عليهم الفرائض.

He \textit{asws} said: ‘Woe be unto the Polytheists, those who are associating with the first Imam \textit{asws} and with the other they were disbelieving. O Aban! But rather Allah \textit{azwj} Called the servants

\textsuperscript{126} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 126
\textsuperscript{127} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 127
to believe in Himazwj. So, when they believe in Allahazwj and in Hisazwj Rasoolasww, the Obligations are necessitated upon them’.

And in a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: *Surely those who commit Kufr with the Zikr when it came to them* [41:41] – meaning the Quran, *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], heasws said: '(Falsehood) did not come from before it – the Torah and the Evangel and the Psalms; and as for *from after it*, (falsehood) will not come from after it, any Book to invalidate it’.

Hisazwj Words: *If only its Verses had been explained in detail. A foreign language and an Arabian (Rasool)?* [41:44], heasws said: ‘If this Quran had been in a foreign language, they would have said, ‘How can we learn it and our language is Arabic, and you saww have come to us with a Quran in a foreign language?’ Therefore, Allahazwj Loved to Reveal it in their language’.  

Hisazwj Words: *If only its Verses had been explained in detail. A foreign language and an Arabian (Rasool)?* [41:44], heasws said: ‘If this Quran had been in a foreign language, they would have said, ‘How can we learn it and our language is Arabic, and you saww have come to us with a Quran in a foreign language?’ Therefore, Allahazwj Loved to Reveal it in their language’.  

128 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 128
محمد "لا أسألكم عليه أجراً" يعني على البيعة "إلا الموتة في القربى" قال: حدثني أبي عن ابن أبي نجران عن عاصم بن متيد عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول في قول الله تعالى: "قل لا أسألكم عليه أجراً إلا المودة في القربى" يعني في أهل بيته. قال: جاءت الانصار إلى رسول الله صلى الله عليه وآله وسلم فقالوا: إنا قد آوينا ونصرنا فخذ طائفة من أموالنا فاستعن بها على ما نابك، فنزل الله تعالى: "قل لا أسألكم عليه أجراً" يعني على النبوة "إلا المودة في القربى" يعني في أهل بيته، ثم قال: ألا ترى أن الرجل يكون له صديق في نفس ذلك الرجل وعليه الموتة في القربى، فإن أخبرنا أو حضرنا، فإن تركنا تركوا مفروضًا، قال: فاستعمروا عليهم بقول: "عليه الموتة في القربى"، قالوا عن أهل بيته من بعيد، وقالوا: "إذا رسول الله صلى الله عليه وآله وسلم يوسفًا، وقالوا كما حكي الله: "لا يقلون افترى على الله كذباً" للتحايل: "فإن يشأ الله يختم على قلبك"، قال: لو أفتريت "ويمح الله الباطل" يعني يبطله "ويحق الحق بكلماته" يعني بالائمة والقائم من آل محمد -صلى الله عليه وآله-.

(P.s. – This is not a Hadeeth)129


(P.s. – This is not a Hadeeth)130

فيس: قوله: "وما ضرب ابن مريم مثلاً" الآية، حدثني أبي عن وكيع، عن الاعمش، عن سلمة بن كهيل، عن أبا صادق، عن أبا الاعماش، عن سلمان الفارسي، رضي الله عنه قال: بينما رسول الله صلى الله عليه وآله وسلم في أصحابة إذ قال:

His زايWords: And when an example is struck for the son of Maryam [43:57] – the Verse.

My father narrated to me, from Wakie, from Al Amsh, from Salma Bin Kaheyl, from Abu Sadiq, from Abu Al A‘iz,

‘From Salman Al-Farsy® who said, ‘While Rasool-Allah® was seated among his® companions when he® said: ‘Right now there will be entering towards you a resemblance of Isa® Bin Maryam®.’

129 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 129
130 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 130
فخرج بعض من كان جالسا مع رسول الله ليكون هو الداخل، فدخل علي بن أبي طالب عليه السلام، فقال الرجل لبعض أصحابه: أما رضي محمد أن فضل عليا علينا حتى يشبهه بعيسى بن مريم؟ والله لآلهتنا التي كنا نعبدها في الجاهلية أفضل منه،

So, someone who were seated along with Rasool-Allah saww went out so that he would be the entering one. But, Ali asws Bin Abu Talib asws entered, so the man said to one of his companions, 'Is Muhammad saww not pleased to merit Ali asws over us to the extent that he (now) resembles him asws with Isa as Bin Maryam as? By Allah azwj Our god whom we worshipped during the Pre-Islamic period is superior than him asws.'

فأنزل الله في ذلك المجلس: " ولما ضرب ابن مريم مثلا إذا قومك منه يضجون " فحرفوها " يصدون " " وقالوا ءآلهتنا خرا أم هو ما ضربوه لك إلا جدلا بل هم قوم خصمون " " إن علي إلا عبد أنعمنا عليه وجعلناه مثلا لبني إسرائيل " فمحا اسمه عن هذا الموضع،

So, Allah azwj Revealed during that gathering: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], they altered it as ‘Hindering’, And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely Ali he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59], so they deleted his asws name from this place.

ثم ذكر الله خطر أمرا المؤمنين وعظم شأنه عنده تعالى فقال: " وإنه لعلم للساعة فلا تمترن بها واتبعون هذا صراط مستقيم " يعنى أمرا المؤمنين عليه السلام.

Then Allah azwj Mentioned the importance of Amir Al Momineen asws and the greatness of his asws glory with Him azwj the Exalted, so He azwj Said: And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61] – meaning Amir Al-Momineen asws, 131

132 - فس: " إنا أنزلناه " يعني القرآن " في ليلة مباركة " وهي ليلة القدر، نزل الله القرآن فيها إلى البيت المعمور ليلة واحدة، ثم نزل من البيت المعمور على رسول الله صلى الله عليه وآله في طول عشرين سنة. قوله: " فأنت غيب موجوبين " أي انظر إكم محتضرون.

[P.s. – This is not a Hadeeth] 132

133 - فس: قوله: " ويل لكل أفلاق " أي كذاب. قوله: " وإذا علم من آياتنا شيئا " يعني إذا رأى، فوضع العلم مكان الرؤية.

قوله: " عذاب من رفع لهم " قال: عذاب الصدقة، وعذاب المنفعة.

131 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 131
132 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 132
‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, [45:14]**, he asws said: ‘Say to those who have been Favoured upon with our asws recognition that they should teach those who do not know. So, when they make them understand, they would have sought Forgiveness for them’.

(P.s. – This is not a Hadeeth)

133

134

135

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)

(P.s. – This is not a Hadeeth)

137 - فن: قول الله: "فوكل عنهم فإلا أبتلى " قال: هم الله جل ذكره بهلاك أهل الأرض فأنزل على رسوله: "فوكل عنهم " يا محمد " فإلا أبتلى " ثم تلقاه نزله: " وذكر فإن الذكرى تنفع المؤمنين ".

(P.s. – This is not a Hadeeth)

138 - فن: "فأم تأمرهم أحلامهم بهذا " ت麦克: لم يكن في الدنيا أحلام من قريش ثم يطلب على أصحاب رسول الله صلى الله عليه وسلم الحقيقي والقائل: "فأم تأمرهم أحلامهم بهذا " ت麦克: "يأمر أمرؤ لونب من يرحم الله " إن لم يكن له من أحلامهم. ثم قال: "أنا أصلحهم " ثم أرسل عليه: "أنا أصلحهم ". أتتهم به: "فهم من غير مغفر من عين الله " إن كانوا صادقين " ثم قال: "أنا أصلحهم ". أتتهم به: "فهم من غير مغفر من عين الله " إن كانوا صادقين " ثم قال: "أنا أصلحهم ".

(P.s. – This is not a Hadeeth)

139 - فن: "والله إني إذا وعى قال: "السحاب رسول الله صلى الله عليه وآله " إني حريت الله " ما يريد إلى السماء وهو في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآهل" وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهواء " وهم قسم برسول الله صلى الله عليه وآله " وهم حريت له على الإبداع، وإيهاب القسم " ما خلق سماحة وكما خطيه وهم في الهوا
من النذر الأول، أنس هذا الحديث تعصيح: "عم ما قد تقف ذكر من الأبطال و تصحبون ولا ليكون وأنت سامدون" " أي لاهون (1)." بانه: "هؤلاء يكون به عنف تنعم صعد."

(1) بيان: هوى يكون بمعنى هبط وبمعنى صعد

P.s. – This is not a Hadeeth

فس: قوله: "واتبعوا أهواءهم" أي كانوا يعملون برأيهم ويكذبون أنبياءهم. قوله: "ما فيه مزدجر" أي متعظ. قوله: "ولقد أهلكنا أشياعكم" أي أتباعكم في عبادة الأصنام. قوله "وكل شئ فعلوه في الزبر" أي مكتوب في الكتب "وكل صغير وكبير " يعني من ذنب مستتر " أي مكتوب.

P.s. – This is not a Hadeeth


حدثنا علي بن الحسين، عن أمتد بن أبي عبد الله، عن أبيه، عن ابن أبي عمرا عن أبي بصرا، عن أبي عبد الله عليه السلام

قوله: "وتركون رقفاً أنكم تكذبون" قال: "وفيهم شكركم أنكم تكذبون."

It is narrated to us by Muhammad Ahmad Bin Sabit, from Al Hassan Bin Muhammad Bin Sama’at and Ahmad Bin Al Hassan Al Qazaz altogether, from Salih Bin Khalid, from Sabit Bin Shareeh, from Aban Bin Taghlub, from Abdul A’ala Al Sa’alby – and he did not show me except and he had heard it from Abdul A’ala, said, ‘Abu Abdul Rahman Al Salmy narrated to me,

‘Ali\textsuperscript{saww} recited (Surah) Al-Waqia with them: And you should be making your gratitude, (instead) you are belying [56:82]. When he\textsuperscript{saww} finished, he\textsuperscript{saww} said: "\textbf{I saw the} that a speaker would be saying, ‘Why did he\textsuperscript{saww} recite it like this? I\textsuperscript{saww} recited it as I\textsuperscript{saww} heard Rasool-Allah\textsuperscript{sww} reciting it like that. And they, when it rained, they said, ‘It rained on us with such and such a gale’. So, Allah\textsuperscript{sww} Revealed: And you should be making your gratitude, (instead) you are belying [56:82]’.

وحدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن ابن أبي عمر عن أبي بصير، عن أبي عبد الله عليه السلام في قوله: "وتركون رقفاً أنكم تكذبون" قال: "وفيهم شكركم أنكم تكذبون."

139 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 139
140 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 140
‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{awwj} Words: \textit{And you should be making your livelihood, (instead) you are belying [56:82]}, he\textsuperscript{asws} said: ‘But, it is as \textit{And you should be making your gratitude, (instead) you are belying [56:82]’} .\textsuperscript{141}

Have you not seen those who befriend a people whom Allah is Wrathful upon? [58:14]. He said, ‘It was Revealed regarding the second one (Umar) because Rasool-Allah\textsuperscript{saww} passed by him while he was seated with a Jew writing the news of Rasool-Allah\textsuperscript{saww}. So Allah\textsuperscript{awwj} Mighty and Majestic Revealed: \textit{Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them [58:14].}’

So the second one (Umar) came to Rasool-Allah\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said to him: ‘I\textsuperscript{saww} saw you writing from the Jew and Allah\textsuperscript{awwj} has Prohibited from that?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! I wrote from of what was your\textsuperscript{saww} description in the Torah’, and went on to recite that on Rasool-Allah\textsuperscript{saww}. But he\textsuperscript{saww} was angered.

\textsuperscript{141} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 141
\textsuperscript{142} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 142
Then a man from the Helpers said to him, 'Woe be unto you! Did you not see the anger of Rasool-Allah saww upon you?’ So he said, ‘I seek Refuge from the Anger of Allah azwj and His azwj Rasool saww, but I wrote what I found in it from your saww news?’

فقال له رسول الله صلى الله عليه وآله: يا فلان لو أن موسى ابن عمران فهمه بحبوب، لم أكن كافرا بما جاءه، بل كتبت ما كنت أجد

Rasool-Allah saww said to him: ‘O so and so (Umar)! Even if Musa as Bin Imran as was standing among them, then you came to him asws desiring about what he asws had come with’.

فقال: فحدثني أبي، عن ابن أبي عمرا، عن معاوية بن عمار، عن أبي عبد الله صلى الله عليه وسلم في قوله تعالى: " هو الذي بعث في الاميين رسولا منهم " قال: كانوا يكتبون ولكن لم يكن معهم كتاب من عند الله ولا نبي رسول فنسبهم إلى الاميين.

My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

‘From Abu Abdullah asws regarding the Words of the Exalted: He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, [62:2], he asws said: ‘They were writing, but there did not happen to be with them a Book from Allah azwj, nor had a Rasool asaww been Sent to them, therefore He azwj Attributed them to the illiterates’.

فقال: علي بن الحسين، عن أحمد بن أبي عبد الله، عن ابن نسيب، عن أبي عبد الله، عن أبى خالد، قال: سألت

Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Abu Ayoub, from Abu Khalid Al Kabily who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]. So he asws said: ‘O Abu Khalid! The Light (النور), by Allah azwj, are the Imams asws from the Progeny asws of Muhammad saww up to the Day of Judgment, and they asws, by Allah azwj, are the Light (النور) of Allah azwj which descended’.

فقال: قد أرسل الله إلينا نورا، فكرروا، فكرروا، الشهود، إن اسم رسول الله صلى الله عليه وسلم، ولأجل التكبير، فقوله: "نورا، أي فضيلة، فاستلمها بما تريدهم.

(P.s. – This paragraph is not a Hadeeth)

143 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 143
144 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 144
145 Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 145
146 فس: قوله: "يا أيها المدثر" - قال: تدثر الرسول صلى الله عليه وآله، والمدثر يعني المتدثر بثوبه.

147 في رواية أبي الجارود، عن أبي جعفر اسوس

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of the Exalted: And do not confer favours hoping to be reciprocated with abundance [74:6]: ‘Do not give the gift seeking more than it”.

Leave Me and the one I Created as Al-Waheed [74:11] - It was Revealed regarding Al-Waleed Bin Al-Mugheira, and he was a great experienced sheikh from the villages of Arabia, and he was from the ones who used to scoff at Rasool-Allah saww.

وكان رسول الله صلى الله عليه وآله يقعد في الحجر ويقرأ القرآن، فاجتمعت قريش إلى الوليد بن المغراة، فقالوا: يا أبا عبد شمس! ما هذا الذي يقول محمد? شعر أم كهانة أم خطب؟ فقال: دعوً! أسمع كلامه.
this which Muhammad saww is saying? Is this poetry, or prophecies or sermons?’ He said, ‘Call me to listen to his saww speech’.

He went with a delegation to Rasool-Allah saww, and he said, ‘O Muhammad saww! Sing to me with your saww poetry’. He saww said: ‘This is not poetry, but it is the Speech of Allah azwj which He azwj has Chosen for His azwj Angels, and His azwj Prophets as, and His azwj Messengers as’. He said, ‘Recite to me something from it’.

So Rasool-Allah saww recited: Ha Meem [41:1]. So when he saww reached His azwj Words: But if they turn aside, then say: ‘I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13], Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Quraysh from that (day)’.

He said, ‘No. But I have heard the poems of the Arabs, their simple ones, and their prolonged ones, and battle slogans, and whatever poems which they recited’. He said, ‘So what was it?’ He said, ‘Leave me. I want to ponder over it’.

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So, when it was the next day, he\textsuperscript{la} said to him, ‘O Abu Abd Al-Shams. What do you say regarding what we spoke about?’ He said, ‘Say (to everyone) it is sorcery, for it grabs the hearts of the people’.

فأقول الله على رسوله في ذلك: " ذرني ومن خلقت وحيدا " وإنما سمي وحيدا لأنه قال لقريش: أنا أتوحد بكسوة البيت سنة وعليكم في جماعتكم سنة، وكان له مال كثير وحدائق، وكان له عشر بنين، وكان له عشر عبيد عند كل عبيد ألف دينار


Then "he said: جبل يسمى صعودا (الصعود خ ل) " إنه فكر وقدر فقتل كيف قدر ثم قتل كيف قاتل " يعني قدره، كيف سواه وعدله " ثم عبس وبسر " قال: عبس وجهه وبسر، قال لوى شدقه (2) " ثم أدبر واستكبر فقال إن هذا إلا سحر يؤثر " إلى قوله: " فرت من قسورة " يعني من الأسد. وفي رواية أبي الجارود، عن أبي جعفر عليه السلام، قال: " في صنع وذنب ملفب عند رسول الله صلى الله عليه وسلم، قتل حريص على الله صلى الله عليه وسلم، وقال: " فذاك قومه سبيه لب(topic) الإسلام، فإننا خير من خيرهم، فإنا نفعل ذلك بكم وأعدهم بما كانوا يأبه به إلى الإسلام، فوروا أن رسول الله صلى الله عليه وسلم، كيكون ذلك تقدمه.

(P.s. – This paragraph is not a Hadeeth)\textsuperscript{148}

فإن: " إن علينا جمعه وقرآنه " قال: على آل محمد صلى الله عليه وسلم جمع القرآن وقراءته (وقرآنه خ ل) " فإذا قرأناه فتبع قرآنه " قال: يعني أن يكون جمع القرآن " ثم إن علينا بيانه " أي تفسيره. (2) قوله: " وشهدنا أسمهم " يعني ملكهم، قال: " خاتمهم، قال: " وصاحبه عند الملك أمرها " أسلمه وظفرها وطلعتها (3) قال: الصانعة يعني فهمه، خشى الملك أمرها أي حقها وطاعة ما إذا قال: " عندها (بكون خطوها) أي تصفها.

(P.s. – This is not a Hadeeth)\textsuperscript{149}

\textsuperscript{148} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 148
\textsuperscript{149} Bihar Al Anwaar – V 9, The book of Argumentation, Ch 1 H 149
فس: "ألم نخلقكم من ماء مهين " قال: منتن " فجعلناه في قرار مكين " قال: في الرحم. قوله:
I said, ‘(What about): **Obedient, then trustworthy [81:21]**?’ He\textsuperscript{asws} said: ‘It Means, the Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} is the obedient one in the Presence of his\textsuperscript{saww} Lord\textsuperscript{azwj}, the trustworthy on the Day of Judgement’.

\texttt{قلت: قوله: " وما صاحبكم بمجنون " ؟ قال: يعني النبي صلى الله عليه وآله ما هو بمجنون في نصبه أمير المؤمنين عليه السلام علم الله للناس;}

I said, ‘His\textsuperscript{azwj} Words: **And your companion is not insane [81:22]** And your companion is not insane [81:22], he\textsuperscript{asws} said: ‘It means Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} was not with madness in his nomination of Amir-Al-Momineen\textsuperscript{asws} as a ‘Flag’ (Guide) for the people’.

\texttt{قلت: قوله: " وما هو على الغيب بضن " ؟ قال: وما هو تبارك وتعالى على نبيه يعني بضن عليه،}

I said, ‘(What about) the Words of the Exalted: **And he is not a withholder of the unseen [81:24]**. He\textsuperscript{asws} said: ‘And He\textsuperscript{azwj} Blessed and Exalted is not a Withholder of the unseen from His\textsuperscript{azwj} Prophet\textsuperscript{saww}’.

\texttt{قلت: قوله: " وما هو بقول شيطان رجيم " ؟ قال: يعني الكهنة الذين كانوا في قريش، فنسب كلامهم إلى كلام الشياطين الذين كانوا معهم يتكلمون على ألسنتهم، فقال: " وما هو بقول شيطان رجيم " مثل أولئك،}

I said, ‘(What about) the Words of the Exalted: **And it is not a speech of the Pelted Satan [81:25]**, he\textsuperscript{asws} said: ‘It means the soothsayers, those who were among the Quraysh. So He\textsuperscript{azwj} Linked their speech with the speech of the satans, those who were with them, speaking upon their tongues, therefore He\textsuperscript{azwj} Said: And it is not a speech of the Pelted Satan [81:25], like theirs’.

\texttt{قلت: قوله: " فأين تذهبون إن هو إلا ذكر للعالمين " ؟ قال: أين تذهبون في علي عليه السلام يعني ولايته، أين تفرعون منها ؟ إن هو إذذكر للعالمين لمن أخذ الله ميثاقه على ولايته،}

I said, ‘His\textsuperscript{azwj} Words: **So where are you going? [81:26]** Surely he is only a Zikr for the worlds [81:27]. He\textsuperscript{asws} said: ‘Where are you going with regards to Ali\textsuperscript{asws}, meaning his\textsuperscript{asws} Wilayah, where are you fleeing to from it? Surely he is only a Zikr for the worlds [81:27], for the one from whom Allah\textsuperscript{azwj} Took the Covenant upon his\textsuperscript{asws} Wilayah’.

\texttt{قلت: قوله: " فأين تذهبون إن هو إلا ذكر للعالمين "؟ قال: أين تذهبون في علي عليه السلام يعني ولايته، أين تفرعون منها ؟ إن هو إذذكر للعالمين لمن أخذ الله ميثاقه على ولايته،}

I said, ‘(What about) His\textsuperscript{azwj} Words: **For ones from you who desires to go straight [81:28]**? He\textsuperscript{asws} said: ‘In the obedience to Ali\textsuperscript{asws} and the Imams\textsuperscript{asws} from after him\textsuperscript{asws}’.

\texttt{قلت: قوله: " وما تشاءون إلا أن يشاء الله رب العالمين "؟ قال: لان المشية إليه تبارك وتعالى لا إلى الناس.}
I said, 'His\textsuperscript{153} Words: \textit{And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]?} He\textsuperscript{asws} said: 'Because the desire is to Him\textsuperscript{aswj} Blessed and Exalted, not to the people'.

\textit{(P.s. – This is not a Hadeeth)}\textsuperscript{154}

\textit{(P.s. – This is not a Hadeeth)}\textsuperscript{155}
And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: He is saying, ‘I have destroyed abundant wealth’ [90:6], he asws said: ‘He is Amro Bin Abd Wadd where Ali asws Bin Abu Talib asws presented to him on the Day of (battle of) Khandaq and said: ‘So where is the abundant wealth which you had spent among you all?’ And he had spent wealth regarding the blocking from the Way of Allah aswj. Ali asws killed him’.

And Ahmad Bin Idrees informed us, form Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ismail Bin Abad, from Al Husayn Bin Abu Yaqoub, from one of his companions,

‘From Abu Ja’far asws regarding the Words of the Exalted: Does he reckon that no one will ever be able upon him? [90:5] – meaning Na’sal (Umar), regarding his killing the daughter asws of the Prophet sAWW.

He is saying, ‘I have destroyed abundant wealth’ [90:6] - meaning which he supplied the Prophet sAWW with regard to an army, (complaining of) the (financial) hardship.

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Does he reckon that no one sees him? [90:7] – he asws said: ‘Mischief which was within him’.

Have We not Made two eyes for him, [90:8] - meaning Rasool-Allah saww And a tongue – meaning Amir Al-Momineen saws, and two lips? [90:9] – meaning Al-Hassan asws and Al-Husayn asws. And Guided him (to) the two ways? [90:10] – to both their asws Wilayaths’

But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12], he asws said: ‘And what will make you know, and everything in the Quran, ‘And what will make you realise’, so it is, ‘What will make you know’.

(To) an orphan, possessing relationship [90:15] – meaning Rasool-Allah saww. And the relationship, are his saww relatives, Or a poor person with destitution [90:16] – meaning Amir Al-Momineen asws. 157

Ahmad Bin Muhammad Al Shaybani, from Muhammad Bin Ahmad, from Is’haq Bin Muhammad, from Muhammad Bin Ali, from usman Bin Yusuf, from Abdullah Bin Kaysan,

‘From Abu Ja’far asws having said: ‘Jibraeel as descended unto Muhammad saww and said: ‘O Muhammad saww! Read!’ He saww said: ‘And what shall I saww read?’ He as said: ‘Read in the Name of your Lord Who Created! [96:1]’ – meaning, Created your saww Light only preceding before the (creation of) the things.


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being what he did not know [96:5] – meaning knowledge of Ali asws from the writing to you saww what was not knowns before that’

قال علي بن إبراهيم في قوله: "اقرأ باسم ربك كتابه" قال: عليك باسم الله الرحمن الرحيم" الذي حقق عقل الإنسان من عقل "قال: من دم" أقر بسماه الكتاب الذي علم بالقلم" قال: علم الإنسان الكتابة التي يجمعهم عصر الدنيا في مشارق الأرض ومغاربها. ثم قال: "كلما إلا الإنسان لعما إذا خُلقل" قال: كان الويل من أمره يجهل الناس عن العبادة. مثلاً الطاغية}. فإن نبتت تحت يده الموت ونما بعده. فقول الله تعالى:

"إن لم يعلمنا ما كان عليه وما كان عليه من كتب الله ورسوله فأنا بربك في القيامة" قال: لما مات أم إبراهيم عليه السلام فنادى أبو جهل والوليد - عليهما لعائن الله: "هل فاقتروضره معًا قام سباي الله لعائلاً على أمتين الله: فقد خلق خلق الإنسان من عقل "قال: تفتيح ناهده" قال: لما خلق خلق الإنسان فنادى عليه السلام. فقلت "ص huis بالباحية" أي أقياعه بالباحية في الفيصل. فقوله: "فانصرف ناهده" قال: لما خلق خلق الإنسان فنادى عليه السلام. فقلت "لا يبلغه من ذهب وقريب" أي لم يطيعه (1) لما دعاهم إليه. إن رسل الله صلى الله عليه وآله وأصامام بعده بعد عن حقه (2) وفاته إن كان يكره على طعام المسكين "أي لا يرغب في إطعام المسكين.

(158) P.s. – This paragraph is not a Hadeeth

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام قال: البينة: محمد صلى الله عليه وآله.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘The clear evidence [98:1]: ‘Muhammad saww’.

وقال علي بن إبراهيم في قوله: "أرأيت الذي ينكر على أهل الدين" قال: نزلت في أبي جهل وكفار قريش "فذلك الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدع أن الذي يدفuentes

(159) P.s. – This paragraph is not Hadeeth

(160) P.s. – This paragraph is a Hadeeth

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161 - فس: أبي، عن ابن أبي عمرا قال: سأل أبو شاكر أبا جعفر الاحول عن قول الله: " قل يا أيها الكافرون * لا أعبد ما تعبدون * ولا أنتم عابدون ما أعبد * ولا أنا عابد ما عبدتم * ولا أنتم عابدون ما أعبد " فههل يتكلم الحكيم بمثل هذا القول ويكرره مرتين بعد مرتين؟ فلم يكن عند أبي جعفر الاحول في ذلك جواب;

My father, from Ibn AbuUmeyr who said,

‘Abu Shakir asked Abu Ja’far Al-Ahowl about the Words of Allahazwj Mighty and Majestic: Say: ‘O you Kafirs!’ [109:1] I do not worship what you are worshipping [109:2] Nor are you worshipping what I worship [109:3] Nor will I be worshipping what you are worship [109:4] Nor will you be worshipping what I worship [109:5], does the Wise Speak in such a manner and repeats it again and again?’ But there was no answer with Abu Ja’far Al-Ahowl with regards to that.

So He entered Al-Medina, and asked Abu Abdullahasws about that, and heasws said: 'There was a reason for its Revelation and its repetition. Quraysh had said to the Rasool-Allahsaww, ‘Yousaww worship our gods for a year, and we would worship yoursaww God for a year, but then yousaww should worship our gods for a year, and we would worship yoursaww God for a year.

Therefore, Allahazwj Answered them similarly to what they had said. So Heazwj Said regarding what they had said, ‘Yousaww should worship our gods for a year’ - regarding what they said, ‘Yousaww worship our gods for a year’, Heazwj Said: Say: ‘O you Kafirs!’ [109:1] I do not worship what you are worshipping.

And regarding what they said, ‘We would worship yoursaww God for a year’, Heazwj Said: Nor are you worshipping what I worship [109:3].

And regarding what they said, ‘(Then) yousaww should worship our gods for a year’, Heazwj Said: Nor will I be worshipping what you are worship [109:4].

And regarding what they said, ‘We would worship yoursaww God for a year’, Heazwj Said: Nor will you be worshipping what I worship [109:5] For you is your religion and for me is my Religion [109:6].
He (the narrator) said, ‘Abu Ja’far Al-Ahowl returned to Abu Shakir and informed him of that. Abu Shakir said, ‘This is what is borne upon the camels from Al-Hijaz’.”\textsuperscript{161}

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The Words of the Mighty and Majestic: And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111] Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112].

The Imam (Hassan Al-Askari asws) said: ‘Amir Al-Momineen asws said: ‘And they are saying – meaning the Jews and the Christians. The Jews said: ‘He will never enter the Paradise except the one who would be a Jew’ – i.e., Jewish.

And His aswj Words or a Christian – meaning, ‘And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111] Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112].

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And His aswj Words or a Christian – meaning, ‘And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

And others had (also) said (similarly) – the eternalists said, ‘The things, there is no beginning for these, and these are perpetual, and the one who opposes us in this, strays and errs in detail’. 

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And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

And His aswj Words or a Christian – meaning, ‘And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111] Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112].

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And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

And His aswj Words or a Christian – meaning, ‘And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.
And the dualists said, 'The light and the darkness, these are the two governing forces; and the one who opposes us in this, strays. And the Arab Polytheists said, 'Our idols are gods. The one who opposes us in this, strays'.

And the Arab Polytheists said, 'Our idols are gods. The one who opposes us in this, strays'.

So Allah⁴ azwj the Exalted Said: These are their aspirations – which they are wishing it. Say, - to them - Give your proof – upon what you are saying, if you are truthful. [2:111]

And Al-Sadiq⁴ asws said, and there had been mentioned in his⁴ asws presence, the debating in the Religion, and that Rasool-Allah⁴ ssww and the Imams⁴ asws had forbidden from it. So-Al Sadiq⁴ asws said: 'It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than that which is good. Are you not listening to Allah⁴ azwj Mighty and Majestic Saying: And do not dispute with the people of the Book except by what is best [29:46]? And the Words of the Exalted: Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125].

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah⁴ azwj the Exalted Prohibited it upon our⁴ asws Shias. And how can Allah⁴ azwj Prohibit the debating as a whole, and He⁴ azwj is Saying: And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111].

And Allah⁴ azwj the Exalted Said: These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111]. Thus, He⁴ azwj Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?'
It was said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! So, what is the debating by that which is best, and which isn’t good?’

He\textsuperscript{saww} said: ‘As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah\textsuperscript{azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don’t know how to finish off from it. So that is Prohibited unto our\textsuperscript{asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

And as for the weak ones, so they hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

And as for the debate by that which is best, so it is what Allah\textsuperscript{azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His\textsuperscript{azwj} Reviving him. So Allah\textsuperscript{azwj} the Exalted Said Relating about it: \textit{And he strikes out an example for Us and forgets his own creation says he: Who will Give life to the bones and they have rotted away? [36:78] Say: He Who Brought them into existence at first (place), will Give life to them and He is Aware of all creation [36:79] Who has made for you the fire from the green tree, so you are kindling from it [36:80].}

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي موبأ؟ فقال الله: "قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليهم * الذي جعل لكم من الشجر الاخضر ناراً فذإ أنتم منه توقدون"
frustrated, the One azwj who Initiated with it? There is none from the things if He azwj Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

Then He azwj Said: Who has made for you the fire from the green tree [36:80]. i.e., when it was that He azwj had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He azwj is Making you understand that He azwj is Able upon Repeating what is decayed.

Then He azwj Said: Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator [36:81] – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He azwj would be Able upon it from Returning the decayed. So how are you accepting from Allah azwj, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

So Al-Sadiq asws said: ‘So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts’.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So, this is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth’.

Abu Muhammad Al-Hassan Al-Askari asws said: ‘A man stood up to him asws and said:’ O son asws of Rasool-Allah saww! Did Rasool-Allah saww (ever) debate?’
"فقال الصادق عليه السلام: مهما ظننت برسول الله صلى الله عليه وآله من شئ فلا تظنن به مخالفة الله، أليس الله قد قال: "وحادهم بالتي هي أحسن" وقال: "قل يحييها الذي أنشأها أول مرة" من ضرب الله مثلا، أقتضى أن رسول الله صلى الله عليه وآله خالف ما أمره الله به، فلم يجادل ما أمر الله به، ولم يخبر عن الله بما أمره أن يخبر به؟

So Al-Sadiq\textsuperscript{asws} said: 'Shh! Whatever you think of Rasool-Allah\textsuperscript{saww} from anything, do not think with him\textsuperscript{saww} being in opposition to Allah\textsuperscript{azwj}. And hasn't Allah\textsuperscript{azwj} Said: \textit{and have disputation with them by that which is best [16:125]?} And He\textsuperscript{azwj} Said: \textit{Who has made for you the fire from the green tree [36:80], for the one from whom Allah\textsuperscript{azwj} Struck an example. So, do you think that Rasool-Allah\textsuperscript{saww} would oppose whatever Allah\textsuperscript{azwj} Commands him\textsuperscript{saww}, and he\textsuperscript{saww} did not debate with what Allah\textsuperscript{azwj} had Commanded him\textsuperscript{saww} with, and did not inform on behalf of Allah\textsuperscript{azwj} with what He\textsuperscript{azwj} had been Commanded to inform with?"
And the Eternalists said, ‘We are saying, ‘The things, there is no change for these, and these are eternal, and we have come to you to consider what you are saying. So, if you follow us, then we are foremost to the correctness than you are and superior, but if you oppose us, we will debate you.

وقالت التثنوية: نحن نقول: إن النور والظلمة هما المدبر ان، وقد جئناك لننظر ما تقول، فإن اتبعتنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفتنا حضمناك.

And the Dualists said, ‘We are saying, ‘The light and the darkness, these two are the governing forces, and we have come to you to consider what you are saying. So, if you follow us, then we are foremost to the correctness than you are and superior, but if you oppose us, we will debate you.

وقالت مشركو العرب: نحن نقول: إن أوثاننا آلهة وقد جئناك لننظر ما تقول، فإن اتبعنا فنحن أسبق إلى الصواب منك وأفضل، وإن خالفنا حضمناك.

And the Arab polytheists said, ‘We are saying that our idols are gods, and we have come to you to consider what you are saying. So, if you follow us, then we are foremost to the correctness than you are and superior, but if you oppose us, we will debate you.

فقال رسول الله صلى الله عليه وآله: آمنت بالله وحده لا شريك له، وكفرت بالجبت وبكل معبود سواه،

So Rasool-Allah saww said: ‘I believe in Allah Alone, there being no associates for Him, and disbelieve in every worshipped on besides Him.

ثم قال لهم: إن الله تعالى قد بعثني كافة للناس بشراا ونذيرا حجة على العالمين، وسراد كيد من يكيد دينه في نحره،

Then he saww said to them: ‘Allah the Exalted Sent me for all of the people as a bearer of glad tidings and as a warner, a Divine Authority upon the worlds, and Allah would be Repelling the plots of the ones who plot against His Religion (back) into his throat’.

ثم قال لليهود: أجلتموني لاقبل قولكم بغير حجة؟ قالوا: لا، قال: فما الذي دعاكم إلى القول بأن عزيرا ابن الله؟ قالوا: لأنه أحياني لبني إسرائيل التوراة بعد ما ذهبت، ولم يفعل مما هذا إلا لانه ابنه.

Then he saww said to the Jews: ‘Did you come to me for accepting your words without a proof?’ They said, ‘No’. He saww said: ‘So what is that which called you to the word that Uzair is a son of Allah?’ They said, ‘Because he revived the Torah for the Children of Israel after it had gone away, and he would not have done this by himself except if he was His son’.
فقال رسول الله صلى الله عليه وآله: فكيف صار عزير ابن الله دون موسى وهو الذي جاءهم بالتوراة ورئي منه من المعجزات ما قد علمتم؟ فإن كان عزير ابن الله لما أظهر من الكرامة بإحياء التوراة فلقد كان موسى بالنبوة أحق وأولى، ولهن كان هذا المقدار من إكرامه لعزير يوجب أن أسأف هذه الكرامة لموسى توجب له منزلة أجل من البنوته.

Rasool-Allah⁴⁵⁷⁷ said: ‘So how did Uzair⁴⁵⁷⁷ become a son of Allah⁴⁵⁷⁸ besides Musa⁴⁵⁷⁷, and he⁴⁵⁷⁷ is the one who came to them with the Torah, and they saw from him⁴⁵⁷⁷, from the miracles, what you have known. And if it was so that Uzair⁴⁵⁷⁷ was a son of Allah⁴⁵⁷⁸, due to what appeared from his prestige of reviving the Torah, then Musa⁴⁵⁷⁷, being with the Prophethood, is more rightful and foremost (for it). And if it was so that this is the measurement from Honouring Uzair⁴⁵⁷⁷ obligating him to be His⁴⁵⁷⁸ son, then double of this is the honour of Musa⁴⁵⁷⁷, obligating to him⁴⁵⁷⁷ as states more majestic than of the Prophethood.

وإن كنتم إنما تريدون بالبنوته الولادة على سبيل ما تشاهدونه في دنياكم هذه من ولادة الامهات الأولاد بوطي آبائهم فلن تكنتم بذلك كفرة، وإنما أنكتم أن تكون محدثا مخلوقا، وأن يكون له خالق صنعه وابتدأه، (This is) because, you all, if you are intending the birth (of the religion) with the Prophethood upon a way what you are testifying to in this world of yours rather than the births (given by) to the children by the mothers due to their fathers having lived with them, so you have disbelieved in Allah⁴⁵⁷⁸ and are resembling Him⁴⁵⁷⁸ creatures, and (that) would compel you in it the attributes of the coming into being, and would obligated in your presence that He⁴⁵⁷⁸ would happen to be a newly created being, and that for Him⁴⁵⁷⁸ is a creator making Him⁴⁵⁷⁸ and initiating Him⁴⁵⁷⁸.

قالوا: لسنا نعني هذا، فإن هذا كفر كما ذكرت، ولكنا نعني أنه ابنه على معنى الكرامة وإن لم يكن هناك ولادة، كما يقول بعض علمائنا لمن يريد إكرامه وإبانته بالمنزلة عن غراه: يا بني، وإنه ابني، لا على إثبات ولادته منه، لأن هذا يكون للذين هم أجنبي لنسب بينه وبينه، وكذلك لما فعل الله بلعير، وإنما فعل للذين هو أجنبي لنسب بينه وبينه، ولهن كفر في ما فعل الله بلعير.

They said, ‘We do not mean this, for this is Kufr just as you⁴⁵⁷⁷ mentioned. But we mean that he is His⁴⁵⁷⁸ son upon the meaning of the prestige, and that the birth did not take place over there, just as some of our scholars tend to say to the one they intend to honour with the status from (besides) others, ‘O my son!’, and he would be ‘his son’ – not upon the affirmation of his birth from him, because he has said that to the one who is a stranger – there being no (biological) link between him and his (teacher). And similar to that, due to what He⁴⁵⁷⁸ did with Uzair⁴⁵⁷⁷ what He⁴⁵⁷⁸ did, He⁴⁵⁷⁸ had Taken him as a son upon the prestige, not upon the birth’.

فقال رسول الله صلى الله عليه وآله وآله: فهذا ما قلته لكم: إنه إن وجب على هذا الوجه أن يكون عزير ابنه فإن هذه المنزلة لموسى أحق أولي، وإن الله يفضح كل مبطل بإله إهله ويقلب عليه حجته.

So Rasool-Allah⁴⁵⁷⁷ said: ‘So this is what I⁴⁵⁷⁷ am saying to you all, that if it obligates upon this aspect that Uzair⁴⁵⁷⁷ happens to be His⁴⁵⁷⁸ son, then this status for Musa⁴⁵⁷⁷ would be
foremost, and Allah the Exalted Exposes every falsifier by his acknowledgment and Overturns his own argument upon him.

In fact, what you are arguing with is calling you to what is greater than what I mentioned to you all, because you are saying that a great one from your great ones has been saying to a stranger, with there being no biological connection between him and him, ‘O my son’, and ‘This is my son’, not upon the way of the birth. And you have been finding as well that this great one is saying to another stranger, ‘This is my brother’, and to another one, ‘This is my elder, and my father’, and to another, ‘This is my chief’, upon the way of the honouring, and that the one who is more in his honouring, would be more in the likes of these words.

So when it is allowed in your presence that Musa would happen to be a brother of Allah, or an elder, or a father, or a chief, because He has Increased him regarding the prestige from what is for Uzair, just as one who increases a man regarding the prestige, would say to him, ‘O my elder’, or ‘O my chief’, or ‘O my uncle’, or ‘O my head’, upon the way of the prestige, and that the one who increase in the prestige would increase him in the likes of these words.

So, is it allowed in your presence that Musa would become a brother of Allah, or an elder, or an uncle, or a head, or a chief, or an Emir, because He has Increased him in the prestige over the one who said to him, ‘O my elder’, or ‘O my chief’, or ‘O my uncle’, or ‘O my Emir’, or ‘O my head’?

He said: ‘So the group was amazed and were confused, and they said, ‘O Muhammad! Respite us to ponder regarding what you said to us’.

So he said: ‘Look into it with hearts believing in the fairness. May Allah Guide you’. 
Then he saw turned towards the Christians and said to them: 'And you, you are saying that the Eternal Mighty and Majestic is united with the Messiah, His son. What is that which you are meaning with these words? Are you intending that the eternal became temporal (newly occurring) in order to find this being who is Isa, or did the temporal being who is Isa become eternal in order to find the eternal who is Allah? Or is the meaning of your words, "He is united with him, that He Particularised him with the honour which He did not Honour with anyone else besides him?"

So, if you are intending that the Eternal, Exalted, became temporal so it is invalid, because it is impossible for the eternal that it transforms and becomes temporal (newly occurring). And if you intend that the temporal became eternal, so it is invalid because the temporal as well, it is impossible that it becomes eternal.

If you are intending with it that He is united with him, by Him Particularising him and Choosing him over the rest of His servant, so you are acknowledging with as being temporal, and by the newly occurrence of the togetherness which He is united with him from the reason of it, because if as was a newly occurring being, and Allah was united with him – by it the togetherness is a new occurrence of him becoming the most prestigious of the creatures in His Presence, so as and that togetherness would be two newly occurrences, and this is against what you said in the beginning.'

He (Imam Hassan Al-Askari) said: 'So the Christians said, 'O Muhammad! When Allah the Exalted Manifested upon the hands of Isa, from the strange things what were manifested, so He has Taken him as a son upon the aspect of the prestige'.

So Rasool-Allah said to them: 'You have heard what I have said to the Jews with regards to this meaning which you are mentioning'.
Then he saww repeated that, all of it, and they were silent except for one man from them, and he said to him saww, ‘O Muhammad saww! And Aren’t you saww saying that Ibrahim as is the Friend of Allah azwj?’ He saww said: ‘We saww have said that’.

He said, ‘So when you saww said that, then why are you saww forbidding us from saying that Isa as is the son of Allah azwj?’ So Rasool-Allah saww said: ‘These two are not alike because our saww saying that Ibrahim as is the Friend of Allah azwj, rather it is a derivation from the (Khallat) neediness and the (Khullat) friendship. So rather, the ‘Khallat’, its meaning is the poverty and the destitution, and it has always been so that the friend was beggar (needy) to his as Lord azwj, and to Him as he cut himself off (from others), and he as was abstemious from other, turning away, needless.

And that is when it was intended to throw him as into the Fire, and they cast him as in the catapult, So Allah azwj the Exalted Sent Jibraeel as and Said to him as: ‘Be aware of My as servant’. So he as came and met him (Ibrahim as) in the air and said to him: ‘Demand (from) me as whatever comes to you as, for Allah azwj has Sent me as to help you as’.

He as said: ‘But, Sufficient is my as Lord azwj and the best Disposer (of affairs). I as will not ask other than Him azwj, nor is there any need for me as except to Him azwj.

Thus, he as was named as His azwj Friend – i.e., beggar to Him azwj and needy to Him azwj, and the one cut off to Him azwj from the ones besides Him azwj.

And when the meaning of that was made to be from the friendship – and it is so that he as was included together with Him azwj, and stood upon such secrets which other had not stood
upon these – its meaning is the knowledge with Him \( ^{azwj} \) and with His \( ^{azwj} \) Commands, and that does not obligate a resemblance of Allah \( ^{azwj} \) with His \( ^{azwj} \) creatures.

Are you not seeing that, when He \( ^{azwj} \) had not cut off (from others) to Him \( ^{azwj} \), did not happen to be His \( ^{azwj} \) Friend, and when He \( ^{azwj} \) did not Teach him \( ^{azwj} \) secrets, he \( ^{azwj} \) did not happen to be His \( ^{azwj} \) Friend? And that the one who is born of the man, and even if he insults him or throws him out, he would not exit from happening to be his son, because the meaning of the birth has been established.

Then, it would obligate – because Allah \( ^{azwj} \) Said: “Ibrahim \( ^{azwj} \) is My \( ^{azwj} \) Friend” – that you should be comparing and saying that Isa \( ^{azwj} \) is His \( ^{azwj} \) son. It would obligate as well, like that, that you should be saying for Musa \( ^{azwj} \) that he \( ^{azwj} \) is His \( ^{azwj} \) son, for that which was with him \( ^{azwj} \) from the miracles, did not happen to appear what was with Isa \( ^{azwj} \). So, you should be saying that Musa \( ^{azwj} \) is His \( ^{azwj} \) son as well, and it would be allowed that you should be saying upon this meaning – his elder, and his chief, and his uncle, and his head, and his emir – just as I saww have (already) mentioned to the Jews’.

One of them said, ‘And in the Revealed Books, Isa \( ^{azwj} \) said: ‘I \( ^{azwj} \) am going to my \( ^{azwj} \) Lord’.

So Rasool-Allah saww said: ‘If you are acting by that Book, so therein is, ‘I \( ^{azwj} \) am going to my \( ^{azwj} \) Father and your Father’. So he \( ^{azwj} \) is saying that the entirety of those whom he \( ^{azwj} \) was addressing to, they were sons of Allah \( ^{azwj} \), just as Isa \( ^{azwj} \) was His \( ^{azwj} \) son – from the aspect which Isa \( ^{azwj} \) was His \( ^{azwj} \) son.

Then that which is in this Book invalidates against you this meaning which you are alleging, that Isa \( ^{azwj} \), from the aspect of the particularisation, was a son of His \( ^{azwj} \), because you said, ‘But rather, we are saying that he \( ^{azwj} \) is His \( ^{azwj} \) son because the Exalted Particularised him \( ^{azwj} \)
with what He^{azwj} did not Particularise others with it, and you are knowing (full well) that, that which Isa^{as} was Particularised with, those people were not particularised with, those to whom Isa^{as} said: ‘I^{as} am going to my^{as} Father and your Father’.

Thus, it invalidates that the particularisation happens to be (only) for Isa^{as}, because it has been proved in your presence by the words of Isa^{as} to the one who happened to have for him the particularisation of Isa^{as}, and you all, are rather relating the words of Isa^{as} and are interpreting it upon other than its (correct) aspect. Because when he^{as} said: ‘My^{as} Father and your Father’, so he^{as} intended another (someone else) he^{as} would be going to, and you are discrediting him^{as}.

And what would make you realise? Perhaps he^{as} meant: ‘I^{as} am going to Adam^{as}, and to Noah^{as}. Allah^{azwj} would Raise me^{as} to them^{as}, and Gather me^{as} with them^{as}. And Adam^{as} is my^{as} father and your father, and like that is Noah^{as}. But, (in fact), he^{as} did not intend other than this’.

He (Imam Hassan Al-Askari^{asws}) said: ‘So the Christians were silenced, and they said, ‘We have not seen like today, neither a debater nor a disputant, and we will be looking into our matter’.

Then Rasool-Allah^{saww} faced towards the eternalists, and he^{saww} said: ‘And you, so what is that which you are calling to – their word that the things, there in an inevitability for these (to exist), and these are perpetual, neither having ceased to exist nor will they be ceasing to exist?’

So, they said, ‘Because we do not decide except with what we witness, and we do not find the things as newly occurring. Thus, it is our decision that these did not cease to exist, and we do not find an expiry for these, nor a perishing, thus we decided that these will not cease to exist’.
فقال رسول الله صلى الله عليه وآله: أفوجدتم لها قدما أم وجدتم لها بقاء أبدا لابد ؟ فإن قلتم: إنكم وجدتم ذلك أثبتتم لنفسكم أنكم لم تزوالوا على هيئةكم وعقلكم بلا غاية ولا تزالون كذلك، ولكن قلتم هذا دفعتم العيان وكذبكم العالمون الذين يشاهدونكم،

So Rasool-Allahsaww said: ‘Did you find the eternality for it or did you find the perpetual remaining for it, for ever and ever? For if you were to say that you have found that as proven for yourselves – then you have neither cease to be upon your lives and your intellects without an ending, nor would be ceasing to be like that. And if you are saying this, you are repelling your eye witnessing and would be lying, knowing that which you are witnessing’.

قالوا: بل لم نشاهد لها قدما ولا بقاء أبد الابد،

They said, ‘But we neither witnessed an eternality for these, nor a perpetual remaining for ever and ever (as we have a short life-span)’.

فقال رسول الله صلى الله عليه وآله: فلم صرتم بأن تحكموا بالقدم والبقاء دائما ؟ لانكم لم تشاهدوا حدوثها وانقضاءها أولى من تارك التمييز لها مثلكم، فيحكم لها بالحدث والانقضاض والانقطاع، لأنه لم يشاهد لها قدما ولا بقاء أبد الابد،

Rasool-Allahsaww said: ‘Then why did you become convinced with the eternality and the perpetual remaining, because you did not witness its coming into being and its expiry? Does it make you higher than the neglecter of the differentiation of it like you (when) he decided for it with the newly occurrence and the expiry and the termination, because he did not witness for it an eternality nor a perpetual remaining forever and ever?

أو لستم تشاهدون الليل والنهار وأحدها بعد الآخر ؟ فقالوا: نعم، فقالوا: أفرأتمما لم يزالا ولا يزالان ؟ فقالوا: نعم، قال: أفجوز عندكم اجتماع الليل والنهار ؟ فقالوا: لا;

Aren’t you witnessing the night and the day, and one of them is after the other?’ They said, ‘Yes’. So he saww said: ‘Are you seeing these two as neither having ceased to exist nor will they both be ceasing to exist?’ They said, ‘Yes’. He saww said: ‘So is it allowed in your presence, the gathering of the night and day (at the same time)?’ They said, ‘No’.

فقال عليه السلام: فإذا ينقطع أحدهما عن الآخر فيسبق أحدهما ويكون الثاني جاريا بعده، فقالوا: كذلك هو، فقال: قد حكمتم بحدوث ما تقدم من ليل ونهار ولم تشاهدوهما فلا تنكروا لله قدرة (قدرتنه خ ل)

So he saww said: ‘So when one of the two is cut off from the other, then one precedes the other, and the second happens to be flowing after it’. They said, ‘Like that, it is’. He saww said: ‘You have decided with the newly occurrence of what precedes from night and day not having witnessed these two, therefore you cannot be denying an Ability for Allahazwj’.
Then he said: ‘Are you saying what is before you from the night and the day as being finite or without finite (infinite)? So, if you say (it is) infinite, then how did the other one come to you without an ending of the first? And if you say it finite, then it has been so and nothing from these two existed before’. They said, ‘Yes’.

He said to them: ‘Are you saying that the universe is eternal, not newly occurring, and you are recognising of what am reiterating with, and the meaning of what you are rejecting?’ They said, ‘Yes’.

Rasool-Allah said: ‘So this which we tend to witness from the things – some of them being lacking to the others (being dependent on it), because there is no establishment of some except what it is linked with (to another thing). Do you not see that the construction, some of its parts are needy to its other (parts), or else it would not be coherent and not be stronger? And like that is the rest of what we see’.

He said: ‘So when this needy one – some of it to some for its strength and its completion – it is the eternal, then inform me, if it was newly occurring (temporal), how did it happen to be and what is that which happened to be its attributes?’

He (Imam Hassan Al-Askari) said: ‘So they were astounded and confused, and they knew that they cannot find an attribute for a temporal (newly occurred thing) they can attribute it with, except and it would be existent in this which they are alleging that it is eternal. So they were dumbfounded and said, ‘We shall look into our matter’.

Then he said: ‘Are you saying what is before you from the night and the day as being finite or without finite (infinite)? So, if you say (it is) infinite, then how did the other one come to you without an ending of the first? And if you say it finite, then it has been so and nothing from these two existed before’. They said, ‘Yes’.

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Rasool-Allah said: ‘So this which we tend to witness from the things – some of them being lacking to the others (being dependent on it), because there is no establishment of some except what it is linked with (to another thing). Do you not see that the construction, some of its parts are needy to its other (parts), or else it would not be coherent and not be stronger? And like that is the rest of what we see’.
Then Rasool-Allah saww turned to the dualists – those who were saying that the light and the darkness, these two are the governing forces (in the universe), and he saww said: ‘And you, so what is that which called you to, what you said from this?’

So they said, ‘Because we found the universe as being of two types – good and evil, and we found the good as opposite of the evil. Therefore, we are denying that there would happen to be one doer who would do the thing and (as well as) its opposite. But, for every one of these, there is a doer. Are you saww not seeing that the ice, it is impossible that it heats up, just as the fire, it is impossible that it cools? So, we are proving due to that, the two doers, both eternal – darkness and light’.

So Rasool-Allah saww said to them: ‘But, aren’t you finding blackness and (along) with whiteness, and redness, and yellowness, and greenness, and blueness, and each one is opposite to the rest of it – it being impossible for the gathering of two of these in one place, just as it was for the heat and the cold, two opposites – due to the impossibility of the gathering of two in one place?’ They said, ‘Yes’.

He saww said: ‘So why are you not proving, by the number of every colour, an Eternal Maker – in order for there to happen to be a doer of every opposite of these colours, another doer, opposite to the other!’

He (Imam Hassan Al-Askari asws) said: ‘And they were silent’.

Then he saww said: ‘And how do the light and the darkness mingle, and this is from the opposite nature of it, and this is from its nature of the removal (of the other)? Are you not seeing, if a man were to take to (the direction of) east and walks towards it, and the other (towards the) west, would it be allowed in your presence that they would (ever) meet – for as long as they are both going upon their (respective) directions?’ They said, ‘No’.
فقال: وجب أن لا يختلط النور والظلمة، لذهب كل واحد منهما في غير جهة الآخر، فكيف حدث هذا العالم من امتزاج ما
محال أن يمتزج ؟ بل هما مدبران جميعا مخلوقان،

He\textsuperscript{saww} said: ‘So it obligates that the light and the darkness cannot mingle, due to the removal of each one of them in other than the aspect of the other one. So how did this universe come into being, from the mixture of what is impossible to be mixed. But they two are both Masterminded together, both Created’.

فقالوا: سننظر في امورنا

They said, ‘We shall look into our matter’.

ثم أقبل على مشركي العرب وقال: وأنتم فلم عبدتم الأصنام من دون الله ؟ فقالوا: نتقرب بذلك إلى الله تعالى،

Then he\textsuperscript{saww} turned towards the Arab polytheists, and he\textsuperscript{saww} said: ‘And you, so why are you worshipping your idols besides Allah\textsuperscript{azwj}?’ They said, ‘We draw closer to Allah\textsuperscript{azwj} Exalted by that’.

فقال: أو هي سامعة مطيعة لربها، عابدة له، حتى تقربوا بتعظيمها إلى الله ؟ فقالوا: لا،

So he\textsuperscript{saww} said: ‘And are these hearing, obedient to their Lord\textsuperscript{azwj}, worshipping to Him\textsuperscript{azwj}, until you are drawing closer to Allah\textsuperscript{azwj} due to their greatness?’ They said, ‘No’.

قال: فأنتم الذين نحتتموها بأيديكم فلان تعبدكم هي لو كان يجوز منها العبادة أحرى من أن تعبدوها إذا لم يكن أمركم بتعظيمها

He\textsuperscript{saww} said: ‘So you have sculpted these with your own hands?’ They said, ‘Yes’. He\textsuperscript{saww} said: ‘So if these were to worship you (instead) – if the worshipping was allowed from these – would be more likely than if you were to worship these, when you have not been Commanded with revering them by the One\textsuperscript{azwj} Who is the Recogniser of your betterment and your consequences, and the Wise in what He\textsuperscript{azwj} Encumbers you all (with)’.

قال: فلما قال رسول الله صلى الله عليه وآله هذا اختلفوا فقال بعضهم. إن الله قد حل في هياكل رجال ك

He (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘So, when Rasool-Allah\textsuperscript{saww} said this, they differed. Some of them said, ‘Allah\textsuperscript{azwj} had Permeated into the body of these men – who used to be upon these images which we have caricatured. So, we caricatured these to revere them due to our revering those images in which our Lord\textsuperscript{azwj} had Entered into’.

وقال آخرون منهم: إن هذه صور أقوم سلموا كانوا مطيعين الله قبلا، فملتانا صورهم وعبدناها تعظهما الله.
And the others from them said, ‘These are images of an ancient people who were obedient to Allahazwj before us. So, we resembled these images and we worship these in reverence to Allahazwj.

وقال آخرون منهم: إن الله لما خلق آدم وأمر الملائكة بالسجود له كما خلق بالسجود لأدم من الملائكة، فناذا ذلك صورنا صورته فسجدنا له تقربا إلى الله تعالى كما تقربت الملائكة بالسجود لأدم إلى الله تعالى.

And the others from them said, ‘When Allahazwj Created Adamas and Commanded the Angels with performing the Sajdas to himas, then we became more rightful with the Sajda to Adamas than the Angels were. But, that was lost to us. So we caricatured these images, and we perform Sajda to these – to draw closer to Allahazwj – just as the Angels drew closer to Allahazwj the Exalted with the Sajdas to Adamas.

وكما امرتم بالسجود بزعمكم إلى جهة مكة (كعبة خ ل) ففعلتم، ثم نصبتم في ذلك البلد بأيديكم محاريب سجدتم إليها وقصد الكعبة لا محاريبكم، وقصدكم بالكعبة إلى الله عز وجل لا إليها.

And just as youas have been Commanded with the Sajda – by youras claim – to the direction of Makkah, so you did. Then you (Muslims) established with your own hands, prayer niches in other countries to perform Sajda towards it, and you are aiming at the Kabah, not at your prayer niches, and your aim in the Kabah is to Allahazwj the Exalted, not to it’.

فقال رسول الله صلى الله عليه وآله: أخطأتم الطريق وضللتم، أما أنتم

وهو يخاطب الذين قالوا: إن الله يحل في هياكل رجال

كانوا على هذه الصور التي صورناها، صورنا هذه تعظيمنا لتلك الصور التي حل فيها ربي – فقد وصفتم ركم بصفة المخلوقات، أو يجعل ركم في شيء حتى يحيط به ذلك الشيء؟ فأي فرق بينه إذا وبين سائر ما يجعل فيه من لونه وطعمه ورائحته وليته وخشونته وثقته وخفته؟

So Rasool-Allahsaww said: ‘You have erred the way and strayed. As for you’ – and hesaww was addressing those who had said that Allahazwj Permeated into the framework of the men who used to be upon these images which we have caricatured, so we are caricaturing these, revering due to our reverence to those images – in which our Lordazwj had Permeated into – ‘So you have attributed your Lordazwj with the attributes of the created beings. Can your Lordazwj Permeate into something until Heazwj would be encompassed by that thing? So which difference would be between Himazwj then, and between the rest of whatever Heazwj Permeated into – from its colour, and its taste, and its smell, and its softness, and its coarseness, and its heaviness, and its lightness?

ولم صار هذا المحلول فيه محدثا وذلك قديما دون أن يكون ذلك محدثا وهذا قديما؟ وكيف يحتاج إلى المحال من لم يزل قبل المحال وهو عزوجل كما لم يزل وإذا وصفتمو بصفة المخلوقات في الحلول فقد لزمكم أن تصفوا بالزوال،

And why did this permeated one, in which was a newly occurring event, and that was Eternal – besides from that one becoming newly occurring and this one eternal? And how did Heazwj become needy to the permeation of one who did not exist before the permeation
– and Heazwj is the Mighty and Majestic, not having been non-existent just as Heazwj will not be non-existent (in the future). So, when you attribute Himazwj with the attributes of the newly occurring one during the permeation – so it has necessitated you all that you should be attributing Himazwj with the non-existence (and the coming into being).

And as for what you are attributing Himazwj with the non-existence and the new occurrence, so attribute Himazwj with the perishing (then), for that is the total from the attributes of the permeating one and the permeated one in it. And the entirety of that is the changing of the self. So if it is allowed that the Self of the Maker, the Exalted be changed – by Hisazwj Permeating into a thing, it would be allowed that Heazwj Changes, by movement, and stillness, and blackness, and whiteness, and redness, and yellowness – and the permutation of the attributes which would be a consequence upon the one attributed with these – until there would happen to be in Himazwj the entirety of the attributes of the temporal beings, and Heazwj would end up being temporal. (Surely) Allahazwj the Exalted is Mightier than that'.

Then Rasool-Allahsaww said: ‘So then it invalidates what you are thinking of that Allahazwj Permeates into something. Thus, you have spoilt what you had built your words upon’.

 قال: فسكت القوم وقالوا: سننظر في امورنا

He (Imam Hassan Al-Askariasws) said: ‘So the group was silent, and they said, ‘We shall look into our matter’.

 ثم أقبل على الفريق الثاني فقال: أخبرونا عنكم إذا عبدتم صور من كان يعبد الله فسجدتم له وصليتم فوضعتم الوجوه الكريمة على التراب بالسجود لها فما الذي أبقيتم لرب العالمين ؟ أما علمتم أن من حق من يلزم تعظيمه وعبادته أن لا يساوى به عبده ؟

Then heasws turned towards the second group, and heasws said to them: ‘Inform measws from your selves. When you worship an image of the one who used to worship Allahazwj – and you perform Sajda to it and pray, and you place the honourable faces upon the soil – by the Sajda to it – so what is that which you are keeping for the Lordazwj of the worlds? Do you not know that from a Right of the Oneazwj necessitating Hisazwj Reverence and Hisazwj worship is that Heazwj should not be equalled with Hisazwj servant?

أرأيتم ملكا أو عظيما إذا ساويتموه بعيده في التعظيم والخشوع والخضوع أيكون في ذلك وضع من الكبير كما يكون زيادة في تعظيم الصغير؟ فقالوا: نعم;

Do you not see that when a great king is equalled with his slaves – in the reverence, and the fear, and the humbleness – does it not happen to be in that a lowering of the great one, and
just as it would happen to be an increase in the reverence of the small one?’ They said, ‘Yes’.

قال: أفلا تعلمون أنكم من حيث تعظمون الله بتعظيم صورعبادة الطبيعين له تزرون على رب العالمين؟

He saww said: ‘Are you not knowing that you from where you are revering Allah azwj, by revering images of obedient servants of His azwj, you are falsifying upon the Lord azwj of the worlds?’

قال: فسكت القوم بعد أن قالوا: سننظر في امورنا.

He (Imam Hassan Al-Askari asws) said: ‘So the group was silent after they said, ‘We shall look into our matter’.

ثام قال رسول الله صلى الله عليه وآله للفريق الثالث: لقد ضربتم لنا مثلا وشبهتمونا بأنفسكم ولا سواء، وذلك لانا عباد الله مخلوقون مربوبون تأكير له فيما أمرنا، وتترجع عما زجرنا، وتعبده من حيث يريده منا،

Then Rasool-Allah saww said to the third group: ‘You have struck an example for us (Muslims), and you resembled us with yourselves, and we are not the same; and that is because we are servants of Allah azwj, Created, Nourished. We carry out His azwj Commands in whatever He azwj Commands us, and we enjoin about whatever He azwj Enjoined us with, and we worship Him azwj from wherever He azwj Wants from us to.

فإذا أمرنا بوجه من الوجوه أطعناه ولم نتعد إلى غراه مما لم يأمرنا ولم يأذن لنا، لانا لا ندري لعله أراد منا الأول وهو يكره الثاني،

So when He azwj Commanded us with a direction from the directions, we obeyed Him azwj, and we did not exceed to other than it from what He azwj did not Command us and did not Permit for us saww, because we saww do not know perhaps He azwj Intended from us the first, so He azwj Disliked the second, and He azwj has Forbidden us that we should precede of Him azwj.

فإذا أمرنا بوجهه إلى الكعبة أطعناه ثم أمرنا بعبادته بالتوجه نحوها في سائر البلدان التي تكون بها فأطعنا، فلم نخرج في شيء من ذلك عن أتباع أمره،

So when He azwj Commanded us that we worship Him azwj with the direction towards the Kabah, we obeyed. Then He azwj Commanded us with worshipping Him azwj with the direction towards it – in the rest of the countries which we happen to be in. So, we obeyed. Thus, we did not exit, with regards to anything from that, from following His azwj Commands.

والله عزوجل حيث أمرنا بالمسجود لأدم لم يأمر بالمسجد لصورته التي هي غيره، فليس لكم أن تفيسوا ذلك عليه، لأنكم لا تدرون لعله يكره ما تفعلون إذ لم يأمرك به.
And Allah azwj Mighty and Majestic, when He azwj Commanded with the Sajdas to Adam as, did not Command with the Sajdas to his as image which it other than him as. Therefore, it is not for you all that you should be comparing that upon Him azwj, because you are not knowing, perhaps He azwj Dislikes what you are doing – when He azwj did not Command you with it (specifically).

And Rasool-Allah saww said to them: ‘Are you seeing, if he a man were to permit you the entry into his house for one particular day, would it be for you that you keep entering it after that without his instruction, or for you to be entering another house of his similarly without his instructions? Of if a man were to gift you clothes from his clothes, or a slave from his slaves, or an animal from his animals, would it be for you that you should be taking that?’ They said, ‘Yes’. He saww said: ‘But if you do not take it, and (instead) take another like it?’ They said, ‘No, because he did not permit to us regarding the second, just as he had permitted to us regarding the first’.

He saww said: ‘Then inform me saww – Is Allah azwj the Exalted Foremost with that none should precede Him azwj upon His azwj Kingdom without His azwj Command, or one of the slaves?’ They said, ‘But, Allah azwj is Foremost with, that none should do anything in His azwj Kingdom without His azwj Command and His azwj Permission’. He saww said: ‘Then why are you doing (worshipping idols)? And when did He azwj Command you that you should be doing Sajda to these images?’

He (Imam Hassan Al-Askari asws) said: ‘So the group said, ‘We shall look into our matter’. Then they were silent.

And Al-Sadiq asws said: ‘By the One azwj Who Sent him saww with the Truth as a Prophet saww! There did not come upon their group (more than) three days, until they came to Rasool-Allah saww, and they greeted – and there were twenty five men from each of the give groups – and they said, ‘We have not seen the likes of your saww arguments, O Muhammad saww! We hereby testify that you saww are a Rasool saww of Allah azwj.’
وقال الصادق عليه السلام: قال أمير المؤمنين عليه السلام: فأنزل الله تعالى: " الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور ثم الذين كفروا بهم يعدلون " فكان في هذه الآية ردا على ثلاثة أصناف منهم،

And Al-Sadiq asws said: ‘Amir Al-Momineen asws said: ‘So Allah azwj Revealed: The Praise is due to Allah, Who Created the skies and the earth and Made the darkness and the Light; then those who disbelieve set up equals with their Lord [6:1] – so there was in this Verse, a rebuttal upon three types of them: -

لما قال: " الحمد لله الذي خلق السموات والأرض " فكان رد على الدهرية الذين قالوا: الاشياء لا بدء لها وهي دائمة،

When He azwj Said: The Praise is due to Allah, Who Created the skies and the earth – so there was a rebuttal upon the eternals, those who were saying, ‘The things, in it is inevitable for these (to exist), and these are perpetual’.

ثم قال: " وجعل الظلمات والنور " فكان ردا على الثنوية الذين كانوا يقال: إن النور والظلمة هما المدبران،

Then He azwj Said: and Made the darkness and the Light – So there was a rebuttal upon the dualists, those who were saying, ‘The light and the darkness, these two are the governing forces (of the universe)’.

ثم قال: " ثم الذين كفروا بهم يعدلون " فكان ردا على مشركي العرب الذين قالوا: إن أوثاننا آلهة،

Then He azwj Said: ‘then those who disbelieve set up equals with their Lord [6:1] – So there was a rebuttal upon the Arab polytheists, those who were saying, ‘Our idols are gods’.

ثم أنزل الله تعالى: " قل هو الله أحد " إلى آخرها، فكان ردا على من ادعى من دون الله ضدا أو ندا

Then Allah azwj the Exalted Revealed: Say: ‘He, Allah is One [6:1] – up to its end. So there was a rebuttal in it upon everyone who claimed from besides Allah azwj, either an opposite or an equal.

قال: فقال رسول الله صلى الله عليه وآله وسلم لاصحابه: قولوا: " إياك نعبد " أي نعبد واحدا لا نقول كما قالت الدهرية: إن الاشياء لا بد لها وهي دائمة، ولا كما قالت الثنوية الذين قالوا: إن النور والظلمة هما المدبران، ولا كما قال مشركون العرب: إن أوثاننا آلهة،

He asws said: ‘So Rasool-Allah saww said to his saww companions: Say, ‘(It is) You azwj we worship [1:5] – i.e., we worship One, and do not be saying as the eternals said, ‘The things, it is inevitable for these (to exist), and these are perpetual’, nor as the dualists said, those who were saying, ‘The light and the darkness, these two are the governing forces (of the universe)’, nor as the Arab polytheists said, ‘Our idols are gods’.

فلا نشرك بك شيئا، ولا ندعي من دونك إلهًا كما يقول هؤلاء الكفار، ولا نقول كما قالت اليهود والنصارى: إن لك ولدا، تعاليت عن ذلك.
Thus, we neither associate anything with You\(^{azwj}\), nor do we call upon a god besides You\(^{azwj}\), as these Kafirs are saying, nor are we saying as the Jews and the Christians said that there is a son for You\(^{azwj}\). Exalted are You\(^{azwj}\) from that, (Higher, Greater)’. "

He (Imam Hassan Al-Askari\(^{asws}\)) said, ‘So these are His\(^{asw}\) Words: *And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’.*

And the others from those Kafirs said what they said. Allah\(^{azwj}\) the Exalted Said: O Muhammad\(^{saww}\)! *These are their aspirations –* which you are aspiring for with a proof. *Say, ‘Give your proof –* and your arguments upon your claims, *if you are truthful’. [2:111] – just as Muhammad\(^{saww}\) came with his\(^{saww}\) proofs which you heard.

Then He\(^{azwj}\) Said: *Yes! The one who submits his face to Allah –* meaning, just as they did, those who believed in Rasool-Allah\(^{saww}\) when they heard his\(^{saww}\) proofs and his\(^{saww}\) arguments, *and he is a good doer –* in the Knowledge of Allah\(^{azwj}\). *so for him would be his Recompense –* his Rewards, *in the Presence of his Lord –* on the Day of Decisive Judgment, *There will neither be fear upon them –* where they used to fear the Kafirs from what they witnessed from the punishments, *nor will they be grieving [2:112] –* during the death, because the glad tidings of the Paradise would come to them.

By his chain going up to Abu Muhammad\(^{asws}\) having said: ‘There was a mention in the presence of Al-Sadiq\(^{asws}\), the debating in the Religion, and that Rasool-Allah\(^{saww}\) and the Imams\(^{asws}\) had forbidden from it’ – and continued the Hadeeth up to his\(^{asws}\) words: ‘And they said, ‘We have not seen the like of your\(^{saww}\) arguments, O Muhammad\(^{saww}\). We hereby testify that you\(^{saww}\) are a Rasool\(^{saww}\) of Allah\(^{azwj}\)’.* 162

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

 وقالوا لولا نزل هذا القرآن على رجل من القيتين عظيم

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

 وقالوا لن نؤمن لك حتى تفجر لنا من الأرض ينبوعا إلى قوله: كتبنا نقرأه

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

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

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

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

قال: وذلك أن رسول الله صلى الله عليه وآله كان قاعدا ذات يوم بمكة بفناء الكعبة إذا اجتمعت جماعة من رؤساء قريش منهم: الوليد بن المغيرة المخزومي، وأبو البختري بن هشام، وأبو جهل بن هشام، والحاش بن وائل السهمي، وعبد الله بن أبي امية المخزومي وكان معهم جميع من يلتمس كثرا، ورسول الله صلى الله عليه وآله في نفر من أصحابه يقرؤهم كتاب الله ويؤدي إليهم

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

فقال المشاركون بعضهم لبعض: لقد استفوحل أمر محمد وعظم خطبه، فتعالوا: نبدء بتقريعه وتبكيته وتوبيخه والاحتجاج عليه وإبطال ما حاء به ليهون خطبه على أصحابه ويصغر قدره عندهم، فلعله أن ينزعه عما هو فيه من غيб وباطل وطغيانه، فإن انتهى وراءنا بالسبيف الباتر.
So the Polytheists said to each other, ‘The matter of Muhammad saww has grown strong, and his sermons (have become) great. Come, let us censure him saww, and reproach him saww, and rebuke him saww, and argue against him saww, and invalidate whatever he saww has come with – in order to humiliate his saww sermons upon his saww companions, and belittle his saww worth in their presence. Perhaps he saww would be removed from what he saww is (indulging) in, from his saww error and his saww falsehood, and his saww rebellion and his saww tyranny. So either it ends, or else we shall work with the sharp sword’.

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

So they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, ‘O Muhammad saww! You saww have claimed a great claim, and you saww said a speech which boggles (the mind). You saww claimed that you saww are a Rasool azwj of the Lord azwj of the worlds, and it is not befitting for the Lord azwj of the worlds and Creator of the entire creatures that the likes of you saww should become His azwj Rasool as.

But, had Allah azwj Wanted to Send a Prophet as to us – rather He azwj would have Sent a king to us, not a person like us. You saww, O Muhammad saww, are not, except bewitched, and you saww are not a Prophet as’.
فقال رسول الله صلى الله عليه وآله: هل بقي من كلامك شيء؟ قال: بلى، لو أراد الله أن يبعث إلينا رسولًا لبعث أجل من فيما بيننا مالًا وأحسنة حالًا، فهل نزل هذا القرآن الذي تزعم أن الله أنزله عليك ونبعثك به رسولًا على رجل من الأبرار عظيم؟ إنما أتلمذ في فهمه بعكة، وآمراً عرفة بمسعود النفيدي بالطاائف.

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

فقال رسول الله صلى الله عليه وآله: هل بقي من كلامك يا عبد الله؟ فقال: بلى، لن نؤمن لك حتى تفجر لنا من الأرض ينبعها بمكة، فإنها ذات أحجار وعرة وجبال، تكسح أرضها وتقرها ويفجر فيها العيون فإننا إلى ذلك محتاجون، أو تكون لك جنة من نخيل وعنب فتأكل منها وتطعمنا.

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

فتفجر الأنهار خلالها – خلال تلك التنجيل والاعناب – تفجرا، أو تسقط السماء كما زعمت علينا كسفا، فإنك قلت لنا: “وإن يروا كسفا من السماء ساقطا يقولوا سحاب مركوم” فلعلنا نقول ذلك.

And you should cause the rivers to gush forth in the middle of these – in the midst of these gardens and the grapes, gushing forth [17:91] Or you should cause the sky to fall down upon us, just as you are claiming, in pieces [17:92]; for yousaww said to us And if they should see pieces of the sky falling down, they would be saying, ‘Piled up clouds’ [52:44], and perhaps we would be saying that’.

ثم قال: أو تأتي بالله والملائكة قبلا، تأتي به وبهم لنا مقابلون، أو تكون لك بيت من زخرفة سافقة يقولون حساب مركوم ” فلعلنا نقول ذلك.

Then he said, ‘And we will never believe yousaww, or you should bring Allah and the Angels face to face (with us) [17:92], coming with Himazwj and with them, and they would be face to face with us, or there should happen to be for you, a house of treasures [17:93], giving us (something) from it, and enriching us with it, and we would be overwhelmed, for yousaww said to us: Never! The human being becomes overwhelmed [96:6] if he sees himself as needless [96:7].’
Then he said, ‘Or you should ascend into the sky [17:93] – i.e., go up into the sky, and we will never be believing in your ascending – of your going up, until you bring down a letter to us, we can read from it [17:93] – from Allah aswj, the Mighty, the Wise to Abdullah Bin Abu Amayya Al-Makhzoumy and the ones with him, that they should be believing in Muhammad asww Bin Abdullah Bin Abdul Muttalib asws, as he asww is My aswj Rasool asww, and they should ratify him asww in his asww speech, for he asww is from My aswj Presence.

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

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

So Rasool-Allah asww said: ‘O Allah azwj! You azwj are the Listener of every sound, and the Knowers of everything. You azwj Know what You azwj servants said’. So Allah azwj Revealed unto him asww: And they are saying, ‘What is the matter with this Rasool? He is eating the good, and walks in the markets. If only a great Angel had been Sent down unto him [25:7] – up to His azwj Words a man bewitched [25:8].

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

"Then Allah azwj said: "انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلا."

"Then Allah azwj the Exalted Said: "Look at how they are striking examples for you. So they have gone astray and they are not able to find a way [17:48]."
Then Allah azwj Said: “O Muhammad saww! Blessed is He Who, if He Desires to, will Make for you what is better than that, Gardens beneath which rivers flow, and He will Make castles for you [25:10].

وأنزل عليه: يا محمد " فلعلك تارك بعض ما يوحى إليك وضائق به صدرك " الآية,

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

وأنزل عليه: يا محمد " وقالوا لولا انزل عليه ملك ولو أنزلنا ملكا لقضي الامر " إلى قوله: " وليبسنا عليهم ما يلبسون "

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

فقال له رسول الله صلى الله عليه وآله: يا عبد الله أما ما ذكرت من أن أني آكل الطعام كما تأكلون، وزعمت أنني لا يجوز لاحتكANEANE أن أكون لله رسولا ؟ فإنما الامر لله، يفعل ما يشاء ويحكم ما يريد وهو محمود، وليس لك ولا لا أحد الاعتراض عليه بمثابة وكيف

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

لا ترى أن الله كيف أفقر بعضا وأغنى بعضا، وأعز بعضا وأذل بعضا، وأصح بعضا وأسقم بعضا، وشرف بعضا ووضع بعضا، وكلهم ممن يأكل الطعام.

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

ثم ليس للفقراء أن يقولوا: لم أقرتنا وأغنيتنا ؟ ولا للوضعاة أن يقولوا: لم وضعتنا وشرفتنا، ولا للمرضى والضعفاء أن يقولوا: لم أذرتنا وأعشرتنا وأطلعونا أزمنتنا وأضعفتنا وصحتنا ؟ ولا للذائمين أن يقولوا: لم أذلتنا وأعززنا وأضافنا الصور أن يقولوا لم أحبحتنا وجمعتنا ؟

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

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

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

Then Rasool-Allah\textsuperscript{saww} said: ‘And as for your words, ‘So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord\textsuperscript{azwj} of the worlds is above all of them together, for they are His\textsuperscript{azwj} slaves’ – so Allah\textsuperscript{azwj}, there is a Strategy for Him\textsuperscript{azwj} and the Decision. He\textsuperscript{azwj} does not Do upon your thinking and your reckoning, nor by your suggestions, but He\textsuperscript{azwj} Does whatever He\textsuperscript{azwj} so Desires to, and Decides whatever He\textsuperscript{azwj} so Wants to, and He\textsuperscript{azwj} is the Most Praised One.'
O Abdullah! But rather, Allahazwj Sent His saww Prophet saww for the people to know their Religion, and he saww called them to their Lordazwj, and he saww exhausts himself saww in the middle of the night and the two ends of the day. So, had he saww been owner of the castles, he saww would have concealed himself saww inside these – and the slaves, and the servants, veiling him from the people. Wouldn’t the Message be wasted and the matters delayed? Or, do you not see the kings when they are veiled – how the corruption and the ugliness flows from where they are not even knowing of it nor aware of it?

يا عبد الله إنما بعثني الله ولا مال لي ليعرفكم قدرته وقوته وأنه هو الناصر لرسوله.

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

تم قال رسول الله صلى الله عليه وآله: وأما قولك: ولو كنت نبيا لكان معك ملك يصدقك ونشاهده، بل لو أراد أن يبعث إلينا نبيا كنا نرى علما من ذلك، ولكننا لا نشاهدها حواسكم، لأنها من جنس هذا الهواء لا عيان منه،

وإذا أبين في قدرته وفي عجزكم، وسوف يظفرني الله فاوسعكم قتلا وأسرا، ثم يظفرني الله ببلادكم، ويستولي عليها المؤمنون من دونكم ودون من يوافقكم على دينكم.

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

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

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

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

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

Then Rasool-Allah\textsuperscript{saww} said: ‘And as for your words, \textit{Why was this Quran not Revealed upon a great man from the two towns? [43:31]}, Al-Waleed Bin Al-Mugheira in Makkah or Urwat in Al-Ta’if – so Allah\textsuperscript{azwj} the Exalted does not Consider the wealth of the world as a great thing just as you are considering it to be great, nor is it worth for Him\textsuperscript{azwj} Presence just as it is in your presence. But, if the world in His\textsuperscript{azwj} Presence were to equate to even a wing of a mosquito, He\textsuperscript{azwj} would not have Quenched a Kafir with it, contrary to him drinking the water, and the Mercy of Allah\textsuperscript{azwj} wouldn’t be apportioned to you.

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

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

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

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

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

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

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

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

And as for a door of knowledge and the wisdom. Thus, he (the rich or king) would be poor to benefit from this poor one who is needy to the wealth of that rich king, and that king is needy to the knowledge of this poor one, or his opinion, or his understanding.

Then, it isn’t for the poor one that he should be saying, ‘Why wasn’t my opinion, and my knowledge, and what I expend regarding it from the skill of the wisdom, gathered to the wealth of this rich king?’

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

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

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

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

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

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

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

He\textsuperscript{saww} said: ‘And is there for you, a match in this?’ He said, ‘Yes’. He\textsuperscript{saww} said, ‘So have you and they become Prophets\textsuperscript{as} due to that?’ He said, ‘No’.
قال: فكذلك لا يصير هذا حجة لمحمدٍ ﷺ على نبوته، فما هو إلا كقولك: لن نؤمن لك حتى تقوم وتمشي على الأرض، أو حتى تأكل الطعام كما يأكل الناس. 

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

وأما قولك يا عبد الله: أو تكون لك جنة من نخيل وعنب فتأكل منها وتطعمنا وتفجر الأنهر خلالها تفجيراً، أو ليس لصحابك giàكنت Math جنة من نخيل وعنب في أهلك، أن تأكلوا وتطعموا، وأن تفجروا الأنهر خلالها تفجيراً؟ أفصرتم أنبياء بهذا؟ قال: لا.

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

قال: فما بال اقتراحكم على رسول الله صلى الله عليه وآله أشياء لو كانت كما تقترحون لما دلت على صدقه، بل لو تعاطاها لدل تعاطيها على كذبه، لأنه حينئذ يحتج بما لا حجة فيه، ويتخدع الضعفاء عن عقولهم وأديانهم، ورسول رب العالمين يجل ويرتفع عن هذا.

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

فإنما تريد بهذا من رسول الله صلى الله عليه وآله: يا عبد الله! أو أتريد أن تقم بعذابك، أو تسقط السماء وكسرها، فأذن في سقوط السماء عليك ولئلا يصبرك، ورأى هلاكك، ورؤيا موتك، وكن عليك حجج الله، وليس حجج الله عليهم، حجة اعتراح عباده.

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

فإنما تريد بذلك من رسول الله صلى الله عليه وآله أن يقم بعذابك، ورسول رب العالمين أرحم بكم من ذلك، لا يحكمك ولكنه يقيم عليك حجج الله، وليس حجج الله عليهم حجة اعتراح عباده.

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


(This is) because the servants are ignorant with what is allowed from the betterment, and with what is not allowed from it, and with the corruption – and their suggestions have differed and are contrary, to the extent that its occurrence would be impossible, and Allah\textsuperscript{azwj}, His\textsuperscript{azwj} Strategy does not flow upon what the impossible is necessitated with’.

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

And thereafter, so when have you seen, O Abdullah, a claimants right in front of a man – there is obligated upon him a judge from their judges – in what is past – present evidence upon his claim based upon the reckoning of the suggestions of the defendant? Then, it would not be proven for anyone against anyone, neither a claim nor a right, and there would neither be any difference between an oppressor from the oppressed, nor a truthful from a liar’.

Then he\textsuperscript{saww} said: ‘O Abdullah! And as for your words, ‘or you should bring Allah and the Angels face to face (with us) [17:92] and we should see them – so this is from the impossibilities which there is no concealment with. Our Lord\textsuperscript{azwj} Mighty and Majestic, is not like the creatures coming and going, and moving, and facing anything until one can come with Him\textsuperscript{azwj}. So, you have asked with this, the impossible, and rather, this is which you are calling towards – attributes of your idols, the weak, the imperfect – which neither hear, nor see, nor known, nor do they avail you all of anything, nor from anyone.
يا عبد الله أو ليس لك ضياع وجنات بالطائف وعقار بمكة وقوام عليها؟ قال: بلى، قال: أفتشاهد جميع أحوالها بنفسك أو

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

قال: أرأيت لو قال معاملوك واكرتك وخدمك لسفرائك: لا نصدقكم في هذه السفارة إلا أن تأتونا بعبدالله بن أبي امية لنشاهده فنسمع ما تقولون عنه شفاها كنت تسوغهم هذا، أو كان يجوز لهم عنده ذلك؟ قال: لا،

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

قال: فما الذي يجب على سفرائه؟ أليس أن يأتوهم عنك بعلامة صحيحة تدلهم على صدقهم يجب عليهم أن يصدقونهم؟

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

قال: يا عبد الله أرأيت سفراك لو أنه لما سمع منهم هذا عاد إليك وقال: قم معي فإنهم قد اقترحوا علي مجيئك معي أليس يكون لك مخالفا؟ وتقول له: إنما أنت رسول لا مشر وآمر؟ قال: بلى،

He said: ‘O Abdullah! What is your view of your ambassador, if when they hear this from them, they return to you and say, ‘Arise with me, for they had suggested to me to come with you’. Wouldn’t you happen to be opposed to this, and be saying to him, ‘But rather, you are a messenger, you are neither a governor nor a commander?’ He said, ‘Yes’.

قال: فكيف صرت تقترح على رسول رب العالمين ما لا تسوغ على اكرتك ومعامليك أن يقترحوا على رسولك إليهم؟ وكيف أردت من رسول رب العالمين أن يستند على ربه بأن يأمر عليه وينهي، وأنت لا تسوغ مثل هذا على رسولك إلى آركت وكوفاك؟ هذه حجة قاطعة لابطال جميع ما اقترحته يا عبد الله.

He said: ‘So how did you come to suggest upon a Rasool of the Lord of the worlds – what is not justified for your employees and your office bearers that they should be suggesting upon your messenger to them? And how did you want from a Rasool of the Lord of the worlds that advances to his Lord with what He would Command against it and Forbid? And you are not justifying the likes of this to your own Lord azwj.

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messenger to your employees, and are establishing these pieces of arguments to invalidate the entirety of what ḡusayn mentioned, regarding each of what you suggested, O Abdullah.

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

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

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

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

فقال أبو جهل: يا محمد ههنا واحدة، ألست زعمت أن قوم موسى احترقوا بالصاعقة لما سألوه أن يريهم الله جهرة ؟ قال: بلى، قال: فلو كنت نبيا لاحترقنا نحن أيضا، فقد سألنا أشد مما سأل قوم موسى، لاحترمهم فهم قالوا: " أرنا الله جهرة " وتمن نقول (فطنا خ ل): لَن نؤمن لك حتى نأتي بالله والملائكة قبيلا نعاينهم !.

So Abu Jahlṣaww said, ‘O Muhammadṣaww! Over here there is one (problem). Didn’t youṣaww claim that the people of Musaṣas were incinerated by the thunderbolt due to them having asked heṣas to show them Allahazwj openly?’ Heṣaww said: ‘Yes’. Heṣaww said, ‘So if youṣaww were a Prophetṣaww, youṣaww should get us to be incinerated as well, so we have asked harsher questions than what the people of Musaṣas had asked, because they, by yourṣaww alleging, said, ‘Show us Allah openly [4:153], and we say, ‘We will never believe in youṣaww until or you should bring Allah and the Angels face to face (with us) [17:92], we can see them’.

فقال رسول الله صلى الله عليه وآله: يا أبا جهل أما علمت قصة إبراهيم الخليل عليه السلام لما رفع في الملكوت ؟ وذلك قول ربي: " وكذلك نري إبراهيم ملكوت السموات والارض وليكون من الموقنين " قوى الله بصره لما رفعه دون السماء حتى أبصر الأرض ومن عليها ظاهرين ومستترين، فرأى رجلا وامرأة على فاحشة فدعاهما بالهلاك فهلكا، ثم رأى آخرين فدعاهما بالهلاك فهلكا

Rasool-Allahṣaww said: ‘O Abu Jahlṣaww! Or do youṣaww not know the story of Ibrahimṣas, the Friend (of the Beneficent) when heṣaww was raised to the kingdoms? And these are the Words of myṣaww Lordazwj And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be from the ones of certainty [6:75]. Allahazwj Strengthened hisṣas vision until he visualised the earth and the ones upon it apparently, and the concealed ones. So heṣas saw a man and a woman upon an immorality, and heṣas supplicated against them with the destruction. So, they were destroyed. Then heṣas saw another (couple), and heṣaww supplicated against them with the destruction. So, they were destroyed.

تم رأى آخرين فهم بالدعاءきれいهم فاوحى الله إليه: أن يا إبراهيم اكفف دعوتك عن عبادي وإمائي، فإني أنا الغفور الرحيم}

Then heṣas saw another (couple), so heṣas thought of supplicating against them, but Allahazwj Revealed unto himṣas: “Stop yourṣas supplications against Myazwj servants and Myazwj maids, for azwj am the Forgiving, the Merciful, the Tender, the Forbearing. The sins of Myazwj servants do not harm Meazwj just as their worship does not benefit Meazwj.

ولست أسوسهم بشفاء الغيظ كسباستك، فأكفف دعوتك عن عبادي، فإنما أنت عبد نذير، لا شريك في المملكة، ولا مهيمن علي؛

And azwj do not Deal with them by the Anger like yourṣas dealings, therefore stop yourṣas supplication from Myazwj servants, for rather, youṣas are a servant, a warner. Youṣas are not an associate in the Kingdoms, nor a controller upon Meazwj.
وعبادي معى بين خلال ثلاث: إماتاوا إلي فتبت عليهم وغفرت ذنوبهم وسترت عيوبهم، وإما كففت عنهم عذابي لعلمي بأنه سيخرج من أصلحهم ذريات مؤمنون، فأرفقي بالآباء الكافرين، وأتبني بالامهات الكافرات وأرفع عنهم عذابي ليخرج ذلك المؤمن من أصلابهم، فإذا تزايلوا حق بهم عذابي وحاص اللطام.

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

وإن لم يكن هذا ولا هذا فإن الذي أعددته لهم من عذابي أعظم مما تريده بهم، فإن عذابي لعبادي على حسب جلالي وكبريائي،

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

يا إبراهيم فخل بيني وبين عبادي، فإني أرحم بهم منك، وخل بيني وبين عبادي فإني أنا الجبار الحليم العلام الحكيم، ادبرهم بعلمي وانفذ فيهم قضائي وقدري.

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

ثم قال رسول الله صلى الله عليه وآله: إن الله يا أبا جهل إنما دفع عنك العذاب لعلمه بأنه سيخرج من صلبك ذرية طيبة: عكرمة ابنك، وسيلي من امور المسلمين ما إن أطاع الله فيه كان عند الله جليلا، وإلا فالعذاب نازل عليك.

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

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

So Rasool-Allah\textsuperscript{saww} said: ‘Do not let it terrify you, for you would not be destroyed by it, and rather its appearance is a lesson’.

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

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

\text{Al Mufeed said, ‘I was informed by Abu muhammad Abdullah Bin Abu Sheykh Ijaza, from Abu Muhammad Bin Ahmad al Hakeemy, from Abdul Rahman Bin Abdullah Abu Saeed Al Basry, from Wahad Bin Jareer, form his father, from Muhammad Bin Is’hqaq Bin Bashar Al Madany, from Saeed Bin Mayna, from someone else from his companions,} 

\text{163 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 1 H 2}
‘A number of Quraysh raised objection to the Rasool saww, from them were Utba Bin Rabie, and Amiya Bin Khalaf, and Al Waleed Bin Al Mugheira, and Al Aas Bin Saeed. They said, ‘O Muhammad saww! Come, let us worship what you saww worship, and you saww worship what we worship, so and you saww would be participants in the matter. So, if that which we are upon happens to be the truth, then you would have taken your saww share from it, and if that which you saww are upon happens to be the truth, then we would have taken our share from it’.

فأنزل الله تعالى: " قل يا أيها الكافرون * لا أعبد ما تعبدون * ولا أنتم عابدون ما أعبد " إلى آخر السورة.


فقال: أخبرنا عن الصليعاء، وعن القريعاء، وعن أول دم وقع على وجه الارض، وعن خرا بقاع الارض، وعن شرها، فقال: يا أعرابي هذا ما سمعت به ولكن يأتيني جبريل فأسأله،

Then Abayy Bin Khalaf walked towards him saww and he had a large bone in his hand, opened his hand, then blew it away and said, ‘You saww are claiming that your saww Lord azwj will give life to this after what you saww see?’

فقال: أخبرنا عن الصليعاء، وعن القريعاء، وعن أول دم وقع على وجه الارض، وعن خرا بقاع الارض، وعن شرها، فقال: يا أعرابي هذا ما سمعت به ولكن يأتيني جبريل فأسأله،

It is reported that a Bedouin came to the Prophet saww and he said, ‘I want to ask you saww about certain things, but do not get angry’. He saww said: ‘Ask whatever comes to you, so if it (answer) would be with me saww I saww shall answer you, or else I saww shall ask Jibraeel as.’

فقال: أخبرنا عن الصليعاء، وعن القريعاء، وعن أول دم وقع على وجه الارض، وعن خرا بقاع الارض، وعن شرها، فقال: يا أعرابي هذا ما سمعت به ولكن يأتيني جبريل فأسأله،

He said, ‘Inform us about ‘Al Salya’a’ and about ‘Al Qarya’a’, and about the first blood which fell upon the surface of the earth, and about the best spot of the earth, and about its evilest’. He saww said: ‘O Bedouin! This, I saww have not heard of, but Jibraeel as will come to me saww, and I saww shall ask him as.

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164 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 1 H 3
فهبط فقال: هذه أسماء ما سمعت بها قط، فع
رج إلى السماء ثم هبط فقال: أخبر الاعرابي أن الصليعاء هي المسباخ التي يزرعها
أهلها فلا تنبت شيئا، وأما القريعاء فالارض التي يزرعها أهلها فتنبت هنا طاقة وهن
ا طاقة فلا يرجع إلى أهلها نفقاتهم، وخير 
بقاع الارض المساجد، وشرها الأسواق وهي ميادين إبليس إليها يغ
دو، وأن أول دم وقع على الأرض مشيمة حواء حين ولدت
قابل بن آدم.

Os, he descended and said: ‘These are names I have not heard of at all’, and he ascended to the sky, then descended and said: ‘Inform the Bedouin that ‘Al Salya’a’, it is the ground which its people cultivate but it does not grow anything, and as for ‘Al Qarya’a’, it is the ground which its people cultivate so it grows a bit over her and a bit over there, and it does not return any benefit to its people, and the best spots of the earth are the Masjids, and its evilst are the markets as these are fields of Iblees, he goes to these, and that the first blood which fell upon the earth was (from) the placenta of Hawwa, when she gave birth to Qabeel, son of Adam.

بيان: قال الجزري: في حديث علي عليه السلام: (إن أعرابيا سأل النبي صلى الله عليه وسلم عن الصليعاء والقريعاء) الصليعاء 
تصغرا الصلعاء: الارض التي لا تنبت، والقريعاء: أر 
ض لعنها الله، إذا أنبت أو زرع فيها نبت في حافيتها ولم ينبت في متنها.

Explanation – Al-Jazry said, ‘In a Hadeeth of Ali (A Bedouin asked the Prophet about ‘Al-Sayla’a’ and ‘Al Qarya’a’): ‘Al Sayla’a is the small spot of the ground which does not grow (anything), and Al Qarya’a is the ground which Allah Cursed, when it grows or is cultivated in it, it grows in its edges and does not grow anything in its middle’. 165

5 – م: " هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة وقضي الأمر وإل 
ل الله ترجع الأمور " قال الامام: لما بهرهم رسل الله صلى الله عليه وسلم، وقد رد معاذيرهم بمعجزاته وأبى بعضهم الإمان، واقترح عليه الاقتراحات الباطلة وهي ما قال
الله تعالى: " وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا أو تكون 
لك جنة من نخيل وعنب فتفجرا الانهار خلالها تفجراا 
* أو تسقط السماء كما زعمت علنا كسفا أو تأتي بالله والملائكة قبلا " وسائر ما ذكر في الآية،

The Imam (Hassan Al-Askari) said: ‘When Rasool-Allah dazzled them with his Signs and cut off their excuses with his miracles, some of them refused the Eman and suggested to him the false suggestions – and it is what Allah the Exalted Says: And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:90] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:91] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us) [17:92] – and the rest of what He Mentioned in the Verse.

فقال الله تعالى: يا محمد " هل ينظرون " أي هل ينظر هؤلاء المكذبون بعد إيضاحنا لهم الآيات وقطعنا معاذيرهم بالمجرزات

So Allah Mighty and Majestic Said: ‘O Muhammad! Are they waiting – i.e., are they waiting, these beliers after Our Clarifying the Signs to them, and Our cutting off their excuses by the miracles.

165 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 1 H 4
Except that Allah would come to them in the shadows of the clouds and (so would) the Angels – that the Angels should come to them, just as they were suggesting upon you saww their impossible suggestions in the world – regarding bringing Allah azwj, which is possible upon the bringing – and their suggestion – the invalid, in bringing the Angels which are not coming except with the decline of the worship, and when the destruction of the unjust occurs, due to their injustices.

And this time period of yours saww is time of worship. It is not time for the coming of the Angels with the destruction. Thus they, in their suggestions with the coming of the Angels, are ignorant.

And the matter would have been Decided – i.e., are they waiting except for the coming of the Angels. So, when they do come, and that would be the Decided matter of their destruction.

And to Allah return (all) the matters – So He azwj would be in Charge of the Judgment regarding it. He azwj would Decide the Punishment upon the one who disobeyed Him, and Obligate the prestigious return to the one who Pleased Him azwj.

Imam Ali asws Bin Al-Husayn asws said: ‘These Kafirs are seeking the Signs, and they are not convinced with what came to them from these, with what were sufficient and conclusive. He azwj Said to them: Are they waiting, except that Allah would come to them – i.e., when they are not content with the clear proofs – the forceful – so are they waiting except that Allah azwj should Come to them, and that is impossible, because the coming (or going) cannot be (applicable) upon Allah azwj.’

6 - كنار الكرايجي: جاء في الحديث أن قوما أتوا رسول الله صلى الله عليه وسلم فقالوا: هل رسول الله؟ قال: نعم، قالوا له: هذا القرآن الذي آتيت به كلام الله؟ قال: هل يلي؟
'It has come in the Hadeeth that a group of people came to Rasool-Allah(saww) and they said, ‘Aren’t you(saww) a Rasool(saww) of Allah(azwj)?’ He(saww) said to them: ‘Yes’. They said, ‘And this Quran which you(saww) have come with is Speech of Allah(azwj)?’ He(saww) said: ‘Yes’.

They said, ‘Inform me (us) about His(azwj) Words: You, and whatever you are worshipping from besides Allah, would be the fuel of Hell. You would be coming to it [21:98], when it would be such that their deity would be with them in the Fire, so the Messiah (Isa Bin Maryam(as)) has been worshipped. Are you(saww) saying that he(as) would be in the Fire?’

Rasool-Allah(saww) said to them: ‘Allah(azwj) the Glorious Revealed the Quran unto me(saww) in the speech of the Arabs and it is customary in their language that (what) is for what does not understand, and (one) is for one who does understand, and (which) is correct for both together. So, if you were from the Arabs, they you should be knowing this. Allah(azwj) the Exalted Said: ‘You, and whoever you are worshipping’ – intending the idols which are being worshipped, and these do not understand, while the Messiah(as) cannot be included in its wording, for he(as) does understand. And had He(azwj) Said: ‘You and whoever you are worshipping’, the Messiah(as) would be included in the phrase’.

The group said, ‘You(saww) speak the truth, O Rasool-Allah(saww).’

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167 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 1 H 6
CHAPTER 2 – ARGUMENTATION OF THE PROPHET SAWW AGAINST THE JEWS REGARDING VARIOUS MATTERS

By the chain going up to Abu Muhammad Al-Askari asws having said: ‘And Jabir Bin Abdullah Al-Ansari said, ‘Rasool-Allah saww was asked by Abdullah Bin Sowriya, a slave of Awr, a Jew. The Jews claimed that he was the most knowledgeable of the Jews with the Book of Allah azwj and the knowledge of the His azwj Prophets as.

(He asked Rasool-Allah saww) a lot of questions and was difficult during it, and Rasool-Allah saww answered about these with what he could not (find) a way to deny anything from it.

So, he said to him saww, ‘O Muhammad saww! Who come to you saww with these news from Allah azwj?’ He saww said: ‘Jibraeel as’. He said, ‘Had it been someone else coming with it to you, I would have believe in you saww. But Jibraeel as is our enemy from the between the Angels, and if it had been Mikaeel as or someone else besides Jibraeel as coming to you saww with it, I would have believed in you saww.

So Rasool-Allah saww said: ‘And why are you taking Jibraeel as an enemy?’ He said, ‘Because he as descended with the afflictions and the difficulties upon the Children of Israel, and prevented Daniel as from killing Bakht Nasar until his affair was strong and he destroyed the Children of Israel. And similar to that is every evil and difficulty. These did not descend with except by Jibraeel as, while Mikaeel as came to us with the Mercy’.

فقال رسول الله صلى الله عليه وآله: ويحك أجهلت أمر الله؟ وما ذنب جبرئيل إن أطاع الله فيما يريده بكم؟ أرأيتم ملك الموت هو عدوكم وقد وكله الله بقبض أرواح الخلق الذي أنتم منه؟ أرأيمنا الآباء والأمهات إذا أوجروا الأولاد الأدوية الكريهة فصصالهم؟ أجب أن يتخذهم أولاهم أعداء من أجل ذلك؟ لا، ولكنكم بالله جاهلون وعند حكمة غلول.
So Rasool-Allah\textsuperscript{\textcopyright} saww said: ‘Woe be unto you! Are you ignorant of the Commands of Allah\textsuperscript{\textcopyright} the Exalted? And what is the sin of Jibraeel\textsuperscript{\textcopyright} if he\textsuperscript{\textcopyright} obeys Allah\textsuperscript{\textcopyright} regarding whatever He\textsuperscript{\textcopyright} Wants with you all? What is your view of the Angel of death? Is he your enemy – and Allah\textsuperscript{\textcopyright} has Allocated him with the capturing of the souls of the creatures, whom you are part of? What is your view of the fathers and the mothers – when they pour the medicine in the mouths of the children which they dislike for their betterment? Should their children be taking them as enemies from the reason of that? No! But, you all are ignorant with Allah\textsuperscript{\textcopyright}, and about His\textsuperscript{\textcopyright} Wisdom you are heedless.

آشهد أن جبرئيل وميكائيل بأمر الله عاملان، وله مطيعان، وأنه لا يعادي أحدهما إلا من عادي الآخر، وأنه من زعم أنه يحب أحدهما ويغض البقر الآخر فقد كذب،

I\textsuperscript{\textcopyright} saww testify that Jibraeel\textsuperscript{\textcopyright}, and Mikaeel\textsuperscript{\textcopyright} are working by the Commands of Allah\textsuperscript{\textcopyright}, and to Him\textsuperscript{\textcopyright} they\textsuperscript{\textcopyright} are being obedient, and it is so that one of them\textsuperscript{\textcopyright} would not be taken as an enemy except the one who is inimical to the other one\textsuperscript{\textcopyright}, and that the one who alleges that he loves one of them\textsuperscript{\textcopyright} and hates the other, so he has lied’.

وكذلك محمد رسول الله وعلي أخوان، كما أن جبريل وميكائيل أخوان، فمن أحبهما فهو من أولياء الله، ومن أبغضهما فهو من أعداء الله، و من أبيضهما فهو من أعداء الله، و من أبيضهما وهو من بنيان،

And, similar to that, Muhammad\textsuperscript{\textcopyright} is a Rasool\textsuperscript{\textcopyright} of Allah\textsuperscript{\textcopyright} and Ali\textsuperscript{\texttrademark} are two brothers, just as Jibraeel\textsuperscript{\textcopyright} and Mikaeel\textsuperscript{\textcopyright} are two brothers. So the one who loves both, so he is from the friends of Allah\textsuperscript{\textcopyright}, and the one who hates both, so he is from the enemies of Allah\textsuperscript{\textcopyright}, and the one who hates one of the two and claims that he loves the other, so he has lied, and they\textsuperscript{\textcopyright} both are disavowed from him.

وكذلك من أبغض واحدة مني ومن علي ثم زعم أنه يحب الآخر فقد كذب، وكلا مني منه بريئان، والله تعالى وملائكته وخير خلقه حقيقه منه براء.

And similar to that is the one who hate one from me\textsuperscript{\textcopyright} and from Ali\textsuperscript{\texttrademark}, then claims that he loves the other, so he has lied, and both of us\textsuperscript{\texttrademark} are disavowed from him, and Allah\textsuperscript{\textcopyright} the Exalted, and His\textsuperscript{\textcopyright} Angels, and the chosen ones\textsuperscript{\texttrademark} of His\textsuperscript{\textcopyright} creatures are disavowed from him’.

The Words of the Mighty and Majestic: \textit{Say: One who was an enemy to Jibraeel - for him Revealing it upon your heart by Permission of Allah, in Verification to what was before it and a Guidance and glad tidings for the Momineen [2:97] One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy of the Kafireen (unbelievers) [2:98].}

\textsuperscript{168} Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 1
The Imam (Hassan Al-Askari)asws said: ‘Al-Hassan Bin Aliasws said: ‘Allahazwj the Exalted Condemned the Jews regarding their hatred for Jibraeelasws who used to implement the Judgment of Allahazwj among them with what they were abhorring, and Condemned them as well the Nasibis regarding their hatred for Jibraeelasws, and Mikael, and the Angels of Allahazwj, the ones descending for their support for Aliasws Bin Abu Talibasws against the unbelievers until heasws humiliates them by hisasws strict sword.

So Heazwj Said: “Say O Muhammadasws! One who was an enemy to Jibraeelasws - the ones from the Jews, to defend from Bakht Nasar if he kills Daniel from without a fault. The crime was Bakht Nasr’s, until the Book of Allahazwj reached among the Jews of its reason, and there transpired with them what had flowed in the Precedence of Hisazwj Knowledge.

And the One who was, as well, an enemy to Jibraeelasws, - from the rest of the unbelievers, and from the enemies of Muhammadasws and Aliasws – the Nasibis, because Allahazwj the Exalted Sent Jibraeelasws to Aliasws as a supporter, and a helpers for him against hisasws enemies.

And the One who was an enemy to Jibraeelasws for hisas backing Muhammadasws and Aliasws and hisas assistance to themasws, and hisas implementation of the Judgment of hisas Lordazwj Mighty and Majestic in destroying Hisazwj enemies upon the hand of the oneasws whom Heazwj so Desires from Hisazwj servants.

For his – meaning Jibraeelasws, Revealing it – meaning Revealed this Quran, upon your heart – O Muhammadasws, by Permission of Allah – by the Command of Allahazwj, and it is like Hisazwj Words The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193], in Verification to what was before it [2:97] –
Jibraeel\textsuperscript{as} Revealed this Quran upon your\textsuperscript{saww} heart, O Muhammad\textsuperscript{saww}, in verification, in harmony to what was before it – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim\textsuperscript{as}, and the Books of Shees\textsuperscript{as}, and others from the Prophets\textsuperscript{asw}.

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

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

And the Words of the Exalted and His Rasools – and the one who was an enemy to the Rasool\textsuperscript{as} of Allah\textsuperscript{azwj}, Musa\textsuperscript{as}, and Isa\textsuperscript{as}, and the rest of the Prophets\textsuperscript{as} calling to the Prophet- hood of Muhammad\textsuperscript{saww} and the Imamate of Ali\textsuperscript{asws}; and these are the words of the Nasibis, 'We are disavowed from these Rasools\textsuperscript{as} who are calling to the Imamate of Ali\textsuperscript{asws}.

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

And His Angels – meaning, the one who was an enemy to the Rasool\textsuperscript{as} of Allah\textsuperscript{azwj}, ones Sent to help the Religion of Allah\textsuperscript{azwj}, and assist the friends of Allah\textsuperscript{azwj}, and these are the Words of some of the Nasibis, the inimical ones, 'We are disavowed from these Rasools\textsuperscript{as} who are calling to the Imamate of Ali\textsuperscript{asws}.

And the Words of the Exalted and His Rasools – and the one who was an enemy to the Rasool\textsuperscript{as} of Allah\textsuperscript{azwj}, Musa\textsuperscript{as}, and Isa\textsuperscript{as}, and the rest of the Prophets\textsuperscript{as} calling to the Prophet- hood of Muhammad\textsuperscript{saww} and the Imamate of Ali\textsuperscript{asws}; and these are the words of the Nasibis, 'We are disavowed from these Rasools\textsuperscript{as} who are calling to the Imamate of Ali\textsuperscript{asws}.
Then He said: *And Jibraeel and Mikaeel* – i.e., the one who was an enemy to Jibraeel and Mikaeel (are the Nasibis) and these words of the Nasibis regarding what the Rasool Allah saww said regarding Ali asws: *Jibraeel is on his right, and Mikaeel is on his left, and Israfeel from behind him, and the Angel of Death in front of him, and Allah is Looking from above His Throne with the Pleasure to him at their help.*

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

وأما ما كان من النصاب فهو أن رسول الله صلى الله عليه وآله لما كان لا يزال يقول في علي عليه السلام الفضائل التي خصه اعزوجل بها والشرف الذي أهله الله تعالى له، وكان في كل ذلك يقول: "أخبرني به جبرئيل عن الله "

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

و يقول في بعض ذلك: "جبرئيل عن يمينه، وميكائيل عن يساره، ويفتخر جبرئيل على ميكائيل في أنه عن يمين علي - عليه السلام - الذي هو أفضل من اليسار، كما يفتخر نديم ملك عظيم في الدنيا يجلسه الملك عن يمينه على النديم الآخر الذي يجلسه على يساره، ويفتخران على إسرائيل الذي خلقه في الخدمة، وملك الموت الذي أمامه بالخدمة وأن اليمين والشمال أشرف من ذلك كانتها حاشية الملك على زيادة قرب ملتهم من ملكهم.

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

وكان يقول رسول الله صلى الله عليه وآله في بعض أحاديثه: "إن الملائكة أشرفها عند الله أشدها لعلي بن أبي طالب حبا، وإن قسم الملائكة فيما بينهم: والذي شرف عليه علي بن أبي طالب بعد محمد المصطفى.

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

و يقول مرة: " إن ملائكة السماوات والحجب ليشتناقون إلى رؤية علي بن أبي طالب كما تشتاق الوالدة الشقيق إلى ولدها البالغ.

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

فكان هؤلاء النصاب يقولون: إلي يقول محمد: جبرئيل وميكائيل والملائكة، كل ذلك تفخيم لعلي و تعظيم لشأنه ؟ و يقول: الله تعالى خاص لعلي دون سائر الخلق ؟ برئنا من رب ومن ملائكة ومن جبرئيل وميكائيل هم لعلي عليه السلام بعد محمد صلى الله عليه وآله و عليه فأفضلون.

And as for what the Jew said, so it is such that the Jews are the enemies of Allahazwj. When Rasool-Allah saww proceeded to Al Medina, Abdullah Bin Sowriya came to him saww and he said, 'O Muhammad saww! How is your saww sleep, for we have been informed about the sleep of the Prophet saww who would come at the end of times'. So Rasool-Allah saww said: 'My saww eyes sleep while my saww heart is awake'. He said, 'You speak the truth, O Muhammad saww.'

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

ثم قال: يا محمد فما بال الولد يشبه أعمامه ليس فيه من شبه أخواله شئ ويشبه أخواله ليس فيه من شبه أعمامه شئ؟ فقال رسول الله صلى الله عليه وآله وأيهم علا ماؤه ماء صاحبه كان الشبه له.

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

قال: صدقت يا محمد، فأخبرني عمن لا يولد له ومن يولد له؟ فقال: إذا مغرت النطفة لم يولد له - أي إذا امترت وكدرت - وإذا كانت صافية ولد له،

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

فقال: أخبرني عن ربك ما هو؟ فنزلت قل هو الله أحد إلى آخرها، فقال ابن صوريا صدقت يا محمد، بقيت خصلة إن قلتها آمنت بك ولبقت: أي ملك يأتيك بما تقوله عن الله؟ قال: جبرئيل.

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

أمثالى عن ربي ما هو؟ فنزلت قل هو الله أحد إلى آخرها، فقال ابن صوريا صدقت يا محمد، حبيت خصلة إن قلتها آمنت بك ولبقت: أي ملك يأتيك بما تقوله عن الله؟ قال: جبرئيل.

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

Ibn Sowriya said, ‘That is our enemy from between the Angels. He as descends with the fighting, and the difficulties, and the wars, while our messenger Mikaeel as come with the joy and the prosperity. So, had it been for Mikaeel as being the one who comes to you ﷺ, I would have believed in you ﷺ, because he as tends to strengthen our kingdom, and Jibraeel as had destroyed it. Therefore, he as is our enemy, due to that’.
فقال له سلمان الفارسي: فما بدأ عداوته لك ؟ قال: نعم يا سلمان عادانا مرارا كثرا، وكان من أشد ذلك علينا أن الله أنزل
على أنيابه أن بيت المقدس يخرب على يد رجل يقال له: بخت نصر وفي زمانه، وأخبرنا بالحين الذي يخرب فيه،
وإلى ذلك الزمان يعدد الامراء بعد الامراء فيمحوه ما يشاء ويثبت، فلما بلغنا ذلك الحين الذي يكون فيه هلاك بيت المقدس
بفي اليد من أقوياء بني إسرائيل وأفاضلهم نبيا كان يعد من أنبيائهم يقال له دانيال في طلب بخت نصر ليقتله،
وإن كان أمير ملك عداوتنا، وإلى جبرئيل: إن كان أمير ملك عداوتنا، فإنه لا يسلطك عليه، وإن لم يكن هذا فعلي أي
شيء تقتلنه؟
فقال سلمان: يا ابن صوريا بهذا العقل المسلوك به غرا سبيله ضللتم، أرأيتم أوائلكم كيف بعثوا
ا من يقتل بخت نصر وقد أخبر الله تعالى في كتبه وعلى ألسنة رسله أنه يملك ويخرب بيت المقدس ؟ أرادوا تكذيب أنبياء الله
 تعالى في كتبه وعلى ألسنة رسله أنه يملك ويخرب بيت المقدس ؟ أرادوا تكذيب أنبياء الله تعالى في اخبارهم وأتممهم في
أخيارهم أو صدقوهم في الخبر عن الله
فقال سلمان: يا ابن صوريا بهذا العقل المملوك به غير سبيله ضللتم، أرأيتم أوائلكم كيف بعثوا من يقتل بخت نصر وقاد أخبار
الله تعالى في كتبه وعلى ألسنة رسله أنه يملك ويخرب بيت المقدس ؟ أرادوا تكذيب أنبياء الله تعالى في اخبارهم وأتممهم في
أخيارهم أو صدقوهم في الخبر عن الله
فقال سلمان الفارسي: فما بدأ عداوته لك ؟ قال: نعم يا سلمان عادانا مرارا كثرا، وكان من أشد ذلك علينا أن الله أنزل
Salmanra said, ‘O Ibn Sowriya! By (adopting) this intellect, you are travelling in other than Hisazwj Way. You are straying. Are you not seeing how your elders send someone to kill Bakht Nasr, and Allahazwj the Exalted had already Informed in Hisazwj Books upon the tongue of Hisazwj Rasoolas, that he (Bakht Nasr) would become a king and ruin Bayt Al-Maqdis, and they (your elders) wanted the belying of the Prophets of Allahazwj regarding theiras news, and accuse themas regarding theiras news, or they should have been ratifying themas regarding the news from Allahazwj. And, along with that, they intended to contend with Allahazwj. Were they and the ones who diverted him except Kafirs with Allahazwj? And which enmity to Jibraeilas is allowed to believe in, and heas blocked from the contending with Allahazwj Mighty and Majestic, and forbade from the belying of the news of Allahazwj the Exalted’?

فقال ابن صوريا: قد كان الله تعالى أخبر بذلك على ألسن أنبيائه، لكنه يمحو ما يشاء ويثبت.

So Ibn Sowriya said, ‘Allahazwj the Exalted had Informed with that upon the tongue of Hisas Prophetsas, but Heazwj Deletes whatever Heazwj so Desires to and Affirms’.

قال سلمان: فإذا لا تثقوا بشئ مما في التوراة من الاخبار عما مضى وما يستأنف فإن الله يمحو ما يشاء ويثبت، وإذا لعل الله قد كان عزل موسى وهارون عن النبوة وأبطلا في دعوتهما لأن الله يمحو ما يشاء ويثبت,

Salmanra said, ‘Then nothing can be relied upon from whatever is in the Torah, from the news about the past and what is to continue, for Allahazwj Deletes whatever Heazwj so Desires to and Affirms. And then perhaps Allahazwj had Deposed Musaas and Harounas from the Prophet-hood and Invalidated theiras claims, because Allahazwj Deletes whatever Heazwj so Desires to and Affirms.

فقال سلمان: فإذا لا تثقوا بشئ مما في التوراة من الاخبار عما مضى وما يستأنف فإن الله يمحو ما يشاء ويثبت، وإذا لعل الله قد كان عزل موسى وهارون عن النبوة وأبطلا في دعوتهما لأن الله يمحو ما يشاء ويثبت،

وعلل كل ما أخبرتم أن أنه يكون لا يكون، وما أخبرتم أنه لا يكون يكون، وكذلك ما أخبرتم عما كان لعله لم يكن، وما أخبرتم أنه لم يكن لعله كان،

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

ولعل ما وعدتم به من العقاب يمحوه، وعلل ما توعد به من العقاب يمحوه فإنه يمحوه ما يشاء ويثبت، إنكم جهلتم معنى يمحو الله ما يشاء ويثبت، فلعلكم أنتم بالله كافرون، ولا يعذبكم عن الغيب مكتوب، وعن دين الله منسلخون.

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

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

Fayaz al-lah تعالى عند ذلك موافقا لقول سلمان رضي الله عليه: "قل من كان عدوا لجبرئيل " في مظاهرةه لأولياء الله عليه أعدائه ونوره بفضائل علي ولي الله من عدد الله.

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

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

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

عذواب من أغضب أحدهما، ولسان من الاهما، ووالى محمدما وعليا، عذواب من عادي محمدما وعليا وأولباءها.
They are both enemies to the one is inimical to one of them, and are friends of the one who befriends them, and befriends Muhammad and Ali, and are enemies of the one who is inimical to Muhammad and Ali and their friends.

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

Ibn Abbas said,

‘Forty men from the Jews came out from Medina and said, ‘Come with us to this lying fore-teller until we rebuke him in his face and belie him, for he is saying, ‘I am a Rasool of the Lord of the worlds’. How can he happen to be a Rasool and Adam is better than him, and Noah is better than him?’ And they mentioned the Prophet.

The Prophet said to Abdullah Bin Salam: ‘The Torah is between me and you all’. The Jews were pleased with the Torah. The Jews said, ‘Adam is better than you because Allah the Exalted Created him by His Hands from His Spirit’.

The Prophet said: ‘Adam the Prophet is my father, and I have been Given superior than what Adam was Given’. The Jews said, ‘What is that?’ He said: ‘The caller calls out five times every day, ‘I testify that there is no god except Allah, and that Muhammad is a Rasool of Allah, and does not say, ‘Adam is a Rasool of Allah’, and the flag of Praise will be in my hands on the Day of Judgment and wouldn’t be in the hand of Adam’.

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The Jews said, ‘You say speak the truth, O Muhammad, and it is written in the Torah’. He said, ‘This is one’.

The Jews said, ‘Musa is better than you. The Prophet said: ‘And why is that?’ They said, ‘Because Allah Mighty and Majestic Spoke to him with four thousand words, and did not speak to you with anything’. The Prophet said: ‘I have been Given superior than that’. They said, ‘And what is that?’

He said: ‘The Words of Allah the Exalted: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, [17:1], and sat upon a wing of Jibraeel until ended up to the seventh sky. exceeded the Lote Tree (Sidrat Al Muntaha) by which is the Garden of Al Mawa (Shelter), until came up to the Base of the Throne.

was Called out from the Base of the Throne: “Me, I am Allah! There is no god except I, the Provider of Peace, the Guardian of Faith, the Preserver, the Mighty, the Compeller, the Dominant, the Kind, the Merciful!” I Him with my heart and did not see Him with my eyes. Thus, this is superior than that’.

The Jews said, ‘You speak the truth, O Muhammad, and it is written in the Torah’. Rasool-Allah said: ‘This (makes) two’.

They said, ‘Noah is better than you. The Prophet said: ‘And why is that?’ They said, ‘They said, ‘Because he sailed the ship and flowed to (mount) Al Judy’. The Prophet said: ‘I have been Given superior than that’. They said, ‘And what is that?’
He said: ‘Allah Mighty and Majestic Gave me a river in the sky, its flow is beneath the Throne. Upon it are a million castles. It is built from gold and built from silver. Its grass is of saffron, and its pebbles are of the gems and the rubies, and its ground is of white musk. That is better for me and for my community, and these are the Words of the Exalted: *Indeed, We Gave you Al-Kausar [108:1]*.’

They said, ‘You speak the truth O Muhammad, and it is written in the Torah. This is better than that’. The Prophet said: ‘This (makes it) three’.

They said, ‘Ibrahim is better than you’. He said: ‘And why is that?’ They said, ‘Because Allah the Exalted Took him as His Friend’. The Prophet said: ‘If Ibrahim was His Friend, so I was His Beloved, Muhammad’. They said, ‘And why have you been named as ‘Muhammad’?’ He said: ‘Allah Named me as Muhammad, and Derived my name from His Name, and He is ‘Al Mahmoud’ (The most praised One)’ and I am Muhammad (Praised one), and my community are the praising ones’.

The Jews said, ‘You speak the truth, O Muhammad! This is better than that’. The Prophet said: ‘This (makes it) four’.

The Jews said, ‘Isa is better than you’. He said: ‘And why is that?’ They said, ‘Because Isa Ibn Maryam was one day in the centre of Bayt Al Maqdis and the satans came to attack him, so Allah Mighty and Majestic Commanded Jibraeel to strike the faces of the satans with his right wing and throw them into the fire, so he struck their faces with his wing and threw them into the fire’. The Prophet said: ‘I have been Given superior than that’. They said, ‘And what is it?’
قال: أقبلت يوم بدر من قتال المشركين وأنا جائع شديد الجوع، فلما وردت المدينة استقبلتني امرأة يهودية، وعلى رأسها جفنة، و
الجفنة جدي مشوي وفي كمها شئ من سكر، فقالت: الحمد لله الذي منحك السلامة، وأعطاك النصر والظفر على الأعداء،
وإي فد كنت نذرت الله نذراً إن أقبلت سلمًا غانماً من غزوة بدر لاذبحن هذا الجدي ولاشوهوه ولاحمله إجلب لتأكله،

He said: ‘I return on the Day of (battle of) Badr from fighting the Polytheists and I was hungry with intense hunger. When I returned to Al Medina, a Jewish woman met me and upon her head was a basket, and in the basket was grilled goat meat, and in her sleeve was something from the sugar. She said, ‘The Praise is for Allah Who Granted you safety and Gave you the victory and the success over the enemies, and I had vowed to Allah a vow that if you were to return safely, gaining from the military expedition of Badr, I shall slaughter this goat and grill it and carry it over to you, for you to eat it’.

قالوا: صدقت يا محمد! هذا خير من ذلك، قال النبي صلى الله عليه وآله وسلم: هذه خمسة.

They said, ‘You speak the truth, O Muhammad! This is better than that’. The Prophet saww said: ‘This (makes it) five’.

قالوا: بقيت واحدة ثم تقوم من عندك، قال: هاتوه، قالوا: سليمان خير منك قال: ولم ذاك؟ قالوا: لأن الله تعالى عزوجل سخر
له الشياطين والإنس والجني والرياح والسباع،

They said, ‘There remains one, then we shall arise from your presence’. He saww said: ‘Give it’. They said, ‘Suleyman is better than you’. He saww said: ‘And why is that? They said, ‘Because Allah the Exalted, Mighty and Majestic Subdued for him the satans, and the humans and the Jinn, and the winds and the wild animals’.

قال قال النبي صلى الله عليه وآله وسلم: فقد سخر الله لي البراق، وهو خير من الدنيا بحذافيرها، وهي دابة من دواب الجنة، وجهها مثل
 وجه آدمي، وحوافره مثل حوارف الخيل، وذنبيها مثل ذنب البقر، فوق الحمار ودون البغل، سرجه من ياقوتة متراء، وركابه من درة
بيضاء، مزوقة بسبعين ألف زمام من ذهب، عليه جناحان مكللان بالمر والجهور، واليقوت، والبرجود، مكوبن بين عينيه: لا إنه
إلا الله وحده لا شريك له، محمد رسول الله صلى الله عليه وآله المبين.

The Prophet saww said: ‘Allah has Subdued Al-Buraq for me, and it is better than the world with its contents, and it is an animal of the Paradise, and it face is like the face of a person, and its hooves are like the hooves of the cavalry horses, and its tail is like a tail of
the cow. It is higher than the donkey and lower than the mule. Its saddle is of red ruby, and its rein is from white gems. It is bridled with seventy thousand bridles of gold. Upon it are two wings woven with the gems, and the jewellery, and the sapphire, and the emeralds. It is written between its eyes: “There is no god except Allahazwj Alone, there being no associates for Himazwj, Muhammadsaww is a Rasoolawj of Allahazwj.”

The Jews said, 'You saww speak the truth, O Muhammad saww, and it is written in the Torah. This is better than that. O Muhammad saww! We testify that there is no god except Allahazwj and you saww are a Rasoolawj of Allahazwj.'

وأما آمن معه إلا قليل” ولقد تعني في سيئ القليل وعمري اليسير ما لم يتع نوحا في طول عمره وكبر سنه،

Rasool-Allahsaww said to them: ‘Noahas had stayed among hisas people and called them for a thousand years less fifty years, then Allahazwj Mighty and Majestic Described them, so Heazwj Said of them: And there did not believe in him except a few [11:40], and you have followed meaww during myaww few years and myaww small age what Noahas had not been followed during the length of hisas age and the oldness of hisas.

And that, in the Paradise there would be one hundred and twenty rows, eighty from these would be myaww community, and that Allahazwj Mighty and Majestic Made myaww Book as the dominant one over their Books, the Abrogating of those, and it has come with the Permission of what they had Prohibited and the Prohibition of what they had Permitted – from that is that Musaas came with the Prohibition of hunting the fish on the day of Saturday until Allahazwj the Exalted Said for the ones of them who exceeded: “Become apes, despised!” [2:65], so they became.

وإن في الجنة عشرين ومائة صف امتي منها ثمانون صفا، وإن الله عزوجل جعل كتابي المهيمن على كتبهم، الناسخ لها، و当下 جفت

And I saww have come with the Permissibility of its hunting until it came to be Permissible. Allahazwj Mighty and Majestic Said: Permissible for you is the prey of the sea and its food, being a provision for [5:96]. And I saww came with the Permissibility of the fats (of the animals), all of them, and you did not used to eat these.

ثم إن الله عزوجل صلى على في كتبه قال الله عز وج: ” إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما "
Then Allah azwj Mighty and Majestic Sent Salat upon me saww in His azwj Book. Allah azwj Mighty and Majestic Said: Certainly, Allah and His Angels are Sending Salat upon the Prophet. O you those who believe! Send Salat upon him and submit submissively [33:56].

And Allah azwj Mighty and Majestic Revealed that they (people) cannot speak to me saww unless they give (something) in charity, and that was never the case for any Prophet as at all. Allah azwj Mighty and Majestic Said: O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]. Then He azwj Dropped it from them by His azwj Mercy after having necessitated upon them’.

From Sowban who said,

‘A Jew came to the Prophet saww and he said, ‘O Muhammad saww! I ask you saww, so inform me’. Sowban kicked him with his leg and said, ‘Say, O Rasool-Allah saww!’ He said, ‘I will not call him saww except with what his saww family have named him saww as’.

He said, ‘What is your saww view of the Words of the Mighty and Majestic: On the Day the earth would be changed to another earth, [14:48] and the skies having been rolled up in His Right Hand [39:67], where would the people be on that day?’ He saww said: ‘In the darkness besides the plains’.

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He said, ‘So what is the first of what the people of the Paradise would be eating when they enter it?’ He said: ‘Liver of the fish’. He said, ‘What would be their food upon the follow up from that?’ He said: ‘Liver of the bull’. He said, ‘What would be their drink upon the follow up of that?’ He said: ‘Al Salsabeel’. He said, ‘You speak the truth, O Muhammad I ask you about a thing, none would know it except a Prophet’. He said: ‘And what is it?’

Then he said: ‘By the One in Whose Hand is my soul! There was nothing with me about anything from what you had asked me until Allah Mighty and Majestic Informed me during this sitting of mine’.

He said, ‘About the resemblance of the child to his father and his mother’. He said: ‘The water of the man is white, thick, and the water of the woman is yellow, thin. When the water of the man is on top of the water of the woman, the child would be a male by the Permission of Allah Almighty and Majestic, and the resemblance happens before that; and when the water of the woman is on top of the man, the child comes out as female by the Permission of Allah Almighty and Majestic, and the resemblance happen from before that’.

Then he said: ‘The book of Argumentation, S 2 Ch 2 H 4’.

From his grandfather Al-Hassan Bin Ali Bin Abu Talib having said: ‘A number of Jews came to Rasool-Allah, and (one of them) said, ‘O Muhammad! Are you the one who claims that you are a Rasool of Allah, and you are the one it has been Revealed unto just as it was Revealed to Musa Bin Imran’?

The Prophet was silent for a while then said: ‘Yes, I am the Chief of the children of Adam, no pride, and I am the last of the Prophets, and Imam of the pious, and

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Rasool saww of the Lord azwj of the worlds’. They said, ‘To whom? To the Arabs or to the non-Arabs or to us?’ So, Allah azwj the Exalted Revealed this Verse: Say: O Muhammad, ‘O you people! I am a Rasool of Allah to you all, [7:158]’. 

The Jew who was the most knowledgeable of them, said, ‘O Muhammad saww! I ask you saww about ten phrases which Allah azwj Gave Musa as Bin Imran as in the Blessed spot where He azwj whispered to him saww, none would know it except a Mursil Prophet as or an Angel of Proximity’. The Prophet saww said: ‘Ask me saww.’

...
فقال: "لا إله إلا الله، يعني وحدانيته، لا يقبل الله الأعمال إلا ما هي كلمة التقوى تنقل الله بما الموازين يوم القيامة،

His\textsuperscript{azwj} Words: "There is no god except Allah\textsuperscript{azwj}", means His\textsuperscript{azwj} Unity. Allah\textsuperscript{azwj} does not Accept the deeds except with it, and it is a phrase of piety. Allah\textsuperscript{azwj} would Cause the scales to be heavy with it on the Day of Judgment.

وأما قوله: "الله أكبر" فهي كلمة أعلى الكلمات وأحبها إلى الله عزوجل، يعني أنه ليس شيئ أكبر منه، لا تفتتح الصلاة إلا كما

And as for His\textsuperscript{azwj} Words: "Allah\textsuperscript{azwj} is the Greatest", it is a phrase, the highest of the phrases, and the most Beloved to Allah\textsuperscript{azwj} Mighty and Majestic – meaning "There isn't anything greater than Me\textsuperscript{azwj}". The Salah cannot begin except with it due to its prestige unto Allah\textsuperscript{azwj},

The Jew said, 'You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}! So, what is the Recompense of its speaker?' He\textsuperscript{saww} said: 'When the servant says, 'Glory be to Allah\textsuperscript{azwj}', there glorify along with him whatever is below the Throne, and its speaker is Granted ten times its like'.

And when he says, 'The Praise is for Allah\textsuperscript{azwj}', Allah\textsuperscript{azwj} Favours upon him with the Bounties of the world linked with the Bounties of the Hereafter, and it is the phrase which the people of the Paradise would be saying when they enter it, and it would cut off the speech which they are saying in the world besides 'The Praise is for Allah\textsuperscript{azwj}', and these are the Words of the Mighty and Majestic: Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10].

And as for His\textsuperscript{azwj} Words: 'There is no god except Allah\textsuperscript{azwj}', its Recompense is the Paradise, and these are the Words of the Mighty and Majestic: Is the Recompense of goodness except for the goodness? [55:60]. He\textsuperscript{azwj} is Saying: "Is a Recompense of the one who says, 'There is no god except Allah\textsuperscript{azwj}' except the Paradise?",

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The Jew said, ‘You speak the truth, O Muhammad saww! You saww have informed me of one, so allow me to ask you saww the second’. The Prophet saww said: ‘Ask me saww about whatever you like’, and Jibrael as was on the right of the Prophet saww, and Mikaeel as on his saww left, indoctrinating him saww.

The Jew said, ‘For which thing have you saww been named as ‘Muhammad’, and ‘Ahmad’, and ‘Abu Al-Qasim’, and ‘Bashir’, and ‘Nazeer’, and ‘Da’ia’?’

The Prophet saww said: ‘As for ‘Muhammad’, so I saww am the praised one in the earth; and as for ‘Ahmad’, so I saww am the praised one in the sky; and as for ‘Abu Al-Qasim’, Allah azwj Mighty and Majestic will Distribute (Qasim) on the Day of Judgment (and) Distribute the Fire, so the one who disbelieves me saww, from the former ones and the latter ones would be in the Fire, and He azwj will Distribute the Paradise, so the one who believes in me saww and acknowledges my saww Prophet-hood, would be in the Paradise.

As for the ‘Da’ia’, so I saww am calling the people to the Religion of my saww Lord azwj; and as for ‘Al-Nazeer’, I saww warn of the Fire the one who disobeys me saww; and as for ‘Al-Bashir’, I saww give the glad tidings of the Paradise to the one who obeys me saww.

He said, ‘You saww speak the truth, O Muhammad saww. Inform me about Allah azwj, for which thing (reason) did He azwj Prescribe the five (daily) Salats during the five timing upon your saww community during the times of the night and the day?’

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The Jew said, ‘You speak the truth, O Muhammad saww! You saww have informed me of one, so allow me to ask you saww the second’. The Prophet saww said: ‘Ask me saww about whatever you like’, and Jibrael as was on the right of the Prophet saww, and Mikaeel as on his saww left, indoctrinating him saww.
The Prophet saww said: ‘The sun, during the decline has a circle it enters into. So, when it does enter into it, the sun declines, and everything below the Throne glorifies to the Face of my saww Lordazwj, and it is the time which my saww Lordazwj Sends Salawat upon me saww. Therefore, Allah azwj Mighty and Majestic Necessitated upon me saww and upon my saww community, the Salat (to be prayed) during it, and Said: Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]. And it is the time during which they would come with Hell on the Day of Judgment, so there is none from a Momin except he would harmonise with that time and become performing Sajdah, or Ruku’u, or standing, except Allah azwj Mighty and Majestic will Prohibit his body unto the Fire.

وأما صلاة العصر فهي الساعة التي أكل فيها آدم من الشجرة فأخرجه الله تعالى من الجنة فأمر الله ذريته بهذه الصلاة إلى يوم القيامة، واحتارها لأمي، فهي من أحب الصلاوات إلى الله عزوجل، وأوصاني أن أحفظها من بين الصلاوات، وعندما تأتي بها ثلاث ركعات: ركعة لخطيئته، وركعة لخطيئته حواء، وركعة لتوبته، فأدراس الله عزوجل هذه الركعات حتى يأتي به في الجنة.

As for Salat Al-Asr, it is the time during which Adam as ate from the tree, so Allah azwj the Exalted Took him as from the Paradise, therefore Allah azwj Commanded his as offspring with this Salat up to the Day of Judgment, and Chose it for my saww community. This is from the most Beloved of the Salats to Allah azwj Mighty and Majestic, and Advised me saww that I saww preserve it from between the Salats.

وأما صلاة المغرب فهي الساعة التي تاب الله فيها عليه السلام، وكان بين ما أكل من الشجرة وبين ما تاب الله تعاين فيها ثلاثة نوايا سنة من أيام الدنيا، وفي أيام الآخرة يوم كألف سنة من وقت صلاة العصر إلى العشاء.

As for Salat Al-Maghrib, it is the time during which Allah azwj Turned (with Mercy) unto Adam as, and there was between what he as ate from the tree and between Allah azwj the Exalted Turning to him as, a duration of three hundred years from the days of the world, and regarding the days of the Hereafter, a day is like a thousand years from the times of Salat Al-Asr to Al-Isha.

ففصل آدم ثلاث ركعات: ركعة خطيئته، وركعة خطيئته حواء، وركعة توبته، فأدراس الله عزوجل هذه الثلاث الركعات حتى يأتي به في الجنة، وهي الساعة التي يستجب فيها الدعاء، فعندما رأى أن يستجيب له دعاه فيها، وهذه الصلاوات التي أمرنها بما ربي عزوجل فقال: "سبيح الله حين تمسون وحين تصبحون".

So, Adam as prayed three Cycles (of Salat) – one cycle for his as mistake, and a cycle for the mistake of Hawwa as, and a Cycle for his as repentance, therefore Allah azwj Mighty and Majestic Necessitated these three Cycles upon my saww community, and it is the time during which the supplication is Answered. My saww Lordazwj promised me saww that He azwj will Answer to the one who supplicates to Him azwj, his supplication. And these are the Salats which my saww Lordazwj Mighty and Majestic has Commanded me saww with, so He azwj Said: Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17].
And as for the Salat Al-Isha, the last, it is for the darkness of the grave, and the darkness of the Day of Judgment. Allah azwj Commanded me saww and my saww community with this Salat during that time in order to illuminate the graves and for them to be Given the Light upon the Bridge, and there is none who proceeds to the Salat in darkness except Allah azwj the Exalted would prohibit his body upon the Fire, and it is the Salat which Allah azwj Chose is for the Mursil (Prophets) before me saww.

And as for the Salat Al-Fajr, when the sun emerges, it emerges upon the head of Satan, so Allah azwj Mighty and Majestic Commanded me saww that I saww pray Salat Al-Fajr before the emergence of the sun and before the Kafir prostrates to it, so my saww community would be prostrating to it speedily (first) is more Beloved to Allah azwj, and it is the Salat which is witnessed by the Angels of the night and the Angels of the day.

He said, 'You saww speak the truth, O Muhammad saww. Inform me, for which thing (reason) are these four limbs being washed, and these are the cleanest of places in the body?'

The Prophet saww said: 'When the Satan la whispered to Adam as, and Adam as approached the tree and looked at it, the water of his saww face went away. Then he as stood and it is the first step he as walked to the mistake. Then he as grabbed it by his as hand, then wiped it, then ate from it, so the garment and the ornaments flew away from his as body. Then he as placed his as hand upon the top of his as head and wept.'
sunnah upon my community in order to clean the heart from the Prohibitions, and the inhalation in order to Prohibited upon them the smell of the Fire and its stink'.

The Jew said, ‘You speak the truth, O Muhammad! So, what is the Recompense of the its doer?’

He said, ‘You speak the truth, O Muhammad! Inform me about the fifth, for which thing (reason) did Allah Command with the washing from the sexual impurity, and did not Command from the urine and the faeces?’

Rasool-Allah said: ‘When Adam ate from the tree, it flowed into his private part, and his hair and his skin. So, whenever the man copulates with his wife, the water comes out from every vein and hair, therefore Allah Obligated the washing from the sexual impurity up to the Day of the Judgment; and the urine comes out from the waste of the drink which the human being drinks; and the faeces comes out from the waste of the food which he ate, therefore the Wudu‘u from these two is upon them’.

The Jew said, ‘You speak the truth, O Muhammad! Inform me, what is the Recompense of the one who washes from the Permissible?’
The Prophet saww said: ‘When the Momin copulates with his wife, seventy thousand Angels spread their wings, and the Mercy descends. When he washes, Allahazwj Builds for him, with every drop, a house in the Paradise, and it is a secret in what is between Allahazwj and Hisazwj creatures – meaning the washing from the sexual impurity’.

The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me about the sixth, about five things written in the Torah, Allahazwj Commanded the children of Israel that they have to believe in Musaas regarding these, from after him asw.

The Prophet saww said: 'I saww adjure you with Allahazwj, if I saww were to inform you, you will acknowledge to me saww? The Jew said, ‘Yes, O Muhammad saww.’

The Prophet saww said: ‘The first of what is written in the Torah: ‘Muhammad saww is a Rasool saww of Allahazwj’, and it is in Hebrew as ‘Taab’. Then Rasool-Allah saww recited this Verse: whom they are finding written with them in the Torah and the Evangel [7:157] and giving glad tidings of a Rasool to come after me, his name being Ahmad’. [61:6].

و في السطر الثاني اسم وصيي علي بن أبي طالب، والثالث والرابع سبطي: الحسن والحسين، وفي السطر الخامس اسم وصيي ‘إليا’ واسم السبطين ‘شبر وشبر’ وهما نورا فاطمة-عليهم السلام-.

And in the second line is the name of my saww successor asws Ali asws Bin Abu Talib asws, and the third and the fourth are my saww two grandsons Al-Hassan asws and Al-Husayn asws, and in the fifth line is their asws mother asws (Syeda) Fatima asws, Chieftess of the women of the worlds. And in the Torah, the name of my saww successor asws is ‘Elia’, and the names of the two grandsons asws are ‘Shabar and Shabir’, and they asws are both Light of (Syeda) Fatima asws.
The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me about your asws merits, the People saww of the Household’.

The Prophet saww said: ‘For me saww there is a merit over the Prophets as. There is none from a Prophet as except he as supplicated against his as people with a supplication, and saww delayed my saww supplication for my saww community to intercede for them on the Day of Judgment.

And as for the merit of the People asws of my saww Household and my saww offspring over the others, it is like the merit of the water over all things, and by it is the life of all things; and the love for the People asws of my saww Household and my saww offspring is the completion of the Religion’ – and Rasool-Allah saww recited this Verse: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3] – up to the end of the Verse.

The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me of the seventh, what is the merit of the men over the women?’

The Jew said, ‘For which thing (reason) was it like this?’

The Jew said: صدقت يا محمد فأخبرني بالسابع: ما فضل الرجال على النساء ؟

The Prophet saww said: ‘Like the merit of the sky over the earth, and like the merit of the water upon the ground. By the water, the ground is revived, and by the men, the women are revived. Had it not been for the men, the women would not have been Created, due to the Words of Allah azwj Mighty and Majestic: Men are guardians of the women due to what Allah has Made some of them to excel others [4:34]’. 

The Jew said: لاي شئ كان هكذا ؟

The Jew said: ‘You saww speak the truth, O Muhammad saww! Inform me about your asws merits, the People saww of the Household’.

The Prophet saww said: ‘For me saww there is a merit over the Prophets as. There is none from a Prophet as except he as supplicated against his as people with a supplication, and saww delayed my saww supplication for my saww community to intercede for them on the Day of Judgment.

And as for the merit of the People asws of my saww Household and my saww offspring over the others, it is like the merit of the water over all things, and by it is the life of all things; and the love for the People asws of my saww Household and my saww offspring is the completion of the Religion’ – and Rasool-Allah saww recited this Verse: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3] – up to the end of the Verse.

The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me of the seventh, what is the merit of the men over the women?’

The Jew said, ‘For which thing (reason) was it like this?’
The Prophet saww said: ‘Allah azwj Mighty and Majestic Created Adam as from clay, and from its remnants and its remainder, Created Hawwa as; and the first one to obey the woman was Adam as, so Allah azwj Descended him as from the Paradise; and the merit of the men over the women is clear in the world. Do you not look at the women how they menstruate and are not able for the worship from the filth, and the men, nothing from the menstruation afflicts them’.

The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me, for which thing (reason) did Allah azwj Mighty and Majestic Obligate upon your saww community the Fasting during the day, for thirty days, and Obligated upon the (other) communities, more than that?’

The Prophet saww said: ‘When Adam as ate from the tree, it remained in his as belly for thirty days, and Allah azwj Obligated upon his as offspring, the hunger and the thirst for thirty days, and that which you are eating at night is a Grace from Allah azwj Mighty and Majestic upon them, and like that it was upon Adam as, therefore Allah azwj Obligated that upon my saww community. Then Rasool-Allah saww recited this Verse: O you those who are believing! Fasting is Prescribed upon you just as it was Prescribed upon those ones from before you, perhaps you may be fearing [2:183] A fixed number of days [2:184].

The Jew said, ‘You saww speak the truth, O Muhammad saww! So, what is the Recompense of the one who Fasts these?’

The Prophet saww said: ‘There is none from a Momin Fasting the Month of Ramazan calculating, except Allah azwj would Obligate seven characteristics for him. The first of it, it would melt the Prohibitive (substances) in his body; and the second, he would draw closer to the Mercy of Allah azwj; and the third, he would happen to be expiating a mistake of his father as Adam as; and the fourth, Allah azwj would Ease the pangs of death upon him; and the fifth, he would be safe from the hunger and the thirst of the Day of Judgment; and the sixth,
Allah\textsuperscript{azwj} would Give him freedom from the Fire; and the seventh, Allah\textsuperscript{azwj} would Feed him from the fruits of the Paradise’.

He said, ‘You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}! Inform me about the ninth, for which thing (reason) did Allah\textsuperscript{azwj} Command with the pausing at Arafat after the afternoon (during Hajj)?’

The Prophet\textsuperscript{saww} said: ‘The afternoon (Al-Asr), it is the time in which Adam\textsuperscript{as} disobeyed his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic, and Allah\textsuperscript{azwj} Mighty and Majestic Obligated upon my\textsuperscript{saww} community the pausing and the beseeching and the supplication in the most Beloved of the places to Him\textsuperscript{azwj}, and Guaranteed for them the Paradise; and the time in which the people leave, it is the time which Adam\textsuperscript{as} received words from his\textsuperscript{as} Lord\textsuperscript{azwj}, and He\textsuperscript{azwj} Turned to him\textsuperscript{as}, surely He\textsuperscript{azwj} is the Oft-turning, the Merciful.

Then the Prophet\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the Truth as a giver of glad tidings and as a warner! For Allah\textsuperscript{azwj}, there is a door in the sky of the world called ‘The Door of Mercy’, and ‘Door of repentance’, and ‘Door of the needs’, and Door of the Grace’, and ‘Door of the good deeds’, and ‘Door of the benevolence’, and ‘Door of the generosity’, and ‘Door of the pardon’ – and no one gathers at Arafat except these characteristics would be Released from Allah\textsuperscript{azwj} during that time.

And for Allah\textsuperscript{azwj} Mighty and Majestic there are a thousand Angels, with every Angel being one hundred and twenty thousand Angels; and for Allah\textsuperscript{azwj} there is Mercy upon the people of Arafat, He\textsuperscript{azwj} Sends it down upon the people of the Arafat. When they leave, Allah\textsuperscript{azwj} Keeps His\textsuperscript{azwj} Angels as witnesses for the emancipation of the people of Arafat from the Fire, and Allah\textsuperscript{azwj} Mighty and Majestic Obligates the Paradise for them, and a Caller Calls out: “Leave, having been Forgiven, for you have Pleased Me\textsuperscript{azwj} and I\textsuperscript{azwj} am Pleased from you all!”
The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me about the tenth – about seven characteristics Allah azwj the Exalted has Given you saww from between the Prophets as, and Gave your saww community between the communities’.

The Prophet saww said: ‘Allah azwj Gave me saww the ‘Opening of the Book, and the Azan, and the congregation in the Masjid, and the day of Friday, and the loudness in three Salats, and the allowance for my saww community during the sickness, and the journey, and the Salat upon the funeral, and the intercession for the people of the major sins from my saww community’.

The Jew said, ‘You saww speak the truth, O Muhammad saww! What is the Recompense of the one who recites the ‘Opening of the Book’?’

Rasool-Allah saww said: ‘One who recites the ‘Opening of the Book’, Allah azwj would Give him, for the number of every Verse Revealed from the sky, and he would be Recompensed by it in Rewards.

As for the Azan, the Muezzins from my saww community would be Gathered along with the Prophets, and the truthful, and the martyrs, and the righteous.

And as for the congregation, the rows of my saww community in the earth are like the rows of the Angels in the sky, and the Cycle (of Salat) in the congregation (equates to) twenty-four Cycles, each Cycle being more Beloved to Allah azwj than the worship of forty years.

And as for the day of Friday, Allah azwj will Gather the former ones and the latter ones for the Reckoning. There will be none from a Momin who walks to the congregation (Friday) except
Allah\textsuperscript{azwj} Mighty and Majestic will Lighten the horrors on the Day of Judgment, then he will be Commanded with to the Paradise.

وأما الاجهار فإنه يتباعد منه لهب النار بقدر ما يبلغ صوته، ويجوز على الصراط ويعطى السرور حتى يدخل الجنة.

And as for the loudness, the flame of the Fire would distance itself from him by a measurement of what his voice reaches, and he will cross over the Bridge and be Given the cheerfulness until he enters the Paradise.

وأما السادس فإن الله عزوجل يخفف أهوال يوم القيامة لامتي كما ذكر الله عزوجل في القرآن، وما من مؤمن يصلى على الجنائز إلا

أوجب الله له الجنة إلا أن يكون منافقا أو عاقا.

As for the sixth, Allah\textsuperscript{azwj} Mighty and Majestic will Lighten the horrors of the Day of Judgment for my\textsuperscript{saww} community just as Allah\textsuperscript{azwj} Mighty and Majestic Mentioned in the Quran, and there is none from a Momin who prays Salat over the funeral except Allah\textsuperscript{azwj} would Obligate the Paradise for him, except if he happens to be a hypocrite or a disloyal (to the parents).

وأما شفاعتي فهي لاصحاب الكبائر ما خلا أهل الشرك والظلم.

And as for my\textsuperscript{saww} intercession, it is for the perpetrators of the major sins, apart from the people of Shirk and the injustice.

قال: صدقت يا محمد، وأنا أشهد أن لا إله إلا الله، وأنك عبده ورسوله خاتم النبيين، وإمام المتقين، ورسول رب العالمين،

He said, 'You\textsuperscript{saww} speak the truth, O Mohammad\textsuperscript{saww}, and I testify that there is no god except Allah\textsuperscript{azwj}, and you\textsuperscript{saww} are His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, last of the Prophets\textsuperscript{as}, and Imam of the pious, and Rasool\textsuperscript{saww} of the Lord\textsuperscript{azwj} of the worlds.

فلما أسلم وحسن إسلامه أخرج رقا أبيض فيه جميع ما قال النبي صلى الله عليه وآله، وقال: يا رسول الله! وجدت أن لا إله إلا الله، وأنك عبده ورسوله خاتم النبيين وعيب الله عرك، وإنك أعظم من ثلاثة بألف ألف بليغة.

When he became a Muslim and his Islam was good, he brought out a white paper wherein was the entirety of what the Prophet\textsuperscript{saww} had said, and said, 'O Rasool-Allah\textsuperscript{azwj}! By the One\textsuperscript{azwj} Who Sent you\textsuperscript{saww} with the Truth as a Prophet\textsuperscript{as}, I did not copy it except from the Tablets which Allah\textsuperscript{azwj} Mighty and Majestic Wrote for Musa\textsuperscript{as} Bin Imran\textsuperscript{as}, and I had read your\textsuperscript{saww} merits in the Torah until I doubted in these.

يا محمد ولقد كنت أمحو اسمك منذ أربعين سنة من التوراة كلما محوته وجدته مثبتا فيها، ولقد قرأت في التوراة أن هذه المسائل لا

يخرجها غيرك، وأن في الساعية التي ترد عليك فيها هذه المسائل يكون جبريل عن يمينك وعزرائيل عن يسارك وعندك بين يديك.

O Muhammad\textsuperscript{saww}! I had deleted your\textsuperscript{saww} name from the Torah forty years ago. Every time I deleted it, I found it affirmed in it. And I had read in the Torah that these questions, none will bring these forth (answer them) apart from you\textsuperscript{saww}, and that in the time which these
questions are referred to you, Jibraeel\textsuperscript{saww} would happen to be on your right and Mikaeel\textsuperscript{saww} left, and your successor\textsuperscript{asws} in front of your\textsuperscript{saww}.

فقال رسول الله صلى الله عليه وآله: صدقت، هذا جبرئيل عن يميني، وميكائيل عن يساري ووصيي علي بن أبي طالب عليه السلام بين يدي، أتمنى اليهودي وحسن إسلامه.

Rasool-Allah\textsuperscript{saww} said: 'You speak the truth. This here is Jibraeel\textsuperscript{saww} on my right, and Mikaeel\textsuperscript{saww} on my left, and my successor\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in front of me\textsuperscript{saww}. So, the Jew expressed belief, and his Islam was good’.

ل: بالاسناد المذكور عن جده الحسن بن علي بن أبي طالب في حديث طويل قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وسلم: فسألهم عن مسائل، فقال فيما سألهم: أخبرنا عن سبع خصال أعطاك الله بين النبيين إلى آخر الخبر.

By the mentioned chain,

‘From his grandfather Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, in a lengthy Hadeeth, said: ‘A number of Jews came to Rasool-Allah\textsuperscript{saww}, and their most knowledgeable one asked him\textsuperscript{saww} about certain issues, and among what he asked him\textsuperscript{saww} was, ‘Inform us about seven characteristics Allah\textsuperscript{azwj} Gave you\textsuperscript{saww} from between the Prophets’ – up to the end of the Hadeeth.


By the mentioned chain going up to Al-Hassan\textsuperscript{asws} having said: ‘A number of Jews came to Rasool-Allah\textsuperscript{saww}, and their most knowledgeable of them asked him\textsuperscript{saww}, saying to him\textsuperscript{saww}, ‘Inform me about the interpretation of ‘Glory be to Allah Mighty and Majestic’, for which thing (reason) did He\textsuperscript{azwj} Necessitate the five (daily) Salats?’ – up to his\textsuperscript{azwj} words, ‘Is the Recompense of the one who says, ‘There is no god except Allah’, except the Paradise?’ The jew said, ‘You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}.


By the mentioned chain, he\textsuperscript{asws} said: ‘A number of Jews came to Rasool-Allah\textsuperscript{saww}, and their most knowledgeable one asked him\textsuperscript{saww} about certain issues, and it was among what he asked him\textsuperscript{saww} was that he said, ‘Inform me about Allah\textsuperscript{azwj} Mighty and Majestic, for which thing (reason) did He\textsuperscript{azwj} Necessitate the five (daily) Salats?’ – up to his\textsuperscript{saww} words: ‘It is witnessed by the Angels of the might and Angels of the day’. He said, ‘You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}.

خص: عبد الرمتن بن إبراهيم، عن الحسين بن مهران، عن الحسن (الحسين خ ل) بن عبد الله، عن أبيه، عن جده، عن جعفر بن محمد، عن أبيه، عن جده الحسن بن علي ابن أبي طالب عليه السلام مثله.
From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather Al-Husayn asws Bin Ali asws Bin Abu Talib asws – similar to it. 172

Abdul Rahman Bin Ibrahim, from Al Husayn Bin Mihran, from Al Hassan (Al Husayn) Bin Abdullah, from his father, from his grandfather,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather Al-Husayn asws Bin Ali asws Bin Abu Talib asws – similar to it.’ 172

Wahab Al Yamani said,

‘A Jew asked the Prophet saww saying, ‘O Muhammad saww! Were you saww a Prophet saww in the Mother of the Book before you saww were Created?’ He saww said: ‘Yes’. He said, ‘And these companions of yours saww, the Momineen were affirmed with you saww before they were Created?’ He saww said: ‘Yes’. He said, ‘So what is your saww matter, you saww did not speak with the Wisdom when you saww came out from the belly of your saww mother asws, just as Isaas Bin Maryam spoke, upon your saww allegation, and you saww were a Prophet saww before that?’

The Prophet saww said: ‘My saww matter isn’t like the matter of Isaas Bin Maryamasws. Isaas Bin Maryam, Allah azwj Created himasws from a mother, not having a father for himasws, just as Heazwj Created Adamasws, from neither a father nor a mother; and if Isaas, when he as came out from the belly of hisasws motherasws, had not spoken with the Wisdom, there would not have been any excuse for his as motherasws in the presence of the people, and she as had come with himasws from without a father, and they would have seized herasws just as they tended to seize (a woman) like her (situation) from the married ones. Therefore, Allah azwj Mighty and Majestic Made himasws speak as an excuse for hisasws motherasws.’ 173

I heard Abdullah Bin Salam proceeding to Rasool-Allah saww, and he was in a barren land. He came to the Prophet saww and he said, ‘I ask you saww about three things, none would know

172 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 5
173 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 6
these except a Prophet or a successor of a Prophet – What is the first condition of the Hour? And what is the first meal of the people of the Paradise? And what resembles the child to its father or to its mother?’

قال صلى الله عليه وآله: أخبرني بهن جبرئيل عليه السلام آنفا. قال: هل أخبرك جبرئيل ؟ قال نعم، قال: ذلك عدو اليهود من الملائكة.

He said: ‘Jibraeel informed me of these just now’. He said, ‘Did Jibraeel inform you?’ He said: ‘Yes’. He said, ‘That is an enemy of the Jews from the Angels’.

He (the narrator) said, ‘Then he recited this Verse: Say: One who was an enemy to Jibraeel for him Revealing it upon your heart by Permission of Allah, [2:97].

أما أول أشراط الساعة فنار تحشر الناس من المشرق إلى المغرب، وأما أول طعام يأكله أهل الجنة فزيادة كبد الحوت، وإذا سبق ماء الرجل ماء المرأة نزع الولد إليه،

As for the first condition of the Hour, it would be a fire gathering the people from the east and the west, and as for the first meal the people of the Paradise would eat, increasingly the liver of the fish, and when the water of the man precedes the water of the woman, the (resemblance of the) child would be to him’.

He said, ‘I testify that there is no god except Allah, and I testify that you are a Rasool of Allah. The Jews are an accusing people, and if they come to know of my Islam, they would accuse me before you even ask them about me’.


He came to the Jews and said: ‘Which man is Abdullah Bin Salam?’ They said, ‘They said, ‘The best of us, and son of the best of us, and our chief and son of our chief’. He said: ‘What is your view if Abdullah Bin Salam became a Muslim?’ They said, ‘May Allah Refuge him from that’. Then Abdullah came out and said, ‘I testify that there is no god except Allah, and I testify that Muhammad is a Rasool of Allah’. They said, ‘He is the evilest of us, and son of our evilest one, and they cut him off (disowned him)’.

قال: فقال: هذا الذي كنت أخفاه منه يا رسول الله
He (the narrator) said, ‘He said, ‘This is what I was fearing from him (them), O Rasool-Allah^{saww}.’ 174

He said, ‘So what is the matter, the sun and the moon are not the same in the illumination and the light?’

He^{saww} said: ‘When Allah^{azwj} Mighty and Majestic Created them, they both obeyed and did not disobey of anything. Then Allah^{azwj} Mighty and Majestic Commanded Jibraeel^{as} that he^{as} deletes the illumination of the moon, so he^{as} deleted it, and the impact of the effacement in the moon are the black lines. And, had the moon left upon its state at the status of the sun, undeleted, neither would the night have been known from the day, nor the day from the night, nor would the Fasting one had known how many he had Fasted, nor would the people have known the number of the years.

وذلك قول الله^{زوجال} "وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة لتبتغوا فضلا من ربك ولتعلموا عدد السنين والحساب "

And these are the Words of the Mighty and Majestic: 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, for you to seek Grace from your Lord and for you to know the number of the years and the calculation. [17:12].

174 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 7
قال: صدقوا يا محمد فأخبرني لم سمي الليل ليلاً؟ قال: لانه يلايل الرجال من النساء، جعله الله عزوجل للفاء ولباساً، وذلك قول الله عزوجل: "وجعلنا الليل لباساً وجعلنا النهار معاشاً".

He said, 'You speak the truth, O Muhammad! Inform me, why is the night named as 'Layl'?' He said: 'Because of the men resting from with the women. Allah Mighty and Majestic Made it for the intimacy and an apparel, and these are the Words of Allah Mighty and Majestic: And We Made the night a covering [78:10] And We Made the day for livelihood [78:11]'.

قال صدقت يا محمد فما بال النجوم تستبين صغارا وكبارا ومقدارها سواء؟

He said, 'You speak the truth, O Muhammad! What is the matter with the stars, the clarity of the small and the big, and their measurements are the same?'

قال: لان بينها وبين السماء الدنيا بحارا يضرب الريح أمواجها فلذلك تستبين صغارا وكبارا، ومقدار النجوم كلها سواء.

He said: 'Because between these and the sky of the world, there is an ocean, the winds striking waves, therefore due to that the small and the big are manifest, and the measurement of the stars, all of them, (appears to be) the same'.

قال: فأحيا في الدنيا لم صبيت الدنيا؟ قال: لان الدنيا دنيئه خلقت من دون الآخرة، ولو خلقت مع الآخرة، ولو خلقت مع الآخرة لم يفن أهلها كما لا يفنى أهل الآخرة.

He said, 'Inform me about the world, why has it been named as 'Dunya'?' He said: 'Because the world is near (Daniy), having been Created from besides the Hereafter, and had it been Created along with the Hereafter, its people would not have perished just as the people of the Hereafter will not perish'.

قال: فأحيا في القيامة لم صبيت القيامة؟ قال: لان فيها قيام الخلق للحساب.

He said, 'Inform me about the Qiyamat (Day of Judgment), why has it been named as 'Qiyamat'?' He said: 'Because during it the creatures would be standing for the Reckoning'.

قال: فأحيا الأخرة لم صبيت الأخرة؟ قال: لانها متاخرة أخرة من بعد الدنيا، لا توصف سنينها، ولا يموت سكاكها.

He said, 'Inform me, why as the Hereafter been named as 'Aakhira'?' He said: 'Because it is delayed, it would be coming after the world. Neither can its years be described, nor can its days be counted, nor would its dwellers be dying'.

He said, ‘You speak the truth, O Muhammad! Inform me about the first day Created by Allah Might and Majestic? He said: ‘The day of Sunday (Al-Ahäd). He said, ‘And why has it been named as the day of ‘Al-Ahäd’? He said: ‘Because it is one (Wahid), limited (Mahdoud)’.

He said, ‘You speak the truth, O Muhammad! Inform me about the first day Created by Allah. He saww said: ‘The first day (Al-Ahäd). He said, ‘And why has it been named as the day of ‘Al-Ahäd’? He said: ‘Because it is one (Wahid), limited (Mahdoud)’.

He said, ‘So (what about) the Monday (Isnayn)?’ He saww said: ‘It is the second (Al-Sany) from the world’. He said, ‘The Tuesday (Al-Salis)?’ He saww said: ‘The third (Salis) from the world’. He said, ‘The Wednesday (Al-Arba’a)?’ He saww said: ‘The fourth (Al-Rabi’a) from the world’. He said, ‘The Thursday (Al-Khamis)?’ He saww said: ‘It is the fifth day from the world, and it is the day of affinity. Iblees was Cursed during it, and Idrees was Raised during it’.

He said, ‘The Friday (Al-Jum’a)?’ He saww said: ‘It is That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103], it is a day of a witness and a witnessed [85:3]. He said, ‘The Saturday (Sibt)?’ He saww said: ‘It is a dormant day, and these are the Words of the Mighty and Majestic in the Quran: And We have Created the skies and the earth and what is between the two in six days [50:38]. So, from the Sunday to the Friday are six days, and the Saturday is inoperative.

He said, ‘You speak the truth, O Muhammad! Inform me about Adam, why is he named as ‘Adam’? He saww said: ‘Because he was Created from the clay of the earth and its crust (Adeym)’. He said, ‘Was Adam Created from the clay, all of it or from one (type of) clay?’ He saww said: ‘But, from all the clays, and had he been Created from one clay, the people would not have recognised each other, and they would have been upon one image’.

He said, ‘Is there any example for them in the world?’ He saww said: ‘The soil, in it is white, and in it is green, and in it is yellow (blonde), and in it is dark, and in it is red, and in it is blue, and in it is fresh, and in it is salty, and in it is rough, and in it is soft, and in it is reddish. Therefore, due to that, the people came to be among them soft, and among them are...
rough, and among them are white, and among them are yellow, and red, and reddish, and black, upon the colours of the soil’.

He said, ‘Inform me about Adam\(^\text{as}\), Was he\(^\text{as}\) Created from Hawwa\(^\text{as}\) or was Hawwa\(^\text{as}\) Created from Adam\(^\text{as}\)?’ He\(^\text{saww}\) said: ‘But, Hawwa\(^\text{as}\) was Created from Adam\(^\text{as}\), and had Adam\(^\text{as}\) been Created from Hawwa\(^\text{as}\), the divorce would have been in the hands of the women, and would not have been in the hands of the men’.

He said, ‘Was she\(^\text{as}\) Created from all of him\(^\text{as}\) or from part of him\(^\text{as}\)?’ He\(^\text{saww}\) said: ‘But, from part of him\(^\text{as}\), and had she\(^\text{as}\) been Created from all of him\(^\text{as}\), the retaliation would have been allowed regarding the women just as it is allowed regarding the men’.

He said, ‘Was it from his\(^\text{as}\) exterior or from his\(^\text{as}\) interior?’ He\(^\text{saww}\) said: ‘But, from his\(^\text{as}\) interior, and had she\(^\text{as}\) been Created from his\(^\text{as}\) exterior, the women would have been uncovered just as the men are uncovered. Thus, due to that, the women became veiled’.

He said, ‘From his\(^\text{as}\) right or from his\(^\text{as}\) left?’ He\(^\text{saww}\) said: ‘But, from his\(^\text{as}\) left, and had she\(^\text{as}\) been Created from his right, there would have been a share for the females just like the share of the males from the inheritance. Thus, due to that, there came to be one share for the females, and for the males, two shares, and a testimony of two women is like a testimony of one man’.

He said, ‘From where was she\(^\text{as}\) Created?’ He\(^\text{saww}\) said: ‘From the clay which was a remnant from his\(^\text{as}\) left rib’.

He said: صدقت يا محمد فأخبرني عن الوادي المقدس لم سمي اسمه القدس؟ قال: لانه قدست فيه الروح، واصطفيت فيه الملائكة، وكلم الله عزوجل موسي تكلمها.
He said, ‘You saww speak the truth, O Muhammad saww! Inform me about the Holy Valley, why was it named as Holy?’ He saww said: ‘Because the souls are sanctified in it, and the Angels are Chosen in it, and Allahazwj Mighty and Majestic Spoke to Musaazwj in a conversation’.

قال: فلم سميت الجنة جنة؟ قال: لأنها جنية خبرة نحب وتعال ذكره مرضية.

He said, ‘Why has the Paradise been named as ‘garden’? He saww said: ‘Because it is a good rockery (garden), pure, and in the Presence of Allahazwj, Exalted is Hisazwj Mention, (it is) satisfactory’.

قالوا: عن الشبه كيف يكون من المرأة وإنما النطفة للرجل؟ فقال: انشدكم بالله أتعلمون أن نطفة الرجل بيضاء غليظة؟ وأن نطفة المرأة متراء رقيقة؟ فليهما غلبت الشهبة كأنها الشبه؟ قالوا: اللهم نعم.

They said, ‘About the resemblance, how can it happen to be from the woman, and rather the seed is from the man?’ He saww said: ‘I saww adjure you with Allahazwj! Are you knowing that the seed of the man is white, thick? And that the seed (water) of the woman is red, thin? So, whichever of the two overcomes its counterpart, the resemblance would be for it?’ They said, ‘O Allahazwj, yes’.

قالوا: فأحبنا عما حرمت إسرائيل على نفسه من قبل أن تنزل التوراة؟ قال: انشدكم بالله هل تعلمون أن أحب الطعام والشراب إليه قوم الإبل وألبانها فاشتكوا شكوى، فلما عافاه الله من هم شكر الله به؟ قالوا: اللهم نعم.

They said, ‘Inform us about what Israel (Yaqoubas) prohibited unto himself from before the Revelation of the Torah?’ He saww said: ‘I saww adjure you with Allahazwj! Are you knowing that the most beloved of the food and drink to himas was the meat of the camel and its milk, but it gave himas a complaint (a health issue). When Allahazwj Cured himas from it, heas prohibited it unto himselfas in order to thank Allahazwj with it?’ They said, ‘O Allahazwj, yes’.

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They said, ‘Inform us about your sleep, how is it?’ He said: ‘I adjure you with Allah! Are you knowing from the description of this man whom you are claiming, I am not with it, his eyes sleep and his heart is awake?’ They said, ‘O Allah, yes’. He said: ‘And like that is my sleep’.

They said, ‘Inform us about the spirit’. He said: ‘I adjure you with Allah! Are you knowing that it is Jibraeel?’ They said, ‘O Allah, yes, and he is the one who comes to you, and he is an enemy to us, and he is an Angel who comes with the harshness and difficult matters, and had it not been that, we would have followed you’.

Allah Revealed: Say: One who was an enemy to Jibraeel - [2:97] – up to His Words: Or is it not so that every time they make an agreement, a group of them discards it? [2:100]’.

The Words of the Mighty and Majestic: And do not be mixing the Truth with the falsehood and you are concealing the Truth and you are knowing [2:42]

And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]

And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]

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Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]

O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds (Religion and world) [2:47]

And fear a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]

And when We Rescued you from Pharaoh’s people, who were affiliating you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord. [2:49]

The Imam (Hassan Al-Askari asws) said: ‘Allah azwj is Addressing a group of Jews who used to clothe the truth with falsehood by claiming that Muhammad saww is a Prophet and Ali asws is a successor asws but they asws will both be coming after this time of ours by five hundred years.

Rasool-Allah saww said to them: ‘Are you pleased with the Torah being a judge between me saww and you all?’ They said, ‘Yes’.

So they came over with it and went on reciting from it different to what was in it’. So Allah azwj Mighty and Majestic Transformed the scrolls which they were reading from, and it was in the hand of the reciters from them, its first being with one of the two, and its end being with the other one (holding the scrolls), and it was transformed into a serpent having
two heads for it, and each head of it grabbed the hand of the one in whose hand it was, and went on to crush it and devour it, and the two men were shouting and screaming.

And it was so that there was another scroll over there, and it said, 'They will not cease to be in this Punishment until they read what is (actually) in it – from the description of Muhammad saww and his saww Prophet-hood, and description of Ali asws and his asws Imamate – upon what Allah azwj Revealed in it'.

So they read it correctly and believed in Rasool-Allah saww and believed in the Imamate of Ali asws as being Guardian asws of Allah azwj and successor of Rasool-Allah saww.

Allah azwj the Mighty and Majestic Said: **And do not be mixing the Truth with the falsehood [2:42], by (the fact that) you are acknowledging Muhammad saww and Ali asws from an aspect and you are rejecting them from an aspect; and you are concealing the Truth – The Prophet-hood of this one saww and the Imamate of this one asws and you are knowing that you are concealing it while your knowledges and your intellects are professing it.**

But Allah azwj, when He azwj has already Made Informing you all as a proof, then you are rejecting, would not be (able to) waste it that it is His azwj proof, but He azwj would be Establish it from other than your aspect, so you would not be able upon overcoming your Lord azwj and coercing (bullying) Him azwj.

Then Allah azwj Mighty and Majestic Said to a group of apostate Jews and hypocrite, the withholders of the wealth of the poor, the devourers for the rich, those who were instructing (others) with the goodness and were neglecting it (themselves), and were forbidding (others) from the evil and they were indulging in it (themselves): **O group of Jews! You are instructing the people with the righteousness [2:44] – with the giving of charities, and paying back the entrustments and are forgetting yourselves.**
“ فلا تفعلون ما به تأمنون ” وأنتم تتلون الكتاب : التوراة الآمرة بالخراات، الناهية عن المنكرات، المخبرة عن عقاب المتمردين،
وعن عظيم الشرف الذي يتطول الله به على الطائعين المجتهدين.

Are you not understanding what you are instructing with and you are reciting the Book – The Torah, the Enjoiner of the goodness and the Forbidder from the evil, and Informer of the consequential Punishment of the apostates, and about the great nobility which Allah would be Extending upon the obedient ones, the strivers.

Are you not using your intellects - what is upon you from the Punishment of Allah Mighty and Majestic regarding your instructing with what you are not taking to, and your forbidding from what you are occupied in. And it was so that they were a group of the chiefs of the Jews and their scholars, withholding the wealth of the charities and handouts, and they were consuming these cutting these off (from the poor).

Then they (decided to) present themselves to Rasool-Allah and had instigated their people against him by saying, ‘Muhammad has exceeded his bounds and is claiming what isn’t for him’. So, they came in their entirety to his presence – and their generality had resolved upon that they would attack Rasool-Allah and kill him, and even if he is among the multitude of his companions, not caring with what consequences the times might bring. When they presented themselves to Rasool-Allah, and were in front of him, their chiefs spoke – and they had agreed their people upon that when they confound Muhammad, they should unleash their swords upon him.

So their chiefs said, ‘O Muhammad! You are a Rasool of the Lord of the worlds, an equal of Musa and the rest of the Prophets, the preceding ones?’ Rasool-Allah said: ‘As for my words that I am a Rasool-Allah, so yes. And as for that I am saying that I am an equal of Musa and the rest of the Prophets – so I did not say this, and I would not belittle what Allah the Exalted has Magnified from my worth.
بل قال ربي: يا محمد إن فضلك على جميع النبيين والمرسلين والملاكاة المقربين كفضلي – وأنا رب الغزاة - على سائر الخلق
أجمعين وكذلك قال الله تعالى موضى عليه السلام لما ظن أنه قد فضل على جميع العالمين،

But, my Lord said: “O Muhammad! Your superiority upon the entirety of the Prophets and the Mursils and the Angels of Proximity – is like My superiority – and I am the Lord of Might – upon the rest of the creatures in their entirety”. And similar to that is what Allah the Exalted Said to Musa when he thought that he had been made superior upon the entirety of the worlds’.

فغلظ ذلك على اليهود وهموا أن يقتلوه فذهبوا يسلون سيوفهم ولكن منهم أحد إلا وجد يديه إلى خلفه كالمكتوف يابسا لا يقدر أن يحركهما وخبروا

So that was grievous upon the Jews and they thought of killing him, and they went to unsheathe their swords, but there was not one of them except he found his hand to be behind him as if tied up, not able upon moving it. And they were confused.

فقال رسول الله صلى الله عليه وآله: لا تجزعوا فخرا أراد الله تعالى بكم، منعكم من الوثوب على له وبعضكم على استماع حجته في نبوة محمد ووصية أخيه علي.

So Rasool-Allah said, and he had seen what was with them, from the confusion: ‘Do not panic, from Allah the Exalted Intends good with you, Preventing you from leaping upon His Guardian, and Withholding you all upon listening to his Divine Authority regarding the Prophet-hood of Muhammad and the successorship of his brother Ali.

ثم قال رسول الله صلى الله عليه وآله: يا معاشر اليهود هؤلاء رؤساؤكم كافرون، ولاموالكم محتجنون، ولحقوقكم باخسون، ولكم في قسمة من بعد ما اقتطعوه ظالمون يخفضون ويرفعون.

So, the chiefs of the Jews said, ‘Discuss the subject about the proofs. Is there a proof of your Prophet-hood and the successorship of Ali, this brother of yours? Your claim is false, and you are deceiving our people with us’.

فقال رسول الله صلى الله عليه وآله: ولكن الله عزوجل قد أذن لنبيه أن يدعو بالاموال التي خنتموها هؤلاء الضعفاء ومن يليهم في قضية هنأ بين بني، وكذلك يدعو حساباتهم فيحشرها لديه ويدعو من واطأتموه على اقتطاع أموال الضعفاء فتنطق باقتطاعهم جواحهم، وكذلك تنطق باقتطاعكم جواحكم.
So Rasool-Allah saww said: ‘But Allah azwj Mighty and Majestic has Permitted for His azwj Prophet saww that he saww demands (back) the wealth which you are concealing it, of these weak ones and the ones who follow them, so it should be presented over here in front of him saww. And similar to that, he saww is demanding your accounts, therefore present it in front of him saww; and he saww is demanding, the vulnerable ones upon the deduction of the wealth of the weak ones, so their limbs would speak of their deductions, and similar to that your limbs would speak of their deductions’.

Then Rasool-Allah saww said: ‘O Angels of my saww Lord azwj! Present to me saww the varieties of the wealth which were deducted by these unjust ones from their people!’ And there were Dirhams and the Dinars in the bags, and there were clothes, and the animal, and the varieties of the wealth descended upon them from all direction, until they settled in front of them.

Then Rasool-Allah saww said: ‘Come to me saww with the accounts of these oppressors – those who these poor ones are mistaken with!’ So, the records descended upon them. When these had settled upon the ground, he saww said: ‘Take it!’. They read (what was recorded) in these – a share of each group being such and such, and they took it.

Then Rasool-Allah saww said: ‘O Angels of my saww Lord azwj! Write beneath the name of every one of them, what they have stolen from it and expose it!’ So, the writing manifested clearly, ‘No, but the share of each one is such and such’. And it was so that they had embezzled ten times the like of what they had actually handed over to them.

Then Rasool-Allah saww said: ‘O Angels of my saww Lord azwj! Differentiate between this wealth present here regarding what is extra, from what these oppressors have displayed, in order to pay back to its rightful (owners)’

فاضطررت تلك الاموال وجعلت ينفصل بعض من بعض حتى تميزت أجزاء كما ظهرت في الكتاب المكتوب وبين أغم سرقوه واقتطعوه، فدععوا رسول الله صلى الله عليه والله إلى من حضر من عوامهم نصيبه وبعث إلى من غاب منهم فأعطهم وأعطى ورثة من قد مات، وفوضل الله اليهود الرؤساء وغلب الشفاء على بعضهم وبعض العوام، ووفق الله بعضهم.
So those belongings stirred and went on to join up with each other until the parts were differentiated just as had been displayed in the written books, and it became clear that they had been stealing and deducting it. So Rasool-Allah⁸⁷⁸⁸ handed over the shares to the ones who were present, and sent a message to the ones absent from them, and they came over, and he⁸⁷⁸⁸ gave to the heirs of the ones who had died. And Allah⁸⁷⁸⁷ Unmasked the chiefs of the Jews, and the wretchedness over came upon some of them (chiefs) and some of the people, and Allah⁸⁷⁸⁷ Inclined some of them

فقال له الرؤساء الذين هموا بالاسلام: نشهد يا محمد أنك النبي الافضل وأن أخاك هذا وصيك هو الوصي الاجل الاكمل، فقد فضحنا الله بذنوبنا، أرأيت إن تبنا مما اقتطعنا (أقلعنا خ ل) ماذا يكون حالتنا؟

So the chiefs of the Jews said to those who had thought of accepting Al Islam, 'We testify that you⁸⁷⁸⁸ are the Prophet⁸⁷⁸⁸, the most superior, and your⁸⁷⁸⁸ brother⁸⁷⁸⁹, this is the successor⁸⁷⁸⁹, the most majestic, the most perfect, for Allah⁸⁷⁸⁷ has Unmasked us due to our sins. What is your⁸⁷⁸⁹ view if we repent from what we have deducted and relinquished, what is that which would become of our state?'

قال رسول الله صلى الله عليه وآله: فأنتم المفلحون

وكان الله تعالى: " يا بني إسرائيل اذكروا نعمة التي أنعمت عليكم " أن بعثت موسى وهارون إلى أسلافكم بالنبوة فهديناهم إلى نبوة محمد صلى الله عليه وآله وصية على -Mbps- وإمامة عزرته الطيبين، وأخذنا عليه علما بذلك العهود والموانع التي إن وفيتهم بما كنتكم ملكاً في جنابه، مستحقرين لكراماته ورضوانه "

So they said, 'Then we testify that there is no god except Allah⁸⁷⁸⁷, Alone, there being no associates for Him⁸⁷⁸⁷, and that you⁸⁷⁸⁸ Muhammad⁸⁷⁸⁸ are His⁸⁷⁸⁷ servant and His⁸⁷⁸⁷ Rasool⁸⁷⁸⁸, and His⁸⁷⁸⁷ Elite, and His⁸⁷⁸⁷ Elite, and that Ali⁸⁷⁸⁹ is your⁸⁷⁸⁸ brother⁸⁷⁸⁹ and your⁸⁷⁸⁸ Vizier, and the custodian of your⁸⁷⁸⁸ Religion, and the representative from you⁸⁷⁸⁸, and the fighter on your⁸⁷⁸⁸ behalf, and he⁸⁷⁸⁹ is from you⁸⁷⁸⁸ at the status of Haroun⁸⁷⁸⁹ from Musa⁸⁷⁸⁹, except that there would be no Prophet⁸⁷⁸⁹ after you⁸⁷⁸⁸.

فقال رسول الله صلى الله عليه وآله: فأنتم المفلحون.

So Rasool-Allah⁸⁷⁸⁸ said: 'Then you are the successful ones'.

فقال الله تعالى: " يا بني إسرائيل اذكروا نعمة التي أنعمت عليكم " أن بعثت موسى وهارون إلى أسلافكم بالنبوة فهديناهم إلى نبوة محمد صلى الله عليه وآله وصية على -Mbps- وإمامة عزرته الطيبين، وأخذنا عليه علما بذلك العهود والموانع التي إن وفيتهم بما كنتكم ملكاً في جنابه، مستحقرين لكراماته ورضوانه "

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The Imam (Hassan Al-Askari asws) said: ‘He azwj Said Recall My Favour which I Bestowed upon you, by Sending Musa as and Haroun as to your ancestors, with the Prophet-hood. So they as guided them to the Prophet-hood of Muhammad saww and the successorship of Ali asws and the Imamate of the his saww goodly family. And We azwj Took upon you all the Pacts with that and the Covenant - which, if you had fulfilled these, your would have been kings in His saww Gardens, deserving of His azwj Prestige and His asw Pleasure.

And I had Graced you all in the two worlds [2:47] - over there, i.e., ‘azwj Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad saww and the Wilayah of Ali asws and their asws goodly Progeny asws.

And as for their Gracing them in the word, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus azwj Rescued them and Drowned their enemies, Pharaoh la and his la people. And azwj Excelled them upon the communities of their era which opposed their ways and guided away from their way.

Then Allah azwj Mighty and Majestic Said to them: “So when azwj have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad saww and his saww Progeny asws, so rather asws will Increase you all in Grace during this era when you fulfil was azwj Took from the Pact and the Covenant upon you.”

Then Allah azwj the Mighty and Majestic Says: [2:48] And fear a Day when one soul shall not avail another in the least - Will not be able to dispel the punishment which he deserves at the time of death neither shall intercession on its behalf be Accepted - Interceding for the delaying the time of his nor shall any compensation be Taken from it - No ransom or replacement will be accepted in his place to die, and that he himself should be left alone'.

قال الصادق عليه السلام: وهذا يوم الموت فإن الشفاعة والفاء لا يغني عنه، وأما في القيامة فإننا وأهلينا نجري عن شيعتنا كل جزاء.
(Imam Hassan Al-Askari\textsuperscript{asws} said: ‘Al-Sadiq\textsuperscript{asws} said: ‘And this - the day (in the above Verse) – is the day of death, so the intercession and the substitution (from not dying) would not be availed from. But, as for during the Day of Judgment, So, we\textsuperscript{asws} and our\textsuperscript{asws} family members, we\textsuperscript{asws} would recompense our\textsuperscript{asws} Shias with every recompense’.\textsuperscript{177}

11 - م: قوله عزوجل: " ثم قست قلوبكم من بعد ذلك فهي كالحجارة أو أشد قسوة وإن من الحجارة لما يتفجر منه الاغفار وإن منها لما يشفق فيه خير منه وإن منها لما يهبط من خشية الله وما الله بغافل عما تعملون "

The Words of the Mighty and Majestic: \textit{Then your hearts hardened from after that, so these were like rocks, or more intense in hardness; and from the rocks there are (some) from which rivers burst forth, and from these there are (some) which split asunder so the water comes out from them, and from these there are some which fall down out of fear of Allah, and Allah is not heedless of what you are doing} [2:74]

قال الإمام عليه السلام: قَالَ اللهُ عزوجل: " ثم قَسَتْ قَلوبُكُم " عَسَتْ وفَجَتْ وَيَبَسَتْ مِن الخَرا وَالرَّمْة قَلُوبُكُم مَعَاشِر الْيَهُود " من بعد ذلك " من بعد ما بينت من الآيات الباهرات في زمان موسى، ومن الآيات المعجزات التي شاهدتكم من محمد صلى الله عليه وآله 

The Imam (Hassan Al-Askar\textsuperscript{asws}) said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Says [2:74] \textit{Then your hearts hardened} – tired, and dried, and withered from the goodness and the mercy – your hearts – group of Jews, \textit{from after that} – from after what had been Manifested from the compelling Signs during the era of Musa\textsuperscript{as}, and from the Signs, the miracles which you have witnessed from Muhammad\textsuperscript{saww}.

فهي كالحجارة " اليابسة لا ترشح برطوبة ولا ينتفض منها ما ينتفع به، أي أنكم لا حق الله تؤدون، ولا من أموالكم ولا من حواشيها تتصدقون، ولا بالمعروف تتكرون، ولا بالمعروف تجودون، ولا جمعتكم تعملون، ولا على من الإنسانية تعاشرون وعاملون

So these were like rocks – the dried, not being sprinkled with moisture, nor giving rise from it what could be benefitted with, i.e., you are not discharging the rights of Allah\textsuperscript{azwj} the Exalted, neither from your wealth nor from your lives are you giving charity, nor honouring with the enjoining of the good and being benevolent, nor are you assisting the weak, nor helping the distressed, nor are you associating and doing anything from the humanitarian deeds.

" أو أشد قسوة " إنما هي في قساوة الحجر أو أشد قسوة أكم على السامعين ولم بين عينهم، كما يقول القائل: أكملت خيرا أو لحما، وهو لا يريد به أبي لا أدي ما أكملت، بل يريد أن بيهم على السامعين حتى لا يعلم ماذا أكمل وإن كان يعلم أن ما قد أكمل،

Or more intense in hardness – but rather it is in the hardness of the rocks or more intense in hardness – ambiguous upon the listeners and it’s not clear for them, just as the speaker is saying, ‘I ate bread or meat’, and he does not intend by it, ‘I don’t know what I ate’, but he

\textsuperscript{177} Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 10
intends by it to be ambiguous upon the listener until he does not know what he ate, and even though he knew what he had eaten.

And it isn’t its meaning or more intense in hardness, because this is the wrong correction, and He azwj is the Mighty and Majestic, loftier than being wrong in information, then correct the mistake upon Himself azwj, because He azwj is the Knower with what has existed and with what would be existing, that if it did come into existence, how its existence would be. And rather, the correction of the mistake upon himself is for the creatures, the deficient ones.

And He azwj does not Intend by it, as well so these were like rocks, or more intense - i.e. worse in hardness, because this is a falsification of the first by the second, because He azwj Said so these were like rocks regarding the hardness, not being harder than it nor softer. So when He azwj Said after that or more intense, so He azwj has Retracted from His azwj first Words that these aren’t with any more hardness. And this is an example that He azwj is Saying: “There would not be coming from their hearts, any goodness, neither little nor more”. 

So the Mighty and Majestic did not Reveal in the first instance where He azwj Said or Intense, and Explained during the second that their hearts were intensely harder than the rocks, not by His azwj Words or more intense in hardness, but by His azwj Words and from the rocks there are (some) from which rivers burst forth – i.e., So it is regarding the hardness by where there would not be coming any goodness from it – O Jews – and among the rocks there are (some) from which rivers burst forth, so he would come with the goodness and to the help of the sons of Adam.

And from these – from the rocks there are (some) which split asunder so the water comes out from them, and it is what the water drips from, so it is better one of these, besides the ones from which the rivers burst out of, and their hearts are such that the goodness does not burst out from it, nor do they split so there would come out from these, a little from the goodness, and even if it does not happen to be a lot.
Then Allah\textsuperscript{azwj} the Exalted Said \textit{and from these} – meaning from the rocks, \textit{there are (some) which fall down out of fear of Allah}, when there is sworn upon it with the Name of Allah\textsuperscript{azwj} and with the Names of His\textsuperscript{azwj} Guardians – Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the goodly ones from their\textsuperscript{asws} Progeny\textsuperscript{asws}, but there isn’t in their hearts anything from this goodness.

And Allah is not heedless of what you are doing – But He\textsuperscript{azwj} is a Knower with it. He\textsuperscript{azwj} would Rewarding you about it with what He\textsuperscript{azwj} would be Just with it upon you all, and He\textsuperscript{azwj} wouldn’t be the least unjust to you by being Harsh in your Reckoning and Pain you in your Punishments’.

And this is which Allah\textsuperscript{azwj} the Exalted has Described their hearts with over here – what He\textsuperscript{azwj} Said in Surah Al-Nisa: \textit{But then they would not give to people even the speck in the date stone} [4:53].

And what He\textsuperscript{azwj} Described the rocks over here – in the Words of the Exalted: \textit{Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah} [59:21].

And this is the admonition from Allah\textsuperscript{azwj} the Exalted to the Jews and the Nasibis. And the Jews were gathered upon two matters, and they had committed two errors. So, it was grievous upon them what Rasool-Allah\textsuperscript{saww} had Rebuked them with.

So, a group of their chiefs, and the ones with (eloquent) tongues and the explanation from them, said, ‘O Muhammad\textsuperscript{saww}! You\textsuperscript{saww} are arguing against us and claiming about our hearts (that they are like rocks) – what Allah\textsuperscript{azwj} Knows it as being opposite – there is a lot of good in these (hearts). We are Fasting, and giving charities, and we are consoling the poor’. 
فقال رسول الله صلى الله عليه وآله: إنما الخير ما اريد به وجه الله تعالى وعمل على ما أمر الله تعالى به، وأما ما أريد به الرياء والسمعة ومناهدة رسول الله صلى الله عليه وآله وإظهار العnad له والتمثال والشرف عليه فليس بخير، بل هو الشر الخاص، وبالصحيح يعذب عليه بآد العذاب.

So Rasool-Allah saww said: ‘But rather, the good is what the Face of Allah azwj the Exalted is intended with, and worked upon what Allah azwj the Exalted has Commanded with. So, as for what the showing off is intended with and the fame – or opposition to Rasool-Allah saww, and the displaying of the riches to him saww – and the control and the nobility upon him saww, so it isn’t with goodness. But it is the pure evil, and a scourge upon its perpetrator. Allah azwj would Punish him with the most severe of the Punishments’.

فقالوا له: يا محمد أنت تقول هذا ونحن نقول: بل ما ننفقه إلا لابطال أمرك و دفع رياستك وفصل أصحابك عنك، وهو الجهاد الأعظم نؤمل به من الله الثواب الأجل الاجسم، وأقل أحوالنا أنا تساوينا في الدعوى معك، فأي فضل لك علينا؟

So, they said to him saww, ‘O Muhammad saww! You saww are saying this, and we are saying, ‘But, we are not spending except for the invalidation of your saww matter and repelling your saww governance and in order to separate your saww companions away from you saww – and it is the great Jihad. We are hoping with it the Rewards from Allah azwj which are abundant, great. And the least of our situations, us and you saww are equal in our claims. So which merit have you saww got over us?’

فقال رسول الله صلى الله عليه وآله: يا إخوة اليهود إن الدعاوي يتساوى فيها المحقون والمبطلون ولكن حجج الله ودلائله تفرق بينهم فتكشف عن تمويه المبطلين، وتبين عن حقائق المحقين، ورسول الله محمد لا يغتنم جهلكم ولا يكلفكم التسليم له بحجة، بل يقيم عليكم حجة الله التي لا يمكنكم دفاعها ولا تطيقون الامتناع من موجبها، ولو ذهب محمد يريكم آية من عنده

So Rasool-Allah saww said: ‘Jewish brethren! In the claims, the true ones and the false ones are the same, but the Proofs of Allah azwj and His azwj evidences is the difference between the two. Thus, it would uncover the camouflage from the false ones – and display the realities of the true ones, and the Rasool saww of Allah azwj, Muhammad saww, does not deserve your ignorance – nor does he saww encumber you for the submission to him saww without a proof.

ولكن يقيم عليهم حجة الله التي لا يمكنكم دفاعها ولا تطيقون الامتناع من موجبها، ولو ذهب محمد يريكم آية من عنده لشكونكم وقتلهم: إنه متكلف مصنوع محتال فيه ممول أو متواطأ عليه،

But, he saww would establish the Argument of Allah azwj the Exalted which is not possible to defend against, nor will you be able to escape from its conclusion. And if Muhammad saww was to go and show you a Sign from Him azwj you will doubt and say, ‘It is artificially made and he saww is a con-man with regards to it, either manufactured or colluded (by others) upon him saww.

وإذا افترحنكم أنتم فأراكم ما تفترحن لم يكن لكم أن تقولوا: ممول أو متواطأ عليه أو متآت بحيلة ومقدمات، فما الذي تفترحن؟ هذا رب العالمين قد وعدي أن يظهر لكم ما تفترحن ليقطع معادير الكافرين منكم، ويزيد في بصائر المؤمنين منكم.
But when you suggest and he shows whatever you are suggesting – there would not happen to be for you that you should be saying, ‘It is artificial or colluded upon him’, or you have been brought a trick or a ploy. So, what is that which you are suggesting, for this Lord of the worlds has Promised me that He will Manifest for you whatever you are suggesting – in order to cut off the excuses of the Kafirs from you and increase in the insight of the Momineen from you.’

They said, ‘You are being fair with us, O Muhammad! So if you were to fulfil with what you are promising from yourself from the fairness, or else, so you will be the first to retract from your claim of the Prophet-hood, and be included among the ordinary people of the community, and be submissive to the Judgment of the Torah due to your frustration from what we are (about to) suggest upon you, and the falsehood in your claim would be exposed, what you are intending from your direction’.

They said, ‘O Muhammad! You are claiming that there is nothing in our hearts from consoling to the poor and helping the weak, and the spending in invalidation of the falsehood, and affirmation of the truth, and that the rocks are softer than our hearts and more obedient to Allah than we are; and here is the mountain in our presence. So, come with us to is side and get it to testify upon your truthfulness and for it to belie upon us. If it speaks with your ratification, then your are the true one, it would necessitate us to follow you; and if it speak with belying you or remains silent and does not respond to answer you, then know that you are the false one in your claim, operating (in accordance with) your own desires’.

So Rasool-Allah said: ‘The truth will foretell, not the intimidation from you. Suggest whatever you are suggesting in order to cut off your excuses with regards to what you are asking’.

So Rasool-Allah said: ‘Yes, come with us to wherever you want to witness it testify for me, against you’. So, they went out to a big mountain they had seen, and they said, ‘O Muhammad! This mountain, so get it to testify’.
فقال رسول الله صلى الله عليه وآله للجبل: إني أسألك بجاه محمد وآله الطيبين الذين بذكر أسمائهم حفف الله العرش على كواهل
ثمانية من الملائكة بعد أن لم يقدموا على تحريكه وهم خلق كثير لا يعرف عددهم غير الله عزوجل;

So Rasool-Allah ﷺ said to the mountain: "I ask you by the virtue of Muhammad ﷺ and his ﷺ goodly Progeny ﷺ – those by the mention of whose names Allah azwj Lightened the Throne upon the shoulders of eight from His azwj Angels – after they had not been able to move it, and they were a lot of creatures – none knows their number apart from Allah azwj Mighty and Majestic.

وخلق محمد وآله الطيبين الذين بذكر أسمائهم ناب الله على آدم وغفر حطينته وأعاده إلى مرتبته،

And by the right of Muhammad ﷺ and his ﷺ goodly Progeny ﷺ – those by the mention of whose names, Allah azwj Turned to Adam as (with Mercy) and Forgave his as mistakes and Returned him as to his (former) rank.

وخلق محمد وآله الطيبين الذين بذكر أسمائهم وسؤال الله بهم رفع إدريس في الجنة مكانا عليا لما شهدت لمحمد ﷺ بما أودعك الله

And by the right of Muhammad ﷺ and his ﷺ goodly Progeny ﷺ – those by the mention of whose names and asking Allah azwj by them asw ﷺ – Idrees as was Raised in the Paradise to a lofty place, due to him as having testified to Muhammad ﷺ with what Allah azwj had Entrusted him as with – by his as ratification upon these Jews regarding the mention of the hardness of their hearts, and their belying and their rejection of the words of Muhammad ﷺ, Rasool ﷺ of Allah azwj!

فتحرك الجبل ونزل وفاض عنه الماء ونادى: يا محمد أشهد أنك رسول رب العا

So, the mountain stirred and shook, and the water burst forth from it, and it called out, ‘O Muhammad ﷺ! I testify that you ﷺ are a Rasool ﷺ of the Lord ﷺ of the worlds, and chief of the creatures in their entirety.

وأشهد أن قلوب هؤلاء اليهود كما وصفت أقسى من الحجارة لا يخرج منها خير كما قد يخرج من الحجارة الماء سيلًا أو نفجاراً

And I testify that the hearts of these Jews as just as you ﷺ described, as being harder than the rocks. No good comes out from these just as the water comes our flowing from the rock or a bursting.

وأشهد أن هؤلاء كاذبون عليك فيما به يقذفونك من الفرية على رب العالمين،

And I testify that they are liars against you regarding what they are accusing you ﷺ with, from the fabrications against the Lord ﷺ of the worlds’. 178

178 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 11
12 - म: قوله تعالى: "أفتطمعون أن يؤمنوا لكم" الآية، قال الامام عليه السلام: فلما بهر رسول الله صلى الله عليه وآله هؤلاء اليهود بمحاربته وقطع معاؤهم بوضح دلائله لم يتمكنهم مراجعته في حجته ولا إدخال التلبيس عليه في معجزاته قالوا: يا محمد قد آمنا بأنك الرسول الهادي المهدي، وأن عليا أخوك هو الولي والولي.

Are you wishing that they would be believing in you all, [2:75] - The Imam asws said: ‘So when Rasool-Allah saww had dazzled those Jews by his saww miracles, and cut off their excuses by clear evidences, they were not able to respond regarding his saww proofs, nor deception regarding his saww miracles. So they said, ‘O Muhammad saww! We have believed that you saww are the Rasool saww, the guide, the Guided, and that Ali saww your saww brother, he saww is the successor saww and the (rightful) guardian’.

And when they were alone with the other Jews, they were saying to them, ‘Our display to him saww of the Eman with him saww enables us (to be safe) from his saww abhorrences, and would assist us upon eradicating him saww and eradicating his saww companions, because they believe we are with them, they would let us in upon their secrets, and they would not conceal anything from us. So, we would notify their enemies against them and they would aim for them when they would be with our aides and our apparent display (of support) – during their pre-occupation and disorder, and during state when it is impossible to defect and prevent from their enemies upon them’.

And they were, along with that, denying upon the rest of the Jews informing the people about what they had witnessed from his saww signs, and had observed from his saww miracles. So Allah sawj the Exalted Exposed their evil beliefs to Muhammad saww, His saww Rasool saww, and their ugly manners and their hidden (intentions), and upon their denial upon acknowledging with what they had witnessed from the Signs of Muhammad saww and his saww clear proofs, and his saww dazzling miracles.

فقال عزوجل: "أقططعون " أنت وأصحابك من علي عليه السلام وآله الطيبين " أنؤمنوا لكم " هؤلاء اليهود الذين هم بمحجج الله قد فرقوهم، وآيات الله ودلائله الواضحة قد فرقوهم " أنؤمنوا لكم " وصدقونكم بقولهم وبدوا في الخلوت لشياطينهم شريف أحوالكم.

(The Imam Hassan Al-Askari asws said): ‘So, The Mighty and Majestic Said: O Muhammad saww! Are you wishing – you saww and your saww companions from Ali asws and his asws goodly Progeny asws that they would be believing in you all – these Jews, those whom you saww have
impressed, and by the Signs of Allah and His clear proofs you have overcome them – that they would be believing in you and they would be ratifying you with their hearts, but they (in fact allay with) Satans in their privacies then (how) would they be admitting to your nobility?

"وقد كان فريق منهم " يعني من هؤلاء اليهود من بني إسرائيل " يسمعون كلام الله " في أصل جبل طور سيناء و أوامره ونواهيه " ثم يحرفونه " عما سمعوه إذا أدوه إلى من وراءهم من سائر بني إسرائيل " من بعد ما عقلوه " وعلموا أجمع فيما يقولون كاذبون " وهم يعلمون " أعلم في سبيلهم كاذبون.

And there was a party from among them – meaning the Jews from the Children of Israel, hearing the Speech of Allah – at the base of the Mount Toor of Sinai, and its Commandments and its Prohibitions, then they were altering it – from what they had heard it, when they repeated it to the ones (left) behind them from the Children of Israel, from after having understood it, and they were knowing (full well) that with their words, they are lying, while they were knowing – in their hearts that they are lying.

وأن خلفاءه من بعده هم النجوم الزاهرة، والاقمار النراة، والشمس المضيئة الباهرة، وأن أولياءهم أولياء الله، وأن أعداءهم أعداء الله،

And that his Caliphs from after him, they are the luminous stars, the radiant moons, and the dazzling bright suns, and that their friends are the friends of Allah, and that their enemies are the enemies of Allah.
And some of them were saying, ‘Muhammad saww is a performer of miracles, and an established of clear evidences’ – and continued the Hadeeth just as I (Majlisi) would be coming with it in the chapters on the ‘Miracles of the Rasool-Allah saww’, and Chapter on the military expedition of Bader, up to his asws words:

فلم أفضى بعض هؤلاء اليهود إلى بعض قالوا: أي شئ صنعتم ؟ أخبرتموهم بما فتح الله عليكم من الدلاليات على صدق نبوة محمد صلى الله عليه وآله وعهد أبيه علي بن أبي طالب عليه السلام " ليحاجوكم به عند ريكم " بأنكم كنتم قد علمتم هذا وشاهدتموه فلم تؤمنوا به ولم تطيعوه;

So, when these Jews arrived to the others (hypocrites), they (Jews) said, ‘Which thing did you do? ‘Are you narrating them with what Allah has Disclosed upon you’ - from the proofs upon the truthfulness of the Prophet-hood of Muhammad saww and the Imamate of his saww brother Ali asws in order for them to argue with you by it in the Presence of your Lord?’ – that you have known this and witnessed it, but did not believe in it and did not obey it.

وقدروا بجهلهم أحسن إن لم يخبروه بتلك الآيات لم يكن له عليهم حجة في غيرها،

And they (Jews at the time of Prophet Musa as) reckoned in their ignorance, that they, if they do not inform them (the generality of the Jews) with those Signs, there would not be an argument for it upon them regarding others.

ثم قال عزوجل: " أفلا تعقلون " أن هذا الذي يخبرونهم به مما فتح الله عليكم من دلاليات نبوة محمد صلى الله عليه وآله حجة علىكم عند ربكم;

Then Allah azwj Mighty and Majestic Said: Are you not understanding? – that this, which you are informing with, is from what Allah has Disclosed upon you, from the proofs of the Prophet-hood of Muhammad saww, and is an argument against you in the Presence of your Lord?

قال الله تعالى: " أو لا يعلمون " يعني أولا يعلم هؤلاء القائلون لأحوالهم: أخذتهم بما فتح الله عليكم " أن الله يعلم ما يسرون " من عبادة محمد صلى الله عليه وآله ورسوله من أنهم يظهرون الإيمان به إمكان فهم من أصطباغهم وإبادة أصحابه " وما يعلنون " من الإيمان ظاهرا ليؤسسوه ويفقوا به على أسبارهم فيذيعوه بحضره من يضرهم;

Then Allah azwj Mighty and Majestic Said: Or are they not knowing? – meaning, ‘Or are they not knowing, those speakers to their brethren, ‘Are you narrating them with what Allah has Disclosed upon you, that Allah Knows what they are keeping as secret’ – from the enmity to Muhammad saww, and are keeping it in their consciences from their displaying of the Eman in it and the possibility of it being a lesson for his as companions, and what they are announcing? – from the apparent Eman in order to get their sympathy, and they are refraining with it from their secrets. Thus, they are wasting it in the presence of the one who would harm them.
And that Allah azwj, Let Muhammad saww know that, what they were contriving, the complete of his saww matters, and it reached the peak what Allah azwj Intended by Sending him saww, and he saww completed his saww matters, and that they hypocrisies and their plots did not harm him saww.

And from them there are illiterates [2:78] – the Verse. The Imam (Hassan Al-Askari asws) said: 'Then Allah azwj the Mighty and Majestic Said: “O Muhammad saww! And from these Jews there are illiterates – they are neither reading the Book, nor are they writing, just like the illiterate one linked to his mother – i.e., he is just as he came out from the belly of his mother, neither can he read nor write.

Not knowing the Book – the one Sent down from the sky, nor belying with it, nor are they differentiating between the two except for wishful thinking – i.e., except if it is read out upon them, and it is said to them, 'This is the Book of Allah azwj and His Speech. They would not be recognising if it is read out to them from the Book differently to what is (actually) in it.

And they are only guessing – i.e., what their chiefs are saying to them from the belying of Muhammad saww regarding his saww Prophet-hood, and the Imamate of Ali asws, chief of his saww family, but they are emulating them (doing the Taqleed of their chiefs – the Kafirs), along with (the fact) that being in their Taqleed is Forbidden upon them'.

Then the Mighty and Majestic Said: So woe be unto those who are writing the Book with their own hands, [2:79] – the Verse. The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said This – to a group of these Jews who had written the description, claiming that it was the description of the Prophet saww, and it was different to his saww (actual) description, and they said to the weak ones of them, ‘This here is the description of the
Prophet saww who would be Sent at the end of times. He would be tall, large of body and the belly, red hair, and Muhammad saww is different to it, and he would be coming five hundred years after this time period'.

وإما أرادوا بذلك لتبقي لهم على ضعفتهم، وتدوم لهم من ضر التنبيه، ويكلفون أنفسهم مؤونة خدمة رسول الله صلى الله عليه وعليه السلام وأهل خاصته.

And rather, they intended by that for their governance to remain upon their weak ones, and their earnings from them to be perpetual for them, and withhold for themselves the assistance (which would have been) for the service of Rasool-Allah saww, and service of Ali asws, and his asws special people.

فقال الله عزوجل: "فويل لهم مما كتبنا أيديهم" من هذه الصفات المحقرات المحاليفات لصفة محمد صلى الله عليه وعليه السلام وعلى علي عليه السلام، الشدة لهم من العذاب في أسوأ بقاع جهنم "وفق لهم" الشدة من العذاب ثانية لهم مضافة إلى الأولى "ما يكسبونه" من الاموال التي أخذوها إذ أثبتوا عواهمهم على الكثير محمد رسول الله صلى الله عليه وعليه السلام، والجحود لوصية أخيه عليه ولي الله عليه السلام.

So, Allah azwj the Exalted Said So woe be unto those who are writing the Book with their own hands – from these descriptions, the altered, the different to the description of Muhammad saww and Ali asws, of the severity for them from the Punishment in the most evil spots of Hell. So woe is for them – of the severity for them from – from the second Punishment, in addition to the first from what they are earning – from the wealth which they are seizing, when their generality of people are affirmed upon the Kufr with Muhammad saww as Rasool saww of Allah azwj, and the rejection of his saww successor asws, his saww brother Ali asws, as Guardian asws of Allah azwj.

وقالوا: "لن تمسنا النار إلا أيام معدودة" الآية، قال الإمام عليه السلام: قال الله عزوجل: "وقالوا" يعني اليهود، المسرين، المظهرين من الاعتدال، النقاس، المتهين، اللائي مربين من عبادة، السلم، والذين يجرون به رسول اللاتين والرهبان، من هذه المعلومة. "أليس كأنما الناس إلا أيام معدودة" وهم أنفسهم، والذين يكونون من المسلمين يفروض عليهم كفرهم، وهم من محمد صلى الله عليه وآله وسلم، وهم من النصارى، كساموس، صيانة لهم لأرحامهم، وأصهارهم.

The Words of the Mighty and Majestic: And they are saying, ‘Fire will never touch us except for a number of days’. [2:80]. The Imam (Hassan Al-Askari asws) said: ‘Allah azwj Mighty and Majestic Said: And they are saying – meaning the Jews, the persistent ones, the displayers of the Eman, the concealers of the hypocrisy, and the plotters against Rasool-Allah saww and impeding him saww with what they are thinking that in it would be their damage, ‘Fire will never touch us except for a number of days’, and that is because there used to be in-laws and brothers by breastfeeding for them from the Muslims, concealing their Kufr (disbelief) from Muhammad saww and his saww companions, and even though they were aware, pretending for them, for their relatives and their in-laws.
They said to them, ‘Why are you doing this hypocrisy which you know that by it you would be Angered upon in the Presence of Allah \( azwj \), being Punished?’ Those Jews replied to them, ‘But the term of that Punishment which we would be Punished with for these sins would be expiring in *a number of days*. Then, after that, we would come to be in the Bounties in the Gardens.

Therefore, we are in no hurry to avoid in the world the abhorrence of the Punishment, which would be in accordance to the days of our sins. It would finish and expire, and we would have happened to achieve the freedom from the service and the pleasures of the world. Then, we don’t care what would be hitting us afterwards, for it (the Punishment), when it does not happen to be forever, so it is as if it has already finished’.

Allah \( azwj \) Mighty and Majestic Said: *Say:* - O Muhammad \( saww \) (to them) – ‘*Have you taken an agreement with Allah* that your Punishment upon your *Kufr* (disbelief) in Muhammad \( saww \), and your repelling his \( saww \) Signs regarding himself \( saww \) and regarding Ali \( asws \) and the rest of his \( saww \) Caliphs and His \( azwj \) Guardians would be interrupted, without being perpetual? But, it is not except for eternal Punishment with no depletion for it.

Therefore, do not be audacious upon the sins and the ugliness from the *Kufr* with Allah \( azwj \) and with His \( azwj \) Rasool \( saww \), and with His \( asws \) Guardian \( asws \), and one nominated after him \( saww \) upon his \( saww \) community, in order to lead them and care for them, the care of the father, the kind, the merciful, the benevolent to his children, the care of the shepherd caring upon his flock.

Then Allah will never Break His Agreement – So, similar to that are you with your claim for the ending of the Punishment of these sins of yours, being in protection or are you saying...
upon Allah what you are not knowing? – have you taken an agreement? Or are you (just) saying? But, you are, in whichever of these two claims, liars”.\(^{179}\)

The Words of the Mighty and Majestic: And We had Given Musa the Book and We Followed it up from after him, with the Rasools [2:87]. The Imam\(^{asws}\) Mighty and Majestic Said – and He\(^{as}\) was Addressing those Jews to whom Muhammad\(^{saww}\) displayed the miracles to them at that mountain and Rebuked them, And We had Given Musa the Book – The Torah, the inclusive upon Our\(^{azwj}\) Judgments, and upon the mention of the merits of Muhammad\(^{saww}\) and Ali\(^{asws}\) and their\(^{asws}\) goodly Progeny\(^{asws}\), and Imamate of Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) and his\(^{saww}\) Caliphs after him\(^{asws}\), and the nobility of the states of the submitters to him\(^{saww}\), and the evil states of the adversaries against him\(^{asws}\).

\(\) And We Followed it up from after him, with the Rasools – We\(^{azwj}\) Made a Rasool\(^{as}\) in the footsteps of a Rasool\(^{as}\), and We Gave Isa Ibn Maryam, clear proofs – the clear Signs – e.g., reviving the dead, and curing the blindness and the leprosy, and the informing with that they had eaten and what they were hoarding in their houses, and Supported him with the Holy Spirit – and he\(^{as}\) is Jibraeel\(^{as}\), and that is where he\(^{as}\) raised him\(^{as}\) from the window of his\(^{as}\) house, to the sky, and cast his\(^{as}\) resemblance upon the one who desired his\(^{as}\) killing, in replacement from him\(^{as}\); and it was said, ‘He is the Messiah!’\(^{180}\)

The Words of the Mighty and Majestic: And they are saying: Our hearts are covered. But, Allah Cursed them due to their Kufr; so little it is what they are believing [2:88]

\(\) And We Followed it up from after him, with the Rasools – We\(^{azwj}\) Made a Rasool\(^{as}\) in the footsteps of a Rasool\(^{as}\), and We Gave Isa Ibn Maryam, clear proofs – the clear Signs – e.g., reviving the dead, and curing the blindness and the leprosy, and the informing with that they had eaten and what they were hoarding in their houses, and Supported him with the Holy Spirit – and he\(^{as}\) is Jibraeel\(^{as}\), and that is where he\(^{as}\) raised him\(^{as}\) from the window of his\(^{as}\) house, to the sky, and cast his\(^{as}\) resemblance upon the one who desired his\(^{as}\) killing, in replacement from him\(^{as}\); and it was said, ‘He is the Messiah!’\(^{180}\)

The Imam\(^{asws}\) said: ‘Allah\(^{azwj}\) Mighty and Majestic Said: And they are saying – meaning these Jews, those to whom Rasool-Allah\(^{saww}\) showed the afore-mentioned miracles – at His\(^{azwj}\) Words so these were like rocks [2:74] – the Verse.

\(^{179}\) Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 12

\(^{180}\) Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 13
Our hearts are covered – containers of the goodness and the knowledge having encompassed by these and inclusive over it. Then along with that, they are not recognising for you, O Muhammad, merits regarding something from the Books of Allah, nor upon the tongue of anyone from the Prophets of Allah.

So Allah the Exalted Said in response to them: But, - it isn’t as they are saying, ’containers of knowledge’, but Allah (has) Cursed them – distancing them from the goodness, so little it is what they are believing – little is their Eman, believing in part of what Allah the Exalted Revealed and disbelieving in part. So when they are belying Muhammad in the rest of what he is saying, so what they are belying has come to be more, and what they are ratifying with, (has come to be) little.

And when you read (our hearts are) covered, so they are saying – a covering – in a lid. Therefore your speech and your Ahadeeth will not benefit them, approximate to what Allah the Exalted Said: And they are saying, ‘Our hearts are in a covering from what you are inviting us to, and in our ears is a deafness, and from between us and you is a veil’. And both these recitations are true, and they had said with this, and this, both together.

And when you read (our hearts are) covered, so they are saying – a covering – in a lid. Therefore, your speech and your Ahadeeth will not benefit them, approximate to what Allah the Exalted Said: And they are saying, ‘Our hearts are in a covering from what you are inviting us to, and in our ears is a deafness, and from between us and you is a veil’. And both these recitations are true, and they had said with this, and this, both together’. 181

181 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 14
The Words of the Mighty and Majestic: Say: ‘If the house of the Hereafter with Allah was for you especially [2:94] – up to Hisaww Words: and Allah Sees what they are doing [2:96].

قال الإمام عليه السلام: قال الحسن بن علي بن أبي طالب عليه السلام إن الله تعالى لما وبخ هؤلاء اليهود على لسان زعم الله محمد صلى الله عليه وآله وقطع معاذيرهم، و أقام عليهم الحجج الواضحة بأن محمد صلى الله عليه وآله سيد النبلاء وخير الخلائق أجمعين، وأن عليا عليه السلام سيد الوصيين وخيرا من يخلفه بعده في المسلمين، وأن الطيبين من آله هم القوام بدين الله، والائمة لعباد الله عزوجل، وأن قطعت معاديرهم وهم لا يمكنهم إبراد حجة ولا شبهة.

The Imam (Hassan Al-Askariasws) said: ‘Al-Hassanasws Bin Aliasws Bin Abu Talibasws said: ‘Allahazwj the Exalted, when Heazwj Rebuked those Jews upon the tongue of Hisasws Rasoolasww Muhammadasww, and Cut-off their excuses, and Established the clear proofs upon them that Muhammadasww is the Chief of the Prophetsas and the best of the creatures altogether, and that Aliasws is the Chief of the successorsas and the best one to replace himasww after himasww among the Muslims, and that the goodly ones from hisasws Progenyasws, they are the custodians of the Religion of Allahazwj and the Imamsasws for the servants of Allahazwj Mighty and Majestic, and they were not able to bring an argument nor a compromise.

فجاؤوا إلى أن كابروا وقالوا: لا ندري ما تقول، ولكننا نقول: إن الجنة خالصة لنا من دونك يا محمد ودون علي ودون أهل دينك ومانتم، وإننا بكم مبتلون وممتحنون، ونحن أولياء الله المخلصون وعباده الخراون، ومستجاب دعاوا غير مرود علينا بشئ من سؤالنا رتب.

So they came until they were arrogant, and they said, ‘We don’t know what yousaww are saying, but, we are saying that the Paradise is especially for us besides yousaww, O Muhammadasww, and besides Aliasws, and besides the people of yourasww Religion and yourasww community, and we are being Tried and Examined, and we are the sincere friends of Allahazwj and Hisaswj best worshippers, and our supplications get Answered without being returned upon us with anything from our asking our Lordazwj.

فلما قالوا ذلك قال الله تعالى لنبيه عليه الصلاة والسلام: “ قل “ يا محمد لهؤلاء اليهود “ إن كانت لكم الدار الآخرة “ الجنة والبركة ومن تكون معكم من دونك محمد وعلي وائمه عليهم الصلاة وسوار الأصحاب ومومياء الأمهات ولدكم من محمد وذريته ممتحنون، وإن دعاءكم مستجاب غير مرود “ فتنمو الموت “ للكاذبين منكم ومن شاقلكم،

So, when they said that, Allahazwj the Exalted Said to Hisazwj Prophetasww: "Say: - O Muhammadazwj, to these Jews, Say: 'If the house of the Hereafter with Allah was for you – the Paradise and its Bounties, especially from besides the (other) people – Muhammadazwj, and Aliasws and the Imamsasws, and the rest of the companions and the Momineen of the community, and you are being Examined by Muhammadasww and hisasww offspring, and that your supplication get Answered without being rejected, then wish for death – to be for the beliers from you and from your adversaries.
فإن محمدا وعليا وذريتهما يقولون: إنهم أولياء الله عزوجل من دون الناس الذين يخالفونهم في دينهم، وهم المجاب دعاؤهم، فإن كنتم معاسير الهدوء كما تدعون فتنموا الموت للكاذبين منكم ومن مختلفكم " إن كنتم صادقين " بأذنكم أتم الهُجْقَم، المجاب دعاكم على مختلفكم،

For Muhammad_saww and Ali_asws and those with them_asws are saying, they are the friends of Allah_azwj Mighty and Majestic from besides the people, those who are opposing them in their_asws Religion, and they get Answered in their supplication. So if you, O group of Jews, were just as you are claiming, then wish for death – to the beliers from you and from your adversaries, if you are truthful’ [2:94] that you are the rightful ones, your supplications get Answered upon your adversaries’.

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

وقد قالت لهم رسول الله صلى الله عليه وآله بعد ما عرض هذا عليهم: لا يقولها أحد منكم إلا قد غبريقه فمات مكانه -وكانت اليهود علماء بأنهم هم الكاذبون، وأن محمدا صلى الله عليه وآله وسلم ومصدقيهما هم الصادقون - فلم يجعلوا أن يدعوا بذلك لعلمهم بأنهم إن دعوا فهم الميتون،

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

قال الله تعالى: " ولن يتمنوه أبدا بما قدمت أيديهم " يعني اليهود لن يتمنوا الموت للكاذب بما قدمت أيديهم من الكفر بالله،

So Allah_azwj the Exalted Said And they will never be wishing for it ,ever, due to what account of what their hands have sent forward – meaning the Jews will never be wishing for the death due to what their hands have sent forward, from their Kufr with Allah_azwj, and with Muhammad_saww as Rasool_saww of Allah_azwj and His_aswj Prophet_saww and His_aswj Elite, and with Ali_asws as brother of His_aswj Prophet_saww and his_saww successor_asws, and with the Pure ones from the Imams_asws, the Chosen ones.

قال الله تعالى: " والله عليم بالظالمين " اليهود إذ لم يجسروا أن يتمنوا الموت للكاذب لعلمهم أنهم هم الكاذبون، ولذلك أمرك أن تبهرهم بحجتك، وتأمرهم أن يدعوا على الكاذب ليمتنعوا من الدعاء ويتبين للضعفاء أنهم هم الكاذبون.

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

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

And (even) more than those who are associating — The Exalted Said — These Jews are greediest of the people upon the life, and (even) greedier than those who are associating (committing Shirk), upon the life — meaning the Magians, because they are not seeing the Bounties except in the world, and they are not doing good works regarding the Hereafter. Thus, due to that, they are more intensely greedier of the people upon the life.

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

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

Then He Said: and Allah Sees what they are doing [2:96] — So upon His Reckoning, He would Recompense them and be Just upon them and not be unjust to them.”
قال الحسن بن علي عليه السلام: لما كاعت اليهود عن هذا التمني وقطع الله معاذيرهم قالت طائفة منهم - وهم بحضرة رسول الله صلى الله عليه وآله وصحبه ﷺ: يا محمد فأنت والمؤمنون المخلصون لك بجاب دعاكم؟ وعلي أخوك ووصيك أفضلهم وسبيهم؟ قال رسول الله صلى الله عليه وآله: بل.

Al-Hassanasws Bin Aliasws Bin Abu Talibasws said: ‘So when the Jews got scared from this wish, and Allahazwj Cut-off their excuses, a group from them said, and they were in the presence of Rasool-Allahsaww, and they had been frightened, and they were frustrated, ‘O Muhammadstaww! So youstaww, the sincere Momineen of yoursstaww, your supplications are Answered, and yourstaww brother Alisaww is yourstaww successor, and is their chief!’ Rasool-Allahsaww said: ‘Yes’.

قالوا: يا محمد فإن كان هذا كما زعمت فقد قل على يدعوا الله لابن رئيسنا هذا فقد كان من الشباب جميلا نبيلا وسيما قسميا:

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

فقال رسول الله صلى الله عليه وآله: ايتوني به، فاتي به، فنظر رسول الله صلى الله عليه وآله وأصحابه منه إلى منظر فظيع سمجقه برص وجذام وقد صار متى لا يقرب، ومهجورا لا يعاشر، يناول الخبز على أسنة الرماح.

So Rasool-Allahsaww said: ‘Come to mestaww with him’. So, they came with him, and Rasool-Allahsaww and hissaww companions looked at the terrible scene, lumpish, ugly, abhorrent (person). Rasool-Allahsaww said: ‘O Abu Hassanasws! Supplicate to Allahazwj for him with the well-being, for Allahazwj the Exalted would Answer youstaww regarding it’.

فقال له فلما كان بعد (عند خ ل) فراغه من دعائه إذا الفتى قد زال عنه كل مكروه وعاد إلى أفضل ما كان عليه من النبل والجمال والوسامة والحسن في المنظر.

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

فقال رسول الله صلى الله عليه وآله للفتى: يافتى آمن بالذي أغاثك من بلائك. قال الفتى: قد آمنت – وحسن إيمانه –

So Rasool-Allahsaww said to the youth: ‘O youth! Believe in the Oneazwj Who Helped you from your afflictions’. The youth said, ‘I have believed’ – and excellent was his Eman.
His father said, 'O Muhammad\textsuperscript{saww}! You\textsuperscript{saww} have been unjust to me and my son has gone away from me. Alas! If only he was with leprosy and vitiligo just as he used to be, and had not entered into your\textsuperscript{saww} Religion, for that would be more beloved to me'. Rasool-Allah\textsuperscript{saww} said: 'But Allah\textsuperscript{azwj} Mighty and Majestic has Finished him off from these afflictions, and has Obligated for him the Bounties of the Paradise'.

So Rasool-Allah\textsuperscript{saww} said: ‘Fear Allah\textsuperscript{azwj}, O Jew, and congratulations with the health (granted by) Allah\textsuperscript{azwj}, to you, and do not expose yourself to the affliction and to what you will not be able to endure, and accept the bounty (of health) with the gratefulness, for the one who does Kufr with it, it would be confiscated, and the one who is grateful for it, would be increased in it’.

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

فقال أبوه: يا محمد ظلمتني وذهبت مني بابني، ياليته كان أجذم أبرص كما كان ولم يدخل في دينك، فإن ذلك كان أحب إلي.

قال رسول الله صلى الله عليه وآله: لكن الله عزوجل قد خلصه من هذه الآفة وأوجب له نعيم الجنة.

فقال أبوه: يا محمد ما كان هذا لك ولا لصاحبك، إنما جاء وقت عافيته فعوفي، فإن كان صاحبك هذا - يعني عليا - مجابا في الخير فهو أيضاً مجاب في الشر فقل له: يدعو علي بالجذام والبرص، فإني أعلم أنه لا يصيبني، ليتبين لهؤلاء الضعفاء الذين قد اعتروا بك أن رزواله عن ابني لم يكن بدعائه.
So Rasool-Allah **saww** smiled and said, ‘O Jew! Given, that you said that the health of your son did not happen by a supplication of Ali **asws**, and rather his **asws** supplication was a coincidence, and the time of his well-being had come, what would be your view, if Ali **asws** was to supplicate against you with this affliction – which you are suggesting, and it does hit you? Would you be saying, ‘Whatever hit me did not happen due to his **asws** supplication, but his **asws** supplication was just a coincidence, and the time for my affliction had come’?’

قال: لا أقول هذا، لأن هذا احتجاج مني على عدو الله في دين الله واحتجاج منه علي، والله أحكم من أن يجيب إلى مثل هذا فيكون قد فتن عباده ودعاهم إلى تصديق الكاذبين.

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

فقال رسول الله صلى الله عليه وآل: فهذا في دعاء علي عليه السلام لابنك كهو في دعائه عليك، لا يفعل الله تعالى ما يلبس به على عباده دينه ويصدق به الكاذب عليه،

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

فقالها فأصاب اليهودي داء ذل ك الغلام مثل ما كان فيه الغلام من الجذام والبرص، واستولى عليه الالم والبلاء، وجعل يصرخ ويستغيث ويقول: يا محمد قد عرفت صدقك فأقلني.

So he **asws** said it, and the Jew was hit by the diseases of that boy – similar to what the boy had been in – from the leprosy and the vitiligo, and he was seized by the pains and the affliction, and went on to shout and seeking help, and he was saying, ‘O Muhammad **saww**! I have recognised your **saww** truthfulness, pardon me!’
So Rasool-Allah \textsuperscript{saww} said: ‘Had Allah \textsuperscript{azwj} Known of your truthfulness, He\textsuperscript{azwj} would have Rescued you, but He\textsuperscript{azwj} Knows that you will not be exiting from this state – except you will increase in Kufr. And had He\textsuperscript{azwj} Known that if He\textsuperscript{azwj} was to Rescue you, you would believe in Him\textsuperscript{azwj}, He\textsuperscript{azwj} would have Granted the salvation upon you, for He\textsuperscript{azwj} is the Generous, the Benevolent’.

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

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

The people arose and they were saying, ‘O Rasool-Allah\textsuperscript{saww}! We are weak of the bodies, of little wealth. We can neither benefit with fighting the enemies (in Jihad), nor is there any extra from our wealth after spending upon the dependants. So, what is that we can do?’ Rasool-Allah\textsuperscript{saww} said: ‘Indeed! Then you should become truthful from your hearts and your tongues’.
They said, ‘How can we happen to be (like) that, O Rasool-Allah saww?’ He saww said: ‘As for the hearts, so cut these off (from everything else except) the love of Allah azwj, and love of Muhammad saww, Rasool saww of Allah azwj, and love of Ali asws, Guardian asws of Allah azwj and successor asws of Rasool-Allah saww, and love of the Chosen ones asws for the establishment of the Religion of Allah azwj, and love of their asws Shias, and love of your brethren, the Momineen, and the refrainment from the beliefs of the enmity, and the grudges, and the hatred.

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

The Words of the Mighty and Majestic: *And We have Revealed to you clear Verses and none would disbelieve in these except for the transgressors [2:99].*

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

Then He azwj Said *and none would disbelieve in these* – in these Verses, the evidence upon your saww merits and the merits of Ali asws after you saww over the entirety of the beings, *except*

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for the transgressors [2:99] – the ones exiting from the Religion of Allahazwj and Hisazwj obedience – from the Jews and the liars, and the Nasibis – the ones calling themselves as Muslims’.

The Imamasws said: ‘Aliasws Bin Al-Husaynasws Zayn Al-Abideenasws said: ‘And that is, that Rasool-Allahsaww, when Abdullah Bin Salam believed in himsaww after having asked questions to Rasool-Allahsaww, and himsaww having answered these, said to himsaww, ‘O Muhammadasw! There remain one, and it is the big question and the ultimate purpose – who is the one who will replace yousaww after yousaww, and fulfill yoursaww debts, and accomplish yoursaww promises made, and pay back yoursaww enthrustments, and clarify yoursaww Signs and yoursaww proofs?’

So Rasool-Allahsaww said: ‘Those companions seated (over there), go to them, and the shining light will point you – a circular spot on (the face of) mysaww Appointed heir (by Allahazwj) and the surface of hisasws cheeks, and your scroll would speak that heasws is the successorasws, and your body parts would testify with that’.

Abdullah came to the group – and he saw Aliasws with light shining from hisasws face – bedazzling the light of the sun, and his scroll spoke, and (so did) his body parts, all saying, ‘O Ibn Salam! This is Aliasws Bin Abu Talibasws, the replenisher of the Gardens of Allahazwj with those that love himasws, and (replenisher) of Hisazwj Fires with hisasws adversaries, the emitter of the Religion of Allahazwj in the countries of the earth and its horizons, and the negator of the Kufrr from its environs and its parts. Therefore, get attached with hisasws Wilayah to become fortunate, and affirm upon the submission to himasws to become rightly guided’.

So Abdullah Bin Salam said, ‘O Rasool-Allahsaww! This is yoursaww successorasws who is Promised in the Torah! I hereby testify that there is no god except Allahazwj Alone, there being no associate for Himazwj. And I testify that Muhammadsaww is Hisazwj servant and Hisazwj
Chosen Rasool \( \text{sa} \), and His \( \text{as} \) Trustee being Pleased with, and His \( \	ext{azwj} \) Emir upon the entirety of the people.

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

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

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

So Rasool-Allah \( \text{sa} \) hid him in his \( \text{sa} \) own house. Then he \( \text{sa} \) called a group of Jews, and they presented to him \( \text{sa} \) and presented his \( \text{sa} \) own matter to them, but they refused. So Rasool-Allah \( \text{sa} \) said: ‘With whom would you be pleased as a judge between me \( \text{sa} \) and you all?’ They said, ‘With Abdullah Bin Salam’. He \( \text{sa} \) said: ‘And which man is he?’ They said, ‘He is our leader and son of our leader, and our chief and son of our chief, and our scholar and son of our scholar, and our pious one and son of our pious one, and our ascetic one and son of our ascetic one’.
So Rasool-Allah ṣaww said: ‘What is your view if he was to believe in me ṣaww, would you (also) be believing in me ṣaww?’ They said, ‘Allah azwj has Protected him from that’. Then he ṣaww repeated it, and they repeated it. So he ṣaww said: ‘Come out to them, O Abdullah Bin Salam, and display what Allah azwj has Displayed to you from the matter of Muhammad ṣaww!’

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

Abdullah said, ‘So this is which I was fearing, O Rasool-Allah ṣaww.’

Then, the Islam of Abdullah was excellent, and he faced a lot of difficulties aimed at him by his neighbours from the Jews, and Rasool-Allah ṣaww was in his ṣaww Masjid one day during extreme heat, when Abdullah Bin Salam came over, and Bilal had already proclaimed the Azan for the Salat, and the people were in between standing and sitting, and performing Ruku’s and Sajdas.
then he said, 'O Rasool-Allah! They Jews are aiming for me, and my neighbours are abusing me – and every utensil they borrowed from me, they break it and destroying it, and whatever I try to borrow from them, they are forbidding it. Then their affair increased after this, for they have gathered and colluded - and they are swearing upon that will neither sit with me, any one of them, nor they would sell to me, nor buy from me, nor speak to me, nor mingle with me.'

So when Rasool-Allah heard that, there came an overwhelming feeling upon him what used to come upon him during the descent of the Revelation upon him, from the reverence of the Command of Allah the Exalted. Then he was cheerful from it, and there had been Revealed unto him: But rather, your Guardian is Allah and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat and they are performing Ruku [5:55] And whoever takes Allah and His Rasool and those who believe for a Guardian, so the party of Allah, they shall be triumphant [5:56].
Then he said: ‘O Abdullah Bin Salam! And whoever takes Allah and His Rasool and those who believe for a Guardian, and befriend the ones they befriend, and are inimical to their enemies, and seek shelter during the difficulties with Allah, then to them, so the party of Allah – His army, they shall be triumphant [5:56] – over the Jews and the rest of the Kafirs. So do not be concerned, O Ibn Salam, for Allah would Help you, and He would Suffice you against the evil of your enemies, and would Repel their plots from you’.

Abdullah Bin Salam said, ‘O Rasool-Allah! Who are they, the ones who are believing?’ So, Rasool-Allah looked at a beggar, and he said: ‘Has anyone given you anything now?’ He gestured towards me with his finger to take the ring, so I took it’. So, he looked at the ring, and it was the ring of Ali.

Rasool-Allah said: ‘Allah is the Greatest! This is your Guardian after me, and closest of the people with the people after me, Ali Bin Abu Talib.

He said: ‘Then Abdullah remained only for a little while until one of his neighbours got sick and was poor, so (wanted to) sell his house, but he could not find a buyer for it other than Abdullah. And another one of his neighbours became insolvent and was compelled to sell his house, but he could not find a buyer for it apart from Abdullah. Then there did not remain anyone from his Jewish neighbours except he was afflicted with an affliction and needed – for its reason – to sell his house.
فملك عبد الله تلك المحلة، وقلع الله تعالى شأفة اليهود وحول عبد الله إلى تلك الدور قوما من خيار المهاجرين وكانو له اناسا وجلسا، ورد الله كيد اليهود في خورهم، وطيب الله عيش عبد الله بإيمانه برسوله وموالاته لعلي ولي الله عليه السلام.

Thus, Abdullah ended up owning the neighbourhood, and Allahazwj Uprooted the scourge of the Jews, and Abdullah transferred into those houses, a group from the best of the Emigrants, and they were consoling to him, and sitting with him, and Allahazwj Repelled the plot of the Jews back into their throats. And Allahazwj Made the life of Abdullah to be good due to his Eman with Rasool-Allahsaww and his Wilayah for Aliasws, Guardianasws of Allahazwj.

قوله عزوجل: " أوكما عاهدوا عهدا نبذ منهم بل أكثرهم لا يؤمنون "

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

قال الإمام عليه السلام: قال الباقر عليه السلام: قال الله تعالى وهو يوبخ هؤلاء اليهود الذين تقدم ذكره ونذكرهم وهؤلاء النصاب الذين كنا ما خذل عن العهده عليهم فقال: " أوكما عاهدوا عهدا " ووافقوا وعاقبوا ليكونون خالدين طاقعين ولعله بعده مؤتمرين وإلى أمر صادرين " يبدوا " نبذ العهد " فريق منهم " وحاله،

The Imam asws said: ‘Al-Baqirasws said: ‘Allahazwj Mighty and Majestic Said, and Heazwj was Rebutting these Jews, those whose enmity was mentioned previously, and they are the Nasibis who were bearing what agreement had been taken upon them. So Heazwj Said: Or is it not so that every time they make an agreement – and they are believing that they would happen to be obedient to Muhammadasws and Aliasws after himasws as participants, and they would be patient upon hisasws orders, discards it – discarding the agreement, a group of them – and oppose it.

قال الله تعالى: " بل أكثرهم " أكثر هؤلاء اليهود والنواصب " لا يؤمنون " في مستقبل أعمارهم لا يرعون ولا يتوبون مع مشاهدتهم للآيات ومعاينتهم للدلائل.

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

قال رسول الله صلى الله عليه وآله وسلم: " اتقوا الله عباد الله، وثبتوا على ما أمرتم به رسول الله صلى الله عليه وآله وسلم من توحيد الله ومن الإيمان بشبا محمد صلى الله عليه وآله وسلم من الاعتقاد بولاية علي عليه السلام ولي الله، ولا يغتروكم صلاتكم وصومكم وعباداتكم السالفة

Rasool-Allahsaww said: ‘Fear Allahazwj, servants of Allahazwj, and be steadfast upon what Rasool-Allahsaww orders you with from the Tawheed of Allahazwj, and from the Eman with the Prophet-hood of Muhammadasws, Rasool-Allahsaww, and from the belief in the Wilayah of Alisasws Bin Abu Talibasws. And you should not be deceived by your Salats, and your Fasts, and your excessive (previous acts of) worship.
 إنما تنفعكم إن وافيتم العهد والميثاق، فمن وفا في له وتفضل بالافضال عليه، ومن نكث فإما ينكت على نفسه والله ولي الانتقام منه، وإما الأعمال بخواتيمها،

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

هذه وصية رسول الله صلى الله عليه وآله لكل أصحابه وبها أوصى حين صار إلى الغار.

This is a bequest of Rasool-Allahsaww to all hissaww companions, and with it, hesaww bequeathed when hesaww went to the cave”.

The Words of the Mighty and Majestic: And when there came to them a Rasool from the Presence of Allah [2:101] – up to Hisazwj Words: And if they had believed and feared, the Rewards from the Presence of Allah would have been better; if only they had known [2:103].

قال الامام عليه السلام: قال الصادق عليه السلام: " ولما جاءهم " جاء اليهود ومن يليهم من النواصب " رسول من عند الله "

The Imam (Hassan Al-Askariasws) said: ‘Al-Sadiqasws said: ‘And when there came to them – came to these Jews and the ones who followed them, from the Nasibis (from among the Muslims), a Rasool from the Presence of Allah in verification of what was with them – the Quran, inclusive upon the description of the merits of Muhammadasww and Aliasws, and the Obligation of theirasws friendship and the friendship of theirasws friends, and enmity to theirasws enemies.

A group of those who had been Given the Book, flung the Book of Allah – the Jews (discarded) the Torah and the Books of the Prophetsas of Allahasww, behind their backs (hid its contents), and they neglected the acting with what was in it, and they envied Muhammadasww upon hisasww Prophet-hood, and Aliasws upon hisasws successor-ship, and they rejected upon what they had been pausing upon, from theirasws merits, as if they were not knowing [2:101]. They were doing a deed of the one who denies that and rejects himasww –

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(by acting upon) a deed of the one who does not know, although knowing very well what is true”.

وتابعوا "هؤلاء اليهود والناصب" ما تلو "ماف تقرأ" الشياطين على ملك سليمان "ووزعوا أن سليمان بذلك السحر والتدبير والنيازحات نال ما ناله من الملك العظيم فصدعوهم به عن سبيل الله،

And they followed – these Jews and the Nasibis, what was recited- what was read by the Satans in the reign of Suleyman – and they claimed that Suleyman\textsuperscript{as}, with that sorcery and the incantations, achieved what he\textsuperscript{as} achieved from the great kingdom, aiming at them with it from the Way of Allah\textsuperscript{azwj}.

وذلك أن اليهود الملحدين والنواصب المشركين (المشاركين خ ل) لهم في إلحادهم لما سمعوا من رسول الله صلى الله عليه وآله فضائل علي وشاهدوا منه ومن علي عليه السلام المعجزات التي أظهرها الله تعالى لهم على أيديهم عليه وسلم وشهدوا منهما، فإنهم يعتقدون أنهما أظهرتهما صلى الله عليه وسلم وأظهرهما عليه وعليه صلى الله عليه وسلم.

And that is, that the Jews, the atheists, and the Nasibis were participants with them in their atheism, due to what they heard from Rasool-Allah\textsuperscript{azwj}, the merits of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and they had witnessed from him\textsuperscript{as} and from Ali\textsuperscript{asws}, the miracles which Allah\textsuperscript{azwj} had Manifested for them\textsuperscript{as} upon their\textsuperscript{as} hands.

أفضى بعض اليهود والنصاب إلى بعض وقالوا: ما محمد إلا طالب الدنيا بحيل ومخاريق وسحر ونور نجات تعلمها وعلم عليا بعضها، فهو يريد أن يتملك علينا حياة، ويعقد الملك لعلي بعده، وليس ما يقوه الله بشئ، إنما هو يقوله، فيعقد علينا وعليه\textsuperscript{as} ضعفاء عباد الله بالسحر والنيازحات التي تعلمنا، وأوفر الناس

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

حظا من هذا السحر سليمان بن داود الذي ملك بسحره الدنيا كلها من الجن والانسان والشياطين، ومنه إذا تعلمنا بعض ما كان تعلمه سليمان بن داود ممكننا من إظهار مثل ما أظهره محمد وعلي، وادعينا لنا فننساه ما يجعله محمد لعلي، وقد استغنينا عن الانقياد لعلي،

It was so that Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as} had a share from this sorcery (Nouzobillah). By his\textsuperscript{as} sorcery, he\textsuperscript{as} controlled the world, all of it, from the Jinn, and the humans, and the Satans, and we, when we learn part of what Suleyman\textsuperscript{as} had learnt, it would enable us to manifest the like of what Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} are manifesting, and we can claim for ourselves what Muhammad\textsuperscript{saww} is making to be for Ali\textsuperscript{as}, and we would be needless from the subjugation to Ali\textsuperscript{asws}. 
فحينئذ ذم الله الجميع من اليهود والنواصب فقال عزوجل: “ نبذوا كتاب الله ” الآمر بولاية محمد صلى الله عليه وآله وعليه السلام “ وراء ظهورهم ” فلم يعملوا به “ واتبعوا ما تتلو ” كفرة “ الشياطين ” من السحر والنرانجات “ على ملك سليمان ” الذين يعمون أن سليمان ملك به، ولكن أيضاً به نظر العجائب حتى نتفادى لنا الناس ونستغني عن الانقياد لعلي،

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

قالوا: وكان سليمان كانا كافرا وساحرا ماهرا، بسحره ملك ما ملك وقدر على ما قدر، فرد الله تعالى عليهم وقال: " وما كفر سليمان ولا استعمل السحر كما قاله هؤلاء الكافرون " ولكن الشياطين كفروا يعلمون الناس السحر " أي بتعميم الناس السحر الذي نسبوه إلى سليمان كفروا.

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

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

قال الإمام عليه السلام: قال: موسي بن جعفر عليه السلام: إن رسول الله صلى الله عليه وآله لما قدم المدينة وكثر حوله الهجراء والانصار وكثرت عليه المسائل وكانوا يخاطبونه باخلاق الشريف العظيم الذي يلبق به صلى الله عليه وآله، وذلك أن الله تعالى كان قال لهم قائلهم: يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهور بعضكم ببعض أن تحيط أعمالكم وأنتم لا تشعرون

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

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

فأجابه صلى الله عليه وآله بأرفع من صوته، يريد أن لا يأثم الاعرابي بارتفاع صوته،  

فقال له الاعرابي: أخبرني عن التوبة إلى متى تقبل ؟ فقال رسول الله صلى الله عليه وآله: يا أخا العرب إن بابها مفتوح لابن آدم لا ينسد (يسد خ ل) حتى تطلع الشمس من مغربها، وذلك قوله تعالى: " هل ينظرون إلا أن تأتيهم الملائكة أو يأتي أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك " وهو طلوع الشمس من مغربها " لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا ".

So the Bedouin said to him saww, 'Inform me about the repentance, when is it Accepted?' So Rasool-Allah saww said: 'O Arab brother! Its door is open to the children of Adam as. It will not be closed until the sun rises from its west. And that is the Speech of the Exalted: Are they waiting until that the Angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come? On the Day when one of the Signs of your Lord shall come, – and it is the emergence of the sun from its west - its Eman shall not profit a soul, which did not believe from before, or earned good regarding its Eman [6:158].

وقال موسى بن جعفر عليه السلام: فكانت (وكانت خ هذه اللفظة: " راعنا من ألفاظ المسلمين الذين يخاطبون بها رسول الله صلى الله عليه وآله يقولون: راعنا، أي أرع أحوالنا واسمع منا نسمع منك، وكان في لغة اليهود: اسمع, لا شمعت,  

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

فلما سمع اليهود المسلمين يخاطبون بما رسول الله يقولون: راعنا ويخاطبون بما قالأوا: كنا نشتم محمدا صلى الله عليه وآله إلى الآن سرا  

Fthen they were always ashamed of being guilty, and they said to each other: 'Let us make peace with the Prophet of Allah, and let us not mention his name.'
So when the Jews heard the Muslims addressing Rasool-Allah saww with it, saying, ‘Raina’, addressing with it, they said, ‘We used to insult Muhammad saww up to now in secret, so come not and let us insult him openly’. And they were addressing Rasool-Allah saww and saying, ‘Raina’, and they were intending to insult him saww.

ففتنتُ لهم سعد بن معاذ الانصاري فقال: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله نعمونا أنكم تجرون في مخاطبته جماعة واجعل خيطًا خ ل من أحد متكلم إلا ضربت عنقه، ولولا أن أكره أن أقدم علكم قبل القذيف والاستيذان له ولاطببه وصبي عليه بن أي طالب عليه السلام القائم بثواب الأمة نابيًا عنه لضربت عنق من قد سمعته متكلم يقول هذا.

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

فأنزل الله تعالى: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله توهمونا أنكم تجرون في مخاطبته جماعة واجعل خيطًا خ ل من أحد متكلم إلا ضربت عنقه، ولولا أن أكره أن أقدم علكم قبل القذيف والاستيذان له ولاطببه وصبي عليه بن أي طالب عليه السلام القائم بثواب الأمة نابيًا عنه لضربت عنق من قد سمعته متكلم يقول هذا.

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

وأنزل: “يا أيها الذين آمنوا لا تقولوا راعنا وقولوا انظرنا واسمعوا وأطعنا وأطيعوا وانظرنا لكان خيرا لهم وأقوم ولكن لنهم الله بكتفهم فلا تؤمنون إلا قليلا”

And Revealed O you those who are believing! Do not be saying ‘Raina’ – meaning, it is a word by which your enemies from the Jews are arriving with it to insult Rasool-Allah saww, and are insulting you and shouting obscenities at you (Muslims as well).’

وقولوا: انظرنوا أي قولوا جملة منطقها لا بلفظة راعنا فإنه لبس فيها ما في قولكم: راعنا، ولا يمكنهم أن يتوصوا بها إلى الشتم كما يمكنهم يقولكم: راعنا "وسمعوا " إذا قال لكم رسول الله صلى الله عليه وألله وسأكم وشتمكم.

And be saying ‘Unzurna’ – i.e., be saying with this word, not with the word ‘Raina’, for there isn’t in it what is in your word ‘Raina’, and you will not be enabling them to arrive with it to the insult just as you are enabling them by your word, ‘Raina’, and listen when Rasool-Allah saww says to you some words, and obey.
And for the unbelievers – meaning the Jews, the insulting ones to Rasool-Allah \textsuperscript{saww}, \textit{there is a painful Punishment [2:104]} – pain in the world if they repeat with their insults, and in the Hereafter, with the eternity in the Fire”. 

Then Rasool-Allah \textsuperscript{saww} said: ‘O servants of Allah \textsuperscript{azwj}! This is Sa’ad Bin Muaz from the best of the servants of Allah \textsuperscript{azwj}. He prefers Rasool-Allah \textsuperscript{saww} over the anger of his relatives and his in-laws from the Jews, and enjoying with the goodness, and forbids from the evil, and gets angered for Muhammad\textsuperscript{saww}, Rasool-Allah \textsuperscript{saww} and for Ali\textsuperscript{asws}, Guardian\textsuperscript{asws} of Allah \textsuperscript{azwj} and successor\textsuperscript{asws} of Rasool-Allah \textsuperscript{saww} if they\textsuperscript{asws} are not addressed with what is inappropriate for their\textsuperscript{asws} majesty.

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

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

\textsuperscript{185} Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 18
The Words of the Mighty and Majestic: *They do not like it, those who are disbelieving from the People of the Book, nor the Polytheists, that there should descend upon you from goodness, from your Lord; and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105]*

"An: "هولاً من كفروا من أهل الكتّاب" من الآيات الزائدات في شرف محمد وعلي وآلهما الطيبين علیه السلام، ولا يودون أن ينزل دليل معجز من السماء يبين عن محمد صلى الله عليه وآله وعليه السلام، ولا يودون أن ينزل دليل معجز من السماء بيين عن محمد صلى الله عليه وآله وعليه السلام، ولا يوسترون على رؤسائهم."

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

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

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

Then, Allahazwj the Exalted Said and Allah Specialises by His Mercy – and Inclines him to the Religion of Al-Islam and the Wilayah of Muhammadsaww and Alisasws, the one He so Desires to; and Allah is with the Mighty Grace [2:105] – upon the one whom Heazwj Inclines to His Religion, to yoursaww Wilayah and the Wilayah of yoursaww brother Alisaww Bin Abi Talibasws’.

Heasws said: ‘So when Rasool-Allahsaww read it out to them, a group of them presented and objected, and they said, ‘O Muhammadsaww! Yousaww are claiming upon our hearts opposite to what is therein – what we are disliking the Revelation of the Proof upon you necessitating the following to it, so we follow’.

Rasool-Allahsaww said: ‘If you are objecting to Muhammadsaww over here, then you will be objecting to the Lordazwj of the worlds – when your parchments speak with your deeds, and you would be saying, ‘The recorders have been unjust to us, and they wrote against us what we did not do’. Then, during that, your own body parts would testify against you’.

So, they said, ‘Do not use distant witnesses, for that is a deed of the liars. Between us and the (Day of) Judgment is far (remote). Show us within ourselves what yousaww are claiming in order for us to know yoursaww truthfulness, and yousaww will never do it because yousaww are from the liars!’

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

But they said, ‘O Muhammad saww! We did not hear this testimony which you saww claimed that it was our body parts testified with it’.

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

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

وقال لهم على لسان موسى: لو كان دعا بذلك على من قتل لاعفاه الله من القتل كرامة محمد وعلي وأهله الطيبين عليهم السلام.

And Allah azwj had Said to them upon the tongue of Musa as: ‘If you have supplicated with that upon the one whom you have killed, Allah azwj would have Restored him from the killing – in honour of Muhammad saww, and Ali asws and their asws goodly Progeny asws’. 186

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From Ibn Abbas who said,

‘When Muhammad saww was Sent to call the people to the testimony that there is no god except Allah azwj Alone, there being no associate for Him azwj, the people were quick to the answering, and the Prophet saww warned the people. Jibraeel as instructed him saww to wrote to the People of the Book – meaning the Jews and the Christians, and he wrote a letter and Jibraeel as dictated the Prophet saww of his saww letter, and in those days, his saww scribe was Sa’ad Bin Abu Waqas.

فكتب إلى يهود خيبر: بسم الله الرمتن الرحيم من محمد بن عبد الله الامي رسول الله إلى يهود خيبر، أما بعد فإن الارض لله يورثها من يشاء من عباده والعاقبة للمتقين، ولا حول ولا قوة إلا بالله العلي العظيم،

He saww wrote to the Jews of Khyber: ‘In the Name of Allah azwj the Beneficent, the Merciful. From Muhammad saww Bin Abdullah asws, the Ummy Rasool saww, to the Jews of Khyber. As for after, 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], and there is neither Might nor Strength except with Allah azwj, the Exalted, the Magnificent’.

ثم وجه الكتاب إلى يهود خيبر، فلما وصل الكتاب إليهم متلوه وأتوا به رئيسا لهم يقال له عبد الله بن سلام، إن هذا كتاب محمد إلينا فاقرأه علينا، فا所述ت ما ترون في هذا الكتاب ؟ قالوا: نرى علامة وجدناها في التوراة، فإن كان هذا محمد الذي بشر به موسى وداود ويسوع عليه السلام سيعلمنا الوارث والخسارة، ولنا ما حرمنا من قبل، فلو كنا على الدين النافع أحب إلينا.

Then he saww sent the letter to the Jews of Khyber. When the letter arrived to them, they carried it and came with it to a chief of theirs called Abdullah Bin Salam, ‘This is a letter of Muhammad saww to us, read it to us’. He read it, and said it to them, ‘What are you viewing regarding this letter?’ They said, ‘We see a Sign and find it to be in the Torah. So, if this Muhammad saww is the one who Musa as gave the glad tidings with, and (so did) Dawood as, and Isa as, he saww will suspend the Torah and Permit for us what is Prohibited unto us from before. If he saww were to be upon our Religion, it would be more beloved to us’.


Abdullah Bin Salam said, ‘O people! Are you choosing the world over the Hereafter, and the Punishment over the Mercy?’ They said, ‘No’. He said, ‘And how come you are not following the caller of Allah azwj?’ They said, ‘O Ibn Salam! And what would make us know that Muhammad saww is truthful in what he saww is saying?’ He said, ‘When we ask him saww about
the future and the past, and the Abrogating and the Abrogated, if he was a Prophet just as he alleges, he would manifest it just as it was manifested by the Prophets from before’.

They said, ‘O Ibn Salam! Travel to Muhammad until you break his speech and you see how he responds the answer to you?’ He said, ‘You are an ignorant people! If this is the one who Musa and Isa Bin Maryam gave the glad tidings with, and was the last of the Prophets, even if the two communities of the Jinn and the humans were to gather upon rebutting against Muhammad a single word, or a sentence, they would not be able to, by the Permission of Allah.

They said, ‘You speak the truth, O Ibn Salam! So, what is the way out?’ He said, ‘Come to me with the Torah’. They carried the Torah to him, and he copied one thousand and four questions, then came with it to the Prophet until he saw him on the day of Monday after Salat Al-Fajr, and said, ‘The greetings be unto you, O Muhammad.

The Prophet said, ‘And (greetings be) upon the one who follows the Guidance, and Mercy of Allah and His Blessings! Who are you?’ He said: ‘I am Abdullah Bin Salam from the chiefs of the children of Israel, and from the ones who read the Torah, and I am a messenger of the Jews to you with Signs from the Torah. It is clear to us what is in it (and) we see you as being from the good doers’.

The Prophet said: ‘The Praise is for Allah upon His Favours. O Ibn Salam, you have come to me as a questioner or to be intransigent?’ He said, ‘But, as a questioner, O Muhammad’. He said: ‘Upon the straying or upon the Guidance?’ He said, ‘But, upon the Guidance, O Muhammad’. The Prophet said: ‘Then ask about whatever you like’.

قال: أنصفت يا محمد، فأخبرني عنك أنبي أنت أم رسول؟ قال: أنا عبد الله بن سلام من زعمته بنو إسرائيل وممن قرأ التوراة وأنا رسول اليهود إليك مع آيات من التوراة، تبين لنا ما فيها نراك من المحسنين.
He said, ‘You speak the truth, O Muhammad! Inform me, has Allah Spoken to you face to face?’ He said: ‘It is not for a servant that Allah Speaks to him except by Revelation or from behind a Veil’.

He said, ‘You speak the truth, O Muhammad! Inform me, are you by your Religion or by the Religion of Allah?’ He said: ‘But, I call by the Religion of Allah, and there is no Religion for me except what Allah has Made a Religion to be’.

He said, ‘You speak the truth, O Muhammad! Inform me, what are you calling to?’ He said: ‘To Al Islam and the belief in Allah. He said, ‘And what is Al Islam?’ He said: ‘Testimony that there is no god except Allah Alone, there being no associates for Him. He said, ‘The Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves’.

He said, ‘You speak the truth, O Muhammad! Inform me, how many Religions are there for the Lord of the worlds?’ He said: ‘One Religion, and Allah the Exalted is One, there are no associates for Him. He said, ‘And what is the Religion of Allah?’ He said: ‘Al Islam’. He said, ‘And was it a Religion of the Prophets from before you?’ He said: ‘Yes’. He said, ‘(What about) the legislation?’ He said: ‘These were different, and the Sunnah (ways) of the former ones has expired’.

He said, ‘You speak the truth, O Muhammad! Inform me about the people of the Paradise, would they be entering in it by Al Islam or by the Eman or by the deeds?’
said: ‘From them is one who would enter by the three, happening to be Muslim, momin, worker, so he would enter the Paradise by three deeds; or he would happen to be a Christian or a Jew or a Magian, becoming a Muslim between the two Salats and believe in Allah azwj and shuns the Kufr from before it, and he dies upon his place and does not leave anything behind from the deeds, he would happen to be from the people of the Paradise.

So that would be the Eman without any deeds; and he would happen to be a jew or a Christian giving in charity and spending in other than the Self of Allah azwj, and he would be upon the Kufr and the straying, worshipping the creatures besides the Creator. So, when he dies upon his religion, he would be with his deeds in the Fire on the Day of Judgment, because Allah azwj does not Accept except from the pious’.

He said, ‘You saww speak the truth, O Muhammad saww! Inform me, has Allah azwj Revealed a Book unto you saww?’ He saww said: ‘Yes’. He said, ‘And which Book is it?’ He saww said: ‘The Quran’. He said, ‘And why is it named as ‘Wuran’?’ He saww said: ‘Because it is of separate Verses and Chapters, Revealed in other than the Tablets, and without Parchments, while the Torah and the Evangel and the Psalms, all of these are totally in the Tablets and the papers’.

He said, ‘You saww speak the truth, O Muhammad saww! Inform me, which thing begins the Quran? And which thing is its tail (ending)?’ He saww said: ‘It is begun by ‘In the Name of Allah azwj, the Beneficent, the Merciful’ and it ends by ‘ABJAD’’. He said, ‘And what is the interpretation of ABJAD?’ He saww said: ‘The ‘Alif’ is the Favour of Allah azwj, and the ‘Ba’ is the Glory of Allah azwj, and the ‘Jeem’ is the Beauty of Allah azwj, and the ‘Daal’ is the Religion of Allah azwj and His azwj Evidence upon the good.

(The phrase), ‘In the Name of Allah azwj the Beneficent, the Merciful is a Sunnah of Allah azwj. The Mercy of Allah azwj Precedes His azwj Wrath. When Adam as sneezed, he as said: ‘The Praise
is for Allah azwj, Lordazwj of the worlds, so his Lordazwj Answered him: “Your Lordazwj is Merciful with you”, O Adam! So, that Excellence from his Lordazwj preceded to him before he disobeyed Allah azwj in the Paradise’.

He said, ‘You saww speak the truth, O Muhammad saww! Inform me about four things Allah azwj Created by His Hands’. He saww said: ‘Allah azwj Created the Gardens of Eden by His Hands, and He azwj Planted the tree of Tooba in the Paradise by His Hands, and Created Adam by His Hands, and Wrote the Torah by His Hands’.


He said, ‘You saww speak the truth, O Muhammad saww! Inform me about Jibraeel as, is he among the females or among the males?’ He saww said: ‘Among the males. He isn’t among the females’. Inform me, what is his food?’ He saww said: ‘His food is the Glorification (of Allah azwj), and his drink is the extollation of Holiness (of Allah azwj)’.

He said, ‘You saww speak the truth, O Muhammad saww! Inform me, what is the length of Jibraeel as?’ He saww said: ‘He is upon a measurement between the Angels, not being the tallest nor the shortest. For him are eighty forelocks, and his hair is wavy, and a crescent between his eyes, outstanding, (wearing) a garland. His illumination between the Angels is like the illumination of the day amidst the darkness of the night.

له أربع وأربعون جناحا خضرا مشبكة بالدر والياقوت، مختمة باللؤلؤ، وعليه وشاح بطانته الرمذة، إزاره الكرامة، ظهارته الوقار، ريشه الزعفران، واضح الجبين، أقنى الانف، سائل الخدين، مدور اللحيين، حسن القامة، لا يأكل ولا يشرب، ولا يمل ولا يسهو، قائم بوحي الله إلى يوم القيامة.
For him\textsuperscript{as} are twenty-four green wings, knitted with gems and sapphire, sealed with pearls, and upon him\textsuperscript{as} is a scarf its lower portion is the Mercy, and his\textsuperscript{as} trouser is the Honour, his\textsuperscript{as} apparent is the dignity, and his\textsuperscript{as} beard is the saffron, and the forehead is clear, strong nose, flowing cheeks, rounded cheeks, good posture. He\textsuperscript{as} neither eats nor drinks, nor does he\textsuperscript{as} get tire, nor does he\textsuperscript{as} forget, standing by the Revelation of Allah\textsuperscript{azwj} up to the Day of Judgment’’.

He said, ‘You\textsuperscript{saww} speak the truth, O Muhammad\textsuperscript{saww}! Inform me, 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 tenth? And what is the eleven? And what is the twelve? And what is the thirteen? And what is the fourteen? And what is the fifteen? And what is the sixteen? And what is the seventeen? And what is the eighteen? And what is the nineteen? And what is the twenty? And what is the twenty-one? And what is the twenty-two? And what is the twenty-three? And what is the twenty-four? And what is the twenty-five? And what is the twenty-six? And what is the twenty-seven? And what is the twenty-eight? And what is the twenty-nine? 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?’

He\textsuperscript{saww} said: ‘Yes, O Ibn Salam! As for the one, He\textsuperscript{azwj} is Allah\textsuperscript{azwj}, the One, the Subduer. There is neither an associate for Him\textsuperscript{azwj}, nor a female companion for Him\textsuperscript{azwj} nor any child for Him\textsuperscript{azwj}. He\textsuperscript{azwj} Revives and Causes to die. In His\textsuperscript{azwj} Hand is the good, and He\textsuperscript{azwj} is Able upon all things’.

And the two – It is Adam\textsuperscript{as} and Hawwa\textsuperscript{as}. They\textsuperscript{as} were spouses in the Paradise before they\textsuperscript{as} came out from it’.

And the three: Gabriel and Michael and Israfil, and they are the leaders of the angels, and they are the keepers of the mountains and the two worlds. 
And as for the three — Jibraeel\textsuperscript{a}s, and Mikaeel\textsuperscript{a}s and Israfeel\textsuperscript{a}s, and they\textsuperscript{a}s are the chiefs of the Angels, and they\textsuperscript{a}s are upon Revelation of the Lord\textsuperscript{a} of the worlds.

وأما الأولى: ففالوتا وابنوتIELIJELLIP And as for the four — The Torah, and the Evangel, and the Psalms and the Quran.

وأما الخمسة: إنزل علي وعلى امتي خمس صلوات لم تنزل علي من قبل، ولا تفترض على امة يعدي لا ينب نبي بعده.

And as for the five — Five Salats have been Revealed unto me\textsuperscript{a} and upon my\textsuperscript{a} community, not having been Revealed upon the ones before me\textsuperscript{a}, nor will it be Obligated upon any community from after me\textsuperscript{a}, because there is no Prophet\textsuperscript{a} (to come) after me\textsuperscript{a}.

وأما السبعة: فسبع سماوات شداد وذلك قوله تعالى: " وبنينا فوقكم سبعا شدادا ".

As for the seven — Seven strong skies, and these are the Words of the Exalted: \textit{And We Built seven strong (skies) above you [78:12]}. And as for the six — Allah\textsuperscript{a} Created the skies and the earth in six days.

وأما السبعة: فسبع سماوات شداد وذلك قوله تعالى: " وبنينا فوقكم سبعا شدادا ".

As for the seven — Seven strong skies, and these are the Words of the Exalted: \textit{And We Built seven strong (skies) above you [78:12]}. And as for the eight — They \textit{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 — Musa\textsuperscript{a} was Given nine proofs.

وأما التسعة: آتينا موسى تسع آيات بينات.

As for the nine — Musa\textsuperscript{a} was Given nine proofs.

وأما العشرة: تلك عشرة كاملة.

And as for the ten — These are ten phrases.

وأما الامام عشر: قول يوسف لابيه: يا أبي رأيت أحد عشر كوكبا.

And as for the eleven — The words of Yusuf\textsuperscript{a} to his\textsuperscript{a} father\textsuperscript{a}: \textit{O my father! I saw eleven stars [12:4]}. And as for the twelve — The year. The year given comes with twelve months, anew.

وأما الائنا عشر: فالسنة تأتي كل عام انا عشر شهرًا جديدا.
وأما الثلاثة عشر كوكبا، فهم إخوة يوسيف،\n
And as for thirteen – Stars, and they were the brother of Yusuf as.

وأما الشمس والقمر، فالام والاب.

And as for the sun and moon, it is the mother and the father.

وأما الأربعة عشر: فهو أربعة عشر قنديل من نور معلقاً بين العرش والكرسي طول كل قنديل مسيرة سنة.

And as for the fourteen – There are fourteen lanterns of light hanging between the Throne and the Chair, the length of each lantern being a travel distance of a hundred years.

وأما الخمسة عشر: فإن القرآن (الفرقان خ ل) انزل علي آيات مفصلات في خمسة عشر يوما خلا من شهر رمضان الذي انزل فيه القرآن هدى للناس وبينات من الحافين والفرقان.

And as for the fifteen – The Quran was Revealed unto me sâww, joined Verses in fifteen days from The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan [2:185].

وأما الستة عشر: فستة عشر صفا من الملائكة حافين من حول العرش وذلك قوله تعالى: "حافين من حول العرش".

And as for the sixteen – There are sixteen rows of Angels surrounding the Throne, and these are His azwj Words: surrounding the Throne [39:75].

وأما السبع عشر: قسعة عشر اسمًا من أسماء الله تعالى مكتوبة بين الجنة والنار، ولولا ذلك لزفرت جهنم زفراً فتحرق من في السماوات ومن في الأرض.

As for the seventeen – Seventeen Names from the Names of Allah azwj the Exalted are Inscribed between the Paradise and the Fire, and had it not been that, Hell would have exhaled with an exhalation and incinerated the ones in the skies and the ones in the earth.

وأما الثمانية عشر، فثمانية عشر حجاباً من نور معلقاً بين الكرسي والحجاب، ولولا ذلك لذابت صم الجبال الشوامخ، فاختفت الأنس والجن من نور الله.

And as for the eighteen – There are eighteen Veils of Light hanging between the Chair and the Veils, and had it not been that, the peaks of the majestic mountains would have melted, and the humans and the Jinn would have been incinerated from the Light of Allah azwj.

قال: صدقت يا محمد sâww.

He said, 'You sâww speak the truth, O Muhammad sâww.'
He said: “The nineteen – It is Saqar, *It neither lets remain nor spares (anyone)* [74:28] *Scorching for the person* [74:29] *Upon it are nineteen* [74:30].

وأما العشرون: انزل الزبور على داود في عشرين يوما خلون من شهر رمضان وذلك قوله تعالى في القرآن: ” وآتينا داود زبورا “.

And as for the twenty – The Psalms were Revealed unto Dawood in twenty days, from the Month of Ramazan, and these are the Words of the Exalted regarding the Quran: *and to Dawood We Gave the Psalms* [17:55].

وأما أحد وعشرون: فتلا سليمان بن داود وسبحت معه الجبال.

And as for twenty-one, Suleyman Bin Dawood recited and the mountains glorified (Allah azwj) along with him.

وأما الاثنان والعشرون: تاب الله على داود وغفر له ذنبه ولين الحديد يتخذ منه السابغات وهي الدروع.

And as for the twenty-two, Allah azwj Turned to Dawood and Forgave him his sins, and Softened the iron, he took coats of mail, from it, and it is the armour.

وأما الثلاثة والعشرون: انزل المائدة فيه من شهر الصيام على عيسى عليه السلام.

And as for the twenty-three, the meal was Sent down during it from the Month of Fasting, unto Isa.

وأما الاربعة والعشرون: كلم الله موسى تكليما

And as for the twenty-four, Allah azwj Spoke to Musa in a conversation.

وأما الخمسة والعشرون: فلق البحر لموسى ولبني إسرائيل.

And as for the twenty-five, the sea was Split for Musa and for the Children of Israel.

وأما الستة والعشرون: أنزل الله على موسى التوراة.

And as for the twenty-six, Allah azwj Revealed the Torah unto Musa.

وأما السبعة والعشرون: ألقت الحوت يونس بن متى من بطنها.

And as for the twenty-seven, the whale threw out Yunus Bin Mata from its belly.

وأما الثمانية والعشرون: رد الله بصر يعقوب بن متي من بطلها.

And as for the twenty-eight, Allah azwj Returned the sight of Yaqoub unto him.
And as for the twenty-nine, Allah aswj Raised Idrées as to a lofty place.

And as for the thirty (and forty) - 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 – A Day, the measurement of it would be of fifty thousand years.

And as for the sixty – The earth has sixty strains, and the people were Created upon sixty days (types).

And as for the seventy - And Musa chose seventy men of his community for Our Appointment [7:155]

And as for the eighty – The drinker of the wine would be whipped, after its Prohibition, eighty lashes.

And as for the ninety-nine, For him are ninety nine ewes [38:23].

And as for the hundred – The adulterer and the adulteress, each one of them would be whipped one hundred lashes.

He said, ‘You saww speak the truth, O Muhammad saww! inform me about Adam as, how was he as Created? And from which thing was he as Created?’
قال: نعم إن الله سبحانه وبحمده وتقدست أسماؤه ولا إله غراه خلق آدم من الطين، والطين من الزبد، والزبد من الموج، والموج من البحر، والبحر من الظلمة، والظلمة من النور، والنجوم من السورة، والسورة من الياقوتة، والياقوتة من كن، وكن من لا شيء.

He saww said: 'Yes. Allah azwj, Glorious is He azwj, and by His azwj Praise, and Holy are His azwj Names, and there is no god apart from Him azwj, Created Adam as from the clay, and the clay is from the foam, and the foam is from the wave, and the wave is from the ocean, and the ocean is from the darkness, and the darkness is from the Light, and the Light is from the Word, and the Word is from the Verse, and the Verse is from the Chapter, and the Chapter is from the sapphire, and the sapphire is from ‘Be’, and the ‘Be’ is from nothing'.

قال: صدقت يا محمد، فأخبرني كم لعبد من الملائكة؟

He said, 'You speak the truth, O Muhammad saww! inform me, how many from the Angels are for a servant?'

قال: لكل عبد ملكان: ملك عن يمينه وملك عن شماله، الذي عن يمينه يكتب الحسنات، والذي عن شماله يكتب السينات.

He saww said: 'For every servant there are two Angels — an Angel on his right and an Angel on his left. The one on his right write the good deeds, and the one on the left writes the evil deeds'.

قال: فأين يقعد الملكان وما قلمهما وما دواتهما وما لوحهما?

He said, 'so, where do the Angels sit? And what is their pen? And what is their ink pot? And what is their tablet?'

قال: مقعدهما كتفاه، وقلمهما لسانه، ودواتهما حلقه، ومدادهما ريقه، ولوحهما فؤاده، يكتبون أعماله إ مماته.

He saww said: ‘Their sitting is upon his shoulders, and their pen is his tongue, and their ink pot is his throat, and their ink is his saliva, and their tablet is his heart. They are writing his deeds until he dies'.


He said, 'You saww speak the truth, O Muhammad saww! Inform me, what did Allah azwj Create after that?' He saww said: ‘Noon and the Pen [68:1]’. He said, ‘And what is the interpretation of Noon and the Pen [68:1]?’ He saww said: 'The ‘Noon’ is the Guarded Tablet, and the ‘Pen’ is a shining Light, and these are the Words of the Exalted: Noon and the Pen, and what they will be writing! [68:1]'.

قال: صدقت يا محمد، فأخبرني ما طوله وما عرضه وما مداده وأين جزره؟
He said, ‘You speak the truth, O Muhammad! Inform me, what is its length? And what is its width? And what is its ink? And where is its flow?’

He said, 'The length of the Pen is of (a travel distance of) five hundred years, and its width is a travel distance of eighty years. The ink comes out from between its two teeth, flowing in the Guarded Tablet by the Command of Allah and His Authorisation'.

He said, ‘From green emeralds, its interior is of pearls, its esoteric is the Mercy’.  

He said, ‘Three hundred and sixty Glances’.

He said, ‘In India’. He said, ‘Hawwa?’ He said: ‘At Jeddah’. He said, ‘Iblees?’ He said: ‘At Isfahan’. He said, ‘So what was the clothing of Adam when he descended from the Paradise?’ He said: ‘Leaves, from the leaves of the Paradise. He trousered (himself) with one, and dressed (shirted) with the other, and turbaned with the third’. He said, ‘So what was the clothing of Hawwa?’ He said: ‘Her hair used to reach the ground’. He said, ‘So where did they get together?’ He said: ‘At Arafat’.

He said, ‘In Zamzam, its interior is of pearls, its esoteric is the Mercy’.

He said: ‘You speak the truth, O Muhammad! Inform me about the Guarded Tablet, what is it from?’

He said: ‘Three hundred and sixty Glances’.

He said: ‘From green emeralds, its interior is of pearls, its esoteric is the Mercy’.

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He said, ‘You speak the truth, O Muhammad! Inform me about the first foundation stone which Allah the Exalted Placed in the earth?’ He saww said: ‘The foundation stone which is at Makkah, and these are the Words of the Exalted in the Quran: Surely, the first House Placed for the people is the one at Bakka, Blessed, [3:96].

He said, ‘You speak the truth, O Muhammad! Inform me about Adam, was he Created from Hawwa, or was Hawwa Created from Adam? He saww said: ‘But, Hawwa was Created from Adam, and had Adam been Created from Hawwa, the divorce would have been in the hands of the women and would not have happened to be in the hands of the men’.

He said, ‘From all of him or from part of him? He saww said: ‘But, from part of him, and had Hawwa been Created from all of him, the retaliation would have been allowed regarding the women just as it is allowed regarding the men’.

He said, ‘So, was it from his exterior or from his interior?’ He saww said: ‘But, from his interior, and had she been Created from his apparent, the women would have been uncovered just as the men are uncovered, therefore due to that the women are veiled’.

He said, ‘From his right or from his left?’ He saww said: ‘But, from his left, and had she been Created from his right, there would have been one share of the male and one share for the female, therefore due to that there are two shares for the male, and one share for the females, and a testimony of two women (equates to) one testimony of a man’.

He said, ‘From which place of Adam was she Created from?’ He saww said: ‘From his left rib’.

He said, ‘You speak the truth, O Muhammad! Inform me about the first foundation stone which Allah the Exalted Placed in the earth?’ He saww said: ‘The foundation stone which is at Makkah, and these are the Words of the Exalted in the Quran: Surely, the first House Placed for the people is the one at Bakka, Blessed, [3:96].

He said, ‘You speak the truth, O Muhammad! Inform me about Adam, was he Created from Hawwa, or was Hawwa Created from Adam? He saww said: ‘But, Hawwa was Created from Adam, and had Adam been Created from Hawwa, the divorce would have been in the hands of the women and would not have happened to be in the hands of the men’.

He said, ‘From all of him or from part of him? He saww said: ‘But, from part of him, and had Hawwa been Created from all of him, the retaliation would have been allowed regarding the women just as it is allowed regarding the men’.

He said, ‘So, was it from his exterior or from his interior?’ He saww said: ‘But, from his interior, and had she been Created from his apparent, the women would have been uncovered just as the men are uncovered, therefore due to that the women are veiled’.

He said, ‘From his right or from his left?’ He saww said: ‘But, from his left, and had she been Created from his right, there would have been one share of the male and one share for the female, therefore due to that there are two shares for the male, and one share for the females, and a testimony of two women (equates to) one testimony of a man’.

He said, ‘From which place of Adam was she Created from?’ He saww said: ‘From his left rib’.
He said, ‘Who settled the earth before Adam?’ He said: ‘The Jinn’. He said, ‘And after the Jinn?’ He said: ‘The Angels’. He said, ‘And after the Angels?’ He said: ‘Adam’. So, how much (time) was there between the Jinn and the Angels? He said: ‘Seven thousand years’. He said, ‘Between the Angels and Adam?’ He said: ‘Two million years’.

He said, ‘You speak the truth, O Muhammad! Inform me about Adam, did he perform Hajj of the House (Kaba)?’ He said: ‘Yes’. He said, ‘Who Created the head of Adam?’ He was circumcised by himself. He said, ‘And who was circumcised after Adam?’ He said: ‘Ibrahim, the Friend of the Beneficent’.

He said, ‘You speak the truth, O Muhammad! Inform me about a messenger who is neither from the human beings, nor from the Jinn, nor from the animals?’ He said: ‘Allah Sent a crow to dig in the ground’.

He said, ‘You speak the truth, O Muhammad! Inform me about a spot of the earth, at times the sun shone upon it once and will not repeat again up to the Day of Judgment?’

He said: ‘When Musa entered the sea with his staff, the sea was cleft asunder into twelve pieces, and the sun shone upon its ground. When Allah Drowned Pharaoh and his army, the sea layered and the sun will not be shining on that spot up to the Day of Judgment’.

He said, ‘You speak the truth, O Muhammad! Inform me about a house having twelve doors for it. Twelve sustenance(s) come out from it for twelve children’.

He said: ‘When Musa entered the sea, he passed by a white rock, square like the House (Kaaba). The Children of Israel complained of the thirst to Musa, and he struck it with his stick, and twelve springs burst forth from it, from twelve doors’.
I (Majlisi) am saying, ‘Up to here ends what we found from the Hadeeth, and certain things have been dropped from it during the copying from it, and there were some distortions in it, but we copied it just as we found it’. ¹⁸⁷

¹⁸⁷ Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20
CHAPTER 3 - MISCELLANEOUS

1 - ب: هارون، عن ابن زياد، عن أبيه عليه السلام قال: مر بعض الصحابة براهب فكلمه بشئ فقال له:

الراهب: يا عبد الله إن دينك جديد وديني خلق، فلو قد خلق دينك لم يكن شئ أحب إليك من مثلها.

Haroun, from Ibn Ziyad, 'From Ja'far, from his father having said: 'One of the companions passed by a monk, and he spoke to him with something, so the monk said, 'O servant of Allah! Your Religion is new and my religion is worn out (old). If your Religion had been worn out (old), there would not have been anything more beloved to you than its like'”.

إلى هنا تم الجزء التاسع من كتاب بحار الانوار

Up to here completes the ninth volume from the book Bihar Al Anwaar

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188 Bihar Al Anwaar – V 9, The book of Argumentation, S 2 Ch 3 H 1