

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI^{asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{azwj} the Beneficent, the Merciful

137 ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ اللَّهَ تَعَالَى مَسَخَ هَؤُلَاءِ لِاصْطِيَادِ السَّمَكِ فَكَيْفَ تَرَى عِنْدَ اللَّهِ عَزَّ وَجَلَّ [يَكُونُ] حَالُ مَنْ قَتَلَ أَوْلَادَ رَسُولِ اللَّهِ ص وَ هَتَكَ حَرِيمَهُ! إِنَّ اللَّهَ تَعَالَى وَ إِنَّ لَمْ يَمَسْخُهُمْ فِي الدُّنْيَا، فَإِنَّ الْمَعْدَّ لَهُمْ مِنْ عَذَابِ [اللَّهِ فِي] الْأَجْرَةِ [أَضْعَافُ] أَضْعَافِ عَذَابِ الْمُسَخِّ.

S 137 – The Ali^{asws} Bin Al-Husayn^{asws} said: ‘Allah^{azwj} the Exalted Transformed those fish catchers (killers), so how do you see in the Presence of Allah^{azwj} Mighty and Majestic, the state of the one who killed the children of Rasool-Allah^{saww} and violated his^{saww} sanctity? Surely Allah^{azwj} the Exalted, if He^{azwj} does not Transform them in the world, so the Preparation for them from the Punishments of Allah^{azwj} in the Hereafter, would be a multiple of the Punishment of the transformation’.

فَقِيلَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّا قَدْ سَمِعْنَا مِنْكَ هَذَا الْحَدِيثَ- فَقَالَ لَنَا بَعْضُ النَّصَابِ: فَإِن كَانَ قَتْلُ الْحُسَيْنِ ع بَاطِلًا- فَهُوَ أَعْظَمُ مِنْ صَيْدِ السَّمَكِ فِي السَّبْتِ، أَمْ مَا كَانَ يَغْضَبُ اللَّهَ عَلَى قَاتِلِيهِ- كَمَا غَضِبَ عَلَى صَيَّادِي السَّمَكِ

So it was said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! We have (got the people to) hear this Hadeeth from you^{asws}, so one of the *Nasibis* said to us, ‘If it was such that the killing of Al-Husayn^{asws} was unlawful – so it was greater than catching the fish during the Saturday. Allah^{azwj} was not Wrathful upon his^{asws} killers – just as He^{azwj} was Wrathful upon the hunters of the fish!’

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قُلْ لَهُؤُلَاءِ النَّصَابِ: فَإِن كَانَ إِبْلِيسُ مَعَاصِيهِ أَعْظَمَ مِنْ مَعَاصِي مَنْ كَفَرَ بِأَعْوَابِهِ، فَأَهْلَكَ اللَّهُ تَعَالَى مَنْ شَاءَ مِنْهُمْ كَقَوْمِ نُوحٍ وَ فِرْعَوْنَ، وَ لَمْ يَهْلِكْ إِبْلِيسُ وَ هُوَ أَوْلَى بِالْهَلَاكِ، فَمَا بَالُهُ أَهْلَكَ هَؤُلَاءِ الَّذِينَ قَصَرُوا عَنِ إِبْلِيسِ فِي عَمَلِ الْمُؤَبَقَاتِ، وَ أَهْمَلَ إِبْلِيسُ مَعَ إِثَارِهِ لِكَشْفِ الْمُخْزِيَاتِ أَلَا كَانَ رَبُّنَا عَزَّ وَ جَلَّ حَكِيمًا بِنْدَابِرِهِ وَ حَكِيمًا- فِيمَنْ أَهْلَكَ وَ فِيمَنْ اسْتَبَقَى.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Say to these *Nasibis*, ‘So if it was such that the disobedience of Iblees^{la} was greater than the disobedience of the ones who disbelieved due to his^{la} insinuations, then Allah^{azwj} Destroyed the ones He^{azwj} So Desired to from them, like the people of Noah^{as} and Pharaoh^{la}, and did not Destroy Iblees^{la}, and he^{la} was more deserving with the destruction. So what is the matter He^{azwj} Destroyed them, those who were less than Iblees^{la} in the grievous deeds, and Iblees^{la} was Respited along with his^{la} impacts of Prohibited (acts). Isn’t our Lord^{azwj} Wise in His^{azwj} Plans and Decisions – regarding the ones He^{azwj} Destroys and regarding the ones He^{azwj} Lets to remain?’

فَكَذَلِكَ هَؤُلَاءِ الصَّائِدُونَ [لِلسَّمَكِ] فِي السَّبْتِ، وَ هَؤُلَاءِ الْقَاتِلُونَ لِلْحُسَيْنِ ع يَفْعَلُ فِي الْفَرِيقَيْنِ- مَا يَعْلَمُ أَنَّهُ أَوْلَى بِالصَّوَابِ وَ الْحَكْمَةِ، لَا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ.

Similar to that are these hunters of the fish during the Saturday, and these killers of Al-Husayn^{asws} have been Dealt with differently – what He^{azwj} Knows as being more correct and wise **He cannot be questioned concerning what He Does and they shall be questioned [21:23]**.

138 ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَمَا إِنَّ هَؤُلَاءِ الَّذِينَ اعْتَدُوا فِي السَّبْتِ لَوْ كَانُوا حِينِ هُمُو بِقَبِيحِ أَعْمَالِهِمْ- سَأَلُوا رَبَّهُمْ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- أَنْ يَعْصِمَهُمْ مِنْ ذَلِكَ لَعَصَمَهُمْ، وَ كَذَلِكَ النَّاهُونَ لَهُمْ لَوْ سَأَلُوا اللَّهَ عَزَّ وَ جَلَّ- أَنْ يَعْصِمَهُمْ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَعَصَمَهُمْ،

S 138 - Then Ali^{asws} Bin Al-Husayn^{asws} said: 'As for those who exceeded during the Saturday, had they, when they thought with the ugliness of their deeds, asked their Lord^{azwj} by the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} to Protect them from that, He^{azwj} would have Protected them, and Similar to that are those that forbid them. Had they (also) asked Allah^{azwj} Mighty and Majestic that He^{azwj} Protects them, by the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, He^{azwj} would have Protected them.

وَ لَكِنَّ اللَّهَ تَعَالَى لَمْ يُلْهِمُهُمْ ذَلِكَ، وَ لَمْ يُوقِفْهُمْ لَهُ فَجَرَتْ مَعْلُومَاتُ اللَّهِ تَعَالَى فِيهِمْ- عَلَى مَا كَانَ سَطَرَهُ فِي اللُّوحِ الْمَحْفُوظِ.

But Allah^{azwj} the Exalted did not Inspire them for that and did not Incline them for it. Thus, flowed the information of Allah^{azwj} the Exalted regarding them – upon what was veiled in the Guarded Tablet'.

139 وَ قَالَ الْبَاقِرُ عَ فَلَمَّا حَدَّثَ عَلِيُّ بْنُ الْحُسَيْنِ عَ بِهَذَا الْحَدِيثِ، قَالَ لَهُ بَعْضُ مَنْ فِي مَجْلِسِهِ: يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ يُعَاقِبُ اللَّهُ- وَ يُؤَبِّخُ هَؤُلَاءِ الْأَخْلَافَ عَلَى قَبَائِحِ آتَى بِهَا أَسْلَافُهُمْ وَ هُوَ يَقُولُ عَزَّ وَ جَلَّ: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

S 139 – And Al-Baqir^{asws} said: 'So when Ali^{asws} Bin Al-Husayn^{asws} narrated with this Hadeeth, someone in his^{asws} gathering said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How come Allah^{azwj} Punished and Rebuked those of the posterity upon the ugliness committed by their ancestors, and He^{azwj} the Mighty and Majestic is Saying: **and no bearer of burden shall bear the burden of another [6:164]?**'

فَقَالَ زَيْنُ الْعَابِدِينَ ع: إِنَّ الْقُرْآنَ [نَزَلَ] بِلُغَةِ الْعَرَبِ، فَهَوَّ يُخَاطَبُ فِيهِ أَهْلَ [هَذَا] اللِّسَانِ بِلُغَتِهِمْ، يَقُولُ الرَّجُلُ التَّمِيمِيُّ قَدْ أَغَارَ قَوْمُهُ عَلَى بَلَدٍ وَ قَتَلُوا مَنْ فِيهِ-: أَعْرَضْتُمْ عَلَى بَلَدٍ كَذَا [وَ كَذَا] وَ قَتَلْتُمْ كَذَا، وَ يَقُولُ الْعَرَبِيُّ أَيْضًا: نَحْنُ فَعَلْنَا بِبَنِي فُلَانٍ، وَ نَحْنُ سَبَبْنَا آلَ فُلَانٍ وَ نَحْنُ خَرَبْنَا بَلَدَ كَذَا، لَا يُرِيدُ أَنَّهُمْ بَاشَرُوا ذَلِكَ، وَ لَكِنْ يُرِيدُ هَؤُلَاءِ بِالْعَدْلِ وَ أَوْلِيكَ بِالْأَفْتِيَارِ أَنَّ قَوْمَهُمْ فَعَلُوا كَذَا.

So Zain Al-Abideen^{asws} said: 'The Quran was Revealed in the language of the Arabs, therefore it addresses the people of this language in their language. (For example) the man of Al-Tameem whose people had attacked a city and killed the ones in it, would say, 'We attacked upon such and such city and killed such and such'. And the Arab is saying as well, 'We dealt with the clan of so and so, and we imprisoned the family of so and so, and we went to war against such and such city', he does not mean personally by that, but he intends those with the reproach, and those with the pride, that his people did like that.

وَ قَوْلُ اللَّهِ تَعَالَى فِي هَذِهِ الْآيَاتِ- إِنَّمَا هُوَ تَوْبِيخٌ لِأَسْلَافِهِمْ، وَ تَوْبِيخُ الْعَدْلِ عَلَى هَؤُلَاءِ الْمَوْجُودِينَ، لِأَنَّ ذَلِكَ هُوَ اللُّغَةُ الَّتِي بِهَا أَنْزَلَ الْقُرْآنَ، فَلِأَنَّ هَؤُلَاءِ الْأَخْلَافَ أَيْضًا رَاضُونَ بِمَا فَعَلَ أَسْلَافُهُمْ، مُصَوِّبُونَ ذَلِكَ لَهُمْ، فَجَارَ أَنْ يُقَالَ [لَهُمْ]: أَنْتُمْ فَعَلْتُمْ، أَيْ إِذْ رَضِيْتُمْ بِقَبِيحِ فِعْلِهِمْ.

And the Words of Allah^{azwj} the Exalted in this Verse – rather it is a Rebuke to their ancestors and a Rebuke upon these existing ones, because that is the language by which the Quran was Revealed. Thus, it Curses these ones of posterity as well for being in agreement with what their ancestors had done, aiming that to them. Therefore, it is allowed that it be said to them, 'You did so' – i.e., when you are pleased with the ugliness of their deeds'.

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَتَّخِبُوا بَقَرَةً قَالُوا أَ تَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَ لَا يَكْرُ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنَهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا

هِيَ إِنَّ الْبَقْرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَ لَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْأَنْ جِئْتَ بِالْحَقِّ فَذَبْحُوهَا وَ مَا كَانُوا يَفْعَلُونَ وَ إِذْ قَتَلْتُمْ نَفْسًا فَآذَرْتُمْ فِيهَا وَ اللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ فُقَلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَ يُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

The Words of the Mighty and Majestic: **And when Musa said to his people: ‘Allah is Commanding you that you should be slaughtering a cow’. They said: ‘Are you taking us for mockery?’ He said: ‘I seek Refuge with Allah from becoming one of the ignorant ones’. [2:67]**

They said: ‘Supplicate for us to your Lord to clarify for us what it is’. He said: He is Saying, “It is a cow neither with calves nor a virgin, of an age between that; therefore do what you are being Commanded”. [2:68]

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘He^{azwj} is Saying: “It is bright yellow, such that its colour delighting the beholders”. [2:69]

They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will, if Allah so Desires, be guided aright. [2:70]

He said: ‘He is Saying: “It is neither a cow trained to plough the land, nor irrigate the farm, sound, there being no blemish in it”. They said: ‘Now you have come with the Truth’. So they slaughtered it, and they were almost not doing it. [2:71]

And when you killed a soul, so you disputed with regards to it, and Allah was to Bring forth what you were concealing [2:72]

So We Said: Strike it with part of it. Thus Allah Revives the dead, and He Shows you His Signs so that you may be minding [2:73]

قِصَّةُ ذَبْحِ بَقْرَةِ بَنِي إِسْرَائِيلَ وَ سَبَبِهَا:

Story of slaughtering of a cow by the Children of Israel and its reason

140 قَالَ الْإِمَامُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيَهُودِ الْمَدِينَةِ: وَ اذْكُرُوا إِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً تَضْرِبُونَ بِبَعْضِهَا هَذَا الْمَقْتُولَ بَيْنَ أَظْهُرِكُمْ لِيَقُومَ حَيًّا سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ، وَ يُخْبِرَكُمْ بِقَاتِلِهِ.

S 140 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to the Jews of Al-Medina: “And recall **when Musa said to his people: Allah is Commanding you that you should be slaughtering a cow – to be striking with a part of it, this murdered one who is between you apparently, for him to be standing up alive, complete, by the Permission of Allah^{azwj} Mighty and Majestic, and he would inform you all with his murderer”.**

وَ ذَلِكَ حِينَ أُلْقِيَ الْقَتِيلُ بَيْنَ أَظْهُرِهِمْ، فَأَلْزَمَ مُوسَى عَ أَهْلَ الْقَبِيلَةِ بِأَمْرِ اللَّهِ تَعَالَى أَنْ يَحْلِفَ خَمْسُونَ مِنْ أَمَاةِلِهِمْ بِاللَّهِ الْقَوِيِّ الشَّدِيدِ- إِلَهَ [مُوسَى وَ] بَنِي إِسْرَائِيلَ، مُفَضِّلِ مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ عَلَى الْبَرَايَا أَجْمَعِينَ [إِنَّا] مَا قَتَلْنَا، وَ لَا عَلَّمْنَا لَهُ قَاتِلًا،

And that was when the (body of) the murdered one was thrown in their midst. So Musa^{as} necessitated the people of the tribe, by the Command of Allah^{azwj} the Exalted, that fifty of their like should take an oath with Allah^{azwj}, the intensely strong ones, to (swear) to him^{as} –

Musa^{asws} – and to the Children of Israel, extolling the merits of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} upon the absolution of the entirety of them that, ‘We did not kill him, nor do we know for him, a killer’.

فَإِنْ حَلَفُوا بِذَلِكَ غَرَمُوا دِيَّةَ الْمُقْتُولِ، وَإِنْ نَكَلُوا نَصُوا عَلَى الْقَاتِلِ أَوْ أَقْرَبَ الْقَاتِلِ فَيَقَادُ مِنْهُ فَإِنْ لَمْ يَفْعَلُوا حُبِسُوا فِي مَحْبَسٍ ضَنْكٍ- إِلَى أَنْ يَحْلِفُوا أَوْ يُقْرُوا أَوْ يَشْهَدُوا عَلَى الْقَاتِلِ.

Thus, if they do swear with that, they would be fined the wergild of the killed one. And if they state the identity of the murderer, or acknowledge the killing, so he would be led from it. But, if they do not do it, they would be imprisoned in a narrow prison until they either swear, or acknowledge, or testify upon the killer.

فَقَالُوا: يَا نَبِيَّ اللَّهِ- أَمَا وَقَدْتَ أَيْمَانُنَا أَمْوَالَنَا وَ [لَا] أَمْوَالُنَا أَيْمَانَنَا قَالَ: لَا، هَكَذَا حَكَمَ اللَّهُ. وَ كَانَ السَّبَبُ: أَنَّ امْرَأَةً حَسَنَاءَ ذَاتَ جَمَالٍ وَ خَلْقٍ كَامِلٍ، وَ فَضْلٍ بَارِعٍ، وَ نَسَبٍ شَرِيفٍ وَ سِتْرٍ ثَخِينٍ كَثْرَ خُطَابِهَا، وَ كَانَ لَهَا بَنُو أَعْمَامٍ ثَلَاثَةٍ، فَرَضِيَتْ بِأَفْضَلِهِمْ عَلِمًا وَ أَثْنَيْهِمْ سِتْرًا، وَ أَرَادَتْ التَّرْوِيحَ بِهِ،

So they said, ‘O Prophet^{as} of Allah^{azwj}! Will our wealth not save us from our oaths nor our oaths, our wealth?’ He^{as} said: ‘No! Such is the Decision of Allah^{azwj}’. And the reason was, that there was a beautiful woman, with grave and perfect morals, and righteous merits, and noble lineage, and thick veils, abundant proposals. And there were three sons of her paternal uncles. So she agreed to the most superior of them in knowledge and the most veiling of them, and intended the marriage with him.

فَاشْتَدَّ حَسَدُ ابْنَيْ عَمِّهِ الْآخَرَيْنِ لَهُ [عَيْظًا]، وَ عَيْظَاهُ عَلَيَّهَا لِإِيْتَارِهَا إِيَّاهُ فَعَمَدَا إِلَى ابْنِ عَمِّهِمَا الْمَرْضِيِّ، فَأَخَذَاهُ إِلَى دَعْوَتِهِمَا، ثُمَّ قَتَلَاهُ وَ حَمَلَاهُ إِلَى مَحَلَّةٍ تَسْتَمِلُ عَلَى أَكْثَرِ قَبِيلَةٍ فِي بَنِي إِسْرَائِيلَ، فَأَلْقِيَاهُ بَيْنَ أَظْهُرِهِمْ لَيْلًا.

So the envy of the other two sons of her uncle intensified to him their fury, and envied him upon it for her preferring him. So they both deliberated to the son of her uncle, the agreed, took him to an invitation of theirs, then killed him, and carried him to an area containing most of a (particular) tribe among the Children of Israel, and they threw him between their midst at night.

فَلَمَّا أَصْبَحُوا وَجَدُوا الْقَتِيلَ هُنَاكَ، فَعُرِفَ حَالُهُ، فَجَاءَ ابْنَا عَمِّهِ الْقَاتِلَانِ لَهُ، فَمَرَقَا [تِيَابِهِمَا] عَلَى أَنْفُسِهِمَا، وَ حَنِيَا التَّرَابَ عَلَى رُءُوسِهِمَا، وَ اسْتَعَدِّيَا عَلَيْهِمْ،

So when they woke up in the morning, they found the murdered one over there, and they recognised his state. So the two sons of his uncle came over, the two killers of his, and they tore their clothes upon themselves, and spread the dust upon their heads, and demanded the wergild upon them.

فَأَحْضَرَهُمْ مُوسَى ع وَ سَأَلَهُمْ، فَأَنْكَرُوا أَنْ يَكُونُوا قَتَلُوهُ أَوْ عَلِمُوا قَاتِلَهُ. فَقَالَ: فَحَكَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ فَعَلَ هَذِهِ الْحَايِثَةَ- مَا عَرَفْتُمُوهُ فَالْتَرَمُوهُ.

So Musa^{as} presented them and asked them, but they denied that they happened to be his killers, or that they knew his killer. He^{as} said: ‘The Decision of Allah^{azwj} Mighty and Majestic upon the one who perpetrated this event is what you have been familiarized with and necessitated with’.

فَقَالُوا: يَا مُوسَى أَيُّ نَفْعٍ فِي أَيْمَانِنَا [لَنَا] إِذَا لَمْ تَدْرَأْ عَنَّا الْعَرَامَةَ الثَّقِيلَةَ أَمْ أَيُّ نَفْعٍ فِي عَرَامَتِنَا لَنَا- إِذَا لَمْ تَدْرَأْ عَنَّا الْأَيْمَانَ فَقَالَ مُوسَى ع: كُلُّ النَّفْعِ فِي طَاعَةِ اللَّهِ- وَ الْإِيْتِمَارِ لِأَمْرِهِ، وَ الْإِنْتِهَاءِ عَمَّا نَهَى عَنْهُ.

They said, 'O Musa^{as}! Which benefit is there in our oaths for us, when it does not stave from us the heavy penalty? Or which benefit is there for us in paying our fine when it does not stave us from the oath?' So Musa^{as} said: 'All the benefits are in obedience to Allah^{azwj} and the implementation of His^{azwj} Command, and the ending from what He^{azwj} has Forbidden from.

فَقَالُوا: يَا نَبِيَّ اللَّهِ عُرْمٌ ثَقِيلٌ وَ لَا جِنَايَةَ لَنَا، وَ أَيْمَانٌ غَلِيظَةٌ وَ لَا حَقَّ فِي رِقَابِنَا [لَوْ] أَنَّ اللَّهَ عَرَفْنَا فَاتْلُهُ بِعَيْنِهِ، وَ كَفَانَا مُوْتَنَهُ، فَادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا هَذَا الْقَاتِلَ- لِنُنزِلَ بِهِ مَا يَسْتَحِقُّهُ مِنَ الْعِقَابِ، وَ يَنْكَثِفَ أَمْرَهُ لِدَوِي الْأَلْبَابِ.

So they said, 'O Prophet^{as} of Allah^{azwj}! The penalty is heavy, and there is no crime for us, and pledging allegiance is harsh and there is no right in our necks – if only Allah^{azwj} would Introduce us to his killer exactly, we would suffice his punishment. Therefore, supplicate for us to your^{as} Lord^{azwj} to Expose this killer to us, for there to descend with him what he would be deserving from the punishment, and He^{azwj} should Uncover his matter for the ones with understanding'.

فَقَالَ مُوسَى ع: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ بَيَّنَّ مَا أَحْكُمُ بِهِ فِي هَذَا، فَلَيْسَ لِي أَنْ أَقْتَرِحَ عَلَيْهِ غَيْرَ مَا حَكَمَ، وَ لَا أَعْتَرِضُ عَلَيْهِ فِيمَا أَمَرَ. أَلَا تَرَوْنَ أَنَّهُ لَمَّا حَرَّمَ الْعَمَلَ فِي يَوْمِ السَّبْتِ، وَ حَرَّمَ لَحْمَ الْجَمَلِ- لَمْ يَكُنْ لَنَا أَنْ نَقْتَرِحَ عَلَيْهِ- أَنْ يُعَيَّرَ مَا حَكَمَ بِهِ عَلَيْنَا مِنْ ذَلِكَ، بَلْ عَلَيْنَا أَنْ نُسَلِّمَ لَهُ حُكْمَهُ، وَ نَلْتَزِمَ مَا أَلْزَمَنَا، وَ هُمْ بِأَنْ يَحْكُمَ عَلَيْهِمُ بِالَّذِي كَانَ يَحْكُمُ بِهِ عَلَى غَيْرِهِمْ- فِي مِثْلِ حَدِيثِهِمْ

So Musa^{as} said: 'Allah^{azwj} Mighty and Majestic Has Explained what He^{azwj} has Decided with regards to this, so there isn't for me^{as} that I^{as} should suggest to Him^{azwj} other than what He^{azwj} has Decided with, nor raise an objection to Him^{azwj} regarding what He^{azwj} has Commanded. Indeed! Are you not seeing that He^{azwj}, when He^{azwj} Prohibited the deed during the day of Saturday, and Prohibited the flesh of the camel, there did not happen to be for us that we suggest to Him^{azwj} that He^{azwj} Changes what He^{azwj} had Decided with upon us from that. But, upon us is that we submit to Him^{azwj}, (to) His^{azwj} Decision, and necessitate (for us) what He^{azwj} has Necessitated upon us'. And they were worried if he^{as} decides upon them by that which He^{azwj} had Decided with upon others in (a situation) similar to their event.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ: يَا مُوسَى أَجِبْهُمْ إِلَى مَا اقْتَرَحُوا، وَ سَلِّنِي أَنْ أُبَيِّنَ لَهُمُ الْقَاتِلَ لِيُقْتَلَ، وَ يَسَلِّمَ غَيْرُهُ مِنَ التُّهْمَةِ وَ الْعَرَامَةِ، فَإِنَّمَا أُرِيدُ بِإِجَابَتِهِمْ إِلَى مَا اقْتَرَحُوا- تَوْسِيعَةَ الرِّزْقِ عَلَى رَجُلٍ مِنْ خِيَارِ أُمَّتِكَ، دِينُهُ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ التَّفْضِيلُ لِمُحَمَّدٍ ص وَ عَلِيٍّ بَعْدَهُ عَلَى سَائِرِ الْبَرِيَّانَا، أَعْنِيهِ فِي الدُّنْيَا فِي هَذِهِ الْقَضِيَّةِ، لِيَكُونَ بَعْضُ ثَوَابِهِ عَنْ تَعْظِيمِهِ لِمُحَمَّدٍ وَ آلِهِ.

So Allah^{azwj} Mighty and Mighty Revealed to him: "O Musa^{as}! Respond to them to what they are suggesting, and ask Me^{azwj} that I^{azwj} Manifest to them the killer, for him to be killed, and the others would be safe from the accusation and the penalty. I^{azwj}, rather, Want to Answer them to what they are suggesting, Expanding the sustenance upon a man (who is) the best of your^{as} community. His Religion is the sending of *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and the preference to Muhammad^{saww} and Ali^{asws} after him^{saww}, upon the rest of the beings. I^{azwj} shall enrich him in the word during this Judgment, for it to happen to be part of his Rewards for his reverence to Muhammad^{saww} and his^{saww} Progeny^{asws}."

فَقَالَ مُوسَى: يَا رَبِّ بَيِّنْ لَنَا قَاتِلَهُ. فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: قُلْ لِبَنِي إِسْرَائِيلَ إِنَّ اللَّهَ يُبَيِّنُ لَكُمْ ذَلِكَ بِأَنْ يَأْمُرَكُمْ أَنْ تَدْبَحُوا بَقَرَةً، فَضَرَبُوا بِبَعْضِهَا الْمُقْتُولَ فَيَحْيَا- فَتُسَلِّمُونَ لِرَبِّ الْعَالَمِينَ ذَلِكَ، وَ إِلَّا فَكُفُّوا عَنِ الْمَسْأَلَةِ، وَ التَّرْمُوا ظَاهِرَ حُكْمِي.

Musa^{as} said: 'O Lord^{azwj}! Expose his killer for us'. So, Allah^{azwj} the Exalted Revealed unto him^{as}: "Say to the Children of Israel that Allah^{azwj} would Expose that to you all,

by His^{azwj} Commanding you that you should be slaughtering a cow. So, you should strike by part of it upon the killed one, so he would be revived. So, you should be submitting to the Lord^{azwj} of the worlds, of that, or else stop from the questioning, and Necessitate the apparent of My^{azwj} Decision!"

فَذَلِكَ مَا حَكَى اللهُ عَزَّ وَجَلَّ: وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً إِنْ أَرَدْتُمْ الْوُفُوفَ عَلَى الْقَاتِلِ، وَتَضْرِبُوا الْمُقْتُولَ بِبَعْضِهَا لِيَحْيَا وَيُخْبَرَ بِالْقَاتِلِ قَالُوا يَا مُوسَى أَتَنْتَحِدُنَا هُزُوعًا [و] سُخْرِيَّةً نَزَعُمُ أَنَّ اللَّهَ يَأْمُرُنَا أَنْ نَذْبَحَ بَقْرَةً، وَتَأْخُذَ قِطْعَةً مِنْ مَيْتٍ، وَتَضْرِبَ بِهَا مَيْتًا، فَيَحْيَا أَحَدُ الْمَيِّتِينَ بِمِلَاقَاةِ بَعْضِ الْمَيْتِ الْآخَرِ [لَهُ]، فَكَيْفَ يَكُونُ هَذَا

Thus, that was what Allah^{azwj} Mighty and Majestic Relates **And when Musa said to his people: Allah is Commanding you** – i.e., would be Commanding you - **that you should be slaughtering a cow**, if you wanted the pausing upon the killer, and you should strike the killed one with part of it, in order for him to live (again) and inform you of the killer, **They said: Are you taking us for mockery?** – and a ridicule?. You^{as} are claiming that Allah^{azwj} Commands us that we slaughter a cow, and we take a piece from a dead (cow), and we strike a dead (human) with it, so one of the two dead ones would like by the part of the dead touching the other – so how can this happen to be?'

قَالَ مُوسَى أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ أَنْسَبُ إِلَى اللَّهِ تَعَالَى مَا لَمْ يَقُلْ لِي، وَ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ، أَعَارِضَ أَمْرَ اللَّهِ بِقِيَاسِي عَلَى مَا شَاهَدْتُ، دَافِعًا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَمْرِهِ.

He said – Musa^{as} – **'I seek Refuge with Allah from becoming one of the ignorant ones [2:67]**, that I^{as} would link to Allah^{azwj} Exalted what He^{azwj} did not Say to me^{as}, and that I^{as} would become from the ignorant ones objecting to a Command of Allah^{azwj} by my^{as} analogy upon what I^{as} witnessed, is repelling to the Words of Allah^{azwj} Mighty and Majestic and His^{azwj} Command'.

ثُمَّ قَالَ مُوسَى ع: أَوْ لَيْسَ مَاءُ الرَّجُلِ نُطْفَةً مَيْتَةً، وَ مَاءُ الْمَرْأَةِ كَذَلِكَ، مَيِّتَانِ يَلْتَقِيَانِ - فَيُحْدِثُ اللَّهُ تَعَالَى مِنَ التَّلَاقِ الْمَيِّتِينَ بَشَرًا حَيًّا سَوِيًّا أَوْ لَيْسَ بُدُورُكُمْ الَّتِي تَزْرَعُونَهَا فِي أَرْضِكُمْ - تَنْفَسُخُ وَ تَنْعَفَسُ وَ هِيَ مَيْتَةٌ، ثُمَّ يُخْرِجُ اللَّهُ مِنْهَا هَذِهِ السَّنَابِلَ الْحَسَنَةَ الْبَهِيحَةَ - وَ هَذِهِ الْأَشْجَارَ الْبَاسِقَةَ الْمُؤَيَّنَةَ

Then Musa^{as} said: 'Or isn't the water of the man a dead drop, and the water of the woman similar to that? Two dead things meet, and Allah^{azwj} the Exalted Innovates from that meeting of the two dead things, a living mortal, complete? Or, isn't by your cultivation which you are cultivating in your lands, disintegrates and rots, and it is dead. Then Allah^{azwj} Brings out from it these beautiful ears (of corn), giving joy, and these trees, the tall, the living?'

فَلَمَّا بَهَرَهُمْ مُوسَى ع قَالُوا لَهُ: يَا مُوسَى ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ [أَي] مَا صِفَتُهَا لِنَقِفَ عَلَيْهَا. فَسَأَلَ مُوسَى رَبَّهُ عَزَّ وَجَلَّ، فَقَالَ: إِنَّهَا بَقْرَةٌ لَا فَارِضٌ كَبِيرَةٌ وَ لَا بَكْرٌ صَغِيرَةٌ [لَمْ تُغْبَطْ] عَوَانٌ وَسَطٌ بَيْنَ ذَلِكَ بَيْنَ الْفَارِضِ وَ الْبَكْرِ فَافْعَلُوا مَا تُؤْمَرُونَ إِذَا أَمَرْتُمْ بِهِ.

(Imam Hassan Al-Askari^{asws} said): 'So when Musa^{as} dazzled them, they said to him^{as}, 'O Musa^{as}! **'Supplicate for us to your Lord to clarify for us what it is'**- i.e. What its description is for us to pause upon it. So Musa^{as} asked his^{as} Lord^{azwj} Mighty and Majestic, and He^{azwj} Said **"It is a cow neither with calves** – too old, **nor a virgin** – too young, - not envied - **of an age** – middle - **between that** – in between the one with the calves and the virgin, **therefore do what you are being Commanded"** – when you are Commanded with it.

قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا أَي لَوْنُ هَذِهِ الْبَقْرَةِ الَّتِي تُرِيدُ أَنْ تَأْمُرَنَا بِذَبْحِهَا. قَالَ [مُوسَى] عَنِ اللَّهِ بَعْدَ السُّؤَالِ وَالْجَوَابِ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ حَسَنُ الصُّفْرَةِ لَيْسَ بِنَاقِصٍ يَضْرِبُ إِلَى الْبَيَاضِ، وَ لَا بِمُشْبَعٍ يَضْرِبُ إِلَى السَّوَادِ لَوْنُهَا هَكَذَا فَاقِعٌ نَسْرُ الْبَقْرَةِ النَّاطِرِينَ إِلَيْهَا- لِبَهْجَتِهَا وَ حُسْنِهَا وَ بَرِيقِهَا.

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’ – i.e. the colour of this cow which you^{as} want to order us with its slaughter. **He said** – on behalf of Allah^{azwj}, after the question and the answer - **“It is bright yellow** – Beautiful yellow, without a deficiency striking to the whiteness, nor saturated with striking towards the blackness **its colour** is bright like this **delighting** – the cow - **the beholders”** looking at it for its joy, and its beauty and its lustre.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ مَا صِفَتُهَا [يَزِيدُ فِي صِفَتِهَا]. قَالَ عَنِ اللَّهِ تَعَالَى إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ لَمْ تُدَلِّلْ لِإِتَارَةِ الْأَرْضِ وَ لَمْ تُرَضَّ بِهَا وَ لَا تَسْقِي الْحَرْثَ وَ لَا هِيَ مِمَّا تَجْرُ الدَّلَاءُ، وَ لَا تُدِيرُ النَّوَاعِيرَ قَدْ أُعْفِيَتْ مِنْ ذَلِكَ أَجْمَعُ مُسَلِّمَةٌ مِنَ الْعُيُوبِ كُلِّهَا، لَا عَيْبَ فِيهَا لَا شَبِيَةَ فِيهَا لَا لَوْنٌ فِيهَا مِنْ غَيْرِهَا.

They said: ‘Supplicate for us to your Lord to Clarify for us what it is - what are its qualities? – increase in its description - **The cows are alike upon us, and we will, if Allah so Desires, be guided aright. He said** – on behalf of Allah^{azwj} the Exalted **‘He is Saying: “It is neither a cow trained to plough the land** – not trained for ploughing the land and not dissatisfied with it, **nor irrigate the farm** – neither carrying the buckets, nor going around for managing, being excused from the entirety of that, **sound** – from the faults, all of them, there being no faults in it **there being no blemish in it** – nor any colour in it apart from it (bright yellow)”.

فَلَمَّا سَمِعُوا هَذِهِ الصِّفَاتِ قَالُوا: يَا مُوسَى [أ] فَقَدْ أَمَرْنَا رَبَّنَا بِذَبْحِ بَقْرَةٍ هَذِهِ صِفَتُهَا قَالَ: بَلَى.

So when they heard these descriptions, they said, ‘O Musa^{as}! Has our Lord^{azwj} Commanded us with slaughtering a cow of these descriptions?’ He^{as} said: ‘Yes’.

وَ لَمْ يَقُلْ مُوسَى فِي الْإِبْتِدَاءِ إِنَّ اللَّهَ قَدْ أَمَرَكُمْ- لِأَنَّهُ لَوْ قَالَ: إِنَّ اللَّهَ أَمَرَكُمْ لَكَانُوا إِذَا قَالُوا: ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ- وَ مَا لَوْنُهَا [وَ مَا هِيَ] كَانَ لَا يَحْتَاجُ أَنْ يُسْأَلَ- ذَلِكَ- عَزَّ وَ جَلَّ، وَ لَكِنْ كَانَ يُجِيبُهُمْ هُوَ بِأَنْ يَقُولَ: أَمَرَكُمْ بِبَقْرَةٍ، فَأَيُّ شَيْءٍ وَقَعَ عَلَيْهِ اسْمُ بَقْرَةٍ- فَقَدْ خَرَجْتُمْ مِنْ أَمْرِهِ إِذَا ذَبَحْتُمُوهَا.

And Musa^{as} did not say in the beginning that ‘Allah^{azwj} has already Commanded you’, because he^{as}, had he^{as} said: Allah^{azwj} Commanded you’, they, when they said, ‘Supplicate to us to your^{as} Lord^{azwj} to Clarify for us what it is, and its colour is, etc., would not have been needy to ask Him^{azwj}, the Mighty and Majestic, that. But, he^{as} was answering them, himself^{as} by saying, ‘He^{azwj} Commands to with (slaughtering) a cow, therefore whichever thing the name ‘cow’ occurs upon, you would fulfilled His^{azwj} Command when you slaughter it’.

قَالَ: فَلَمَّا اسْتَقَرَّ الْأَمْرُ إِلَيْهِمْ، طَلَبُوا هَذِهِ الْبَقْرَةَ- فَلَمْ يَجِدُوهَا إِلَّا عِنْدَ شَابٍّ مِنْ بَنِي إِسْرَائِيلَ أَرَاهُ اللَّهُ عَزَّ وَ جَلَّ فِي مَنَامِهِ مُحَمَّداً وَ عَلِيّاً وَ طَيْبِي ذُرِّيَّتَهُمَا، فَقَالَ لَهُ: إِنَّكَ كُنْتَ لَنَا [وَلِيّاً] مُحِبّاً وَ مُفَضَّلاً، وَ نَحْنُ نُرِيدُ أَنْ نَسُوقَ إِلَيْكَ بَعْضَ جَزَائِكَ فِي الدُّنْيَا، فَإِذَا رَأَمُوا شِرَاءَ بَقْرَتِكَ فَلَا تَبِعْهَا إِلَّا بِأَمْرِ أَمِّكَ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُلْقِنُهَا مَا يُغْنِيكَ بِهِ وَ عَقَبَكَ.

He^{asws} said, ‘So when the Command was affirmed to them, they sought this cow, but they could not find it except in the presence of a youth from the Children of Israel. Allah^{azwj} had Showed him in his dream, Muhammad^{saww} and Ali^{asws} and the goodly ones of their^{asws} offspring, and they^{asws} had said to him: ‘You are a friend to us^{asws}, who loves us^{asws}, preferring us^{asws}, and we^{asws} want to usher to you some of your Recompense in the world. So when they throng to buy your cow, do not sell it except by the instructions of your mother, for Allah^{azwj} Mighty and Majestic has Taught her what would enrich you with and your posterity (as well)’.

فَفَرِحَ الْغُلَامُ، وَ جَاءَهُ الْقَوْمُ يَطْلُبُونَ بَقَرَتَهُ، فَقَالُوا: بِكَمْ تَبِيعُ بَقَرَتَكَ هَذِهِ قَالَ: بِدَيْنَارَيْنِ، وَ الْخِيَارُ لِأُمِّي. قَالُوا: قَدْ رَضِينَا [بِدَيْنَارٍ] فَسَأَلَهَا، فَقَالَتْ: بِأَرْبَعَةٍ.

So, the boy was jubilant, and the people came over seeking his cow and they said, 'For how much would you sell this cow of yours?' He said, 'For two Dinars, and (but) the choice is my mother's'. They said, 'We are happy with (paying) one Dinar. So he asked her'. She said, '(I will sell it) with Four'.

فَأَخْبَرَهُمْ فَقَالُوا: نُعْطِيكَ دَيْنَارَيْنِ. فَأَخْبَرَ أُمَّهُ، فَقَالَتْ: بِثَمَانِيَةٍ.

So, he informed them, and they said, 'We will give you two Dinars'. So, he informed her. She said, '(I will sell it) with eight'.

فَمَا زَالُوا يَطْلُبُونَ عَلَى النَّصْفِ مِمَّا تَقُولُ أُمُّهُ، وَ يَرْجِعُ إِلَى أُمِّهِ، فَتَضْعِفُ الثَّمَنَ حَتَّى بَلَغَ ثَمَنُهَا مِائَةَ مَسْكِ تَوْرٍ- أَكْبَرَ مَا يَكُونُ مِئُوهُ دَنَانِيرَ، فَأَوْجَبَ لَهُمُ الْبَيْعَ.

So, they did not stop seeking upon half of whatever his mother was saying, and he kept on returning to his mother, and she kept doubling the price until it reached a filled hide of a bull – as large as could happen to be, filled with Dinars, and the sale was obligated to them.

ثُمَّ دَبَّحُوهَا، وَ أَخَذُوا قِطْعَةً- وَ هِيَ عَجْزُ الذَّنْبِ الَّذِي مِنْهُ خُلِقَ ابْنُ آدَمَ، وَ عَلَيْهِ يَرْكَبُ إِذَا أُعِيدَ خَلْقًا جَدِيدًا، فَضَرَبُوهُ بِهَا، وَ قَالُوا: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا أَحْيَيْتَ هَذَا الْمَيِّتَ، وَ أَنْطَقْتَهُ لِيُخْبِرَنَا عَنْ قَاتِلِهِ.

Then they slaughtered it, and took a piece, and it was part of the tail from which the son of Adam^{as} is Created from, and upon it he would ride when the new creation is repeated. So they struck with it, and they said, 'O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}! Revive this deceased and Cause him to speak for him to inform us about his murderer'.

فَقَامَ سَالِمًا سَوِيًّا وَ قَالَ: [يَا نَبِيَّ اللَّهِ] قَتَلَنِي هَذَانِ ابْنَا عَمِّي، حَسَدَانِي عَلَى بِنْتِ عَمِّي فَقَتَلَانِي، وَ أَلْفَيَانِي فِي مَحَلَّةٍ هُوَ لَاءِ لِيَأْخُذَا بَيْتِي [مِنْهُمْ].

So he stood up unscathed, joined, and said, 'O Prophet^{as} of Allah^{azwj}! These two sons of my uncle envied me upon a daughter of my uncle, so they killed me, and threw my (my body) in their neighbourhood in order to take my wergild from them'.

فَأَخَذَ مُوسَى عَ الرَّجُلَيْنِ فَفَتَلَهُمَا، وَ كَانَ قَبْلَ أَنْ يَقُومَ الْمَيِّتُ ضَرْبَ بِقِطْعَةٍ مِنَ الْبَقَرَةِ فَلَمْ يُحْيَ، فَقَالُوا: يَا نَبِيَّ اللَّهِ أَيْنَ مَا وَعَدْتَنَا عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ مُوسَى ع: [قَدْ] صَدَقْتُ، وَ ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

So Musa^{as} seized the two men and killed them both. And it was so before the standing up by the deceased – he was struck by a piece from the cow, but he was not revived (at first). So they (the people) said, 'O Prophet^{as} of Allah^{azwj}! Where is what was Promised to us from Allah^{azwj} Mighty and Majestic?' So Musa^{as} said: 'You have spoken the truth, and that is up to Allah^{azwj} Mighty and Majestic'.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُوسَى إِنِّي لَا أَخْلِفُ وَعْدِي، وَ لَكِنْ لِيُقَدِّمُوا لِقَلْبِي ثَمَنَ بَقَرَتِهِ- مِائَةَ مَسْكِهَا دَنَانِيرَ ثُمَّ أُحْيِي هَذَا. فَجَمَعُوا أَمْوَالَهُمْ، فَوَسَّعَ اللَّهُ جِلْدَ التَّوْرِ- حَتَّى وَزَنَ مَا مَلَأَ بِهِ جِلْدُهُ- فَبَلَغَ خَمْسَةَ آلَافِ دَيْنَارٍ.

So Allah^{azwj} the Exalted Revealed unto him^{as}: "O Musa^{as}! I^{saww} did not break My^{azwj} Promise, but (it was) for preceding to the youth the price of his cow – a hide filled with Dinars, then I^{azwj} shall Revive this one!". So they gathered their wealth and Allah^{azwj} Expanded the skin of

the bull to the extent that it was weighed what the skin was filled with, and it reached five million Dinars.

فَقَالَ بَعْضُ بَنِي إِسْرَائِيلَ لِمُوسَى ع وَ ذَلِكَ بِحَضْرَةِ الْمُقْتُولِ الْمُنْشُورِ الْمَضْرُوبِ بِبَعْضِ الْبَقْرَةِ -: لَا نَدْرِي أَيُّهُمَا أَعْجَبُ: إِحْيَاءُ اللَّهِ هَذَا وَ إِطْفَافُهُ بِمَا نَطَقَ أَوْ إِغْنَاؤُهُ لِهَذَا الْفَتَى بِهَذَا الْمَالِ الْعَظِيمِ!

So one of the Children of Israel said to Musa^{as}, and that was in the presence of the murdered one, the one revived with the strike of the cow (piece), 'We don't know which of the two is more strange – Allah^{azwj} Reviving this one and Causing him to speak with what he spoke, or His^{azwj} Enriching this youth by this great wealth!'

فَأَوْحَى اللَّهُ إِلَيْهِ: يَا مُوسَى قُلْ لِبَنِي إِسْرَائِيلَ: مَنْ أَحَبَّ مِنْكُمْ أَنْ أُطِيبَ فِي الدُّنْيَا عَيْشُهُ، وَ أُعْظَمَ فِي جَنَاتِي مَحَلُّهُ، وَ أَجْعَلَ لِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فِيهَا مُنَادِمَتَهُ، فَلْيَفْعَلْ كَمَا فَعَلَ هَذَا الْفَتَى، أَنَّهُ كَانَ قَدْ سَمِعَ مِنْ مُوسَى بْنِ عِمْرَانَ ع ذِكْرَ مُحَمَّدٍ ص وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ، فَكَانَ عَلَيْهِمْ مُصَلِّياً، وَ لَهُمْ عَلَى جَمِيعِ الْخَلَائِقِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الْمَلَائِكَةِ مَفْضَلاً،

So Allah^{azwj} Revealed unto him^{as}: "O Musa^{as}! Say to the Children of Israel! The one from you who loves that his life be good in this world, and his place be magnificent in My^{azwj} Paradise, and be made a companions of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} therein, so let him do just as this youth did. He had heard from Musa Bin Imran^{as} the mention of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and he was sending *Salawat* upon them^{asws}, and was preferring them^{asws} upon the entirety of the creatures, from the Jinn and the humans, and the Angels.

فَلِذَلِكَ صَرَفْتُ إِلَيْهِ هَذَا الْمَالِ الْعَظِيمِ- لِيَتَنَعَّمَ بِالطَّيِّبَاتِ وَ يَتَكَرَّمَ بِالْهَبَاتِ وَ الصَّلَاتِ، وَ يَتَحَبَّبَ بِمَعْرُوفِهِ إِلَى ذَوِي الْمَوَدَّاتِ، وَ يَكْتِبَ بِنَفَقَاتِهِ ذَوِي الْعَدَاوَاتِ.

Thus, due to that, this great wealth has been diverted to him – in order to him to live blissfully with the good things, and be honouring with the gifting and the helping (others), and become beloved by his good world to the ones with cordiality, and humiliate the ones with the enmity, by his spending”.

قَالَ الْفَتَى: يَا نَبِيَّ اللَّهِ كَيْفَ أَحْفَظُ هَذِهِ الْأَمْوَالَ أَمْ كَيْفَ أَحْدُرُ مِنْ عَدَاوَةٍ مَنْ يُعَادِيَنِي فِيهَا، وَ حَسَدٍ مَنْ يَحْسُدُنِي لِأَجْلِهَا قَالَ: قُلْ عَلَيْهَا مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- مَا كُنْتَ تَقُولُهُ قَبْلَ أَنْ تَتَّالَهَا، فَإِنَّ الَّذِي رَزَقَهَا بِذَلِكَ الْقَوْلِ مَعَ صِحَّةِ الْإِعْتِقَادِ يَحْفَظُهَا عَلَيْكَ أَيْضاً (بهَذَا الْقَوْلِ مَعَ صِحَّةِ الْإِعْتِقَادِ).

The youth said, 'O Prophet^{as} of Allah^{azwj}! How shall I protect this wealth, or how shall I be careful from the enmity of the ones who would be inimical towards me with regards to it, and the envy of the ones who would envy me for its reason?' He^{as} say upon it from the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – what you were saying before you attained it, for the One^{azwj} Who Graced you due to that speech along with the healthy belief, would Protect it upon you as well (due to this speech (*Salawat*) along with the healthy belief)'.
 فَقَالَهَا الْفَتَى فَمَا رَامَهَا حَاسِدٌ [إِلَيْهِ] لِيُفْسِدَهَا، أَوْ لِيُصْرِقَهَا، أَوْ غَاصِبٌ لِيُغْصِبَهَا، إِلَّا دَفَعَهُ اللَّهُ عَزَّ وَ جَلَّ عَنْهَا بِلُطْفٍ مِنْ أَلْفَافِهِ حَتَّى يَمْتَنِعَ مِنْ ظُلْمِهِ اخْتِيَاراً أَوْ مَنَعَهُ مِنْهُ بِأَقْفِهِ أَوْ دَاهِيَةٍ حَتَّى يَكْفَهُ عَنْهُ، فَيَكْفُ اضْطِرَّاراً.

So the youth said it (recited *Salawat*), and he was not hit by envy, or a thief to steal it, or a usurper to usurp it, except that Allah^{azwj} Mighty and Majestic Defended him from it by a subtlety from His^{azwj} Subtleties, until he was prevented from his injustice either by choice for by an affliction (brought down upon the perpetrator) until he would stop from him, out of desperation’.

[قَالَ ع:] فَلَمَّا قَالَ مُوسَى ع لِفَتَى ذَلِكَ- وَ صَارَ اللَّهُ عَزَّ وَ جَلَّ لَهُ- لِمَقَالَتِهِ- حَافِظًا، قَالَ هَذَا الْمُنْشُورُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلْتُكَ بِهِ هَذَا الْفَتَى- مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- وَ التَّوَسُّلِ بِهِمْ أَنْ تُبْقِيَنِي فِي الدُّنْيَا- مُتَمَتِّعًا بِابْنَةِ عَمِّي- وَ تَجْزِي عَنِّي أَعْدَائِي وَ حُسَادِي، وَ تَرْزُقَنِي فِيهَا [خَيْرًا] كَثِيرًا طَيِّبًا.

He^{asws} said: 'So when Musa^{as} said that to the youth – and Allah^{azwj} Mighty and Majestic Became a Protector for him due to his speech (sending *Salawat*), the revived one said, 'O Allah^{azwj}! I ask You^{azwj} with what this youth asked with – from the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and the beseeching by them, that You^{azwj} should Let me remain (alive) in the world – enjoying (life) with the daughter of my uncle – and Frustrate my enemies and my envying ones from me, and Grace me during it a lot of good'.

فَأَوْحَى اللَّهُ إِلَيْهِ: يَا مُوسَى إِنَّهُ كَانَ لِهَذَا الْفَتَى الْمُنْشُورِ بَعْدَ الْقَتْلِ سِتُونَ سَنَةً، وَ قَدْ وَهَبْتُ لَهُ بِمَسْأَلَتِهِ- وَ تَوَسُّلِهِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ سَبْعِينَ سَنَةً- تَمَامَ مِائَةٍ وَ ثَلَاثِينَ سَنَةً صَحِيحَةً حَوَاسُهُ، ثَابِتٌ فِيهَا جَنَانُهُ، قَوِيَّةٌ فِيهَا شَهَوَاتُهُ، يَتَمَتَّعُ بِحَلَالِ هَذِهِ الدُّنْيَا وَ يَعْيشُ- وَ لَا يُفَارِقُهَا وَ لَا تُفَارِقُهُ، فَإِذَا حَانَ حِينُهُ [حَانَ حِينُهَا] وَ مَاتَا جَمِيعًا [مَعًا] فَصَارَا إِلَى جِنَانِي، وَ كَانَا زَوْجَيْنِ فِيهَا نَاعِمَيْنِ.

So Allah^{azwj} Revealed unto him: "O Musa^{as}! There was to be for this youth, a life of sixty years after the murder, and I^{azwj} have Endowed it for him, due to his asking, and his beseeching by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, seventy years – being complete one hundred and thirty years with healthy faculties, during which his heart would be steadfast, (along with) the strength of his desires to enjoy the Permissible(s) of this world and life – and neither will she separate (from him) nor will he separate (from her). So when his death is near, and her death is near, and they will both die together and come to be in My^{azwj} Gardens, and they would be spouses therein in Bliss.

وَ لَوْ سَأَلْتَنِي- يَا مُوسَى هَذَا الشَّقِيَّ الْقَاتِلُ- بِمِثْلِ مَا تَوَسَّلَ بِهِ هَذَا الْفَتَى عَلَى صِحَّةِ اعْتِقَادِهِ- أَنْ أَعْصِمَهُ مِنَ الْحَسَدِ وَ أَقْبِعَهُ بِمَا رَزَقْتُهُ- وَ ذَلِكَ هُوَ الْمَلِكُ الْعَظِيمُ- لَفَعَلْتُ.

And had he asked Me^{azwj} – O Musa^{as}, this wretched murderer – with the like of what this youth beseeched with upon his healthy beliefs – that I^{azwj} should Protect him from the envy and the contentment with what I^{azwj} have Graced him – and that is the Magnificent Kingdom – I^{azwj} would have done so.

وَ لَوْ سَأَلْتَنِي بِذَلِكَ مَعَ التَّوْبَةِ مِنْ صُنْعِهِ- أَنْ لَا أُفْضِحَهُ لِمَا فَضَحْتُهُ، وَ لَصَرَفْتُ هُوَ لَاءٍ عَنِ اقْتِرَاحِ ابْنَةِ الْقَاتِلِ، وَ لَأَغْنَيْتُ هَذَا الْفَتَى مِنْ غَيْرِ [هَذَا الْوَجْهِ- بِقَدْرِ] هَذَا الْمَالِ أَوْجَدُهُ

And had he asked Me^{azwj} that with the repentance from his doings that I^{azwj} should not unmask him, I^{azwj} would not have Unmasked him, and would have Diverted them from suggesting the exposure of the murderer, and I^{azwj} would have Enriched this youth from other than this aspect, with a measurement of this wealth, I^{azwj} would have been Benevolent to him (with it).

وَ لَوْ سَأَلْتَنِي بَعْدَ مَا افْتَضَحَ، وَ تَابَ إِلَيَّ، وَ تَوَسَّلَ بِمِثْلِ وَسِيلَةِ هَذَا الْفَتَى أَنْ أُنْسِيَ النَّاسَ فِعْلَهُ- بَعْدَ مَا أَلْطَفْتُ لِأَوْلِيَائِهِ فَيَعْفُونَهُ عَنِ الْقِصَاصِ- لَفَعَلْتُ،

And had he asked Me^{azwj} after what I^{azwj} had Unmasked, and had repented to Me^{azwj}, and beseeched with the likes of the beseeching of this youth that I^{azwj} should Cause the people to forget his deed – after the kindness of his guardians by pardoning him from retaliation – I^{azwj} would have Done so.

فَكَانَ لَا يُعِيرُهُ بِفِعْلِهِ أَحَدٌ وَلَا يَذْكُرُهُ فِيهِمْ ذَاكِرٌ، وَ لَكِنَّ ذَلِكَ فَضْلٌ أُوتِيَهُ مِنْ أَشَاءُ، وَ أَنَا ذُو الْفَضْلِ الْعَظِيمِ وَ أَعْدُلُ بِالْمَنْعِ عَلَى مَنْ أَشَاءُ، وَ أَنَا الْعَزِيزُ الْحَكِيمُ.

And it would have been so that no one would have faulted him of his deed nor would it have been mentioned among them with a mention. But, that is a Grace I^{azwj} Grant to the one I^{azwj} so Desire to, and I^{azwj} am with the Magnificent Grace and the Fairest with the prevention upon the one I^{azwj} so Desire to, and I^{azwj} am the Mighty, the Wise!”

فَلَمَّا دَبَّحُوهَا قَالَ اللَّهُ تَعَالَى: فَدَبَّحُوهَا وَ مَا كَادُوا يَفْعَلُونَ فَأَرَادُوا أَنْ لَا يَفْعَلُوا ذَلِكَ مِنْ عِظَمِ تَمَنِ الْبُقْرَةَ، وَ لَكِنَّ اللَّجَاجَ حَمَلُهُمْ عَلَى ذَلِكَ، وَ أَتَاهُمُ لِمُوسَى ع حَدَاهُمْ عَلَيْهِ.

So when they slaughtered it, Allah^{azwj} the Exalted Said: **So they slaughtered it, and they were almost not doing it. [2:71]**, so they intended that they should not do that due to the greatness of the price of the cow. But, the urgency (of the matter) carried them upon that, and their accusation of Musa^{as} restricting them upon it’.

[قَالَ:] فَضَجُّوا إِلَى مُوسَى ع وَ قَالُوا: افْتَقَرَتِ الْقَبِيلَةُ وَ دُعِيتْ إِلَى التَّكْفِيفِ وَ انْسَلَخْنَا بِلَجَاجِنَا عَنْ قَلِيلِنَا وَ كَثِيرِنَا فَادْعُ اللَّهُ لَنَا بِسَعَةِ الرِّزْقِ.

He^{asws} said: ‘So they raise a clamour to Musa^{as} and they said, ‘The tribe is (now) impoverished, and we handed over to the youth (whatever we had), and we are stripped due to out obstinacy from our little and our lot. Therefore, supplicate to Allah^{azwj} for us to Expand our sustenance’.

فَقَالَ مُوسَى ع: وَبِحَكْمِ مَا أَعْمَى قُلُوبَكُمْ أَمَا سَمِعْتُمْ دُعَاءَ الْفَتَى صَاحِبِ الْبُقْرَةَ وَ مَا أَوْرَثَهُ اللَّهُ تَعَالَى مِنَ الْغَنَى أَوْ مَا سَمِعْتُمْ دُعَاءَ [الْفَتَى] الْمَقْتُولِ الْمُنْشُورِ، وَ مَا أَمَرَ لَهُ مِنَ الْعُمُرِ الطَّوِيلِ وَ السَّعَادَةِ وَ التَّنْعَمِ- وَ التَّمَنُّعِ بِحَوَاسِهِ وَ سَائِرِ بَدَنِهِ وَ عَقْلِهِ لِمَ لَا تَدْعُونَ اللَّهَ تَعَالَى بِمِثْلِ دُعَائِهِمَا، وَ تَتَوَسَّلُونَ إِلَى اللَّهِ بِمِثْلِ تَوَسُّلِهِمَا لِيَسُدَّ فَاقَتَكُمْ، وَ يَجْبُرَ كَسْرَكُمْ، وَ يَسُدَّ خَلَّتَكُمْ

Musa^{as} said:’ Woe be unto you! How blind are your hearts! But, did you not hear the supplication of the youth, owner of the cow, and what Allah^{azwj} the Exalted Inherited him from the riches? Or did you not hear the supplication of the murdered one (who was) Revived, and what Allah^{azwj} Yielded for him from the prolonged life-span and the happiness and the enjoyment, and the completeness of his faculties and the rest of his body, and his mind? Why are you not supplicating to Allah^{azwj} the Exalted with the likes of their supplications, and be beseeching to Allah^{azwj} with the likes of their beseeching, in order to block your destitutions, and strengthen your cracks, and plug your (financial) holes?’.

فَقَالُوا: اللَّهُمَّ الْبَيْتُ الَّذِي كُنَّا نَعْتَمِدُنَا، فَارْلُفْقَرْنَا وَ سُدَّ خَلَّتْنَا بِجَاهِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الطَّيِّبِينَ مِنْ آلِهِمْ.

So they said, ‘O Allah^{azwj}! To You^{azwj} is our refuge, and upon Your^{azwj} Grace do we rely, therefore, Remove our poverty and Plug our (financial) holes by the virtue of Muhammad^{saww}, and Ali^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the goodly ones from their Progeny^{asws}’.

فَأَوْحَى اللَّهُ إِلَيْهِ: يَا مُوسَى قُلْ لَهُمْ: لِيَذْهَبَ رُؤْسَاؤُهُمْ إِلَى خَرِيَةِ بَنِي فَلَانَ، وَ يَكْشِفُوا فِي مَوْضِعِ كَذَا- لِمَوْضِعِ عَيْنِهِ- وَجْهَ أَرْضِهَا قَلِيلًا، ثُمَّ يَسْتَخْرِجُوا مَا هُنَاكَ، فَإِنَّهُ عَشْرَةُ أَلْفِ أَلْفِ دِينَارٍ، لِيَرُدُّوا عَلَى كُلِّ مَنْ دَفَعَ فِي تَمَنِ هَذِهِ الْبُقْرَةَ مَا دَفَعَ، لِيَتَّعِدُوا أَحْوَالَهُمْ إِلَى مَا كَانَتْ [عَلَيْهِ] ثُمَّ لِيَتَّفَاسَمُوا بَعْدَ ذَلِكَ مَا يَفْضَلُ- وَ هُوَ خَمْسَةُ أَلْفِ أَلْفِ دِينَارٍ- عَلَى قَدْرِ مَا دَفَعَ كُلُّ وَاحِدٍ مِنْهُمْ- فِي هَذِهِ الْمَحْنَةِ لِيَتَضَاعَفَ أَمْوَالُهُمْ- جَزَاءً عَلَى تَوَسُّلِهِمْ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ اعْتِقَادِهِمْ لِيَفْضِيلِهِمْ.

So Allah^{azwj} Revealed unto him^{as}: “O Musa^{as}! Say to them (and) let their chiefs go to the ruins of the clan of so and so, and uncover (dig up) in such and such a place – in the place of its

spring – a little from the surface of the earth. Then they should extract whatever is (found to be) over there, for it is ten million Dinars, and let them return to each one who handed over from the price of this cow what he handed over, in order for his state to be returned to what is used to be upon him. Then let them distribute after that what remains – and it is five million Dinars – upon a proportion of what each one of them handed over – during this test, in order to double their wealth – as a Recompense upon their beseeching by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and their belief in their merits”.

فَذَلِكَ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ: وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا اخْتَلَفْتُمْ فِيهَا وَ تَدَارَأْتُمْ، أَلْقَى بَعْضُكُمُ الدَّنْبَ فِي قَتْلِ الْمَقْتُولِ عَلَى بَعْضٍ، وَ دَرَأَهُ عَنِ نَفْسِهِ وَ ذَوِيهِ وَ اللَّهُ مُخْرِجٌ مُطَهَّرٌ مَا كُنْتُمْ تَكْتُمُونَ مَا كَانَ مِنْ خَبَرِ الْقَاتِلِ، وَ مَا كُنْتُمْ تَكْتُمُونَ مِنْ إِرَادَةِ تَكْذِيبِ مُوسَى عَ بِاقْتِرَاحِكُمْ عَلَيْهِ مَا قَدَرْتُمْ أَنْ رَبَّهُ لَا يُجِيبُهُ إِلَيْهِ.

So that is what Allah^{azwj} Mighty and Majestic Said: **And when you killed a soul, so you disputed with regards to it [2:72]** – You differed with regards to it and investigated. One of you cast the sin regarding the murder of the killed one, upon the other, and disputed it from himself and impeded it, **and Allah was to Bring forth** – Manifest **what you were concealing** – whatever was from the news of the killer, and what you were concealing from the intention of belying Musa^{as} by suggesting to him^{as} what you were reckoning that his^{as} Lord^{azwj} would not Answer to him^{as}.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا بَبَعْضِ الْبُقَرَةِ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى فِي الدُّنْيَا وَ الْآخِرَةِ- كَمَا أَحْيَا الْمَيِّتَ بِمُلَاقَاةِ مَيِّتٍ آخَرَ لَهُ. أَمَا فِي الدُّنْيَا فَيَلْقَى مَاءَ الرَّجُلِ مَاءَ الْمَرْأَةِ- فَيُحْيِي اللَّهُ الَّذِي كَانَ فِي الْأَصْلَابِ وَ الْأَرْحَامِ حَيًّا.

So We Said: Strike it with part of it – with a part of the cow. **Thus, Allah Revives the dead** – in the world and the Hereafter, just as dead is revived by a dead one meeting another dead one of it. As for in the world – so the water of the man meets the water of the woman, and Allah^{azwj} Revives which was in the loins and the wombs as alive.

وَ أَمَا فِي الْآخِرَةِ فَإِنَّ اللَّهَ تَعَالَى يُنْزِلُ بَيْنَ نَفْخَتِي الصُّورِ- بَعْدَ مَا يُنْفَخُ النَّفْخَةُ الْأُولَى مِنْ دُونِ السَّمَاءِ الدُّنْيَا- مِنَ الْبَحْرِ الْمَسْجُورِ الَّذِي قَالَ اللَّهُ تَعَالَى [فِيهِ] وَ الْبَحْرُ الْمَسْجُورُ وَ هِيَ مَنِي كَمَنِي الرَّجَالِ، فَيَمُطِرُ ذَلِكَ عَلَى الْأَرْضِ فَيَلْقَى الْمَاءَ الْمَيِّتِ مَعَ الْأَمْوَاتِ الْبَالِيَةِ فَيَنْبُتُونَ مِنَ الْأَرْضِ وَ يُحْيُونَ.

And as for in the Hereafter, so Allah^{azwj} the Exalted would Send down between the two blowings of the trumpet – after the first blowing of the trumpet, from the reverberations of the sky of the world – from the swollen seas which Allah^{azwj} the Exalted Said regarding it **And the swollen sea [52:6]** and it would be semen like the semen of the man. So that would rain upon the earth and the water of the semen would meet with the worn out dead ones, so they would be growing from the earth and be living.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ يُرِيكُمْ آيَاتِهِ سَائِرَ آيَاتِهِ سِوَى هَذِهِ الدَّلَالَاتِ عَلَى تَوْجِيدِهِ وَ نُبُوَّةِ مُوسَى عَ نَبِيِّهِ، وَ فَضْلِ مُحَمَّدٍ صَ عَلَى الْخَلَائِقِ سَيِّدِ إِمَائِهِ وَ عَبِيدِهِ، وَ تَبْيِينِهِ فَضْلَهُ وَ فَضْلَ آلِهِ الطَّيِّبِينَ- عَلَى سَائِرِ خَلْقِ اللَّهِ أَجْمَعِينَ.

Then Allah^{azwj} Mighty and Majestic Said: **And He Shows you His Signs** – the rest of His^{azwj} Signs besides the proofs upon His^{azwj} *Tawheed* (Oneness), and the Prophet-hood of Musa^{as} His^{azwj} Prophet^{as}, and the merits of Muhammad^{saww} upon the creatures as the Chief of His^{azwj} maids and His^{azwj} servants, and His^{azwj} Manifesting his^{saww} merits and the merits of his^{saww} goodly Progeny^{asws} over the rest of the creatures of Allah^{azwj}, altogether.

لَعَلَّكُمْ تَعْقِلُونَ [تَعْتَبِرُونَ- وَ تَتَفَكَّرُونَ] أَنَّ الَّذِي يَفْعَلُ هَذِهِ الْعَجَائِبَ- لَا يَأْمُرُ الْخَلْقَ إِلَّا بِالْحِكْمَةِ، وَ لَا يَخْتَارُ مُحَمَّدًا وَ آلَهُ إِلَّا لِأَنَّهُمْ أَفْضَلُ ذَوِي الْأَلْبَابِ.

So that you may be minding – taking a lesson – and pondering that the One^{azwj} Who Does these wonders would not Command the creatures except with the Wisdom, nor would He^{azwj} have Chosen Muhammad^{saww} and his^{saww} Progeny^{asws} except that they are the most superior of the ones with the intellect.”

قَوْلُهُ عَزَّ وَ جَلَّ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَ إِنَّ مِنْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَ إِنَّ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَ إِنَّ مِنْهَا لَمَا يُهْبَطُ مِنْ حَسْبِيَةِ اللَّهِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

The Words of the Mighty and Majestic: **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]**

141 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: ثُمَّ قَسَتْ قُلُوبُكُمْ عَسَتْ وَ جَفَّتْ وَ بَيَّسَتْ مِنَ الْخَيْرِ وَ الرَّحْمَةِ [قُلُوبُكُمْ] مَعَانِيرَ الْيَهُودِ مِنْ بَعْدِ ذَلِكَ مِنْ بَعْدِ مَا بَيَّنَّتْ مِنَ الْآيَاتِ الْبَاهِرَاتِ فِي زَمَانِ مُوسَى ع، وَ مِنَ الْآيَاتِ الْمُعْجَزَاتِ- الَّتِي شَاهَدْتُمُوهَا مِنْ مُحَمَّدٍ.

S 141 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Says **[2:74] Then your hearts hardened** – tired, and dried, and withered from the goodness and the mercy – your hearts – group of Jews, **from after that** – from after what had been Manifested from the compelling Signs during the era of Musa^{as}, and from the Signs, the miracles which you have witnessed from Muhammad^{saww}.

فَهِيَ كَالْحِجَارَةِ الْيَابِسَةِ لَا تَرْتَشِحُ بِرَطُوبَةٍ، وَ لَا يَنْتَفِضُ مِنْهَا مَا يَنْتَفِعُ بِهِ، أَيَّ أَنْتُمْ لَا حَقَّ لِلَّهِ تَعَالَى تُؤَدُّونَ، وَ لَا [مِنْ] أَمْوَالِكُمْ وَ لَا مِنْ مَوَاشِيهَا تَنْصَدِّقُونَ، وَ لَا بِالْمَعْرُوفِ تَتَكَرَّمُونَ وَ تَجُودُونَ، وَ لَا الضَّيْفَ تُقْرُونَ، وَ لَا مَكْرُوبًا تُغِيثُونَ، وَ لَا بِشَيْءٍ مِنَ الْإِنْسَانِيَّةِ تُعَاشِرُونَ وَ تُعَامِلُونَ.

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^{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.

أَوْ أَشَدُّ قَسْوَةً إِنَّمَا هِيَ فِي قَسَاوَةِ الْأَحْجَارِ أَوْ أَشَدُّ قَسْوَةً أَبْهَمَ عَلَى السَّمَاعِينَ وَ لَمْ يُبَيِّنْ لَهُمْ، كَمَا يَقُولُ الْقَائِلُ: أَكَلْتُ خُبْزًا أَوْ لَحْمًا، وَ هُوَ لَا يُرِيدُ بِهِ أَنِّي لَا أَدْرِي مَا أَكَلْتُ، بَلْ يُرِيدُ [بِهِ] أَنْ يُبَيِّنَ عَلَى السَّمَاعِ- حَتَّى لَا يَعْلَمَ مَا دَا أَكَلْتُ، وَ إِنْ كَانَ يَعْلَمُ أَنَّهُ قَدْ أَكَلَ.

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 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.

وَ لَيْسَ مَعْنَاهُ: بَلْ أَشَدُّ قَسْوَةً، لِأَنَّ هَذَا اسْتِزْدَارُكَ غَلَطٌ، وَ هُوَ عَزَّ وَ جَلَّ يَرْتَفِعُ [عَنْ] أَنْ يَغْلَطَ فِي خَبْرٍ- ثُمَّ يَسْتَنْدِرُكَ عَلَى نَفْسِهِ الْغَلَطُ، لِأَنَّهُ الْعَالِمُ بِمَا كَانَ وَ بِمَا يَكُونُ- وَ بِمَا لَا يَكُونُ أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ، وَ إِنَّمَا يَسْتَنْدِرُكَ الْغَلَطُ عَلَى نَفْسِهِ الْمَخْلُوقِ الْمَنْفُوضِ.

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.

وَ لَا يُرِيدُ بِهِ أَيْضًا: فَهِيَ كَالْحَجَارَةِ أَوْ أَشَدُّ. أَيْ وَ أَشَدُّ قَسْوَةً لِأَنَّ هَذَا تَكْذِيبُ الْأَوَّلِ بِالثَّانِي، لِأَنَّهُ قَالَ: فَهِيَ كَالْحَجَارَةِ فِي الشَّدَّةِ- لَا أَشَدُّ مِنْهَا وَ لَا أَلْيَنُ، فَإِذَا قَالَ بَعْدَ ذَلِكَ: أَوْ أَشَدُّ فَقَدْ رَجَعَ عَن قَوْلِهِ الْأَوَّلِ: إِنَّهَا لَيْسَتْ بِأَشَدُّ، وَ هَذَا مِثْلُ أَنْ يَقُولَ: لَا يَجِيءُ مِنْ قُلُوبِكُمْ خَيْرٌ وَلَا قَلِيلٌ وَ لَا كَثِيرٌ.

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".

فَأَبْهَمَ عَزَّ وَ جَلَّ فِي الْأَوَّلِ حَيْثُ قَالَ: أَوْ أَشَدُّ. وَ بَيَّنَّ فِي الثَّانِي أَنْ قُلُوبَهُمْ أَشَدُّ قَسْوَةً مِنَ الْحَجَارَةِ- لَا يَقُولُهُ: أَوْ أَشَدُّ قَسْوَةً وَ لَكِنْ يَقُولُهُ تَعَالَى: وَ إِنَّ مِنَ الْحَجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ أَيْ فَهِيَ فِي الْقَسَاوَةِ بِحَيْثُ لَا يَجِيءُ مِنْهَا الْخَيْرُ [يَا يَهُودُ] وَ فِي الْحَجَارَةِ مَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ- فَيَجِيءُ بِالْخَيْرِ وَ الْغِيَاثِ لِبَنِي آدَمَ.

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^{as}.

وَ إِنَّ مِنْهَا مِنَ الْحَجَارَةِ لَمَا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَ هُوَ مَا يَقَطُرُ مِنْهُ الْمَاءُ فَهُوَ خَيْرٌ مِنْهَا- دُونَ الْأَنْهَارِ الَّتِي يَتَفَجَّرُ مِنْ بَعْضِهَا، وَ قُلُوبُهُمْ لَا يَتَفَجَّرُ مِنْهَا الْخَيْرَاتُ وَ لَا يَشَقُّ فَيَخْرُجُ [مِنْهَا] قَلِيلٌ مِنَ الْخَيْرَاتِ، وَ إِنَّ لَمْ يَكُنْ كَثِيرًا.

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.

ثُمَّ قَالَ اللَّهُ تَعَالَى: وَ إِنَّ مِنْهَا يَعْني مِنَ الْحَجَارَةِ لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ إِذَا أَقْسَمَ عَلَيْهَا بِاسْمِ اللَّهِ وَ بِأَسْمَائِ أَوْلِيَائِهِ: مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الطَّيِّبِينَ مِنْ آلِهِمْ ص، وَ لَيْسَ فِي قُلُوبِكُمْ شَيْءٌ مِنْ هَذِهِ الْخَيْرَاتِ.

Then Allah^{azwj} the Exalted Said **and from these** – meaning from the rocks, **there are (some) which fall down out of fear of Allah**, when there is sworn upon it with the Name of Allah^{azwj} and with the Names of His^{azwj} Guardians – Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the goodly ones from their^{asws} Progeny^{asws}, but there isn't in their hearts anything from this goodness.

وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ بَلْ عَالِمٌ بِهِ، يُجَازِيكُمْ عَنْهُ بِمَا هُوَ بِهِ عَادِلٌ عَلَيْكُمْ وَ لَيْسَ بِظَالِمٍ لَكُمْ، يُشَدِّدُ حِسَابَكُمْ، وَ يُؤَلِّمُ عِقَابَكُمْ.

And Allah is not heedless of what you are doing – But He^{azwj} is a Knower with it. He^{azwj} would Rewarding you about it with what He^{azwj} would be Just with it upon you all, and He^{azwj} wouldn't be the least unjust to you by being Harsh in your Reckoning and Pain you in your Punishments”.

وَ هَذَا الَّذِي [قَدْ] وَصَفَ اللَّهُ تَعَالَى بِهِ قُلُوبَهُمْ هَاهُنَا- نَحْوُ مَا قَالَ فِي سُورَةِ النَّسَاءِ: أَمْ لَهُمْ نَصِيبٌ مِنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَفِيرًا.

And this is which Allah^{azwj} the Exalted has Described their hearts with over here – what He^{azwj} Said in Surah Al-Nisa: **But then they would not give to people even the speck in the date stone [4:53].**

وَ مَا وَصَفَ بِهِ الْأَحْجَارَ هَاهُنَا- نَحْوُ مَا وَصَفَ فِي قَوْلِهِ تَعَالَى: لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ- لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ حَشْيَةِ اللَّهِ.

And what He^{azwj} Described the rocks over here – in the Words of the Exalted: **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].**

وَ هَذَا التَّقْرِيبُ مِنَ اللَّهِ تَعَالَى لِلْيَهُودِ وَ النَّوَاصِبِ، وَ الْيَهُودُ جَمَعُوا الْأَمْرَيْنِ وَ اقْتَرَفُوا الْخَطِيئَتَيْنِ فَعَلَّظَ عَلَى الْيَهُودِ مَا وَجَّهَهُمْ بِهِ رَسُولُ اللَّهِ ص.

And this is the admonition from Allah^{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^{saww} had Rebuked them with.

فَقَالَ جَمَاعَةٌ مِنْ رُؤَسَائِهِمْ، وَ نَوِي الْأَلْسُنِ وَ الْبَيَانِ مِنْهُمْ: يَا مُحَمَّدُ إِنَّكَ تَهْجُونَا وَ تَدَّعِي عَلَى قُلُوبِنَا- مَا اللَّهُ يَعْلَمُ مِنْهَا خِلَافَهُ، إِنَّ فِيهَا خَيْرًا كَثِيرًا: نَصُومُ وَ نَتَصَدَّقُ وَ نُوَاسِي الْفُقَرَاءَ.

So a group of their chiefs, and the ones with (eloquent) tongues and the explanation from them, said, ‘O Muhammad^{saww}! You^{saww} are arguing against us and claiming about our hearts (that they are like rocks) – what Allah^{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’.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّمَا الْخَيْرُ مَا أُرِيدَ بِهِ وَجْهَ اللَّهِ تَعَالَى، وَ عُمِلَ عَلَى مَا أَمَرَ اللَّهُ تَعَالَى [بِهِ]. فَأَمَّا مَا أُرِيدَ بِهِ الرِّيَاءُ وَ السُّمْعَةُ- أَوْ مُعَانَدَةُ رَسُولِ اللَّهِ، وَ إِظْهَارُ الْعِنَى لَهُ- وَ التَّمَالُّكُ وَ النَّشْرُفُ عَلَيْهِ فَلَيْسَ بِخَيْرٍ، بَلْ هُوَ الشَّرُّ الْخَالِصُ، وَ وَبَالَ عَلَى صَاحِبِهِ، يُعَذِّبُهُ اللَّهُ بِهِ أَشَدَّ الْعَذَابِ.

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’.

فَقَالُوا لَهُ: يَا مُحَمَّدُ أَنْتَ تَقُولُ هَذَا، وَ نَحْنُ نَقُولُ: بَلْ مَا نَنْفَعُهُ إِلَّا لِإِبْطَالِ أَمْرِكَ وَ دَفْعِ رِئَاسَتِكَ وَ لِتَفْرِيقِ أَصْحَابِكَ عَنْكَ- وَ هُوَ الْجِهَادُ الْأَعْظَمُ، نُؤْمَلُ بِهِ مِنَ اللَّهِ التَّوَابِ الْأَجَلِّ الْأَجْسَمِ، وَ أَقَلُّ أَحْوَالِنَا أَنَا نَسَاوِينَا فِي الدَّعَاوِي، فَأَيُّ فَضْلٍ لَكَ عَلَيْنَا

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?'

فَقَالَ رَسُولُ اللَّهِ ص: يَا إِخْوَةَ الْيَهُودِ إِنَّ الدَّعَاوِي بَتَسَاوَى فِيهَا الْمُحِقُّونَ وَ الْمُبْطِلُونَ وَ لَكِنْ حُجَجُ اللَّهِ وَ دَلَالُهُ تُفَرِّقُ بَيْنَهُمْ، فَتَكْتَشِفُ عَنْ تَمْوِيهِ الْمُبْطِلِينَ- وَ تُبَيِّنُ عَنْ حَقَائِقِ الْمُحِقِّينَ، وَ رَسُولُ اللَّهِ مُحَمَّدٌ لَا يَعْتَنِمُ جَهْلَكُمْ- وَ لَا يَكْلِفُكُمْ التَّسْلِيمَ لَهُ بِغَيْرِ حُجَّةٍ

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.

وَ لَكِنْ يُقِيمُ عَلَيْكُمْ حُجَّةَ اللَّهِ تَعَالَى الَّتِي لَا يُمَكِّنُكُمْ دِفَاعُهَا، وَ لَا تُطْبِقُونَ الْإِمْتِنَاعَ مِنْ مُوجِبِهَا- وَ لَوْ ذَهَبَ مُحَمَّدٌ بِرِيكُم آيَةً مِنْ عِنْدِهِ لَشَكَّكْتُمْ، وَ قُلْتُمْ: إِنَّهُ مُنْكَلَفٌ مَصْنُوعٌ مُحْتَالٌ فِيهِ، مَعْمُولٌ أَوْ مُتَوَاطَأٌ عَلَيْهِ،

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}.

فَإِذَا افْتَرَحْتُمْ أَنْتُمْ فَأَرَاكُمْ مَا تَفْتَرِحُونَ- لَمْ يَكُنْ لَكُمْ أَنْ تَقُولُوا مَعْمُولٌ أَوْ مُتَوَاطَأٌ عَلَيْهِ- أَوْ مُتَأْتِيٌ بِحِيلَةٍ وَ مُقَدَّمَاتٍ، فَمَا الَّذِي تَفْتَرِحُونَ فَهَذَا رَبُّ الْعَالَمِينَ قَدْ وَعَدَنِي أَنْ يُظْهِرَ لَكُمْ مَا تَفْتَرِحُونَ- لِيُقْطَعَ مَعَاذِيرَ الْكَافِرِينَ مِنْكُمْ، وَ يَزِيدَ فِي بَصَائِرِ الْمُؤْمِنِينَ مِنْكُمْ.

But when you suggest and he^{saww} 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^{as}', or you have been brought a trick or a ploy. So what is that which you are suggesting, for this Lord^{azwj} of the worlds has Promised me^{saww} that He^{azwj} 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'.

قَالُوا: قَدْ أَنْصَفْتَنَا يَا مُحَمَّدٌ، فَإِنْ وَفَّيْتَ بِمَا وَعَدْتَ مِنْ نَفْسِكَ مِنَ الْإِنْصَافِ، وَ إِلَّا فَأَنْتَ أَوَّلُ رَاجِعٍ مِنْ دَعْوَاكَ لِلنُّبُوَّةِ، وَ دَاخِلٌ فِي عُمَارِ الْأُمَّةِ، وَ مُسَلِّمٌ لِحُكْمِ التَّوْرَةِ لِعَجْرِكَ عَمَّا تَفْتَرِحُهُ عَلَيْنَا، وَ ظُهُورِ الْبَاطِلِ فِي دَعْوَاكَ فِيمَا تَرُومُهُ مِنْ جِهَتِكَ.

They said, 'You^{saww} are being fair with us, O Muhammad^{saww}! So if you^{saww} were to fulfil with what you^{saww} are promising from yourself^{saww} from the fairness, or else, so you^{saww} will be the first to retract from your^{saww} 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^{saww} frustration from what we are (about to) suggest upon you^{saww}, and the falsehood in your^{saww} claim would be exposed, what you^{saww} are intending from your^{saww} direction'.

فَقَالَ رَسُولُ اللَّهِ ص: الصِّدْقُ يُبَيِّنُ عَنْكُمْ لَا الْوَعْدُ، افْتَرِحُوا مَا تَفْتَرِحُونَ لِيُقْطَعَ مَعَاذِيرُكُمْ فِيمَا تَسْأَلُونَ.

So Rasool-Allah^{saww} 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'.

[مُعْجَزَةٌ عَظِيمَةٌ مِنْ مُعْجَزَاتِ النَّبِيِّ ص بِإِفْتِرَاحِ الْيَهُودِ:]

The great miracle from the miracles of the Prophet^{saww}, by the suggestion of the Jews.

فَقَالُوا: يَا مُحَمَّدُ زَعَمْتَ أَنَّهُ مَا فِي قُلُوبِنَا شَيْءٌ مِنْ مُوَاسَاةِ الْفُقَرَاءِ، وَ مُعَاوَنَةِ الضُّعَفَاءِ وَ النَّفَقَةِ فِي إِبْطَالِ الْبَاطِلِ، وَ إِحْقَاقِ الْحَقِّ، وَ أَنَّ الْأَحْجَارَ أَلْيَنُ مِنْ قُلُوبِنَا، وَ أَطْوَعُ لِلَّهِ مِنَّا، وَ هَذِهِ الْجِبَالُ بِحَضْرَتِنَا، فَهَلُمَّ بِنَا إِلَى بَعْضِهَا، فَاسْتَشْهَدْ عَلَي تَصْدِيقِكَ وَ تَكْذِيبِنَا فَإِنْ نَطَقَ بِتَصْدِيقِكَ فَأَنْتَ الْمُحَقُّ، يَلْزَمُنَا اتِّبَاعُكَ، وَ إِنْ نَطَقَ بِتَكْذِيبِكَ أَوْ صَمَتَ فَلَمْ يَرُدَّ جَوَابَكَ، فَاعْلَمْ بِأَنَّكَ الْمُبْطَلُ فِي دَعْوَاكَ، الْمُعَاذُ لِهَوَاكَ.

So they said, 'O Muhammad^{saww}! You^{saww} 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^{azwj} 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^{saww} truthfulness and for it to belie upon us. So if it speaks with your^{saww} ratification, then your^{saww} are the true one, it would necessitate us to follow you; and if it speak with belying you^{saww} or remains silent and does not respond to answer you^{saww}, then know that you^{saww} are the false one in your^{saww} claim, operating (in accordance with) your^{saww} own desires'.

فَقَالَ رَسُولُ اللَّهِ ص: نَعَمْ هَلُمُوا بِنَا- إِلَى أَيِّهَا شِئْتُمْ أَسْتَشْهَدُهُ، لِيَشْهَدَ لِي عَلَيْكُمْ فَخَرَجُوا إِلَى أَوْعِرِ جَبَلٍ رَأَوْهُ، فَقَالُوا: يَا مُحَمَّدُ هَذَا الْجَبَلُ فَاسْتَشْهَدْ.

So Rasool-Allah^{saww} said: 'Yes, come with us to wherever you want to witness it testify for me^{saww}, against you'. So they went out to a big mountain they had seen, and they said, 'O Muhammad^{saww}! This mountain, so get it to testify'.

فَقَالَ رَسُولُ اللَّهِ ص لِلْجَبَلِ: إِنِّي أَسْأَلُكَ بِجَاهِ مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ- الَّذِينَ بِيَذْكَرِ أَسْمَائِهِمْ خَفَّفَ اللَّهُ الْعَرْشَ عَلَى كَوَاهِلِ ثَمَانِيَةِ مِنَ الْمَلَائِكَةِ- بَعْدَ أَنْ لَمْ يَقْدِرُوا عَلَى تَحْرِيكِهِ وَ هُمْ خَلْقٌ كَثِيرٌ- لَا يَعْرِفُ عَدَدَهُمْ غَيْرَ اللَّهِ عَزَّ وَ جَلَّ.

So Rasool-Allah^{saww} said to the mountain: 'I^{saww} ask you by the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – 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.

وَ بِحَقِّ مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ- الَّذِينَ بِيَذْكَرِ أَسْمَائِهِمْ تَابَ اللَّهُ عَلَى آدَمَ، وَ غَفَرَ خَطِيئَتَهُ وَ أَعَادَهُ إِلَى مَرَاتِبَتِهِ.

And by the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – 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.

وَ بِحَقِّ مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ- الَّذِينَ بِيَذْكَرِ أَسْمَائِهِمْ وَ سُؤَالَ اللَّهِ بِهِمْ- رُفِعَ إِدْرِيسُ فِي الْجَنَّةِ [مَكَانًا] عَلِيًّا، لَمَّا شَهِدَتْ لِمُحَمَّدٍ بِمَا أَوْدَعَكَ اللَّهُ- بِتَصْدِيقِهِ عَلَى هَوْلَاءِ الْيَهُودِ فِي ذِكْرِ قِسَاوَةِ قُلُوبِهِمْ، وَ تَكْذِيبِهِمْ وَ جَحْدِهِمْ لِقَوْلِ مُحَمَّدٍ رَسُولِ اللَّهِ ص.

And by the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – those by the mention of whose names and asking Allah^{azwj} by them^{asws} – Idrees^{as} was Raised in the Paradise to a lofty place, due to him^{as} having testified to Muhammad^{saww} 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^{saww}, Rasool^{saww} of Allah^{azwj}'.

فَتَحَرَّكَ الْجَبَلُ وَ تَزَلَّزَلَ، وَ فَاضَ مِنْهُ الْمَاءُ وَ نَادَى: يَا مُحَمَّدُ أَشْهَدُ أَنَّكَ رَسُولُ [اللَّهِ] رَبِّ الْعَالَمِينَ، وَ سَيِّدُ الْخَلَائِقِ أَجْمَعِينَ.

So the mountain stirred and shook, and the water burst forth from it, and it called out, 'O Muhammad^{saww}! I testify that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and chief of the creatures in their entirety.

وَ أَشْهَدُ أَنَّ قُلُوبَ هَؤُلَاءِ الْيَهُودِ كَمَا وَصَفْتَ أَفْسَى مِنَ الْحَجَارَةِ، لَا يَخْرُجُ مِنْهَا خَيْرٌ كَمَا قَدْ يَخْرُجُ مِنَ الْحَجَارَةِ الْمَاءُ سَيْلًا أَوْ تَفْجِيرًا.

And I testify that the hearts of these Jews as just as you^{saww} 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.

وَ أَشْهَدُ أَنَّ هَؤُلَاءِ كَاذِبُونَ عَلَيْكَ فِيمَا بِهِ يَفْرُفُونَكَ مِنَ الْفُرْيَةِ عَلَى رَبِّ الْعَالَمِينَ.

And I testify that they are liars against you regarding what they are accusing you^{saww} with, from the fabrications against the Lord^{azwj} of the worlds'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَسْأَلُكَ أَيُّهَا الْجَبَلُ، أَمَرَكَ اللَّهُ بِطَاعَتِي فِيمَا أَلْتَمِسُهُ مِنْكَ- بَجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الَّذِينَ بَهُمْ نَجَى اللَّهُ تَعَالَى نُوحًا ع مِنَ الْكَرْبِ الْعَظِيمِ، وَ بَرَدَ اللَّهُ النَّارَ عَلَى إِبْرَاهِيمَ ع وَ جَعَلَهَا عَلَيْهِ سَلَامًا وَ مَكَّنَهُ فِي جَوْفِ النَّارِ عَلَى سَرِيرٍ وَ فِرَاشٍ وَثِيرٍ، لَمْ يَرِ ذَلِكَ الطَّاعِيَةَ مِثْلَهُ- لِأَحَدٍ مِنْ مُلُوكِ الْأَرْضِ أَجْمَعِينَ وَ أَنْبَتَ حَوْلَيْهِ مِنَ الْأَشْجَارِ الْخَضِرَةَ النَّضِرَةَ النَّزْهَةَ، وَ عَمَرَ مَا حَوْلَهُ مِنْ أَنْوَاعِ الْمُنْتَوِرِ بِمَا لَا يُوْجَدُ إِلَّا فِي فُصُولِ أَرْبَعَةٍ مِنْ جَمِيعِ السَّنَةِ.

Then Rasool-Allah^{saww} said: 'And I^{saww} ask you, O you mountain! Allah^{azwj} Commands you with obeying me^{saww} in whatever I^{saww} seek from you – by the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, those by whom Allah^{azwj} the Exalted Rescued Noah^{as} from the great distress, and Cooled the fire upon Ibrahim^{as} and Made it to be a safety upon him^{as}, and Placed him^{as} in the middle of the fire upon a bed with a pillow-top mattress, one which that tyrant (Nimrod^{la}) had not seen the like of – to anyone from the kings of the earth in their entirety, and Grew around him^{as} from the green plants of fresh display, and Immersed around him^{as} from the types of scattered flowers with what cannot be found except during the arrival of (all) the four seasons from the entire year.

قَالَ الْجَبَلُ: بَلَى، أَشْهَدُ لَكَ يَا مُحَمَّدُ بِذَلِكَ، وَ أَشْهَدُ أَنَّكَ لَوْ افْتَرَحْتَ عَلَى رَبِّكَ أَنْ يَجْعَلَ رِجَالَ الدُّنْيَا فَرْدَةً وَ خَنَازِيرَ لَفَعَلَ، أَوْ يَجْعَلَهُمْ مَلَائِكَةً لَفَعَلَ، وَ أَنْ يُقَلِّبَ النَّيْرَانَ جَلِيدًا، وَ الْجَلِيدَ نَيْرَانًا لَفَعَلَ، أَوْ يَهْبِطَ السَّمَاءَ إِلَى الْأَرْضِ، أَوْ يَرْفَعُ الْأَرْضَ إِلَى السَّمَاءِ لَفَعَلَ، أَوْ يُصَيِّرَ أَطْرَافَ الْمَشَارِقِ وَ الْمَغَارِبِ وَ الْوَهَادِ- كُلَّهَا صِرَّةً كَصِرَّةِ الْكَيْسِ لَفَعَلَ وَ أَنَّهُ قَدْ جَعَلَ الْأَرْضَ وَ السَّمَاءَ طَوْعًا، وَ الْجِبَالَ وَ الْبِحَارَ تَنْصَرِفُ بِأَمْرِكَ، وَ سَائِرَ مَا خَلَقَ اللَّهُ مِنَ الرِّيَّاحِ وَ الصَّوَاعِقِ- وَ جَوَارِحِ الْإِنْسَانِ وَ أَعْضَاءِ الْحَيَوَانِ لَكَ مُطِيعَةً، وَ مَا أَمَرْتَهَا [بِهِ] مِنْ شَيْءٍ انْتَمَرَتْ.

The mountain said, 'Yes. I testify to you^{saww}, O Muhammad^{saww}, with that. And I testify that you^{saww}, if you were to suggest to your^{saww} Lord^{azwj} that He^{azwj} Makes the men of the world to be as monkeys and pigs, He^{azwj} would, or to Make them as Angels, He^{azwj} would, and to Convert the fires into ice and the ice into fires, He^{azwj} would, or the sky to fall to the earth, or the ground to raise to the sky, He^{azwj} would, or the ends of the east and the west and the ravines, all of these to become like the bag, He^{azwj} would, and that He^{azwj} should Make the earth and the sky tame to you^{saww}, and the mountains and the oceans to flow by your^{saww} orders, and the rest of whatever Allah^{azwj} has Created from the winds and the thunderbolts – and the limbs of the human beings and the limbs of the animals obedient to you^{saww}, and whatever you^{saww} order anything with, it would implement your^{saww} orders'.

فَقَالَ الْيَهُودُ: يَا مُحَمَّدُ أَعَلَيْنَا تَلْبِيسٌ وَ تَشْبِيهُ! قَدْ أَجْلَسْتَ مَرَدَّةً مِنْ أَصْحَابِكَ خَلْفَ صُخُورِ هَذَا الْجَبَلِ، فَهُمْ يَنْطِقُونَ بِهَذَا الْكَلَامِ، وَ نَحْنُ لَا نَدْرِي أَسَمِعَ مِنَ الرِّجَالِ أَمْ مِنَ الْجَبَلِ! لَا يَعْزُرُ بِمِثْلِ هَذَا إِلَّا ضَعْفَاؤُكَ- الَّذِينَ تَبَجَّحُ فِي عُقُولِهِمْ،

So the Jews said, 'O Muhammad^{saww}! Are you^{saww} trying to deceive us and confuse us? You^{saww} have seated some fanatical of your^{saww} companions behind the rock of this mountain. Thus, it is they would be speaking with this speech, and we don't know whether we are hearing from the men or from the mountain! None would be deceived with the likes of this except for the weak-minded – those who are unsettled in their minds.

فَإِنْ كُنْتَ صَادِقًا فَتَنَحَّ عَنْ مَوْضِعِكَ هَذَا إِلَى ذَلِكَ الْقَرَارِ، وَ أَمُرْ هَذَا الْجَبَلِ أَنْ يَنْقَلِعَ مِنْ أَصْلِهِ، فَيَسِيرَ إِلَيْكَ إِلَى هُنَاكَ، فَإِذَا حَضَرَكَ- وَ نَحْنُ نَشَاهِدُهُ- فَأَمُرْهُ أَنْ يَنْقَطِعَ بِصَفَيْنِ مِنْ ارْتِفَاعِ سَمَكِهِ، ثُمَّ تَرْتَفِعِ السُّفْلَى مِنْ قِطْعَتَيْهِ فَوْقَ الْعُلْيَا وَ تَنْخَفِضَ الْعُلْيَا تَحْتَ السُّفْلَى، فَإِذَا أَصَلَ الْجَبَلِ قَلْبَهُ وَ قَلْنَهُ أَصْلُهُ، لِنَعْلَمَ أَنَّهُ مِنَ اللَّهِ لَا يَنْفِقُ بِمَوَاطِئِهِ، وَ لَا بِمَعَاوَنَةِ مَمَّوِّهِنِ مُنْمَرِّدِينَ.

So if you were truthful, then be alone from this place of yours^{saww} to go to that place, and order this mountain to uproot from its roots and come to you^{as} to over there. So when it is present with you^{saww}, and we witness it, then order it to be cut into two halves from the top of its peak, then the bottom part of its piece should raise to be above the top, and top to come down to be under the lower part. So when the base of the mountain is its peak and its peak it is base, we would know that it is (indeed) from Allah^{azwj}, there has neither been an incidence of a collusion, nor assistance with the rebellious ones'.

فَقَالَ رَسُولُ اللَّهِ ص وَ أَشَارَ إِلَى حَجَرٍ فِيهِ قَدْرُ خَمْسَةِ أَرْطَالٍ:- يَا أَيُّهَا الْحَجَرُ تَدْحَرَجُ. فَتَدْحَرَجُ، ثُمَّ قَالَ لِمَخَاطِبِهِ: خُذْهُ وَ قَرِّبْهُ مِنْ أُنْثَى، فَسُيْعِدُ عَلَيْكَ مَا سَمِعْتَ فَإِنَّ هَذَا جُزْءٌ مِنْ ذَلِكَ الْجَبَلِ.

So, Rasool-Allah^{saww} said, and gestured towards a rock of a measurement of five *Ratls* (approx. 2 kg): 'O you rock! Roll over!' So it rolled over. Then he^{saww} said to them: 'Take it to be near you, for it would repeat upon you whatever you heard, for this rock is (a part) from that mountain'.

فَأَخَذَهُ الرَّجُلُ، فَأَذْنَاهُ إِلَى أُذُنِهِ، فَنَطَقَ بِهِ الْحَجَرُ بِمِثْلِ مَا نَطَقَ بِهِ الْجَبَلُ أَوَّلًا- مِنْ تَصْدِيقِ رَسُولِ اللَّهِ ص فِيمَا ذَكَرَهُ عَنْ قُلُوبِ الْيَهُودِ، وَ فِيمَا أَخْبَرَ بِهِ مَنْ أَنْ نَفَقَاتِهِمْ فِي دَفْعِ أَمْرِ مُحَمَّدٍ ص بِاطِلٍ، وَ وَبَالٍ عَلَيْهِمْ.

So a man grabbed it and drew it closer to his ears, and the rock spoke with the like of what the mountain had spoken with firstly – from the ratification of Rasool-Allah^{saww}, regarding what he^{saww} had mentioned from the hearts of the Jews, and regarding what he^{saww} had informed with from their hypocrisies in repelling the matter of Muhammad^{saww} as being false, and a scourge upon them.

فَقَالَ [لَهُ] رَسُولُ اللَّهِ ص: أَسَمِعْتَ هَذَا أَمْ خَلْفَ هَذَا الْحَجَرِ أَحَدٌ يُكَلِّمُكَ [وَأَوْ يُوهِمُكَ أَنَّهُ يُكَلِّمُكَ] قَالَ: لَا، فَأَتَيْتَنِي بِمَا اقْتَرَحْتُ فِي الْجَبَلِ.

So Rasool-Allah^{saww} said to him: 'Did you hear this? Is there anyone behind this speaking with you, and deluding you that it is speaking with you?' He said, 'No, So give me what I suggested regarding the mountain'.

فَتَبَاعَدَ رَسُولُ اللَّهِ ص إِلَى فَضَاءٍ وَاسِعٍ، ثُمَّ نَادَى الْجَبَلِ: يَا أَيُّهَا الْجَبَلُ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- الَّذِينَ بَجَاهِهِمْ» وَ مَسْأَلَةَ عِبَادِ اللَّهِ بِهِمْ- أَرْسَلَ اللَّهُ عَلَى قَوْمٍ عَادٍ رِيحاً صَرْصَراً عَاتِيَةً، تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَارُ نَخْلِ مُنْقَعِرٍ [خَاوِيَةٍ]،

So Rasool-Allah^{saww} went distant into the vast expanse, then called the mountain: 'O you mountain! By the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – those by whose virtue, and asking by them^{asws}, Allah^{azwj} Sent the Sarsaar wind upon the people of Aad as **Tearing men away as if they were the trunks of palm-trees torn up [54:20].**

وَ أَمَرَ جِبْرَائِيلَ أَنْ يَصْبِيحَ صَبِيحَةً [هَائِلَةً] فِي قَوْمِ صَالِحٍ ع حَتَّى صَارُوا كَهَشِيمِ الْمُحْتَظِرِ، لَمَّا انْقَلَعَتْ مِنْ مَكَانِكَ بِإِذْنِ اللَّهِ، وَ جُنْتُ إِلَى حَصْرَتِي هَذِهِ- وَ وَضَعَ يَدُهُ عَلَى الْأَرْضِ بَيْنَ يَدَيْهِ-

And He^{azwj} Commanded Jibraeel^{as} that he^{as} shouted with such a shriek until they came to be **like the dry fragments of trees which the maker of an enclosure collects [54:31]**. Uproot from your place by the Permission of Allah^{azwj}, and come over this place of mine^{saww} – and he^{saww} placed his^{saww} hand upon the ground in front of him^{saww}.

[قَالَ:] فَتَزَلَّزَلَ الْجَبَلُ وَ سَارَ كَالْفَارِحِ الْهَمْلَاجِ- حَتَّى [صَارَ بَيْنَ يَدَيْهِ، وَ] دَنَا مِنْ إصْبَعِهِ أَصْلُهُ فَلَزِقَ بِهَا، وَ وَقَفَ وَ نَادَى: [هَا] أَنَا سَامِعٌ لَكَ مُطِيعٌ- يَا رَسُولَ (رَبِّ الْعَالَمِينَ) وَ إِنْ رُغِمْتُ أَنْوَفُ هَؤُلَاءِ الْمُعَانِدِينَ- مُرِنِي بِأَمْرِكَ يَا رَسُولَ اللَّهِ.

So the mountain trembled and became like the hooves of a horse – until it came to be in front of him^{saww} and its base was close to his^{saww} companions, and attached with it (the ground, and paused and called out, ‘Here! I hear you^{saww} and obey – O Rasool^{saww} of the Lord^{azwj} of the worlds, and I shall rub the noses of these stubborn ones. Order me with your^{saww} order, O Rasool-Allah^{saww}’.

فَقَالَ رَسُولُ اللَّهِ ص: إِنْ هَؤُلَاءِ [الْمُعَانِدِينَ] افْتَرَحُوا عَلَيَّ أَنْ أَمْرَكَ أَنْ تَنْقَلِعَ مِنْ أَصْلِكَ، فَتَصِيرَ نِصْفَيْنِ، ثُمَّ يَنْحَطُّ أَغْلَاكَ، وَ يَرْتَفِعُ أَسْفَلَكَ، فَتَصِيرُ ذِرْوَتُكَ أَصْلَكَ وَ أَصْلُكَ ذِرْوَتُكَ.

So Rasool-Allah^{saww} said: ‘These stubborn ones are suggesting to me^{saww} that I^{saww} should order you to uproot from your base and become two halves, then your top should come down and your lower part should raise higher, so that your peak would be your base, and your base would be your peak’.

فَقَالَ الْجَبَلُ: أَا فَتَأْمُرُنِي بِذَلِكَ- يَا رَسُولَ رَبِّ الْعَالَمِينَ قَالَ: بَلَى. فَانْقَطَعَ [الْجَبَلُ] نِصْفَيْنِ وَ انْحَطَّ أَغْلَاهُ إِلَى الْأَرْضِ، وَ ارْتَفَعَ أَسْفَلُهُ فَوْقَ أَغْلَاهُ فَصَارَ فَرْعُهُ أَصْلُهُ، وَ أَصْلُهُ فَرْعُهُ.

So the mountain said, ‘Are you^{saww} ordering me with that, O Rasool^{saww} of the Lord^{azwj} of the worlds?’ He^{saww} said: ‘Yes’. So the mountain cut itself into two halves and its top part dropped to the ground, and its lower part raised to be above the top part, and its branch became its root, and its root became its branch.

ثُمَّ نَادَى الْجَبَلُ: مَعَاشِيرَ الْيَهُودِ هَذَا الَّذِي تَرَوْنَ دُونَ مُعْجَزَاتِ مُوسَى الَّذِي تَزْعُمُونَ أَنَّكُمْ بِهِ مُؤْمِنُونَ! فَنَظَرَ الْيَهُودُ بَعْضُهُمْ إِلَى بَعْضٍ- فَقَالَ بَعْضُهُمْ: مَا عَنَ هَذَا مَحِيصٌ.

Then the mountain called out, ‘O community of the Jews! This which you are seeing is less than the miracles of Musa^{as} which you are claiming that you are believing in it!’ So the Jews looked at each other, and one of them said, ‘There is no escape from this!’

وَ قَالَ آخَرُونَ مِنْهُمْ: هَذَا رَجُلٌ مَبْحُوتٌ يُؤْتَى لَهُ، وَ الْمَبْحُوتُ يَتَأْتَى لَهُ الْعَجَائِبُ فَلَا يَغْرَتُكُمْ مَا تُشَاهِدُونَ [مِنْهُ].

And the others from them said, ‘This man, luck keeps coming to him^{saww}, and the lucky one is such that the wonders come to him, so he^{saww} should not be deceived by what you are witnessing from him^{saww}’.

فَنَادَاهُمْ الْجَبَلُ: يَا أَعْدَاءَ اللَّهِ- قَدْ أَبْطَلْتُمْ بِمَا تَقُولُونَ نُبُوَّةَ مُوسَى ع هَلَّا قُلْتُمْ لِمُوسَى: إِنَّ قَلْبَ الْعَصَا تُعْبَانَا، وَ انْفِلَاقَ الْبَحْرِ طُرْقًا، وَ وَقُوفَ الْجَبَلِ كَالظَّلَّةِ فَوْقَكُمْ إِنَّكَ يُؤْتَى لَكَ يَا تَيْبِكَ جَدَّكَ بِالْعَجَائِبِ، فَلَا يَغْرُنَا مَا تُشَاهِدُهُ مِنْكَ.

So the mountain called out to them, ‘O enemies of Allah^{azwj}! You are nullifying what you are saying of the Prophet-hood of Musa^{as}. Are you not saying for Musa^{as} that he^{as} transformed the staff into a serpent, and split a road to be in the sea, and the mountain was like a

shadow above you. There would come upon you what came upon your forefathers, with the wonders, 'We shall not be deceived by what we witnessed from you^{as}'.

فَأَلْقَمَتْهُمْ الْجِبَالَ- بِمَقَالَتِهَا- الصُّخُورَ، وَ لَزِمَتْهُمْ حُجَّةُ رَبِّ الْعَالَمِينَ.

So the mountain arose – with its speech – the rocks, and necessitated the Proof of the Lord^{azwj} of the worlds'.

قَوْلُهُ عَزَّ وَ جَلَّ أ فَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَ هُمْ يَعْلَمُونَ وَ إِذَا لَفُوا الدِّينَ آمَنُوا قَالُوا آمَنَّا وَ إِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَ تَحَدَّثْتَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَ فَلَ تَعْقِلُونَ أ وَ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ

The Words of the Mighty and Majestic **Are you wishing that they would be believing in you all, and there was a party from among them hearing the Speech of Allah, then they were altering it from after having understood it, while they were knowing? [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]

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

142 قَالَ الْإِمَامُ ع فَلَمَّا بَهَرَ رَسُولُ اللَّهِ ص هُؤُلَاءِ الْيَهُودَ بِمُعْجَزَتِهِ، وَ قَطَعَ مَعَادِيرَهُمْ بِوَاضِحِ دَلَالَتِهِ، لَمْ يُمَكِّنْهُمْ مَرَاجِعَتَهُ فِي حُجَّتِهِ، وَ لَا إِدْخَالَ التَّلْبِيسِ عَلَيْهِ فِي مُعْجَزَتِهِ فَقَالُوا: يَا مُحَمَّدٌ قَدْ آمَنَّا بِأَنَّكَ الرَّسُولُ الْهَادِي الْمَهْدِيُّ، وَ أَنَّ عَلِيًّا أَخَاكَ هُوَ الْوَصِيُّ وَ الْوَلِيُّ.

S 142 – 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^{asws} your^{saww} brother, he^{asws} is the successor^{asws} and the (rightful) guardian'.

وَ كَانُوا إِذَا خَلَوْا بِالْيَهُودِ الْآخِرِينَ يَقُولُونَ [لَهُمْ:] إِنَّ إِظْهَارَنَا لَهُ الْإِيمَانَ بِهِ أَمَكُنْ لَنَا مِنْ مَكْرُوهِهِ، وَ أَعُونَ لَنَا عَلَى اصْطِلَامِهِ وَ اصْطِلَامِ أَصْحَابِهِ، لِأَنَّهُمْ عِنْدَ اعْتِقَادِهِمْ أَنَّنَا مَعَهُمْ يَقِفُونَنَا عَلَى أَسْرَارِهِمْ، وَ لَا يَكْتُمُونَنَا شَيْئاً فَتَنْطَلِعَ عَلَيْهِمْ أَعْدَاءُهُمْ، فَيَقْصِدُونَ أَدَاءَهُمْ بِمَعَاوَنَتِنَا وَ مَظَاهِرَتِنَا- فِي أَوْقَاتِ اسْتِعْغَالِهِمْ وَ اضْطِرَابِهِمْ، وَ فِي أَحْوَالِ تَعَدُّرِ الْمُدَافَعَةِ وَ الْإِمْتِنَاعِ مِنَ الْأَعْدَاءِ عَلَيْهِمْ.

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'.

وَ كَانُوا مَعَ ذَلِكَ يُنْكِرُونَ عَلَى سَائِرِ الْيَهُودِ أَخْبَارَ النَّاسِ عَمَّا كَانُوا يُشَاهِدُونَهُ مِنْ آيَاتِهِ، وَ يُعَايِنُونَهُ مِنْ مُعْجَزَاتِهِ، فَأَظْهَرَ اللَّهُ تَعَالَى مُحَمَّدًا رَسُولَهُ ص عَلَى سُوءِ اعْتِقَادِهِمْ، وَ قُبْحِ [أَخْلَاقِهِمْ وَ] دَخْلَاتِهِمْ وَ عَلَى انْكَارِهِمْ عَلَى مَنْ اعْتَرَفَ بِمَا شَاهَدَهُ مِنْ آيَاتِ مُحَمَّدٍ وَ وَاضِحِ بَيِّنَاتِهِ، وَ بَاهِرِ مُعْجَزَاتِهِ.

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^{azwj} the Exalted Exposed their evil beliefs to Muhammad^{saww}, His^{azwj} Rasool^{saww}, and their ugly mannerisms 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.

فَقَالَ عَزَّ وَجَلَّ: يَا مُحَمَّدُ أَ قَتَطَمَعُونَ أَنْتَ وَ أَصْحَابُكَ- مِنْ عَلَيَّ وَ آلِهِ الطَّيِّبِينَ أَنْ يُؤْمِنُوا لَكُمْ هُوَ لَاءِ الْيَهُودِ الَّذِينَ هُمْ بِحُجَجِ اللَّهِ قَدْ بَهَرْتُمُوهُمْ، وَ بَيَّاتِ اللَّهِ وَ دَلَائِلِهِ الْوَاضِحَةِ قَدْ قَهَرْتُمُوهُمْ، أَنْ يُؤْمِنُوا لَكُمْ، وَ يُصَدِّقُوكُمْ بِقُلُوبِهِمْ، وَ يُبْدُو فِي الْخَلَوَاتِ لِشَيْاطِينِهِمْ شَرِيفَ أحوَالِكُمْ.

(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^{azwj} and His^{azwj} clear proofs you^{saww} have overcome them – that they would be believing in you^{saww} and they would be ratifying you^{saww} with their hearts, but they (in fact ally with) Satans^{la} in their privacies then (how) would they be admitting to your^{asws} nobility?

وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ بَعْنِي مِنْ هُوَ لَاءِ الْيَهُودِ مِنْ بَنِي إِسْرَائِيلَ يَسْمَعُونَ كَلَامَ اللَّهِ فِي أَصْلِ جَبَلِ طُورِ سَيْنَاءَ، وَ أَوَامِرِهِ وَ نَوَاهِيهِ ثُمَّ يَحْرِفُونَهُ عَمَّا سَمِعُوهُ- إِذَا آدُوهُ إِلَى مَنْ وَرَاءَهُمْ مِنْ سَائِرِ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مَا عَقَلُوهُ وَ عَلِمُوا أَنَّهُمْ فِيمَا يَقُولُونَهُ كَاذِبُونَ وَ هُمْ يَعْلَمُونَ أَنَّهُمْ فِي قَلْبِهِمْ كَاذِبُونَ.

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.

وَ ذَلِكَ أَنَّهُمْ لَمَّا صَارُوا مَعَ مُوسَى إِلَى الْجَبَلِ، فَسَمِعُوا كَلَامَ اللَّهِ، وَ وَقَفُوا عَلَى أَوَامِرِهِ وَ نَوَاهِيهِ، رَجَعُوا فَأَدَّوهُ إِلَى مَنْ بَعْدَهُمْ فَسَقَّ عَلَيْهِمْ، فَأَمَّا الْمُؤْمِنُونَ مِنْهُمْ فَتَّبَتُوا عَلَى إِيمَانِهِمْ- وَ صَدَّقُوا فِي نِيَّاتِهِمْ.

And that is, when they came to be with Musa^{as} at the mountain so they heard the Speech of Allah^{azwj}, and they were pausing upon His^{azwj} Commands and His^{azwj} Prohibitions, they returned and repeated it to the ones after them. So it was grievous upon them. But, as for the *Momineen* from them, they were steadfast upon their *Eman*, and they were being truthful in their intentions.

وَ أَمَّا أَسْلَافُ هُوَ لَاءِ الْيَهُودِ الَّذِينَ نَافَقُوا رَسُولَ اللَّهِ ص فِي هَذِهِ الْقَضِيَّةِ- فَأَنَّهُمْ قَالُوا لِنَبِيِّ إِسْرَائِيلَ: إِنَّ اللَّهَ تَعَالَى قَالَ لَنَا هَذَا، وَ أَمَرَنَا بِمَا ذَكَرْنَاكَ لَكُمْ وَ نَهَانَا، وَ اتَّبَعْنَا ذَلِكَ بِأَنَّكُمْ إِنْ صَعَبَ عَلَيْكُمْ مَا أَمَرْنَاكُمْ بِهِ- فَلَا عَلَيْكُمْ أَنْ [لَا تَفْعَلُوهُ- وَ إِنْ صَعَبَ عَلَيْكُمْ مَا عَنْهُ نَهَيْتُمْكُمْ- فَلَا عَلَيْكُمْ أَنْ] تَرْتَكِبُوهُ وَ تَوَاقِعُوهُ. [هَذَا] وَ هُمْ يَعْلَمُونَ أَنَّهُمْ يَقُولُهُمْ هَذَا كَاذِبُونَ.

As for the ancestor of these Jews, those who were hypocritical to Rasool-Allah^{saww} in these Judgments, they said to the Children of Israel, ‘Surely, Allah^{azwj} the Exalted Said this to us, and Commanded us and Prohibited us with what we are mentioning to you all, and obey that. If it turns out that it is difficult upon you what you are being Commanded with, so it is not (Obligatory) upon you that you should be doing it; and if it is difficult upon you what we are prohibiting you from, so it is not upon you that you should be leaving it and be indulging in it – this – and they were knowing (full well) that they, by this speech of theirs, were lying.

ثُمَّ أَظْهَرَ اللَّهُ تَعَالَى (عَلَى نِفَاقِهِمُ الْآخِر) مَعَ جَهْلِهِمْ. فَقَالَ عَزَّ وَجَلَّ: وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا كَانُوا إِذَا لَقُوا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ وَ عَمَّاراً قَالُوا آمَنَّا كَأَيْمَانِكُمْ، إِيْمَانًا بِنُبُوَّةِ مُحَمَّدٍ ص، مَفْرُونًا [بِالْإِيْمَانِ] بِإِمَامَةِ أَخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ بَاتَهُ أَخُوهُ الْهَادِي، وَ وَزِيرُهُ [الْمُوَالِي] وَ خَلِيفَتُهُ عَلَى أُمَّتِهِ وَ مُنْجِرُ عِدَّتِهِ، وَ الْوَافِي بِدِمَّتِهِ وَ النَّاهِضُ بِأَعْبَاءِ سِيَاسَتِهِ، وَ قِيمُ الْخَلْقِ، وَ الدَّائِدُ لَهُمْ عَنِ سَخَطِ الرَّحْمَنِ- الْمَوْجِبُ لَهُمْ- إِنْ أَطَاعُوهُ- رِضَى الرَّحْمَنِ.

(The Imam Hassan Al-Askari^{asws} said): ‘Then (during the time of Rasool Allah^{saww}) Allah^{azwj} the Exalted Manifested the extent of their hypocrisy, along with their ignorance, so the Mighty and Majestic Said: **And when they are meeting those who are believing they are saying: ‘We believe!’** - It was so that when they (the hypocrites among Muslims) were meeting Salman^{as}, and Al-Miqdad^{as}, and Abu Zarr^{as}, and Ammar^{as}, they were saying, ‘We believe!’ just like your *Emans – Eman* in the Prophet-hood of Muhammad^{saww} paired with the *Eman* in the Imamate of his^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and that he^{asws} is his^{saww} brother, the Guide, and his^{saww} Vizier – the Master – and his^{saww} Caliph upon his^{saww} community, and the fulfiller of his^{saww} promises, and the fulfiller of his^{saww} guarantees, and the implementer of his^{saww} rules, and custodian of the people, and their saviour from the Wrath of the Beneficent Obligated for them – if they were to obey him^{asws} – (the would achieve) the Pleasure of the Beneficent.

وَ أَنَّ خُلَفَاءَهُ مِنْ بَعْدِهِ هُمُ النُّجُومُ الزَّاهِرَةُ، وَ الْأَقْمَارُ الْمُنِيرَةُ، وَ الشَّمْسُ الْمُضِيئَةُ الْبَاهِرَةُ، وَ أَنَّ أَوْلِيَاءَهُ هُمُ أَوْلِيَاءُ اللَّهِ، وَ أَنَّ أَعْدَاءَهُ هُمُ أَعْدَاءُ اللَّهِ.

And that his^{saww} Caliphs from after him^{saww}, they^{asws} are the luminous stars, the radiant moons, and the dazzling bright suns, and that their^{asws} friends are the friends of Allah^{azwj}, and that their^{asws} enemies are the enemies of Allah^{azwj}.

وَ يَقُولُ بَعْضُهُمْ: نَشَهُدُ أَنَّ مُحَمَّدًا صَاحِبُ الْمُعْجَزَاتِ، وَ مُقِيمُ الدَّلَالَاتِ الْوَاضِحَاتِ. هُوَ الَّذِي لَمَّا تَوَاطَأَتْ قُرَيْشٌ عَلَى قَتْلِهِ، وَ طَلَبُوهُ فَقَدَا لِرُوحِهِ- أُنْبِسَ اللَّهُ تَعَالَى أَيْدِيَهُمْ فَلَمْ تَعْمَلْ، وَ أَرْجُلُهُمْ فَلَمْ تَنْهَضْ، حَتَّى رَجَعُوا عَنْهُ خَائِبِينَ مَغْلُوبِينَ، وَ لَوْ شَاءَ مُحَمَّدٌ وَحْدَهُ قَتَلَهُمْ أَجْمَعِينَ.

And some of them were saying, ‘Muhammad^{saww} is a performer of miracles, and an established of clear evidences. He^{saww} is the one who, when the Quraysh colluded upon killing him^{saww} and sought him^{saww} to take his^{saww} soul, Allah^{azwj} the Exalted Jammed their hands so they could not act, and (Jammed) their legs so they could not arise, until they returned from him^{saww} as failures, overcome, and had Muhammad^{saww} along so desired, he^{saww} would have killed them all.

وَ هُوَ الَّذِي لَمَّا جَاءَتْهُ قُرَيْشٌ، وَ أَشْخَصَتْهُ إِلَى هُبَلٍ لِيَحْكَمَ عَلَيْهِ بِصِدْقِهِمْ وَ كَذِبِهِ خَرَّ هُبَلٌ لِرُوحِهِ، وَ شَهِدَ لَهُ بِنُبُوَّتِهِ، وَ شَهِدَ لِأَخِيهِ عَلِيِّ بِإِمَامَتِهِ، وَ لِأَوْلِيَائِهِ مِنْ بَعْدِهِ بِوَرَائَتِهِ وَ الْقِيَامِ بِسِيَاسَتِهِ وَ إِمَامَتِهِ.

And he^{saww} is the one who, when the Quraysh came and took him^{saww} to your Hubal (their main idol) in order to judge against him^{saww} of his^{saww} truthfulness and his^{saww} lies, Hubal fell down upon its face and testified for him^{saww} (instead), with his^{saww} Prophet-hood, and testified to his^{saww} brother Ali^{asws} with his^{asws} Imamate, and for his^{saww} Guardians from after him^{asws} with his^{asws} inheritance and the standing by his^{saww} politics and his^{asws} Imamate.

وَ هُوَ الَّذِي لَمَّا أَلْجَأَتْهُ قُرَيْشٌ إِلَى الشَّعْبِ وَ وَكَلُوا بِنَابِهِ مَنْ يَمْنَعُ مِنْ إِيصَالِ قُوْتٍ وَ مِنْ خُرُوجِ أَحَدٍ عَنْهُ، خَوْفًا أَنْ يَطْلُبَ لَهُمْ قُوْتًا، غَدَى هُنَاكَ كَافِرُهُمْ وَ مُؤْمِنُهُمْ أَفْضَلَ مِنَ الْمَنِّ وَ السَّلْوَى، وَ كُلُّ مَا اسْتَهَى كُلُّ وَاحِدٍ مِنْهُمْ- مِنْ أَنْوَاعِ الْأَطْعِمَاتِ الطَّيِّبَاتِ، وَ مِنْ أَصْنَافِ الْحَلَاوَاتِ، وَ كَسَاهُمْ أَحْسَنَ الْكِسَوَاتِ،

And he^{saww} is the one who, when the Quraysh came to the cave (of Abu Talib^{asws}) and allocated someone at its gate who would prevent anyone from arriving with provision, and (prevent) anyone from exiting from it, fearing that he^{saww} would (go out) seeking provisions for them. He^{saww} provided over there, their *Kafirs* and their *Momins*, (a provision) better than the Manna (truffles) and the Quails, and each one of them ate whatever he so desires – from a variety of the good foods, from a variety of the sweet dishes, and clothed them with excellent clothing’.

وَ كَانَ رَسُولُ اللَّهِ ص بَيْنَ أَظْهُرِهِمْ- إِذَا رَأَهُمْ وَ قَدْ صَاقَ لِصَبِيقٍ- فَجَّهْمُ صُدُورُهُمْ. قَالَ بِيَدِهِ هَكَذَا بِيَمَانِهِ إِلَى الْجِبَالِ، وَ هَكَذَا بِيَسْرَاهُ إِلَى الْجِبَالِ، وَ قَالَ لَهَا: ائْتِدِعِي. فَتَنَدَّفَعُ، وَ تَتَأَخَّرُ حَتَّى يَصِيرُوا بِذَلِكَ فِي صَحْرَاءَ لَا يَرَى طَرْفَاهَا،

(Imam Hassan Al Askari^{asws} said): ‘And Rasool-Allah^{saww} was in their midst. Whenever he^{saww} saw them to be constricted by narrowness, he^{saww} expanded their area. He^{saww} gestured by his^{saww} hand like this by his^{saww} right hand to the mountain, and like this by his^{saww} left hand to the mountain, and said to these: ‘Move apart!’ So they moved apart and far away until they came to be with that in the desert, its two ends could not be seen.

ثُمَّ يَقُولُ بِيَدِهِ هَكَذَا وَ يَقُولُ: أَطْلِعِي يَا أَيَّتُهَا الْمُودَعَاتُ لِمُحَمَّدٍ وَ أَنْصَارِهِ مَا أَوْدَعَكُمْوَهَا اللَّهُ مِنَ الْأَشْجَارِ وَ الثَّمَارِ [وَ الْأَنْهَارِ] وَ أَنْوَاعِ الزَّهْرِ وَ النَّبَاتِ، فَتَطْلُعُ مِنَ الْأَشْجَارِ الْبَاسِقَةِ، وَ الرِّيَاحِينَ الْمُوقِفَةَ، وَ الْخَضِرَوَاتِ النَّزِيهَةَ مَا تَتَمَتَّعُ بِهِ الْقُلُوبُ وَ الْأَبْصَارُ- وَ تَنْجَلِي بِهِ الْهَمُومُ وَ الْعَمُومُ وَ الْأَفْكَارُ،

Then he^{saww} was gesturing by his^{saww} hand like this and was saying: ‘Come to Muhammad^{saww}, O you deposited ones, what Allah^{azwj} Deposited you two from the trees and the fruits (and the rivers), and the varieties of the blossoms and the vegetation!’ So, they came, from the fruit-laden trees and the fragrant basils, and the greenery what the hearts and the eyes are gladdened with – and the worries and the sadness and the thoughts disappear with.

وَ يَعْلَمُونَ أَنَّهُ لَيْسَ لِأَحَدٍ مِنْ مُلُوكِ الْأَرْضِ- مِثْلُ صَحْرَائِهِمْ عَلَى مَا تَشْتَمِلُ عَلَيْهِ مِنْ عَجَائِبِ أَشْجَارِهَا، وَ تَهْدُلِ أَنْمَارِهَا، وَ اطْرَادِ أَنْهَارِهَا، وَ عَضَارَةِ رِيَاحِينِهَا، وَ حُسْنِ نَبَاتِهَا-.

And they were knowing that there isn’t anyone from the kings of the earth with the likes of their desert upon was is included in it from the wonders of its trees, and the growth of its fruits, and the flow of its rivers, and the fragrances of its basis, and the beauty of its vegetation’.

[رِسَالَةٌ أَبِي جَهْلٍ إِلَى رَسُولِ اللَّهِ ص وَ الْجَوَابُ عَنْهَا:]

Message of Abu Jahl to Rasool-Allah^{saww} and the answer of it.

وَ مُحَمَّدٌ هُوَ الَّذِي لَمَّا جَاءَهُ رَسُولُ أَبِي جَهْلٍ يَتَهَدَّدُهُ وَ يَقُولُ: يَا مُحَمَّدُ إِنَّ الْخَبُوطَ الَّتِي فِي رَأْسِكَ هِيَ الَّتِي ضَيَّقَتْ عَلَيْكَ مَكَّةَ، وَ رَمَتْ بِكَ إِلَى يَثْرِبَ، وَ أَنَّهَا لَا تَزَالُ بِكَ [حَتَّى] تُنْفِرَكَ- وَ تَحْتَكُ عَلَى مَا يُفْسِدُكَ وَ يُتْلِفُكَ إِلَى أَنْ تُفْسِدَهَا عَلَى أَهْلِهَا، وَ تُصَلِّيَهُمْ حَرَّ نَارٍ تَعْدِيكَ طُورَكَ،

And Muhammad^{saww}, he^{saww} is the one who, when a messenger of Abu Jahl came to threaten him, and he was saying, ‘O Muhammad^{saww}! The madness which is in your^{saww} head, it is which tightened Makkah upon you^{saww}, and has had you^{saww} thrown to Yasrib (Al-Medina), and it will not decline with you^{saww} until you^{saww} are alienated – and it would stimulate you^{saww} upon what would corrupt you^{saww} and make the corruption to reach upon its inhabitants, and the heat of a fire would arrive to them prepared by you^{saww} (and) developed by you^{saww}.

وَمَا أَرَىٰ ذَٰلِكَ إِلَّا وَ سَيُّئُولُ إِلَىٰ أَنْ تَتَوَرَّ عَلَيَّكَ فُرَيْشُ ثَوْرَةَ رَجُلٍ وَاحِدٍ لِّقَصْدِ آثَارِكَ، وَ دَفْعِ ضَرَرِكَ وَ بَلَائِكَ، فَتَلْقَاهُمْ بِسَفَهَائِكَ الْمُعْتَرِينَ بِكَ،

And I do not see that except that it would be a revolution against you by the Quraysh, a revolution of one man aiming at your^{saww} impacts, and they would defend your^{saww} harmful effects and your^{saww} calamity. So you^{saww} will be facing them with your^{saww} foolish ones, the ones deceived by you^{saww}.

وَيُسَاعِدُكَ عَلَىٰ ذَٰلِكَ مَنْ هُوَ كَافِرٌ بِكَ مُبْغِضٌ لَّكَ، فَيُلْحِقُهُ إِلَىٰ مُسَاعَدَتِكَ وَ مُطَافَرَتِكَ خَوْفُهُ- لِأَنَّ يَهْلِكَ بِهَلَاكِكَ، وَ [تَعْطِبَ] عِيَالَهُ بِعَطْبِكَ، وَ يَفْتَقِرَ هُوَ وَ مَنْ يَلِيهِ بِفَقْرِكَ، وَ يَفْقِرُ مُتَّبِعِيكَ، إِذْ يَعْتَقِدُونَ أَنَّ أَعْدَاءَكَ

And they will (also) assist you^{saww} upon that, the ones who is a Kafir with you^{saww}, the one who hates you^{saww}, for he would be compelled to assist you^{saww} upon your^{saww} victory out of fear – because he would be destroyed along with your^{saww} destruction, and his dependants would be destroyed along with your^{saww} destruction, and he would be impoverished, him and the ones dependent on him due to your^{saww} impoverishment and the poverty of your^{saww} followers, when they see that your^{saww} enemies (the Makkans).

إِذَا فَهَرُواكَ- وَ دَخَلُوا دِيَارَهُمْ عَنُودًا- لَمْ يَفْرُقُوا بَيْنَ مَنْ وَالَاكَ وَ عَادَاكَ وَ اصْطَلَمُوهُمْ بِاصْطِلَامِهِمْ لَكَ، وَ اتَّوَا عَلَىٰ عِيَالَتِهِمْ وَ أَمْوَالِهِمْ بِالسَّبْيِ وَ النَّهْبِ، كَمَا يَأْتُونَ عَلَىٰ أَمْوَالِكَ وَ عِيَالِكَ، وَ قَدْ أَعْذَرَ مَنْ أُنْذِرَ وَ بَالِغَ مَنْ أَوْضَحَ.

(This is because) when they overcome you^{saww} and enter their houses – they will not differentiate between the ones who are your^{saww} friends and your^{saww} enemies, and plunder them by their plundering you^{saww}. And they would come upon their dependents and upon their wealth by imprisoning and looting, just as they would be coming to your^{saww} wealth and your^{saww} dependents. And the fore-warned is fore-armed, and the mature is the one who had been clarified to’.

أَدْبَيْتُ هَذِهِ الرَّسَالَةَ إِلَىٰ مُحَمَّدٍ ص وَ هُوَ بَظَاهِرِ الْمَدِينَةِ بِحَضْرَةِ كَافَّةِ أَصْحَابِهِ وَ عَامَّةِ الْكُفَّارِ بِهِ مِنْ يَهُودِ بَنِي إِسْرَائِيلَ، وَ هَكَذَا أَمَرَ الرَّسُولُ، لِيُجَنَّبُوا الْمُؤْمِنِينَ وَ يَغْرُوا بِالْوُثُوبِ عَلَيْهِ سَائِرُ مَنْ هُنَاكَ مِنَ الْكَافِرِينَ.

This message was delivered to Muhammad^{saww}, and he^{saww} was at Al Medina in the presence of all of his^{saww} companions, and the generality of the *Kafirs* were with him^{saww}, from the Jews of the Children of Israel, and such is how the messenger delivered in order to keep aside the Momineen and deceived with the attack upon him^{saww} by the rest of the ones who were over there from the *Kafirs*.

فَقَالَ رَسُولُ اللَّهِ ص لِلرَّسُولِ: قَدْ أَطْرَيْتَ مَقَالَتَكَ، وَ اسْتَكْمَلْتَ رِسَالَاتَكَ قَالَ: بَلَىٰ.

So Rasool-Allah^{saww} said to the messenger: ‘Have you wrapped up your speech and completed your message?’ He said, ‘Yes’.

قَالَ ص: فَاسْمَعِ الْجَوَابَ: أَنَّ أَبَا جَهْلٍ بِالْمَكَارِهِ وَ الْعَطْبِ يُهَدِّدُنِي، وَ رَبُّ الْعَالَمِينَ بِالنَّصْرِ وَ الظَّفَرِ يَعِدُنِي، وَ خَبَرُ اللَّهِ أَصْدَقُ، وَ الْقَبُولُ مِنَ اللَّهِ أَحَقُّ، لَنْ يَضُرَّ مُحَمَّدًا مِنْ خَدْلِهِ، أَوْ يَعْضَبُ عَلَيْهِ بَعْدَ أَنْ يَنْصُرَهُ اللَّهُ عَزَّ وَ جَلَّ، وَ يَنْفَضَلَ بِجُودِهِ وَ كَرَمِهِ عَلَيْهِ.

He^{saww} said: ‘Then hear the answer – Abu Jahl is threatening me with his abhorrences and the damage, and the Lord^{azwj} of the world is Promising me^{saww} the Help and the victory, and the News of Allah^{azwj} is more truthful, and the Accepting from Allah^{azwj} is more rightful. He will never harm Muhammad^{saww}, the one who abandons him^{saww}, or is angered upon him^{saww}, after Allah^{azwj} Mighty and Majestic Helps him^{saww}, and Graces with His^{azwj} Benevolence and His^{azwj} Prestige upon him^{saww}.

قُلْ لَهُ: يَا أَبَا جَهْلٍ إِنَّكَ رَأْسَلْتَنِي بِمَا أَلْقَاهُ فِي خَلْدِكَ الشَّيْطَانُ، وَ أَنَا أَجِيبُكَ بِمَا أَلْقَاهُ فِي خَاطِرِي الرَّحْمَنُ: إِنَّ الْحَرْبَ بَيْنَنَا وَ بَيْنَكَ كَائِنَةً- إِلَى تِسْعَةٍ وَ عَشْرِينَ [يَوْمًا] وَ إِنَّ اللَّهَ سَيَقْتُلُكَ فِيهَا بِأَضْعَفِ أَصْحَابِي، وَ سَتَلْقَى أَنْتَ وَ عُنْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ، وَ فُلَانٌ وَ فُلَانٌ- وَ ذَكَرَ عَدَدًا مِنْ فُرَيْشٍ فِي «قَلِيْبِ بَدْرٍ» مُقْتَلِينَ أَقْتُلُ مِنْكُمْ سَبْعِينَ، وَ أَسِيرُ مِنْكُمْ سَبْعِينَ، أَحْمِلُهُمْ عَلَى الْفِدَاءِ [الْعَظِيمِ] التَّقِيلِ.

Say to him, 'O Abu Jahl! You are messaging me^{saww} with what the Satan^{la} cast in your mind, and I^{saww} am answering you with what the Beneficent has Cast with into my^{saww} heart. The war between us and you will happen in twenty nine days' time, and Allah^{azwj} would be Killing you during it by a weak one of my^{saww} companions. And you, and Utba, and Sheyba, and Al-Waleed, and so and so, and so and so' – and he^{saww} mentioned a number of Quraysh among the fighters at Badr – 'Seventy of you would be killed and seventy of you would be taken prisoner. They would be loaded upon the great, heavy ransom upon them'.

ثُمَّ نَادَى جَمَاعَةً مِنْ بَحْضَرَتِهِ مِنَ الْمُؤْمِنِينَ وَ الْيَهُودِ [وَ النَّصَارَى] وَ سَائِرِ الْأَخْلَاطِ: أَلَا تُحِبُّونَ أَنْ أُرِيَكُمْ مَصْرَعَ كُلِّ وَاحِدٍ مِنْ هَؤُلَاءِ [قَالُوا: بَلَى. قَالَ:] هَلُمُّوا إِلَيَّ بِدُرِّ فَإِنَّ هُنَاكَ الْمُتَّقَى وَ الْمَحْشَرُ، وَ هُنَاكَ الْبِلَاءُ الْأَكْبَرُ، لِأَضْعُ قَدَمِي عَلَى مَوَاضِعِ مَصَارِعِهِمْ، ثُمَّ سَتَجِدُونَهَا لَا تَزِيدُ وَ لَا تَنْقُصُ، وَ لَا تَتَّعِبُ وَ لَا تَتَّقَدُّمُ، وَ لَا تَتَأَخَّرُ لِحِظَةٍ، وَ لَا قَلِيلاً وَ لَا كَثِيراً.

Then he^{saww} called out to a group of the ones in his^{saww} presence, from the Momineen, and the Jews, and the Christians, and the rest of the mingled ones: 'Would you like me^{saww} to show you the death of each one of them?' They said, 'Yes'. He^{saww} said: 'Let us go to Badr, for the meeting and the gathering (for battle) would be over there, and over there would be the great calamity. I^{saww} shall place my^{saww} feet upon the places of their deaths, they you will be finding that it would neither be exceeded, nor be deficient, nor preceded, nor delayed by a moment, neither little nor more'.

فَلَمْ يَخْفَ ذَلِكَ عَلَى أَحَدٍ مِنْهُمْ، وَ لَمْ يُجِبْهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ وَحْدَهُ، وَ قَالَ: نَعَمْ، بِسْمِ اللَّهِ. فَقَالَ الْبَاقُونَ: نَحْنُ نَحْتَاجُ إِلَى مَرْكُوبٍ وَ آلَاتٍ وَ تَفَقَاتٍ، فَلَا يُمَكِّنُنَا الْخُرُوجُ إِلَى هُنَاكَ وَ هُوَ مَسِيرَةٌ أَيَّامٍ.

So that was not hidden upon anyone from them, and none answered him^{saww} except Ali Bin Abu Talib^{asws}, alone, and said: 'Yes, in the Name of Allah^{azwj}!' So the rest of them said, 'We are needy to the rides, and tools, and the expense monies, for the going out is not possible for us to over there as it is a journey of (a few) days'.

فَقَالَ رَسُولُ اللَّهِ ص لِسَائِرِ الْيَهُودِ: فَأَنْتُمْ مَا دَا تَقُولُونَ قَالُوا: نَحْنُ نُرِيدُ أَنْ نَسْتَقِرَّ فِي بُيُوتِنَا، وَ لَا حَاجَةَ لَنَا فِي مُشَاهَدَةِ مَا أَنْتَ فِي ادْعَائِهِ مُجِيبٌ.

So Rasool-Allah^{saww} said to the rest of the Jews: 'So what is that which you are saying?' They said, 'We want to stay in our houses, and there is no need for us in witnessing what you^{asws} are claiming, as it is impossible'.

فَقَالَ رَسُولُ اللَّهِ ص: لَا نَصَبَ عَلَيْكُمْ فِي الْمَسِيرِ إِلَى هُنَاكَ، أَحْطُوا خُطْوَةً وَاحِدَةً فَإِنَّ اللَّهَ يَطْوِي الْأَرْضَ لَكُمْ- وَ يُوَصِّلُكُمْ فِي الْخُطْوَةِ الثَّانِيَةِ إِلَى هُنَاكَ.

Rasool-Allah^{saww} said: 'I^{saww} am not encumbering you regarding the journeying to over there. Take one step, and Allah^{azwj} will Fold the ground for you and you will be reaching by your second step, to over there'.

فَقَالَ الْمُؤْمِنُونَ: صَدَقَ رَسُولُ اللَّهِ ص، فَلَنَنْشَرَفَ بِهَذِهِ الْآيَةِ.

So the Momineen said, 'Rasool-Allah^{saww} speaks the truth, so let us be honoured by these Signs'.

وَقَالَ الْكَافِرُونَ وَالْمُنَافِقُونَ: سَوْفَ نَمْتَحِنُ هَذَا الْكَذِبَ لِنَقْطَعَ عُنْدَ مُحَمَّدٍ، وَتَصِيرَ دَعْوَاهُ حُجَّةً عَلَيْهِ، وَفَاضِحَةً لَهُ فِي كَذِبِهِ.

And the *Kafirs* and the *Munafiqs* said, 'Soon we will examine this like in order to cut off the excuse of Muhammad^{saww} and his^{saww} claim would become an argument against him^{saww}, and it would be an unmasking for him^{saww} regarding his^{saww} lies'.

قَالَ: فَخَطَا الْقَوْمُ خُطْوَةً، ثُمَّ الثَّانِيَةَ، فَإِذَا هُمْ عِنْدَ بئرِ بَدْرِ فَعَجِبُوا، فَجَاءَ رَسُولُ اللَّهِ ص فَقَالَ: اجْعَلُوا الْبئرَ الْعَلَامَةَ، وَادْرَعُوا مِنْ عِنْدِهَا كَذَا ذِرَاعًا.

He^{asws} said: 'So the people took a step, then the second, and they were at the well of Badr, and they were astonished. So, Rasool-Allah^{saww} came over and he^{saww} said: 'Make the well as the mark, and measure out from it, such and such cubits'.

فَدَرَعُوا، فَلَمَّا انْتَهَوْا إِلَى آخِرِهَا- قَالَ: هَذَا مَصْرَعُ أَبِي جَهْلٍ، يَجْرَحُهُ فَلَانُ الْأَنْصَارِيِّ- وَ يُجْهَرُ عَلَيْهِ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَضْعَفُ أَصْحَابِي.

So they measured out, and when they came to the end of it, he^{saww} said: 'This is the death (place) of Abu Jahl. So and so (from the) Helpers would injure him, And Abdullah Bin Masoud, the (physically) weakest of my^{saww} companions, would kill him'.

ثُمَّ قَالَ: ادرَعُوا مِنَ الْبئرِ مِنْ جَانِبِ آخَرَ [ثُمَّ جَانِبِ آخَرَ، ثُمَّ جَانِبِ آخَرَ] كَذَا وَ كَذَا ذِرَاعًا وَ ذِرَاعًا، وَ ذَكَرَ أَعْدَادَ الْأَدْرُعِ مُخْتَلِفَةً.

Then he^{saww} said: 'Measure out from the well, from another side, then another side, then another side, such and such cubits', and he^{saww} mentioned the different number of the cubits.

فَلَمَّا انْتَهَى كُلُّ عَدَدٍ إِلَى آخِرِهِ- قَالَ رَسُولُ اللَّهِ ص هَذَا مَصْرَعُ عُنْبَةَ، وَ ذَلِكَ مَصْرَعُ شَيْبَةَ، وَ ذَلِكَ مَصْرَعُ الْوَلِيدِ، وَ سَيُقْتَلُ فَلَانٌ وَ فَلَانٌ- إِلَى أَنْ (سَمَى تَمَامًا) سَبْعِينَ مِنْهُمْ بِأَسْمَائِهِمْ- وَ سَيُؤَسَّرُ فَلَانٌ وَ فَلَانٌ- إِلَى أَنْ ذَكَرَ سَبْعِينَ مِنْهُمْ بِأَسْمَائِهِمْ وَ أَسْمَاءَ آبَائِهِمْ وَ صِفَاتِهِمْ، وَ نَسَبَ الْمُنْسُوبِينَ إِلَى الْأَبَاءِ مِنْهُمْ، وَ نَسَبَ الْمَوَالِي مِنْهُمْ إِلَى مَوَالِيهِمْ.

So when they ended each number to its end, Rasool-Allah^{saww} said: 'This is the death place of Utba, and that is the death place of Sheyba, and that is the death place of Al Waleed, and so and so would be killed' – until he^{saww} named all seventy of them by their names – 'And so and so, and so and so would be captured' – until he^{saww} mentioned seventy of them by their names and the names of their fathers, and their description, and the lineages to their forefathers from them, and lineage of the slaves from them to their masters.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَوْفَقْتُمْ عَلَى مَا أَخْبَرْتُكُمْ بِهِ قَالُوا: بَلَى. قَالَ (إِنَّ ذَلِكَ لَحَقٌّ) كَائِنُ بَعْدَ ثَمَانِيَةِ وَ عَشْرِينَ يَوْمًا [مِنَ الْيَوْمِ] فِي الْيَوْمِ الثَّاسِعِ وَ الْعِشْرِينَ- وَ عَدَا مِنْ اللَّهِ مَفْعُولًا، وَ قَضَاءً حَتْمًا لَازِمًا.

Then Rasool-Allah^{saww} said: 'Are you familiar upon what I^{saww} informed you all with?' They said, 'Yes'. He^{saww} said: 'That is true. It would happen after twenty eight days from today, during the twenty ninth day – a Promise from Allah^{azwj} to be accomplished, and an Ordainment, inevitable, compulsory.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا مَعْشَرَ الْمُسْلِمِينَ وَ الْيَهُودِ اكْتُبُوا بِمَا سَمِعْتُمْ. فَقَالُوا: يَا رَسُولَ اللَّهِ ص قَدْ سَمِعْنَا، وَ وَعَيْنَا وَ لَا نَنْسَى.

Then Rasool-Allah^{saww} said: 'O group of Muslims, and the Jews! Write down what you heard!' They said, 'O Rasool-Allah^{saww}! We have heard, and retained, and we will not forget'.

فَقَالَ رَسُولُ اللَّهِ ص مِنَ الْكِتَابَةِ [أَفْضَلُ وَ] أَذْكَرُ لَكُمْ. فَقَالُوا: يَا رَسُولَ اللَّهِ ص وَ أَيْنَ الدَّوَاةُ وَ الْكَتِفُ فَقَالَ رَسُولُ اللَّهِ ص ذَلِكَ لِلْمَلَائِكَةِ، ثُمَّ قَالَ: يَا مَلَائِكَةَ رَبِّي اكْتُبُوا مَا سَمِعْتُمْ مِنْ هَذِهِ الْفِصَّةِ فِي أَكْتَانِ، وَ اجْعَلُوا فِي كُلِّ وَاحِدٍ مِنْهُمْ كِتَابًا مِنْ ذَلِكَ.

So Rasool-Allah^{saww} said: 'The writing is better and would be more reminding for you'. They said, 'O Rasool-Allah^{saww}! And where is the ink and the paper?' Rasool-Allah^{saww} said: 'That is for the Angels'. Then he^{saww} said: 'O Angels of my^{saww} Lord^{azwj}! Write down what you heard from this story in a shoulder bone, and make it to be in a sleeve of each one of them, a shoulder bone from that'.

ثُمَّ قَالَ: مَعَاشِرَ الْمُسْلِمِينَ تَأْمَلُوا أَكْمَامَكُمْ- وَ مَا فِيهَا وَ أَخْرِجُوهُ وَ اقْرَءُوهُ.

Then he^{saww} said: 'O group of Muslims! Examine your sleeves and whatever is in these, and bring it out and read it!'

فَتَأْمَلُوهَا فَإِذَا فِي كُلِّ وَاحِدٍ مِنْهُمْ صَحِيفَةٌ، قَرَأَهَا وَ إِذَا فِيهَا ذِكْرُ مَا قَالَ رَسُولُ اللَّهِ ص فِي ذَلِكَ سِوَاءَ، لَا يَزِيدُ وَ لَا يَنْقُصُ وَ لَا يَتَأَخَّرُ.

So they examined them, and there was a parchment in the sleeve of every one of them. They read it, and therein was a mention of what Rasool-Allah^{saww} had said regarding that, exactly, neither was then an addition nor a subtraction, nor a preceding nor a delay (in the timings of the deaths).

فَقَالَ: أَعِيدُوهَا فِي أَكْمَامِكُمْ، تَكُنْ حُجَّةً عَلَيْكُمْ، وَ شَرَفًا لِلْمُؤْمِنِينَ مِنْكُمْ، وَ حُجَّةً عَلَى الْكَافِرِينَ. فَكَانَتْ مَعَهُمْ.

So he^{saww} said: 'Return these into your sleeves. It would become a proof upon you, and a nobility for the Momineen from you, and a proof against the *Kafirs*'. They were with them.

فَلَمَّا كَانَ يَوْمُ بَدْرٍ جَرَتِ الْأُمُورُ كُلُّهَا [بِبَدْرِ، وَ وَجَدُوهَا] كَمَا قَالَ ص لَا، يَزِيدُ وَ لَا يَنْقُصُ قَابِلُوا بِهَا مَا فِي كُتُبِهِمْ- فَوَجَدُوهَا كَمَا كَتَبَتْهُ الْمَلَائِكَةُ لَا تَزِيدُ وَ لَا تَنْقُصُ وَ لَا تَتَأَخَّرُ، فَقَبِلَ الْمُسْلِمُونَ ظَاهِرَهُمْ، وَ وَكَلُوا بَاطِنَهُمْ إِلَى خَالِقِهِمْ.

So when it was the day of (the battle of) Badr, the matter unfolded at Badr and they found it to be just as he^{saww} had said it would. Neither was there an increase nor a reduction. They compared it with whatever was in their books and they found it just as the Angels had written it. Neither was there an increase, nor a decrease, nor a preceding, nor a delay. So the Muslims accepted their (Jew's) apparent, and left their hidden to their Creator.

فَلَمَّا أَفْضَى بَعْضُ هَوْلَاءِ الْيَهُودِ إِلَى بَعْضٍ- قَالُوا: أَيُّ شَيْءٍ صَنَعْتُمْ أَخْبَرْتُمُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ- مِنَ الدَّلَالَاتِ عَلَى صِدْقِ نُبُوَّةِ مُحَمَّدٍ ص، وَ إِمَامَةِ أَخِيهِ عَلِيِّ ع لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ بِأَنَّكُمْ كُنْتُمْ قَدْ عَلِمْتُمْ هَذَا وَ شَاهَدْتُمُوهُ- فَلَمْ تُؤْمِنُوا بِهِ وَ لَمْ تُطِيعُوهُ.

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.

وَ قَدَرُوا بِجَهْلِهِمْ أَنَّهُمْ إِنْ لَمْ يُخْبِرُوهُمْ بِتِلْكَ الْآيَاتِ- لَمْ يَكُنْ لَهُ عَلَيْهِمْ حُجَّةٌ فِي غَيْرِهَا

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.

ثُمَّ قَالَ عَزَّ وَجَلَّ: أَفَلَا تَعْقِلُونَ أَلَمْ [هَذَا] الَّذِي تُخْبِرُونَهُمْ [بِهِ] مِمَّا فَتَحَ اللَّهُ عَلَيْكُمْ- مِنْ دَلَائِلِ نَبِيِّ مُحَمَّدٍ ص حُجَّةً عَلَيْكُمْ عِنْدَ رَبِّكُمْ!

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?**

قَالَ اللَّهُ عَزَّ وَجَلَّ: أَوْ لَا يَعْلَمُونَ يَعْنِي أَوْ لَا يَعْلَمُ هُوَ لِإِخْوَانِهِمْ: «أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ»: أَنْ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ مِنْ عِدَاوَةِ مُحَمَّدٍ ص وَ يُضْمِرُونَ مِنْ أَنْ إِظْهَارَهُمُ الْإِيمَانَ بِهِ- أَمْكُنْ لَهُمْ مِنْ اصْطِلَامِهِ وَ إِبَارَةِ أَصْحَابِهِ وَ مَا يُعْلَنُونَ مِنَ الْإِيمَانِ ظَاهِرًا لِيُؤْنِسُوهُمْ، وَ يَقْفُوا بِهِ عَلَى أَسْرَارِهِمْ فَيُذِيعُوهَا بِحَضْرَةِ مَنْ يَضُرُّهُمْ.

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.

وَ أَنَّ اللَّهَ لَمَّا عَلِمَ ذَلِكَ دَبَّرَ لِمُحَمَّدٍ تَمَامَ أَمْرِهِ، وَ بُلُوغَ غَايَةِ مَا أَرَادَهُ اللَّهُ بِبَعْثِهِ وَ أَنَّهُ يُتِمُّ أَمْرَهُ، وَ أَنْ نِفَاقَهُمْ وَ كَيْدَهُمْ لَا يَضُرُّهُ.

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}.

قَوْلُهُ عَزَّ وَجَلَّ وَ مِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَ إِنَّهُمْ إِلَّا يَنْظُنُونَ قَوْلِي لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلِي لَهُمْ مِمَّا كَتَبْتُ بِأَيْدِيهِمْ وَ وِيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

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

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

143 قَالَ الْإِمَامُ ع [ثُمَّ] قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُحَمَّدُ وَ مَنْ هُوَ لِإِخْوَانِهِمُ الْيَهُودُ أُمِّيُونَ لَا يَقْرَءُونَ [الْكِتَابَ] وَ لَا يَكْتُبُونَ، كَأَلْمِيٍّ مَسْتَوْبٍ إِلَى أُمِّهِ أَيْ هُوَ كَمَا خَرَجَ مِنْ بَطْنِ أُمِّهِ لَا يَقْرَأُ وَ لَا يَكْتُبُ

S 143 - 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.

لَا يَعْلَمُونَ الْكِتَابَ الْمُنَزَّلَ مِنَ السَّمَاءِ وَ لَا الْمَكْتُوبَ بِهِ، وَ لَا يُمَيِّزُونَ بَيْنَهُمَا إِلَّا أَمَانِيَّ أَيْ إِلَّا أَنْ يَقْرَأَ عَلَيْهِمْ وَ يُقَالَ لَهُمْ: [إِنْ] هَذَا كِتَابُ اللَّهِ وَ كَلَامُهُ، لَا يَعْرِفُونَ إِنْ قُرِئَ مِنَ الْكِتَابِ خِلَافَ مَا فِيهِ

'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^{azwj} Speech. They would not be recognising if it is read out to them from the Book differently to what is (actually) in it.

وَ إِنْ هُمْ إِلَّا يَظُنُّونَ أَيَّ مَا يَقُولُ لَهُمْ رُؤْسَاؤُهُمْ- مِنْ تَكْذِيبِ مُحَمَّدٍ ص فِي نُبُوَّتِهِ، وَ إِمَامَةِ عَلِيِّ ع سَيِّدِ عَتَرَتِهِ، وَ هُمْ يَقْلُدُونَهُمْ مَعَ أَنَّهُ مُحَرَّمٌ عَلَيْهِمْ تَقْلِيدُهُمْ.

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'.

قَالَ: فَقَالَ رَجُلٌ لِلصَّادِقِ ع: فَإِذَا كَانَ هَؤُلَاءِ الْعَوَامُ مِنَ الْيَهُودِ لَا يَعْرِفُونَ الْكِتَابَ إِلَّا بِمَا يَسْمَعُونَهُ مِنْ عُلَمَائِهِمْ- لَا سَبِيلَ لَهُمْ إِلَى غَيْرِهِ، فَكَيْفَ دَمَّهْمُ بِتَقْلِيدِهِمْ وَ الْقَبُولِ مِنْ عُلَمَائِهِمْ وَ هَلْ عَوَامُ الْيَهُودِ إِلَّا كَعَوَامِنَا يَقْلُدُونَ عُلَمَاءَهُمْ فَإِنْ لَمْ يَجْزِ لَأَوْلِيكَ الْقَبُولِ مِنْ عُلَمَائِهِمْ، لَمْ يَجْزِ لَهُوَلَاءِ الْقَبُولِ مِنْ عُلَمَائِهِمْ.

He (Imam Hassan Al-Askari^{asws}) said, 'A man said to Al-Sadiq^{asws}, 'So when it was such that these generality of the people from the Jews were not understanding the Book except with what they were hearing from their priests, there not being a way for them to others, so how come they are condemned for being in their *Taqleed* and for accepting from their priests? And are the generality of the Jews except like our own general people (Muslims), being in the *Taqleed* of their priests? So if it is not allowed for them (Jews), the acceptance from their priests, it is (also) not allowed for them (Muslims), the acceptance from their priests!'

فَقَالَ ع: بَيْنَ عَوَامِنَا وَ عُلَمَائِنَا وَ بَيْنَ عَوَامِ الْيَهُودِ وَ عُلَمَائِهِمْ فَرْقٌ مِنْ جِهَةٍ وَ تَسْوِيَةٌ مِنْ جِهَةٍ، أَمَا مِنْ حَيْثُ إِنَّهُمْ اسْتَوَوْا، فَإِنَّ اللَّهَ قَدْ دَمَّ عَوَامِنَا بِتَقْلِيدِهِمْ عُلَمَاءَهُمْ كَمَا [قَدْ] دَمَّ عَوَامَهُمْ. وَ أَمَا مِنْ حَيْثُ إِنَّهُمْ أَفْتَرَوْا فَلَا.

So he^{asws} said: 'Between our generality and our priests, and between the generality of the Jews and their priests, is a difference from one aspect and equality from one aspect. As for from where they the same, So Allah^{azwj} has Condemned our generality of being in the *Taqleed* of their priests, just as He^{azwj} has Condemned their generalities. And as for from where they are different, so no'.

قَالَ: بَيِّنْ لِي ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ ص! قَالَ ع: إِنَّ عَوَامَ الْيَهُودِ كَانُوا قَدْ عَرَفُوا عُلَمَاءَهُمْ بِالْكَذِبِ الصَّرَاحِ، وَ بِأَكْلِ الْحَرَامِ وَ بِالرِّشَاءِ، وَ بِتَغْيِيرِ الْأَحْكَامِ عَنْ وَاجِبِهَا- بِالشَّفَاعَاتِ وَ الْعِنَايَاتِ وَ الْمُصَانَعَاتِ. وَ عَرَفُوهُمْ بِالتَّعَصُّبِ الشَّدِيدِ- الَّذِي يُفَارِقُونَ بِهِ أَدْيَانَهُمْ- وَ أَنَّهُمْ، إِذَا تَعَصَّبُوا أَرَالُوا حُقُوقَ مَنْ تَعَصَّبُوا عَلَيْهِ، وَ أَعْطُوا مَا لَا يَسْتَحِقُّهُ مَنْ تَعَصَّبُوا لَهُ- مِنْ أَمْوَالِ غَيْرِهِمْ وَ ظَلَمُوهُمْ مِنْ أَجْلِهِمْ.

He said, 'Clarify that for me, O son^{asws} of Rasool-Allah^{saww}! He^{asws} said: 'The generality of the Jews had recognised their priests as being with the blatant lying and consuming the Prohibited, and with the bribery, and the changing of the rulings from its obligations by the intercession, and the favouritism and the fabrications. And they (also) recognised them with the intense prejudices by which they were separating their religions, and they (priests), when they were prejudicial, they declined the rights of the one whom they were prejudicial against, and gave to the one whom they were prejudicial for, what he was not rightful of, from the wealth of the others, and they oppressed them from their reason.

وَعَرَفُوهُمْ بِأَنَّهُمْ يُقَارِفُونَ الْمُحَرَّمَاتِ، وَ اضْطَرُّوا بِمَعَارِفِ قُلُوبِهِمْ- إِلَى أَنْ مَنْ فَعَلَ مَا يَفْعَلُونَهُ فَهُوَ فَاسِقٌ، لَا يَجُوزُ أَنْ يُصَدَّقَ عَلَى اللَّهِ، وَ لَا عَلَى الْوَسَائِطِ بَيْنَ الْخَلْقِ وَ بَيْنَ اللَّهِ،

And they (general) recognised them (priests) that they were committing the Prohibitions and were coercive, by the recognition of their hearts that the one who does what they are doing, so he would be a mischief maker. It would not be allowed that he be ratified upon Allah^{azwj}, nor upon the arguments between the people and Allah^{azwj}.

فَلَذَلِكَ دَمَهُمُ [اللَّهُ] لَمَا قَلَدُوا مَنْ قَدْ عَرَفُوا، وَ مَنْ قَدْ عَلِمُوا أَنَّهُ لَا يَجُوزُ قَبُولُ خَيْرِهِ، وَ لَا تَصْدِيقُهُ فِي حِكَايَتِهِ، وَ لَا الْعَمَلُ بِمَا يُؤَدِّيهِ إِلَيْهِمْ عَمَّنْ لَمْ يُشَاهِدُوهُ، وَ وَجِبَ عَلَيْهِمُ النَّظَرُ بِأَنفُسِهِمْ فِي أَمْرِ رَسُولِ اللَّهِ ص إِذْ كَانَتْ دَلَالِيْلُهُ أَوْضَحَ مِنْ أَنْ تَحْقَى، وَ أَشْهَرَ مِنْ أَنْ لَا تَطْهَرَ لَهُمْ.

Thus, due to that, Allah^{azwj} Condemned them, due to their doing *Taqleed* of the one who they recognised (as being such), and the one who had known that it is not allowed to accept his information, nor should he be ratified in his narrations, nor the acting by what they are leading about the one whom they had not witnessed him^{as}, and the obligation upon them of the looking by their own selves regarding the matter of Rasool-Allah^{saww}, when his^{saww} proofs were more clear than they were concealed, and more publicised than what they had been shown to them.

وَ كَذَلِكَ عَوَامٌ أُمَّتِنَا- إِذَا عَرَفُوا مِنْ فُقَهَائِهِمُ الْفُسْقَ الظَّاهِرَ، وَ الْعَصِيْبَةَ الشَّدِيْدَةَ وَ التَّكَالُبَ عَلَى حُطَامِ الدُّنْيَا وَ حَرَامِهَا، وَ إِهْلَاكَ مَنْ يَتَّعَصِبُونَ عَلَيْهِ- وَ إِنْ كَانَ لِإِصْلَاحِ أَمْرِهِ مُسْتَحَقًّا، وَ بِالْتَّرَفُقِ بِالْبِرِّ وَ الْإِحْسَانِ عَلَى مَنْ تَعَصَّبُوا لَهُ، وَ إِنْ كَانَ لِإِدْلَالٍ وَ الْإِهَانَةِ مُسْتَحَقًّا.

And similar to that are the generality of our community, when they are recognising from their high priests (*Fuqahas*), the open mischief, and the intense prejudices, and their snapping up the debris of the world and its Prohibitions, and the destruction of the one they were prejudicial against, even though the correction of his affairs was more deserving, and by the kindness, and the gifting, and the favours upon the one they were prejudicial for, and even though the humiliation and the disgrace is what he was deserving of.

فَمَنْ قَلَدَ مِنْ عَوَامِنَا [من] مِثْلَ هَؤُلَاءِ الْفُقَهَاءِ- فَهُمْ مِثْلُ الْيَهُودِ الَّذِينَ دَمَهُمُ اللَّهُ تَعَالَى بِالتَّقْلِيْدِ- لِفَسَقَةِ فُقَهَائِهِمْ.

Thus, the one from our generality who emulates (does the *Taqleed* of) the one like these high priests, so they are like the Jews whom Allah^{azwj} the Exalted Condemned for being in the *Taqleed* of their mischievous high priests.

فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَانِئًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالِفًا لِهَوَاهُ، مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلِئِذَا عَوَامٌ أَنْ يُقَلَّدُوهُ. وَ ذَلِكَ لَا يَكُونُ إِلَّا [في] بَعْضِ فُقَهَاءِ الشَّيْخَةِ لَا جَمِيعِهِمْ،

But as for the one who was from the high priests (*Fuqahas*), controlling of his self, protective of his Religion, opposed to his personal desires, obedient to the orders of his Master (Imam^{asws}), so it is for the generality that he should be referred to (regarding Ahadith). And that does not happen to be except regarding some of the high priests of the Shias, not the entirety of them.

فَإِنَّ مِنْ رَكِبَ مِنَ الْفَبَائِحِ وَ الْفَوَاحِشِ- مَرَائِبَ فَسَقَةِ فُقَهَاءِ الْعَامَّةِ فَلَا تَقْبَلُوا مِنْهُمْ عَنَّا شَيْئًا، وَ لَا كِرَامَةَ لَهُمْ، وَ إِنَّمَا كَثَرَ التَّخْلِيطُ- فِيمَا يَتَحَمَّلُ عَنَّا أَهْلَ النَّبِيِّ لِدَلِكِ، لِأَنَّ الْفَسَقَةَ يَتَحَمَّلُونَ عَنَّا، فَهُمْ يُحَرِّفُونَهُ بِأَسْرِهِ لِجَهْلِهِمْ، وَ يَضْعُونَ الْأَشْيَاءَ عَلَى

غَيْرِ [مَوَاضِعَهَا] وَ جُوهَهَا- لِقَلَّةِ مَعْرِفَتِهِمْ وَ آخَرِينَ يَتَعَمَّدُونَ الْكُذْبَ عَلَيْنَا- لِيَجْرُوا مِنْ عَرَضِ الدُّنْيَا- مَا هُوَ زَادُهُمْ إِلَى نَارِ جَهَنَّمَ.

So if one perpetrates from the ugliness and the immoralities like that perpetrated by the mischievous high priests of the general Muslims, then do not be accepting from them anything about us^{asws} (our^{asws} Ahadith) nor is there any prestige for them. But rather, a lot is mixed up regarding what is being carried from us^{asws}, the People^{asws} of the Household for that, because the mischief makers are carrying from us^{asws}. So, they are altering it in its entirety due to their ignorance, and they are placing things upon other than this (rightful) place, and it's (correct) perspective, due to the scarcity of their understanding. And the others are deliberating the lies upon us^{asws} in order to pull from the displays of the world, what would be their provision other than the Fire of Hell?

وَ مِنْهُمْ قَوْمٌ نَصَابٌ لَا يَقْدِرُونَ عَلَى الْقَدْحِ فِينَا، يَتَعَلَّمُونَ بَعْضَ عُلُومِنَا الصَّحِيحَةِ فَيَتَوَجَّهُونَ بِهِ عِنْدَ شِيعَتِنَا، وَ يَنْتَقِصُونَ [بِنَا] عِنْدَ نَصَابِنَا ثُمَّ يُضَيِّفُونَ إِلَيْهِ أَضْعَافَهُ وَ أَضْعَافَ أَضْعَافِهِ- مِنَ الْأَكَاذِيبِ عَلَيْنَا الَّتِي نَحْنُ بِرَاءٍ مِنْهَا، فَيَقْبَلُهُ [الْمُسْلِمُونَ] الْمُسْتَسْلِمُونَ مِنْ شِيعَتِنَا عَلَى أَنَّهُ مِنْ عُلُومِنَا فَضَلُّوا وَ أَضَلُّوا هُمْ.

And from them is a group of the *Nasibis* (Hostile ones), not being able upon the libelling regarding us^{asws}. They are learning part of our^{asws} correct knowledge, and they are diverting with it in the presence of our^{asws} Shias and they are derogating with us^{asws} during their hostility with us^{asws}. Then they are adding to it an addition, and additions to the additions from the lies against us^{asws}, which we^{asws} strong condemn. So the submitter – the submitters from our^{asws} Shias are accepting it upon (the understanding) that it is from our^{asws} knowledges. Thus, they are going astray and straying (others).

وَ هُمْ أَضْرَّ عَلَى ضِعْفَاءِ شِيعَتِنَا مِنْ جَيْشِ يَزِيدَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ أَصْحَابِهِ فَإِنَّهُمْ يَسْلُبُونَهُمُ الْأَرْوَاحَ وَ الْأَمْوَالَ، وَ لِلْمُسْلُوبِينَ عِنْدَ اللَّهِ أَفْضَلُ الْأَحْوَالِ- لِمَا لَحِقَهُمْ مِنْ أَعْدَائِهِمْ.

And they are more harming upon the weak ones of our^{asws} Shias than the army of Yazeed^{la} was upon Al-Husayn^{asws} Bin Ali^{asws} and his^{asws} companions, as they are plundering the souls and the wealth; and for the plundered ones, in the Presence of Allah^{azwj}, are in superior conditions (in the Hereafter) to what they are facing from their enemies.

وَ هُوَ لِأَنَّ عُلَمَاءَ السَّوِّءِ النَّاصِبُونَ- الْمُسْتَبْهُونَ بِأَنَّهُمْ لَنَا مَوَالُونَ، وَ لِأَعْدَائِنَا مُعَادُونَ يُدْخِلُونَ الشَّكَّ وَ الشُّبُهَةَ عَلَى ضِعْفَاءِ شِيعَتِنَا، فَيُضِلُّونَهُمْ وَ يَمْنَعُونَهُمْ عَنِ قَصْدِ الْحَقِّ الْمَصِيبِ.

And they are the evil priests, the hostile ones (*Nasibis*), the portrayers that they are our^{asws} friends and are inimical towards our^{asws} enemies. They are entering the doubts and the confusion upon the weak ones of our^{asws} Shias. Thus, they are straying them and are preventing them from aiming for the truth, the correct.

[لَا جَرَمَ] أَنْ مَنْ عَلَّمَ اللَّهُ مِنْ قَلْبِهِ- مِنْ هُوَ لِأَنَّ الْعَوَامَّ- أَنَّهُ لَا يُرِيدُ إِلَّا صِبْيَانَةَ دِينِهِ وَ تَعْظِيمَ وَجْهِهِ، لَمْ يَنْرُكْهُ فِي يَدِ هَذَا الْمَلْبَسِ الْكَافِرِ. وَ لَكِنَّهُ يُفِيضُ لَهُ مُؤْمِنًا يُفِيضُ بِهِ عَلَى الصَّوَابِ، ثُمَّ يُؤَفِّقُهُ اللَّهُ تَعَالَى لِلْقَبُولِ مِنْهُ، فَيَجْمَعُ لَهُ بِذَلِكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ، وَ يَجْمَعُ عَلَى مَنْ أَضَلَّهُ لَعْنُ الدُّنْيَا وَ عَذَابُ الْآخِرَةِ.

There is no doubt, that the one for whom Allah^{azwj} Knows from his heart – from this generality of the people – that he does not want except to safeguard his Religion and revere His^{azwj} Guardian^{asws} – He^{azwj} will not Leave him in the hands of this disguised

infidel. But, He^{azwj} would Send a *Momin* for him who would pause with him upon the correctness. Then Allah^{azwj} the Exalted would Harmonise him with the acceptance from him, thus Gathering for him, due to that, the goodness of the world and the Hereafter, and Gather for the one who strayed him, the Curse of the world and the Punishment of the Hereafter’.

ثُمَّ قَالَ: [قَالَ] رَسُولُ اللَّهِ ص: شَرَارُ عُلَمَاءِ أُمَّتِنَا الْمُضِلُّونَ عَنَّا، الْقَاطِعُونَ لِلطَّرْقِ إِلَيْنَا، الْمُسْمُونَ أَضَادَنَا بِأَسْمَائِنَا، الْمُتَلَقَّبُونَ أَضَادَنَا بِأَلْقَابِنَا، يُصَلُّونَ عَلَيْهِمْ وَ هُمْ لِلْعَنِّ مُسْتَحَقُّونَ، وَ يَلْعَنُونَنَا وَ نَحْنُ بِكَرَامَاتِ اللَّهِ مَعْمُورُونَ، وَ بِصَلَوَاتِ اللَّهِ وَ صَلَوَاتِ مَلَائِكَتِهِ الْمُفَرَّبِينَ عَلَيْنَا- عَنْ صَلَوَاتِهِمْ عَلَيْنَا- مُسْتَعْنُونَ.

Then he^{asws} said: ‘Rasool-Allah^{saww} said: ‘The most evil of the priests of our community are the ones who stray others away from us^{asws}, the bandits on the road towards us^{asws}, the ones who are naming our^{asws} adversaries with our^{asws} names, the ones entitling our^{asws} adversaries with our^{asws} titles, sending blessings upon them while they are deserving of the curses, and they are cursing us^{asws} and we^{asws} are overwhelmed by the Prestige(s) of Allah^{azwj}, and by the *Salawat* of Allah^{azwj} and the *Salawat* of His^{azwj} Angels of Proximity upon us^{asws} – (and as for) from their *Salawat* upon us^{asws} – we^{asws} are needless’.

144 ثُمَّ [قَالَ قَبِيلَ] لِأَمِيرِ الْمُؤْمِنِينَ ع: مَنْ خَبِرَ خَلْقَ اللَّهِ بَعْدَ أَيْمَةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى قَالَ: الْعُلَمَاءُ إِذَا صَلَحُوا. قِيلَ: فَمَنْ شَرُّ خَلْقِ اللَّهِ بَعْدَ إِبْلِيسَ وَ فِرْعَوْنَ وَ نُمْرُودَ، وَ بَعْدَ الْمُتَسَمِّينَ بِأَسْمَائِكُمْ وَ الْمُتَلَقَّبِينَ بِأَلْقَابِكُمْ، وَ الْأَخْذِينَ لِأَمْكَانِكُمْ، وَ الْمُتَأَمِّرِينَ فِي مَمَالِكِكُمْ

S 144 - Then he (Imam Hassan Al-Askari^{asws}) said: ‘It was said to Amir Al-Momineen^{asws}, ‘Who is the best of the creatures of Allah^{azwj} after the Imams^{asws} of Guidance and the lamps in the darkness?’ The scholars when they are righteous’. It was said, ‘So who is the most evil of the creatures of Allah^{azwj} after Iblees^{la}, and Pharaoh^{la}, and Nimrod^{la}, and after the ones named with your^{asws} names, and the ones entitled with your^{asws} titles, and the seizers of your^{asws} places, and the rulers in your^{asws} kingdoms?’.

قَالَ: الْعُلَمَاءُ إِذَا فَسَدُوا، هُمْ الْمُظْهَرُونَ لِلْأَبَاطِيلِ، الْكَاتِمُونَ لِلْحَقَائِقِ، وَ فِيهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَوْلَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ- إِلَّا الَّذِينَ تَابُوا تَابُوا الْآيَةَ.

He^{asws} said: ‘The scholars, when they are corrupt. They are the displayers of the falsehoods and the concealers of the realities, and regarding them, Allah^{azwj} Mighty and Majestic said ***They, Allah Curses them and the cursing ones curse them [2:159] except for those that repent [2:160]*** – the Verse.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: «فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ- ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ- لِيَسْتَرُوا بِهِ تَمَنَّا قَلِيلًا» الْآيَةَ.

Then Allah^{azwj} Mighty and Majestic Said ***So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah^{azwj}, in order to be taking a small price by with it [2:79]*** – the Verse.

145 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ [هَذَا] لِقَوْمٍ مِنْ هَوَالَاءِ الْيَهُودِ كَتَبُوا صِفَةً زَعَمُوا أَنَّهَا صِفَةُ النَّبِيِّ ص وَ هُوَ خِلَافُ صِفَتِهِ، وَ قَالُوا لِلْمُسْتَضْعَفِينَ [مِنْهُمْ]: هَذِهِ صِفَةُ النَّبِيِّ الْمَبْعُوثِ فِي آخِرِ الزَّمَانِ: إِنَّهُ طَوِيلٌ، عَظِيمُ الْبَدَنِ وَ الْبَطْنِ، أَصْهَبُ الشَّعْرِ، وَ مُحَمَّدٌ ص بِخِلَافِهِ، وَ هُوَ يَجِيءُ بَعْدَ هَذَا الزَّمَانِ بِخَمْسِمِائَةِ سَنَةٍ.

S 145 - 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'.

وَ إِنَّمَا أَرَادُوا بِذَلِكَ لِيَتَّقَى لَهُمْ عَلَى ضَعْفَانِهِمْ رِئَاسَتُهُمْ، وَ تَدْوَمَ لَهُمْ مِنْهُمْ إِصَابَتُهُمْ وَ يَكْفُوا أَنْفُسَهُمْ مَثْوَنَةً خِدْمَةِ رَسُولِ اللَّهِ ص [وَ خِدْمَةَ عَلِيٍّ ع] وَ أَهْلِ خَاصَّتِهِ.

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.

فَقَالَ اللَّهُ تَعَالَى: قَوْلٌ لَهُمْ مِمَّا كَتَبْتَ أَيْدِيهِمْ مِنْ هَذِهِ الصِّفَاتِ الْمَحْرَفَاتِ الْمَخَالَفَاتِ لِصِفَةِ مُحَمَّدٍ ص وَ عَلِيٍّ ع، الشَّدَّةُ لَهُمْ مِنَ الْعَذَابِ فِي أَسْوَأِ بَقَاعِ جَهَنَّمَ وَ وَيْلٌ لَهُمْ الشَّدَّةُ (لَهُمْ مِنْ) الْعَذَابِ ثَانِيَةً- مُضَافَةً إِلَى الْأُولَى مِمَّا يَكْسِبُونَ مِنَ الْأَمْوَالِ الَّتِي يَأْخُذُونَهَا- إِذَا اثْبَتُوا عَوَامَّهُمْ عَلَى الْكُفْرِ بِمُحَمَّدٍ رَسُولِ اللَّهِ، وَ الْجَحْدِ لَوْصِيَّةٍ: أَخِيهِ عَلِيٍّ وَ لِيَّ اللَّهُ ع.

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 of 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}.

قَوْلُهُ عَزَّ وَ جَلَّ وَ قَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ بَلَى مَنْ كَسَبَ سَيِّئَةً وَ أَحَاطَتْ بِهِ خَاطِبَةُ النَّارِ هُمْ فِيهَا خَالِدُونَ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

The Words of the Mighty and Majestic: **And they are saying, 'Fire will never touch us except for a number of days'. Say: 'Have you taken an agreement with Allah, then Allah will never Break His Agreement; or are you saying upon Allah what you are not knowing?'. [2:80]**

Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally [2:81]

And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]

146 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ قَالُوا يُعْنَى الْيَهُودَ [الْمُصِرُّونَ] الْمُظْهَرُونَ لِلْإِيمَانِ، الْمُسِرُّونَ لِلنِّفَاقِ، الْمُدْبِرُونَ عَلَى رَسُولِ اللَّهِ ص وَ ذَوِيهِ- بِمَا يَظُنُّونَ أَنَّ فِيهِ عَطْبَهُمْ لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً وَ ذَلِكَ أَنَّهُ كَانَ لَهُمْ أَصْهَارٌ وَ إِخْوَةٌ رِضَاعٍ مِنَ الْمُسْلِمِينَ يُسِرُّونَ كُفْرَهُمْ عَنْ مُحَمَّدٍ ص وَ صَحْبِهِ، وَ إِنْ كَانُوا بِهِ عَارِفِينَ، صِيَانَةً لَهُمْ لِأَرْحَامِهِمْ وَ أَصْهَارِهِمْ.

S 146 - 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.

قَالَ لَهُمْ هَوْلَاءُ: لِمَ تَفْعَلُونَ هَذَا النِّفَاقَ- الَّذِي تَعْلَمُونَ أَنَّكُمْ بِهِ عِنْدَ اللَّهِ مَسْخُوطٌ عَلَيْكُمْ مُعَذِّبُونَ أَجَابَهُمْ هَوْلَاءُ الْيَهُودُ: بَأَنَّ مَدَّةَ ذَلِكَ الْعَذَابِ الَّذِي نَعَذَّبُ بِهِ لِهَذِهِ الذُّنُوبِ أَيَّامًا مَعْدُودَةً تَنْقُضِي، ثُمَّ تَصِيرُ بَعْدُ فِي النِّعْمَةِ فِي الْجَنَّةِ،

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.

فَلَا نَتَعَجَّلُ الْمَكْرُوهَ فِي الدُّنْيَا- لِلْعَذَابِ الَّذِي [هُوَ] بِقَدْرِ أَيَّامٍ ذُنُوبِنَا، فَأَنهَا تَفْنَى وَ تَنْقُضِي، وَ نَكُونُ قَدْ حَصَلْنَا لَذَاتِ الْحَرِيَّةِ- مِنَ الْجِدْمَةِ وَ لَذَاتِ نِعْمَةِ الدُّنْيَا، ثُمَّ لَا نُبَالِي بِمَا يُصِيبُنَا بَعْدُ فَإِنَّهُ إِذَا لَمْ يَكُنْ دَائِمًا فَكَأَنَّهُ قَدْ فَنِيَ.

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’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: قُلْ يَا مُحَمَّدُ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا إِنَّ عَذَابَكُمْ عَلَىٰ كُفْرِكُمْ بِمُحَمَّدٍ وَ دَفَعْتُمْ لِآيَاتِهِ فِي نَفْسِهِ، وَ فِي عَالِيٍّ وَ سَائِرِ خُلُقَاتِهِ وَ أَوْلِيَائِهِ- مُنْقَطِعٌ غَيْرَ دَائِمٍ بَلْ مَا هُوَ إِلَّا عَذَابٌ دَائِمٌ لَا نَفَادَ لَهُ،

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.

فَلَا تَجْتَرُّوا عَلَى الْأَتَامِ وَ الْقَبَائِحِ- مِنَ الْكُفْرِ بِاللَّهِ وَ بِرَسُولِهِ وَ بَوْلِيِّهِ الْمَنْصُوبِ بَعْدَهُ عَلَى أُمَّتِهِ، لَيْسُوا سُهُمْ وَ يَرْعَاهُمْ- سِيَّاسَةَ الْوَالِدِ الشَّفِيقِ الرَّحِيمِ [الْكَرِيمِ] لِوَالِدِهِ، وَ رِعَايَةِ الْحَدِيبِ الْمُشْفُوقِ عَلَى خَاصَّتِهِ

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^{azwj} 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.

فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ فَكَذَلِكَ أَنْتُمْ- بِمَا تَدْعُونَ مِنْ فَنَاءِ عَذَابِ ذُنُوبِكُمْ هَذِهِ فِي حِرْزٍ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ اتَّخَذْتُمْ عَهْدًا أَمْ تَقُولُونَ بَلْ أَنْتُمْ فِي آيِهِمَا أَدْعَيْتُمْ كَاذِبُونَ.

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”.

147 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ رَدًّا عَلَيْهِمْ: بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَ أَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

S 147 - (Imam Hassan Al-Askari^{asws} said: ‘Then the Mighty and Majestic Said in rebuttal against them: *Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally*’ [2:81].

قَالَ الْإِمَامُ ع السَّيِّئَةُ الْمُحِيطَةُ بِهِ هِيَ الَّتِي تُخْرِجُهُ عَنِ جُمْلَةِ دِينِ اللَّهِ وَ تَنْزِعُهُ عَنِ وَايَةِ اللَّهِ وَ تَرْمِيهِ فِي سَخَطِ اللَّهِ [وَ] هِيَ الشِّرْكَ بِاللهِ وَ الْكُفْرُ بِهِ، وَ الْكُفْرُ بِنُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ الْكُفْرُ بِوَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كُلُّ وَاحِدٍ مِنْ هَذِهِ سَيِّئَةٍ تُحِيطُ بِهِ، أَيْ تُحِيطُ بِأَعْمَالِهِ فَتُبْطِلُهَا وَ تَمَحَقُّهَا فَأَوْلَئِكَ عَامِلُو هَذِهِ السَّيِّئَةِ الْمُحِيطَةِ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

The Imam^{asws} said: ‘The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah^{azwj} and remove him from the Wilayah of Allah^{azwj}, and throw him into the Wrath of Allah^{azwj} – and it is *Shirk* (association) with Allah^{azwj}, and the *Kufr* (disbelief) in Him^{azwj}, and the *Kufr* in the Prophet-hood of Rasool-Allah^{saww}, and the *Kufr* in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. Each one of these is an evil deed he would be surrounded with – i.e., it surrounds his deeds and invalidates it and deletes it, **so they**, the ones who do this surrounding evil deeds **are the inmates of the Fire; they would be in it eternally**’.

[فِي أَنْ وَايَةِ عَلِيِّ ع حَسَنَةً لَا يَضُرُّ مَعَهَا سَيِّئَةٌ:]

Re: The Wilayah of Ali^{asws} is such a good deed, no evil deed can harm along with it.

148 ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ وَايَةَ عَلِيِّ حَسَنَةً- لَا يَضُرُّ مَعَهَا شَيْءٌ مِنَ السَّيِّئَاتِ وَ إِنْ جَلَّتْ- إِلَّا مَا يُصِيبُ أَهْلَهَا مِنَ النَّظْهِيرِ مِنْهَا بِمَحَنِ الدُّنْيَا، وَ بَعْضِ الْعَذَابِ فِي الْآخِرَةِ إِلَى أَنْ يَنْجُو مِنْهَا- بِشَفَاعَةِ مَوَالِيهِ الطَّيِّبِينَ الطَّاهِرِينَ.

S 148 – Then Rasool-Allah^{saww} said: ‘The Wilayah of Ali^{asws} is such a good deed – nothing from the evil deeds harms with it, and even if it has (already) been recorded – except what its perpetrator is hit from the purification from it in the world, and by some of the punishments in the Hereafter, until he is rescued from it by the intercession of his goodly and clean Masters^{asws}.

وَ إِنْ وَايَةَ أَضْدَادِ عَلِيِّ وَ مُخَالَفَةِ عَلِيِّ ع سَيِّئَةٌ- لَا يَنْفَعُ مَعَهَا شَيْءٌ إِلَّا مَا يَنْفَعُهُمْ بِطَاعَاتِهِمْ فِي الدُّنْيَا- بِالنَّعْمِ وَ الصَّحَّةِ وَ السَّعَةِ، فَيَرُدُّونَ الْآخِرَةَ وَ لَا يَكُونُ لَهُمْ إِلَّا دَائِمُ الْعَذَابِ.

And that the friendship of the opponents of Ali^{asws} and the adversaries of Ali^{asws} is such an evil deed – nothing benefits with it, except what benefits them by obeying them in the world – with the bounties and the good health, and being affluent. Then they would be returning to the Hereafter and there would not happen to be for them except for the perpetual Punishment’.

ثُمَّ قَالَ: إِنَّ مَنْ جَدَّ وَايَةَ عَلِيِّ لَا يَرَى الْجَنَّةَ بِعَيْنِهِ أَبَدًا- إِلَّا مَا يَرَاهُ بِمَا يَعْرِفُ بِهِ أَنَّهُ لَوْ كَانَ يُؤَالِيهِ لَكَانَ ذَلِكَ مَحَلَّهُ وَ مَأْوَاهُ [وَ مِنْزَلُهُ]، فَيَزِدَادُ حَسْرَاتٍ وَ نَدَامَاتٍ.

Then he^{saww} said: ‘The one who rejects the Wilayah of Ali^{asws} will not be seeing the Paradise with his eyes, ever – except what he sees with what he is introduced with it, that he, had he befriended him^{asws}, that would have been his place and his shelter, and his house, so that it would increase his remorse and regret.

وَ إِنْ مَنْ تَوَالَى عَلِيًّا، وَ بَرَى مِنْ أَعْدَائِهِ، وَ سَلَّمَ لِأَوْلِيَائِهِ لَا يَرَى النَّارَ بِعَيْنِهِ أَبَدًا إِلَّا مَا يَرَاهُ، فَيَقَالُ لَهُ: لَوْ كُنْتَ عَلَى غَيْرِ هَذَا لَكَانَ ذَلِكَ مَأْوَاكَ، إِلَّا مَا يُبَايِسُهُ مِنْهَا إِنْ كَانَ مُسْرِفًا عَلَى نَفْسِهِ- بِمَا دُونَ الْكُفْرِ- إِلَى أَنْ يُنْظَفَ بِجَهَنَّمَ كَمَا يُنْظَفُ الْقَدْرُ مِنْ بَدَنِهِ بِالْحَمَامِ [الْحَامِي] ثُمَّ يَنْتَقِلُ مِنْهَا بِشَفَاعَةِ مَوْلَاهِ.

And that the one who befriends Ali^{asws}, and disavows from his^{asws} enemies, and submits to his^{asws} Wilayah, will not be seeing the Fire, ever, except what is shown to him and said to him, 'Had you been upon other than this, that would have been your abode, except what he would be proceeded to from it, if he was extravagant against himself – with what is below the *Kufr* – up to the time he is cleaned by Hell just as he is cleaned from the filth of his body by the bath, then he would be transferred from it by the intercession of his Masters^{asws}.

149 ثُمَّ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا اللَّهَ مَعَاشِرَ الشَّيْعَةِ، فَإِنَّ الْجَنَّةَ لَنْ تَفُوتَكُمْ وَ إِنْ أَبْطَأَتْ بِكُمْ عَنْهَا قَبَائِحُ أَعْمَالِكُمْ، فَتَنَافَسُوا فِي دَرَجَاتِهَا.

S 149 – Then Rasool-Allah^{saww} said: 'Fear Allah^{azwj}, group of the Shias, for the Paradise will never be lost from you, and even if it is delayed with it from you due to the ugliness of your deeds. Therefore, be competing with regards to its levels (ranks).'

قِيلَ: فَهَلْ يَدْخُلُ جَهَنَّمَ [أَحَدٌ] مِنْ مُحِبِّكَ، وَ مُحِبِّي عَلِيٍّ ع قَالَ: مَنْ قَدِرَ نَفْسُهُ بِمُخَالَفَةِ مُحَمَّدٍ وَ عَلِيٍّ، وَ وَاقَعَ الْمُحَرَّمَاتِ، وَ ظَلَمَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ، وَ خَالَفَ مَا رَسَمَا لَهُ مِنَ الشَّرْعِيَّاتِ جَاءَ يَوْمَ الْقِيَامَةِ قَدْرًا طَفْسًا

It was said, 'So would the one who loves you^{saww} and loves Ali^{asws} enter Hell?' He^{saww} said: 'The one who dirties himself by opposing Muhammad^{saww} and Ali^{asws}, and commits the Prohibited (acts), and wrongs the Momineen and the Mominaat, and opposes what has been enjoined for him from the Ordinances, would come on the Day of Judgment with a filthy body.

يَقُولُ لَهُ مُحَمَّدٌ وَ عَلِيٌّ: يَا فُلَانُ أَنْتَ قَدِرٌ طَفْسٍ، لَا تَصْلُحُ لِمِرَافَقَةِ مَوْلَيْكَ الْأَخْيَارِ، وَ لَا لِمُعَانَقَةِ الْخُورِ الْحَسَانِ، وَ لَا لِمَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ، وَ لَا تَصِلُ إِلَى مَا هُنَاكَ إِلَّا بِأَنْ يُطَهَّرَ عَنْكَ مَا هَاهُنَا- يَعْنِي مَا عَلَيْهِ مِنَ الذُّنُوبِ- فَيَدْخُلُ إِلَى الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ، فَيُعَذَّبُ بِبَعْضِ ذُنُوبِهِ.

Muhammad^{saww} and Ali^{asws} would be saying to him: 'O so and so! You are of a filthy body. It is not correct for your friendship with the chosen ones, nor for hugging the maiden Houries, nor for the Angels of Proximity of Allah^{azwj}, nor to arrive to whatever is over there, except by a purification from you by what is over here' – meaning what is upon him from the sins – so he would enter into the top layer of Hell, and he would be Punished with some of its Punishments.

وَ مِنْهُمْ مَنْ يُصِيبُهُ الشَّدَائِدُ فِي الْمَحْشَرِ بِبَعْضِ ذُنُوبِهِ، ثُمَّ يَلْقَاهُ مِنْ هُنَا وَ مِنْ هُنَا مَنْ يَبْعَثُهُمُ إِلَيْهِ مَوْلَاهِ مِنْ خِيَارِ شَيْعَتِهِمْ، كَمَا يَلْقَى الطَّيْرُ الْحَبَّ.

And from them would be one would be hit by the difficulties in the plains due to some of his sins, then he would be picked up from over there and from over there, the one whom his Masters^{asws} would have sent from the best of their^{asws} Shias (to pick him up), just as the bird picks up the seed.

وَ مِنْهُمْ مَنْ تَكُونُ ذُنُوبُهُ أَقْلَ وَ أَحْفَ- فَيُطَهَّرُ مِنْهَا بِالشَّدَائِدِ وَ النَّوَابِغِ مِنَ السَّلَاطِينِ وَ غَيْرِهِمْ، وَ مِنَ الْأَقَاتِ فِي الْأَبْدَانِ فِي الدُّنْيَا- لِيُدَلَّى فِي قَدْرِهِ وَ هُوَ طَاهِرٌ مِنْ [ذُنُوبِهِ].

And from them would be one whose sins would happen to be less and lighter – so he would be cleaned from it by the difficulties and the calamities from the ruling authorities and others,

and from the afflictions in the bodies in the world – in order to be cast into his grave and he is clean from his sins.

وَمِنْهُمْ مَنْ يَقْرُبُ مَوْتَهُ، وَ قَدْ بَقِيَتْ عَلَيْهِ فَيَسْتَدُّ نَزْعُهُ، وَ يُكْفَرُ بِهِ عَنْهُ، فَإِنْ بَقِيَ شَيْءٌ وَ قَوِيَتْ عَلَيْهِ يَكُونُ لَهُ بَطْنٌ أَوْ اضْطِرَابٌ فِي يَوْمِ مَوْتِهِ، فَيَقُولُ مَنْ يَحْضُرُهُ فَيُلْحَقُهُ بِهِ الذَّلُّ، فَيُكْفَرُ عَنْهُ، فَإِنْ بَقِيَ شَيْءٌ آتَى بِهِ وَ لَمَّا يَلْحَدُ وَ يُوضَعُ، فَيَبْتَرِقُونَ عَنْهُ فَيَطْهَرُ.

And from them would be on whose death would approach, and there would be remaining upon him (some unforgiven sins). So his death would be difficult and it would be an expiation by it from him. So if there (still) remains something and there is strength in him, there would be happening for him an abdominal pain or turmoil during the day of his death, and the ones in his presence would decrease and he would face disgrace due to it, and it would an expiation from him. So if there (still) remains something (from the sins), they would come with him and when they dig the grave and place him there, they would disperse from him. Thus he would be cleaned.

فَإِنْ كَانَتْ ذُنُوبُهُ أَعْظَمَ وَ أَكْثَرَ- طَهَّرَ مِنْهَا بِشِدَائِدِ عَرَصَاتِ [يَوْمِ] الْقِيَامَةِ، فَإِنْ كَانَتْ أَكْثَرَ وَ أَعْظَمَ- طَهَّرَ مِنْهَا فِي الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ، وَ هُوَ لِأَشَدِّ مُحِبِّينَا عَذَاباً وَ أَعْظَمُهُمْ ذُنُوباً.

But if his sins were major and more – he would be cleaned from these by the difficulties of the plains of the Day of Judgment, and if these were (still) more and great – he would be cleaned from these in the top layer of Hell. And they would be those that loves us, with the most intense of the Punishments and of the greatest of the sins.

لَيْسَ هُوَ لِأَشَدِّ مُحِبِّينَا، وَ لَكِنَّهُمْ يُسَمَّوْنَ بِشِيعَتِنَا، وَ لَكِنَّهُمْ يُسَمَّوْنَ بِمُحِبِّينَا- وَ الْمُؤَالِيْنَ لِأَوْلِيَانِنَا وَ الْمُعَادِيْنَ لِأَعْدَائِنَا، إِنَّ شِيعَتِنَا مِنْ شِيعَتِنَا، وَ أَتْبَعِ أَتَارِنَا، وَ أَقْتَدَى بِأَعْمَالِنَا.

They aren't the ones who are being names as being our^{asws} Shias, but they would be named as those that love us^{asws} – and the friends of our^{asws} friends, and the enemies to our^{asws} enemies. Our^{asws} Shias are the ones who adheres with us^{asws}, and follows our^{asws} Ahadeeth, and follow with our^{asws} deeds'.

[بَيَانُ مَعْنَى الشَّيْعَةِ:]

Explanation of the meaning of 'The Shia'.

150 وَ قَالَ الْإِمَامُ ع قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص: [يَا رَسُولَ اللَّهِ] فَلَانَ يَنْظُرُ إِلَى حَرَمِ جَارِهِ فَإِنْ أَمَكَّنَهُ مُوَاقَعَةُ حَرَامٍ لَمْ يَنْزِعْ عَنْهُ! فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ: أَتُنُونِي بِهِ.

S 150 – And the Imam^{asws} said: 'A man said to Rasool-Allah^{saww}, 'O Rasool-Allah^{saww}! So and so looked at the sanctity (womenfolk) of his neighbour, and if he is able upon adultery he would not refrain from it!' So Rasool-Allah^{saww} got angered and said: 'Bring him to me^{saww}!'

فَقَالَ رَجُلٌ آخَرُ: يَا رَسُولَ اللَّهِ إِنَّهُ مِنْ شِيعَتِكُمْ مِمَّنْ يَعْتَقِدُ مُؤَالَاتِكَ وَ مُوَالَاةَ عَلِيٍّ، وَ يَنْبَرَأُ مِنْ أَعْدَائِكُمْ.

Then another man said, 'O Rasool-Allah^{saww}! He is from your^{saww} Shias, from the ones who believes in your^{saww} Wilayah and the Wilayah of Ali^{asws}, and disavows from your^{asws} enemies'.

فَقَالَ رَسُولُ اللَّهِ ص: لَا تَقُلْ إِنَّهُ مِنْ شِيعَتِنَا فَإِنَّهُ كَذِبٌ، إِنَّ شِيعَتَنَا مَنْ شِيعَنَا وَتَبِعَنَا فِي أَعْمَالِنَا، وَ لَيْسَ هَذَا الَّذِي ذَكَرْتَهُ فِي هَذَا الرَّجُلِ مِنْ أَعْمَالِنَا.

So Rasool-Allah^{saww} said: ‘Do not say he is from our^{asws} Shias, for it would be a lie. Our^{asws} Shias are the ones who adhere to us^{asws} and follow us^{asws} in our^{asws} deeds, and this which you mention to be in this man, isn’t from our^{asws} deeds’.

151 وَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ [وَ إِمَامِ الْمُتَّقِينَ، وَ يَعْسُوبِ الدِّينِ، وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ، وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ: إِنَّ] فَلَانٌ مُسْرِفٌ عَلَى نَفْسِهِ بِالذُّنُوبِ الْمُؤَبِقَاتِ، وَ هُوَ مَعَ ذَلِكَ مِنْ شِيعَتِكُمْ.

S 151 – And it was said to the Emir of the Momineen and the Imam^{asws} of the pious, and leader of the Religion, and guide of the resplendent, and successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of the worlds (Ali^{asws}), ‘So and so is extravagant upon himself with the major sins, and he, along with that, is from your^{asws} Shias’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: قَدْ كُتِبَتْ عَلَيْكَ كَذِبَةٌ أَوْ كَذِبَتَانِ، إِنْ كَانَ مُسْرِفًا بِالذُّنُوبِ عَلَى نَفْسِهِ، يُحِبُّنَا وَ يُبْغِضُ أَعْدَاءَنَا، فَهُوَ كَذِبَةٌ وَاحِدَةٌ، هُوَ مِنْ مُحِبِّينَا لَا مِنْ شِيعَتِنَا.

So Amir Al Momineen^{asws} said: ‘There have been written against you, either a lie or two lies. If he was extravagant with the sins upon himself, loving us^{asws} and hating our^{asws} enemies, so it would be one lie, for he would be from those that love us^{asws} and not from our^{asws} Shias.

وَ إِنْ كَانَ يُؤَالِي أَوْلِيَاءَنَا وَ يُعَادِي أَعْدَاءَنَا، وَ لَيْسَ [هُوَ] بِمُسْرِفٍ عَلَى نَفْسِهِ [فِي الذُّنُوبِ] كَمَا ذَكَرْتَ فَهُوَ مِنْكَ كَذِبَةٌ، لِأَنَّهُ لَا يُسْرِفُ فِي الذُّنُوبِ. وَ إِنْ كَانَ [لَا] يُسْرِفُ فِي الذُّنُوبِ- وَ لَا يُؤَالِيْنَا وَ لَا يُعَادِي أَعْدَاءَنَا، فَهُوَ مِنْكَ [كَذِبَتَانِ].

And if he was befriending our^{asws} friends and being inimical to our^{asws} enemies, and he wasn’t being extravagant upon himself regarding the sins just as you mentioned, so it would be a lie from you, because he isn’t extravagant with the sins. And if he was not extravagant regarding the sins and does not befriend our^{asws} friends nor being inimical to our^{asws} enemies, so it would be two lies from you’.

152 [قَالَ ع] قَالَ رَجُلٌ لِامْرَأَتِهِ: أَذْهَبِي إِلَى فَاطِمَةَ ع بِنْتِ رَسُولِ اللَّهِ ص فَسَلِّيْهَا عَنِّي، أَنَا مِنْ شِيعَتِكُمْ، أَوْ لَسْتُ مِنْ شِيعَتِكُمْ فَسَأَلَتْهَا، فَقَالَتْ ع: قَوْلِي لَهُ: إِنْ كُنْتَ تَعْمَلُ بِمَا أَمْرُنَاكَ، وَ تَنْتَهِي عَمَّا زَجَرْنَاكَ عَنْهُ فَأَنْتَ مِنْ شِيعَتِنَا، وَ إِلَّا فَلَا.

S 152 – He^{asws} said: ‘A man said to his wife, ‘Go to Fatima^{asws}, daughter^{asws} of Rasool-Allah^{saww}, and ask her^{asws} on my behalf whether I am from their^{asws} Shias or not from their^{asws} Shias’. So she asked her, and she^{asws} said: ‘Say to him: ‘If you are performing whatever we^{asws} have ordered with, and keeping away from what we^{asws} deter you from, so you are from our^{asws} Shias, or else, so no’.

فَرَجَعْتُ، فَأَخْبَرْتُهُ، فَقَالَ: يَا وَيْلِي- وَ مَنْ يَنْفَكُ مِنَ الذُّنُوبِ وَ الْخَطَايَا، فَأَنَا إِذْنٌ خَالِدٌ فِي النَّارِ، فَإِنَّ مَنْ لَيْسَ مِنْ شِيعَتِهِمْ فَهُوَ خَالِدٌ فِي النَّارِ. فَرَجَعَتِ الْمَرْأَةُ فَقَالَتْ لِفَاطِمَةَ ع مَا قَالَ لَهَا زَوْجُهَا.

So she returned and informed him, so he said, ‘O woe is unto me! And who can be safe from the sins and the mistakes? (This means) I would be eternally in the Fire, for the one who isn’t from their^{asws} Shias would be eternally in the Fire’. So the wife returned and said to Fatima^{asws} what her husband had said to her.

فَقَالَتْ فَاطِمَةُ ع: قَوْلِي لَهُ: لَيْسَ هَكَذَا [فَإِنَّ] شِيعَتَنَا مِنْ خِيَارِ أَهْلِ الْجَنَّةِ، وَ كُلُّ مُحِبِّينَا وَ مُؤَالِي أَوْلِيَانِنَا، وَ مُعَادِي أَعْدَائِنَا، وَ الْمُسْلِمُ بِقَلْبِهِ وَ لِسَانِهِ لَنَا- لَيْسُوا مِنْ شِيعَتِنَا إِذَا خَالَفُوا أَوْ أَمْرَنَا وَ تَوَاهَبْنَا- فِي سَائِرِ الْمُؤَبِقَاتِ، وَ هُمْ مَعَ ذَلِكَ فِي الْجَنَّةِ، وَ لَكِنْ بَعْدَ مَا يُطَهَّرُونَ مِنْ ذُنُوبِهِمْ بِالْبَلَايَا وَ الرَّزَايَا، أَوْ فِي عَرَصَاتِ الْقِيَامَةِ بِأَنْوَاعِ شِدَائِدِهَا، أَوْ فِي الطَّبَقِ الْأَعْلَى مِنْ جَهَنَّمَ بِعَذَابِهَا- إِلَى أَنْ نَسْتَنْقِذَهُمْ- بِحُبِّنَا- مِنْهَا، وَ نَنْقُلَهُمْ إِلَى حَضْرَتِنَا.

So Fatima^{asws} said: ‘Say to him, ‘It isn’t like that, for our^{asws} Shias are from the best inhabitants of the Paradise, and (so it) everyone who loves us^{asws} and befriends our^{asws} friends, and is inimical to our^{asws} enemies, and submissive with his heart and his tongue to us^{asws}. They wouldn’t be from our^{asws} Shias when they are opposing our^{asws} orders and our^{asws} forbiddances regarding all of the major sins. And they, along with that would (still) be in the Paradise, but after having been purified from their sins with the afflictions and the adversities, or in the plains of the Day of Judgment with the varieties of the difficulties, or in the top layer of Hell with its Punishments – until we^{asws} pick them out – due to their love for us^{asws} – from it and transfer them to be in our^{asws} presence’.

153 وَ قَالَ رَجُلٌ لِلْحَسَنِ بْنِ عَلِيٍّ ع: يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكَ. فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: يَا عَبْدَ اللَّهِ- إِنْ كُنْتَ لَنَا فِي أَوْامِرِنَا وَ زَوَاجِرِنَا مُطِيعاً فَقَدْ صَدَقْتَ، وَ إِنْ كُنْتَ بِخِلَافِ ذَلِكَ فَلَا تَزِدْ فِي ذُنُوبِكَ- بِدَعْوَاكَ مَرْتَبَةً شَرِيفَةً لَسْتَ مِنْ أَهْلِهَا لَا تَقُلْ: أَنَا مِنْ شِيعَتِكَ، وَ لَكِنْ قُلْ: أَنَا مِنْ مُؤَالِيكَ وَ مُحِبِّكَ، وَ مُعَادِي أَعْدَائِكَ، وَ أَنْتَ فِي خَيْرٍ، وَ إِلَى خَيْرٍ.

S 153 – And a man said to Al-Hassan^{asws} Bin Ali^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! I am from your^{asws} Shias’. So Al-Hassan Bin Ali^{asws} said, ‘O servant of Allah^{azwj}! If it was so that you were obedient to us^{asws} in our^{asws} orders and our^{asws} deterrence’s, so you have spoken the truth; and if it was so that you were different to that, then do not increase in your sins by your claiming a noble rank which you aren’t deserving of it. Do not say, ‘I am from your^{asws} Shias’, but say, ‘I am from the ones who befriend you^{asws} and love you^{asws}, and are inimical to your^{asws} enemies’, and you would be in goodness and (going) towards goodness’.

154 وَ قَالَ رَجُلٌ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع: يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكَ. قَالَ ع: اتَّقِ اللَّهَ وَ لَا تَدَّعِينَ شَيْئاً يَقُولُ اللَّهُ تَعَالَى لَكَ: كَذَبْتَ وَ فَجَرْتَ فِي دَعْوَاكَ. إِنْ شِيعَتُنَا مَنْ سَلِمَتْ قُلُوبُهُمْ مِنْ كُلِّ غَشٍّ وَ غِلٍّ وَ دَغَلٍ وَ لَكِنْ قُلْ: أَنَا مِنْ مُؤَالِيكَ وَ [مِنْ] مُحِبِّكَ.

S 154 – And a man said to Al-Husayn^{asws} Bin Ali^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! I am from your^{asws} Shias’. He^{asws} said: ‘Fear Allah^{azwj} and do not be claiming something which Allah^{azwj} the Exalted would be Saying to you: “You lied and burst forth in your claim!” Our^{asws} Shia are the ones who save their hearts from every deception, malice, and corruption. But say, ‘I am from those who befriend you^{asws} and from those who love you^{asws}’.

155 وَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع: يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكَ الْخُلَصِ- فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ- فَإِذَنْ أَنْتَ كَأَبِرَاهِيمَ الْخَلِيلِ ع الَّذِي قَالَ اللَّهُ فِيهِ: وَ إِنْ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ. إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

S 155 – And a man said to Ali^{asws} Bin Al-Husayn^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! I am from your^{asws} Shias, the sincere’. So he^{asws} said to him: ‘O servant of Allah^{azwj}! Then you are like Ibrahim^{as} the Friend (of the Beneficent) for whom Allah^{azwj} Said regarding him^{as}: **And from among his Shiah was Ibrahim [37:83] When he came to his Lord with a sound heart [37:83].**

فَإِنْ كَانَ قَلْبُكَ كَقَلْبِهِ فَأَنْتَ مِنْ شِيعَتِنَا وَ إِنْ لَمْ يَكُنْ قَلْبُكَ كَقَلْبِهِ، وَ هُوَ طَاهِرٌ مِنَ الْغَشِّ وَ الْعِلِّ [فَأَنْتَ مِنْ مُحِبِّينَا] وَ إِلَّا فَاِنَّكَ إِنْ عَرَفْتَ أَنَّكَ بِقَوْلِكَ كَاذِبٌ فِيهِ، إِنَّكَ لَمَبْتَلَى بِفَالِحٍ لَا يُفَارِقُكَ إِلَى الْمَوْتِ أَوْ جُذَامٍ لِيَكُونَ كَفَارَةً لِكَذْبِكَ هَذَا.

So if it was such that your heart was like his^{as} heart, then you would be from our^{asws} Shias; and if your heart does not happen to be like his^{as} heart, and it is clean from deception and malice, then you would be from those who love us^{asws}, or else you should know that you, with your words, are a liar in it. You would be afflicted with paralysis with would not separate from you until the death, or leprosy which would happen to be an expiation for this lie of yours’.

156 وَ قَالَ الْبَاقِرُ ع لِرَجُلٍ فَخَرَّ عَلَى آخَرَ [قَالَ]: أ تَفَاخَرُنِي وَ أَنَا مِنْ شِيعَةِ آلِ مُحَمَّدٍ الطَّيِّبِينَ! فَقَالَ لَهُ الْبَاقِرُ ع: مَا فَخَرْتُ عَلَيْكَ وَ رَبِّ الْكَعْبَةِ، وَ غَيْبٌ مِنْكَ عَلَى الْكَذِبِ يَا عَبْدَ اللَّهِ، أ مَا لَكَ مَعَكَ تَنْفُفُهُ عَلَى نَفْسِكَ أَحَبُّ إِلَيْكَ- أَمْ تَنْفُفُهُ عَلَى إِخْوَانِكَ الْمُؤْمِنِينَ قَالَ: بَلْ أَنْفُفُهُ عَلَى نَفْسِي.

S 156 – And Al-Baqir^{asws} said to a man who prided himself upon another by saying, ‘Are you priding upon me and I am from the Shias of the Progeny^{asws} of Muhammad^{saww}, the goodly?’ So Al-Baqir^{asws} said to him: ‘Do not pride upon him, by the Lord^{azwj} of the Kabah, and be deceived upon the lie, O servant of Allah^{azwj}! Is the wealth with you which you spend upon yourself more beloved to you or your spending upon your Momineen brothers?’ He said, ‘But, (the wealth) I spend upon myself’.

قَالَ: فَلَسْتُ مِنْ شِيعَتِنَا، فَإِنَّا نَحْنُ مَا نُنْفِقُ عَلَى الْمُتَنَجِّلِينَ مِنْ إِخْوَانِنَا- أَحَبُّ إِلَيْنَا [مِنْ أَنْ نُنْفِقَ عَلَى أَنْفُسِنَا] وَ لَكِنْ قُلْ: أَنَا مِنْ مُحِبِّكُمْ- وَ مِنَ الرَّاجِينَ لِلنَّجَاةِ بِمَحَبَّتِكُمْ..

He^{asws} said: ‘So you aren’t from our^{asws} Shias, for we^{asws}, what we^{asws} spend upon the imposters from our^{asws} brethren is more beloved to us^{asws} than if we^{asws} were to spend it upon ourselves^{asws}. But, say, ‘I am from those who love you^{asws}, and from those who are hoping for the salvation by having your^{asws} love’.

[فِي مَعْنَى الرَّافِضِيِّ، وَ أَنَّ أَوَّلَ مَنْ سُمِّيَ بِهِ سَحْرَةَ مُوسَى:]

Re: The meaning of ‘Rafizi’ (rejecter), and that the first one who were named with it were the magicians (in the era of) Musa^{as}.

157 وَ قِيلَ لِلصَّادِقِ ع: إِنَّ عَمَّاراً الدُّهْنِيَّ شَهِدَ الْيَوْمَ عِنْدَ [ابْنِ] أَبِي لَيْلَى قَاضِي الكُوفَةِ بِشَهَادَةٍ، فَقَالَ لَهُ الْقَاضِي: فَمَ يَا عَمَّارُ فَقَدْ عَرَفْنَاكَ، لَا تَقْبَلْ شَهَادَتَكَ لِأَنَّكَ رَافِضِيٌّ.

S 157 – And it was said to Al-Sadiq^{asws}, ‘Ammar Al-Duhny testified today in the presence of Ibn Abu Layli the judge of Al-Kufa by a testimony, but the judge said to him, ‘Arise O Ammar, for we have recognised you. Your testimony is not acceptable because you are a *Rafizi* (rejecter)’.

فَقَامَ عَمَّارٌ وَ قَدِ ارْتَعَدَتْ فَرَائِصُهُ، وَ اسْتَفْرَعَهُ الْبُكَاءُ. فَقَالَ لَهُ ابْنُ أَبِي لَيْلَى: أَنْتَ رَجُلٌ مِنْ أَهْلِ الْعِلْمِ وَ الْحَدِيثِ، إِنْ كَانَ يَسُوءُكَ أَنْ يُقَالَ لَكَ «رَافِضِيٌّ» فَتَبَرَّأْ مِنَ الرَّفِضِ، فَأَنْتَ مِنْ إِخْوَانِنَا.

So Ammar arose and his limbs were trembling and burst out crying. So Ibn Abu Layli said to him, ‘You are a man from the people of knowledge and the Hadeeth. If it hurt you what was said to you (*Rafizi*), then disavow from the rejection (of the first three), then you would be from our brothers’.

فَقَالَ لَهُ عَمَّارٌ: يَا هَذَا مَا ذَهَبْتَ وَ اللَّهُ حَيْثُ ذَهَبْتَ، وَ لَكِنِّي بَكَيْتُ عَلَيْكَ وَ عَلَيَّ: أَمَا بُكَائِي عَلَى نَفْسِي- فَإِنَّكَ نَسَبْتَنِي إِلَى رُتْبَةٍ شَرِيفَةٍ لَسْتُ مِنْ أَهْلِهَا، زَعَمْتَ أَنِّي رَافِضِيٌّ، وَيَحْكُ لَقَدْ حَدَّثَنِي الصَّادِقُ ع «أَنَّ أَوَّلَ مَنْ سُمِّيَ الرَّافِضَةَ السَّحْرَةَ الَّذِينَ لَمَّا شَاهَدُوا آيَةَ مُوسَى ع فِي عَصَاهُ- أَمَّنُوا بِهِ [وَ رَضُوا بِهِ] وَ اتَّبَعُوهُ- وَ رَفَضُوا أَمْرَ فِرْعَوْنَ، وَ اسْتَسَلَّمُوا لِكُلِّ مَا نَزَلَ بِهِمْ، فَسَمَّاهُمْ فِرْعَوْنَ الرَّافِضَةَ لَمَّا رَفَضُوا دِينَهُ».

So Ammar said to him, ‘O you! By Allah^{azwj}! I did not go (with this) where I went, but I am crying upon you and upon me. As for my crying upon myself, so (it is because) you linked me to a noble rank (which) I am not deserving of. You claimed that I am a ‘*Rafizi*’. Woe be unto you! Al-Sadiq^{asws} has narrated to me that the first ones to be named as the *Rafizi* were those magicians when they witnessed the Signs of Musa^{as} regarding his^{as} staff. They believed in him^{as} and were please with him^{as}, and followed him^{as} – and they rejected the orders of Pharaoh^{la}, and they submitted to everything what descended with them. So, Pharaoh^{la} named them as the *Rafizis* (rejecters), due to them having rejected his^{la} Religion.

فَالرَّافِضِيُّ مَنْ رَفَضَ كُلَّمَا كَرِهَهُ اللَّهُ، تَعَالَى- وَ فَعَلَ كُلَّ مَا أَمَرَهُ اللَّهُ، فَأَيَّنَ فِي الزَّمَانِ مِثْلَ هَذَا فَإِنَّمَا بَكَئْتُ عَلَى نَفْسِي- خَشْيَةً أَنْ (يَطَّلِعَ اللَّهُ تَعَالَى) عَلَى قَلْبِي، وَ قَدْ تَقَبَّلْتُ هَذَا الْإِسْمَ الشَّرِيفَ عَلَى نَفْسِي، فَيُعَاتِبُنِي رَبِّي عَزَّ وَ جَلَّ وَ يَقُولُ: يَا عَمَّارُ أَ كُنْتَ رَافِضًا لِلْأَبَاطِيلِ، غَامِلًا لِلطَّاعَاتِ كَمَا قَالَ لَكَ فَيَكُونُ ذَلِكَ تَفْصِيرًا بِي فِي الدَّرَجَاتِ إِنَّ سَامَخَنِي، وَ مُوجِبًا لِشَدِيدِ الْعِقَابِ عَلَيَّ إِنَّ نَاقَشَنِي، إِلَّا أَنْ يَنْدَارَكُنِي مَوَالِيَّ بِشَفَاعَتِهِمْ.

Thus, the Rafizi is the one who rejects everything what Allah^{azwj} the Exalted Dislikes – and does everything what Allah^{azwj} Commands him to. So where in these times are the likes of this? But rather, I cried upon myself out of fear that Allah^{azwj} the Exalted would be Notified upon my heart, and (See that) I have accepted this noble name. So my Lord^{azwj} Mighty and Majestic would Fault me and would be Saying: “O Ammar! Were you a rejecter of the falsehoods, working (the acts of) obedience just as was said to you?” So that would happen to be a deficiency with me in the ranks (of the Hereafter), if He^{azwj} were to Forgive me, and be obligated for the severe Punishment upon me if He^{azwj} Contests with me, unless I come across the intercession of my Masters^{asws}.

وَ أَمَّا بُكَائِي عَلَيْكَ، فَلِعِظَمِ كَذِبِكَ فِي تَسْمِيَّتِي بِغَيْرِ اسْمِي، وَ شَفَقَتِي الشَّدِيدَةِ عَلَيْكَ مِنْ عَذَابِ اللَّهِ تَعَالَى- أَنْ صَرَفْتَ أَشْرَفَ الْأَسْمَاءِ إِلَى أَنْ جَعَلْتَهُ مِنْ أَرْدَلِهَا كَيْفَ يَصْبِرُ بَدَنُكَ عَلَى عَذَابِ [اللَّهِ، وَ عَذَابِ] كَلِمَتِكَ هَذِهِ!

And as for my crying upon you, so it was for your great lie in naming me with other than my (deserving) name, and my pity for the intense punishment upon you from the Punishments of Allah^{azwj} the Exalted – that you used the noble name until you made it to be from its despicable ones. How will your body be (able to be) patient upon the Punishment of Allah^{azwj}, and Punishment for this word of yours?

فَقَالَ الصَّادِقُ ع: لَوْ أَنَّ عَلَى عَمَّارٍ مِنَ الذُّنُوبِ- مَا هُوَ أَعْظَمُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِينَ- لَمُحِيتْ عَنْهُ بِهَذِهِ الْكَلِمَاتِ: وَ إِنَّهَا لَتَزِيدُ فِي حَسَنَاتِهِ عِنْدَ رَبِّهِ عَزَّ وَ جَلَّ حَتَّى يُجْعَلَ كُلُّ خَرْدَلَةٍ مِنْهَا- أَعْظَمُ مِنَ الدُّنْيَا أَلْفَ مَرَّةٍ.

So Al-Sadiq^{asws} said:’ If there had been upon Ammar, from the sins, what were greater than the skies and the earths, they would have been Deleted from him due to these words of his, and it increased in his good deeds in the Presence of his Lord^{azwj} Mighty and Majestic until He^{azwj} would Make every (size of) a mustard see from it – to be larger than the world, a thousand times over’.

158 قَالَ ع وَ قِيلَ لِمُوسَى بْنِ جَعْفَرٍ ع: مَرَرْنَا بِرَجُلٍ فِي السُّوقِ وَ هُوَ يُنَادِي: أَنَا مِنْ شَيْعَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْخُلَاصِ، وَ هُوَ يُنَادِي عَلَى ثِيَابٍ يَبِيعُهَا: عَلَى مَنْ يَزِيدُ.

S 158 – And it was said to Musa^{asws} Bin Ja’far^{asws}, ‘We passed by a man in the market and he was calling out, ‘I am from the Shias of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the sincere!’ And he was calling upon the clothes he was selling to the one whom he wanted to.

فَقَالَ مُوسَى ع: مَا جَهْلٌ وَ لَا ضَاعَ امْرُؤٌ عَرَفَ قَدْرَ نَفْسِهِ، أَمْ تَدْرُونَ مَا مِثْلُ هَذَا [مَا مِثْلُ] هَذَا كَمَنْ قَالَ: «أَنَا مِثْلُ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمِقْدَادِ وَ عَمَّارٍ» وَ هُوَ مَعَ ذَلِكَ يُبَاخِسُ فِي بَيْعِهِ، وَ يُدْلِسُ عُيُوبَ الْمَبِيعِ عَلَى مُشْتَرِيهِ،

So Musa^{asws} said: ‘He is neither ignorant nor lost, a person who recognises the worth of his own self. Are you know what this ones has given an example of to be like who. He is like the one who says, ‘I am like Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and he, along with that, is overvaluing in his sale, and is hiding the defects of the good upon the buyer.

وَ يَسْتَتِرِي الشَّيْءَ بِمَنْ فَيَزِيدُ الْغَرِيبَ يَطْلُبُهُ فَيُوجِبُ لَهُ، ثُمَّ إِذَا غَابَ الْمُشْتَرِي قَالَ: لَا أُرِيدُهُ إِلَّا بِكَذَا بِدُونِ مَا كَانَ يَطْلُبُهُ [مِنْهُ]،

And he buys the thing with a price, and he increases it for the stranger seeking it, obligating it for him. Then when the buyer is absent, he says, 'I did not want except such (a price)', being below what he was seeking it from him.

أَيُّكُونُ هَذَا كَسَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمَقْدَادِ وَ عَمَّارِ حَاشَ لِلَّهِ أَنْ يَكُونَ هَذَا كَهُمْ وَ لَكِنْ لَا نَمْنَعُهُ مِنْ أَنْ يَقُولَ: «أَنَا مِنْ مُجَبِّي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ مِنْ مُوَالِي أَوْلِيَائِهِمْ وَ مُعَادِي أَعْدَائِهِمْ».

Can this one happen to be like Salman^{as}, and Abu Zarr^{as}, and Al-Miqdad^{as}, and Ammar^{as}? Allah^{azwj} Forbid that he would happen to be like them^{as}. But we^{asws} are not forbidding him from saying, 'I am from those that love Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and from the friends of their^{asws} friends, and enemies of their enemies'.

159 قَالَ ع وَ لَمَّا جُعِلَ إِلَيَّ عَلِيٌّ بِنُ مُوسَى الرِّضَا ع وَ لَوَايَةُ الْعَهْدِ- دَخَلَ عَلَيْهِ أذْنُهُ- فَقَالَ: إِنَّ قَوْمًا بِالْبَابِ يَسْتَأْذِنُونَ عَلَيْكَ، يَقُولُونَ: نَحْنُ مِنْ شِيعَةِ عَلِيِّ ع.

S 159 – And when the seat of the crown price was made to be for Ali^{asws} Bin Musa Al-Reza^{asws}, his^{asws} doorman came over to him^{asws} and he said, 'There are people at the door seeking permission to (see) you^{asws}. They are saying, 'We are from the Shias of Ali^{asws}'.

فَقَالَ ع: أَنَا مَشْغُولٌ فَاصْرِفْهُمْ. فَصَرَفَهُمْ.

So he^{asws} said: 'I^{asws} am busy! Send them away! Send them away!'

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي جَاءُوا وَ قَالُوا كَذَلِكَ، فَقَالَ مِثْلَهَا، فَصَرَفَهُمْ إِلَى أَنْ جَاءُوهُ هَكَذَا يَقُولُونَ وَ يَصْرِفُهُمْ شَهْرَيْنِ، ثُمَّ أَيْسُوا مِنَ الْوُصُولِ وَ قَالُوا لِلْحَاجِبِ: قُلْ لِمَوْلَانَا: إِنَّا شِيعَةُ أَبِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ شِمْتِ بِنَا أَعْدَاؤُنَا فِي حِجَابِكَ لَنَا، وَ نَحْنُ نَنْصَرِفُ هَذِهِ الْكُرَّةَ، وَ نَهْرَبُ مِنْ بَلَدِنَا حِجَلًا وَ أَنْفَهُ مِمَّا لِحَقْنَا، وَ عَجْزًا عَنِ احْتِمَالِ مَضِضِ مَا يَلْحَقُنَا بِشِمَاتَةِ أَعْدَائِنَا.

So when it was the second day, they came (again) and said similar to that. So he^{asws} said similar to that and sent them away – until they came over like that saying and being sent away, for two months. Then they despaired from the arriving (and being sent back), and they said to the doorman, 'Say to our Master^{asws}, 'We are Shias of your^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws}, and our enemies are gloating with us regarding your^{asws} veiling from us, and we are leaving this town and fleeing from our city in shame, and (loss of) self-respect from what we faced, and being frustrated from bearing the anguish of what we face by the gloating of our enemies'.

فَقَالَ عَلِيُّ بْنُ مُوسَى [الرِّضَا] ع: ائْذَنْ لَهُمْ لِيَدْخُلُوا. فَدَخَلُوا عَلَيْهِ، فَسَلَّمُوا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِمْ، وَ لَمْ يَأْذِنْ لَهُمْ بِالْجُلُوسِ، فَيَقُومُوا قِيَامًا، فَقَالُوا: يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْجَفَاءَ الْعَظِيمَ- وَ الْإِسْتِخْفَافَ بَعْدَ هَذَا الْحِجَابِ الصَّعْبِ أَيُّ بَاقِيَةٍ تَبْقَى مِنَّا بَعْدَ هَذَا

So Ali^{asws} Bin Musa Al-Reza^{asws} said 'Permit them to enter!' So they entered to see him^{asws}, and they greeted upon him^{asws}. But, he^{asws} did not return their greeting to them, and did not give permission to them to be seated. So they remained standing, and they said, 'O son^{asws} of Rasool-Allah^{saww}! What is this great estrangement and the taking lightly, after the difficult veiling? Which thing remains with us from us after this?'

فَقَالَ الرِّضَا ع: افْرَعُوا وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ- وَ يَعْفُوا عَنْ كَثِيرٍ. مَا أَفْتَدَيْتُ إِلَّا بِرَبِّي عَزَّ وَ جَلَّ فَيْكُمْ، وَ بِرَسُولِ اللَّهِ ص وَ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ مِنْ بَعْدِهِ مِنْ آبَائِي الطَّاهِرِينَ ع- عَنَّبُوا عَلَيْكُمْ، فَأَفْتَدَيْتُ بِهِمْ.

So Al Reza^{asws} said: '(Have you) read, **And whatever affliction befalls you, it is on account of what your own hands have wrought, and (yet) He Pardons most (of your**

faults). [42:30]? I^{asws} did not model (myself^{asws} upon) except with my^{asws} Lord^{azwj} regarding you all, and with Rasool-Allah^{saww}, and with Amir Al-Momineen^{asws}, and from after him^{asws} from my^{asws} forefathers^{asws}, the clean ones. I^{asws} have been admonishing upon you all, and modelled with them^{asws}.

قَالُوا: لِمَاذَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ [لَهُمْ]: لِدَعْوَاكُمْ- أَنْتُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

They said, 'Due to what is that, O son^{asws} of Rasool-Allah^{saww}?' He^{asws} said to them: 'Due to your claims that you are the Shias of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}.

وَيُحَكِّمُ إِنَّمَا شِيعَتُهُ الْحَسَنُ وَالْحُسَيْنُ ع وَ سَلْمَانَ وَ أَبِي [أَبُو] ذَرَّ وَ الْمِقْدَادُ وَ عَمَّارُ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ، الَّذِينَ لَمْ يُخَالِفُوا شَيْئاً مِنْ أَوْامِرِهِ، وَ لَمْ يَرْتَكِبُوا شَيْئاً مِنْ [فُنُونِ] زَوَاجِرِهِ.

Woe be unto you! But rather, his^{asws} Shias were Al-Hassan^{asws}, and Al-Husayn^{asws}, and Salman^{as}, and Abu Zarr^{as}, and Al-Miqdad^{as}, and Ammar^{as}, and Muhammad^{fa} Bin Abu Bakr, those who did not oppose anything from his^{asws} orders, and did not ride anything from the paths of his^{asws} deterrence's.

فَأَمَّا أَنْتُمْ إِذَا قُلْتُمْ إِنَّكُمْ شِيعَتُهُ، وَ أَنْتُمْ فِي أَكْثَرِ أَعْمَالِكُمْ لَهُ مُخَالِفُونَ، مُقْصِرُونَ فِي كَثِيرٍ مِنَ الْفَرَائِضِ [وَ] مَتَهَاوِنُونَ بِعَظِيمِ حُقُوقِ إِخْوَانِكُمْ فِي اللَّهِ، وَ تَتَّقُونَ حَيْثُ لَا تَحِبُّ النَّفْيَةَ، وَ تَتْرَكُونَ النَّفْيَةَ [حَيْثُ لَا بُدَّ مِنَ النَّفْيَةِ].

So, as for your saying that you are his^{asws} Shias, and you, in most of your deeds are opposing to him^{asws}, being deficient in most of the Obligations, and are being negligent with great rights of your brethren for the Sake of Allah^{azwj}, and are fearing where the *Taqiyya* (dissimulation) is not obligated, and are neglecting the *Taqiyya* where it is a must from Observing the *Taqiyya*.

لَوْ قُلْتُمْ أَنْتُمْ مَوْلَاهُ وَ مُحِبُّوهُ، وَ الْمَوْلُونَ لِأَوْلِيَائِهِ، وَ الْمُعَادُونَ لِأَعْدَائِهِ، لَمْ أَنْكَرْهُ مِنْ قَوْلِكُمْ، وَ لَكِنْ هَذِهِ مَرْتَبَةٌ شَرِيفَةٌ أَدْعَيْنُوهَا، إِنْ لَمْ تُصَدِّقُوا قَوْلَكُمْ بِفِعْلِكُمْ هَلَكْتُمْ- إِلَّا أَنْ تَنْتَازِرَكُمْ رَحْمَةً مِنْ رَبِّكُمْ.

If you had said that you are his^{asws} friends and those that love him^{asws}, and the friends of his^{asws} friends, and enemies of his^{asws} enemies, I^{asws} would not have denied you from your words. But, this (being a Shia) is a noble rank for you to be claiming it. If your words are not ratified by your deeds, you will be destroyed, unless if you come across a Mercy from your Lord^{azwj}.

قَالُوا: يَا ابْنَ رَسُولِ اللَّهِ، فَإِنَّا نَسْتَغْفِرُ اللَّهَ وَ نَتُوبُ إِلَيْهِ مِنْ قَوْلِنَا، بَلْ نَقُولُ- كَمَا عَلَّمَنَا مَوْلَانَا- نَحْنُ مُحِبُّوكُمْ، وَ مُحِبُّو أَوْلِيَائِكُمْ، وَ مُعَادُو أَعْدَائِكُمْ.

They said, 'O son^{asws} of Rasool-Allah^{saww}! We hereby seek Forgiveness of Allah^{azwj} and repent to Him^{azwj} from our words. But, we are saying, just as you^{asws}, our Master^{asws}, have taught us. We are those that love you^{asws}, and love your^{asws} friends, and are inimical to your^{asws} enemies'.

قَالَ الرَّضَا ع: فَمَرْحَبًا بِكُمْ يَا إِخْوَانِي وَ أَهْلَ وَدِّي، ارْتَفِعُوا، ارْتَفِعُوا.

So Al-Reza^{asws} said: 'Then welcome to you all, O my^{asws} brothers and the people of my^{asws} cordiality. You have raised yourselves! You have raised yourselves!'

فَمَا زَالَ يَرْفَعُهُمْ حَتَّى أَلْصَقَهُمْ بِنَفْسِهِ، ثُمَّ قَالَ لِحَاجِبِهِ: كَمْ مَرَّةً حَجَبْتُهُمْ قَالَ: سِتِّينَ مَرَّةً.

And he^{asws} did not cease to raise them until he^{asws} embraced them to himself^{asws}. Then he^{asws} said to his^{asws} doorman: 'How many times did you block them?' He said, 'Sixty times'.

فَقَالَ لِحَاجِبِهِ: فَاخْتَلَفَ إِلَيْهِمْ سِتِّينَ مَرَّةً مُتَوَالِيَةً، فَسَلَّمَ عَلَيْهِمْ وَ أَفْرَأَهُمْ سَلَامِي فَقَدْ مَحَوَا مَا كَانَ مِنْ ذُنُوبِهِمْ بِاسْتِعْفَارِهِمْ وَ تَوْبَتِهِمْ، وَ اسْتَحْفُوا الْكَرَامَةَ لِمَحَبَّتِهِمْ لَنَا وَ مَوَالَاتِهِمْ.

So he^{asws} said to his^{asws} doorman: 'So interchange with them sixty times consecutively, and greet upon them and convey my^{asws} greetings to them, for it has been Deleted, whatever was from their sins, due to their seeking Forgiveness and their repentance, and they are (now) deserving of the prestige due to their love for us^{asws}, and their friendship'.

وَ تَفَقَّدَ أُمُورَهُمْ وَ أُمُورَ عِيَالَتِهِمْ، فَأَوْسَعَهُمْ بِنَفَقَاتِ وَ مَبْرَاتِ وَ صَلَاتِ وَ دَفَعَ مَعْرَاتِ.

And he^{asws} surveyed their affairs and the affairs of their dependents, and extended to them the expenditure money, and gifts, and (financial) help, and dispelled the difficulties.

160 قَالَ ع دَخَلَ رَجُلٌ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى الرِّضَا ع وَ هُوَ مَسْرُورٌ، فَقَالَ: مَا لِي أَرَاكَ مَسْرُورًا قَالَ: يَا ابْنَ رَسُولِ اللَّهِ، سَمِعْتُ أَبَاكَ يَقُولُ: أَحَقُّ يَوْمٍ بِأَنْ يُسَرَ الْعَبْدُ فِيهِ- يَوْمٌ يَرِزُفُهُ اللَّهُ صَدَقَاتِ وَ مَبْرَاتِ- وَ سَدَّ خَلَاتِ مِنْ إِخْوَانِ لَهُ مُؤْمِنِينَ، وَ إِنَّهُ قَصَدَنِي الْيَوْمَ عَشْرَةَ مِنْ إِخْوَانِي [الْمُؤْمِنِينَ] الْفُقَرَاءِ لَهُمْ عِيَالَاتِ، قَصَدُونِي مِنْ بَلَدِ كَذَا وَ كَذَا، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ فَلِهَذَا سُرُورِي.

S 160 – He (Imam Hassan Al-Askari^{asws}) said: 'A man came over to Muhammad^{asws} Bin Ali^{asws} Bin Musa Al-Reza^{asws}, and he was cheerful. So he^{asws} said: 'What is the matter I^{asws} see you so cheerful today?' He said, 'O son^{asws} of Rasool-Allah^{saww}! I heard your^{asws} father^{asws} saying: 'The most rightful of the day in which the servant can be cheerful in, is the day Allah^{azwj} Graces him to give charities and gifts, and plugs the holes (fulfil needs) from Momineen brothers of his. And today, ten of my poor Momineen brothers came to me, having dependents for them. They came to me from such and such a city, and I gave to each one of them. Thus, my cheerfulness is due to this'.

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: لَعَمْرِي إِنَّكَ حَقِيقٌ بِأَنْ تُسَرَ- إِنْ لَمْ تَكُنْ أَحْبَبْتَهُ أَوْ لَمْ تُحْبِطْهُ فِيمَا بَعْدَ.

So Muhammad Bin Ali^{asws} said: 'By my^{asws} life! You are indeed rightful of being cheerful, if it does not happen to be confiscated, or would not be confiscated afterwards'.

فَقَالَ الرَّجُلُ: وَ كَيْفَ أَحْبَبْتَهُ- وَ أَنَا مِنْ شَيْعَتِكُمْ الْخَلَصِ قَالَ: هَاهُ قَدْ أَبْطَلْتَ بَرِّكَ بِإِخْوَانِكَ وَ صَدَقَاتِكَ.

The man said, 'And how would it be confiscated and I am from your^{asws} sincere Shias?' He^{asws} said: 'Here, you have (just) invalidated your righteousness with your brothers, and your charities'.

قَالَ: وَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ ع: أَفَرَأَى قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَ الْأَدَى.

He said, 'And how can that be so, O son^{asws} of Rasool-Allah^{saww}?' Muhammad Bin Ali^{asws} said to him: 'Have you read the Words of Allah^{azwj} Mighty and Majestic: **O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]**.'

قَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللَّهِ مَا مَنَنْتُ عَلَى الْقَوْمِ الَّذِينَ تَصَدَّقْتُ عَلَيْهِمْ وَ لَا آذَيْتُهُمْ! قَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ ع: إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا قَالَ: لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَ الْأَدَى وَ لَمْ يَقُلْ لَا تُبْطِلُوا بِالْمَنِّ عَلَى مَنْ تَتَصَدَّقُونَ عَلَيْهِ،

The man said, 'O son^{asws} of Rasool-Allah^{saww}! I did not remind the generosity upon the people whom I was charitable upon, nor did I cause them distress!' Muhammad Bin Ali^{asws} said to him: 'Allah^{azwj} Mighty and Majestic, rather, Said: **Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]**, and did not Say: "Do not invalidate your charities by reminders of generosity and causing distress to those you have been charitable upon.

[وِ بِالْأَدَى لِمَنْ تَتَصَدَّقُونَ عَلَيْهِ] وَ هُوَ كُلُّ أَدَى، أ فْتَرَى أَذَاكَ لِلْقَوْمِ الَّذِينَ تَصَدَّقْتَ عَلَيْهِمْ أَعْظَمَ، أَمْ أَذَاكَ لِحَفَظَتِكَ- وَ مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ حَوْلَيْكَ، أَمْ أَذَاكَ لَنَا فَقَالَ الرَّجُلُ: بَلْ هَذَا يَا ابْنَ رَسُولِ اللَّهِ.

And by the causing distress to the ones you have been charitable upon, and it is every distress. Do you see your causing distress to the people, those whom you have been charitable upon, as being greater, or your causing distress to your recorders (Recording Angels), and the Angels of Proximity of Allah^{azwj} (who are) around you, or your causing distress to us^{asws}? So the man said, 'But, this, O son^{asws} of Rasool-Allah^{saww}!

فَقَالَ: فَقَدْ أَذَيْتَنِي وَ أَذَيْتَهُمْ وَ أَبْطَلْتَ صَدَقَاتِكَ. قَالَ: لِمَاذَا قَالَ: لِقَوْلِكَ «وَ كَيْفَ أَحْبَبْتُهُ- وَ أَنَا مِنْ شَيْعَتِكُمُ الْخُلَاصِ» وَ يَحْكَ، أ تَدْرِي مَنْ شَيْعَتُنَا الْخُلَاصُ [قَالَ: لَا.

He^{asws} said: 'But you have caused distress to me^{asws} and to them, and invalidated your charities'. He said, 'Due to what is that?' He^{asws} said: 'Due to your words, 'And how can it be confiscated and I am from your^{asws} sincere Shias!'. Woe be unto you! Do you know who are our^{asws} sincere Shias?' He said, 'No'.

قَالَ: شَيْعَتُنَا الْخُلَاصُ [حِزْقِيلُ الْمُؤْمِنِ، مُؤْمِنُ آلِ فِرْعَوْنَ وَ صَاحِبُ بَيْتِ الَّذِي قَالَ اللَّهُ تَعَالَى [فِيهِ]: وَ جَاءَ مِنْ أَفْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى وَ سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ عَمَّارٌ، أ سَوَّيْتَ نَفْسَكَ بِهِؤْلَاءِ أَمَا أَذَيْتَ بِهِذَا الْمَلَائِكَةَ، وَ أَذَيْتَنَا.

He^{asws} said: 'Our^{asws} sincere Shias are Hizkeel^{as}, the Momin, a Momin of the people of Pharaoh^{la}, and one who came running, the one for whom Allah^{azwj} the Exalted Said regarding him: **And from the remote part of the city there came a man running [36:20]**, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra}. Are you equalising yourself with them? Are you not causing distress with this to the Angels and distressing us^{asws}?

فَقَالَ الرَّجُلُ: أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ، فَكَيْفَ أَقُولُ قَالَ: قُلْ: أَنَا مِنْ مَوْلِيكُمْ وَ مُحِبِّكُمْ، وَ مُعَادِي أَعْدَائِكُمْ، وَ مَوْلِي أَوْلِيَائِكُمْ.

So the man said, 'I seek Forgiveness of Allah^{azwj} and I repent to Him^{azwj}. So, how should I be saying?' He^{asws} said: 'Say, 'I am from your^{asws} friends, and those that love you^{asws}, and am inimical to your^{asws} enemies, and a friend to your^{asws} friends'.

فَقَالَ: كَذَلِكَ أَقُولُ، وَ كَذَلِكَ أَنَا يَا ابْنَ رَسُولِ اللَّهِ، وَ قَدْ ثَبُتَ مِنَ الْقَوْلِ الَّذِي أَنْكَرْتَهُ، وَ أَنْكَرْتَهُ الْمَلَائِكَةُ، فَمَا أَنْكَرْتُمْ ذَلِكَ إِلَّا لِإِنْكَارِ اللَّهِ عَزَّ وَ جَلَّ.

The man said, 'Like that (is how) I shall be saying, and like that is (how) I am, O son^{asws} of Rasool-Allah^{saww}! And I have repented from the words which He^{azwj} Disapproves, and the Angels disapprove, and you^{asws} did not disapprove that except due to the Disapproval of Allah^{azwj} Mighty and Majestic'.

فَقَالَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى الرَّضَاعِ: الْآنَ قَدْ عَادَتْ إِلَيْكَ مَثُوبَاتُ صَدَقَاتِكَ وَ زَالَ عَنْهَا الْإِحْبَاطُ.

So Muhammad Bin Ali Bin Musa Al Reza^{asws} said: 'Now, there have been returned to you, the Rewards of the charities and the confiscation has been removed from these'.

161 قَالَ أَبُو يَعْقُوبَ يُوسُفُ بْنُ زِيَادٍ وَ عَلِيُّ بْنُ سَيَّارٍ (رض) حَضَرْنَا لَيْلَةَ عَلِيِّ غُرْفَةَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ ع وَ قَدْ كَانَ مَلِكُ الزَّمَانِ لَهُ مُعْظَمًا، وَ حَاشِيَتُهُ لَهُ مُبْجَلِينَ، إِذْ مَرَّ عَلَيْنَا وَآلِي الْبُلْدِ- وَآلِي الْحَسْرِيِّينَ- وَ مَعَهُ رَجُلٌ مَكْتُوفٌ، وَ الْحَسَنُ بْنُ عَلِيٍّ ع مُشْرِفٌ مِنْ رُوَزْنَتِهِ.

S 161 - Abu Ayoub Yusuf Bin Ziyad and Ali Bin Sayyar said, 'We were present in the chamber of Al Hassan Ali Bin Muhammad^{asws}, and the king of the time used to have reverence for him^{asws}, and his entourage used to adore him^{asws}, when the governor of the city passed by us – and with him was a chained man, and Al-Hassan^{asws} Ibn Ali^{asws} as looking out from his^{asws} window.

فَلَمَّا رَأَهُ الْوَالِي تَرَجَّلَ عَنْ دَابَّتِهِ إِجْلَالًا لَهُ. فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: عُدْ إِلَى مَوْضِعِكَ. فَعَادَ، وَ هُوَ مُعْظَمٌ لَهُ، وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ، أَخَذْتُ هَذَا، فِي هَذِهِ اللَّيْلَةِ، عَلَى بَابِ حَانُوتِ صَيْرَفِي، فَأَتَيْتُهُ بِأَنَّهُ يُرِيدُ نَفْيَهُ وَ السَّرْقَةَ مِنْهُ. فَفَبِضْتُ عَلَيْهِ، فَلَمَّا هَمَمْتُ أَنْ أَضْرِبَهُ خَمْسَمِائَةَ [سَوْطٍ] وَ هَذَا سَبِيلِي فِيمَنْ أَتَيْتُهُ مِمَّنْ أَخَذَهُ لِيَكُونَ قَدْ شَفِيَ بِبَعْضِ ذُنُوبِهِ- قَبْلَ أَنْ يَأْتِيَنِي [وَ يَسْأَلَنِي فِيهِ] مَنْ لَا أُطِيقُ مَدَافَعَتَهُ.

When the governor saw him^{asws}, dismounted from his animal, in respect for him^{asws}. So Al-Hassan^{asws} Bin Ali^{asws} said: 'Return to your place'. So he returned, and he was revering to him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! I seized this one during this night, at the door of Hanout the money-changer, and he accused him that he wanted to pry and steal from him. So, I captured him. But, when I thought of striking him five hundred lashes – and this is my way regarding the ones I accuse from the ones I seize – in order to make him wretched with part of his sins, before he came to me, and he asked me regarding it – (something) which I could not stand to defend it'.

فَقَالَ لِي: اتَّقِ اللَّهَ وَ لَا تَتَعَرَّضْ لِسَخَطِ اللَّهِ- فَإِنِّي مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ شِيعَةِ هَذَا الْإِمَامِ [أَبِي] الْقَائِمِ بِأَمْرِ اللَّهِ ع. فَكَفَفْتُ عَنْهُ، وَ قُلْتُ: أَنَا مَارٌّ بِكَ عَلَيْهِ، فَإِنْ عَرَفَكَ بِالتَّشْبِيعِ أَطْلَقْتُ عَنْكَ، وَ إِلَّا قَطَعْتُ يَدَكَ وَ رِجْلَكَ، بَعْدَ أَنْ أَجْلِدَكَ أَلْفَ سَوْطٍ، وَ قَدْ جِئْتُكَ [بِهِ] يَا ابْنَ رَسُولِ اللَّهِ فَهَلْ هُوَ مِنْ شِيعَةِ عَلِيٍّ ع كَمَا ادَّعَى

He said to me, 'Fear Allah^{azwj} and do not be exposed to the Wrath of Allah^{azwj}, for I am from the Shias of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and the Shias of this Imam^{asws} – the father^{asws} – of Al-Qaim^{asws} – the one who would be rising with the Commands of Allah^{azwj}'. So, I refrained from him, and I said, 'I shall pass by with you to him^{asws}. If he^{asws} recognises you as being a Shia, I shall free you, or else I shall cut off your hand and your leg, after having whipped you a thousand lashes'. And I have come to you^{asws} – with him – O son^{asws} of Rasool-Allah^{saww}! So, is he from the Shias of Ali^{asws} just as he claims to be?'

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: مَعَاذَ اللَّهِ، مَا هَذَا مِنْ شِيعَةِ عَلِيٍّ ع، وَ إِنَّمَا ابْتَلَاهُ اللَّهُ فِي يَدِكَ، لِاعْتِقَادِهِ فِي نَفْسِهِ أَنَّهُ مِنْ شِيعَةِ عَلِيٍّ ع. فَقَالَ الْوَالِي: الْآنَ كَفَيْتَنِي مُؤُونَتَهُ، الْآنَ أَضْرِبُهُ خَمْسَمِائَةَ [ضَرْبَةً] لَا حَرَجَ عَلَيَّ فِيهَا.

Al-Hassan^{asws} Bin Ali^{asws} said: 'Allah^{azwj} Forbid! This one is not from the Shias of Ali^{asws}, and rather, Allah^{azwj} will invalidate him in your hands, of his belief in himself that he is from the Shias of Ali^{asws}'. So the governor said, 'Now you^{asws} have sufficed me of his custody. Now I shall strike him five hundred lashes – there being no hesitations upon me with regards to it'.

فَلَمَّا نَحَاهُ بَعِيدًا، قَالَ: ابْطَحُوهُ، فَبَطَحُوهُ وَ أَقَامَ عَلَيْهِ جَلَادَيْنِ، وَاحِدًا عَنْ يَمِينِهِ، وَ آخَرَ عَنْ شِمَالِهِ، وَ قَالَ: أَوْجَعَاهُ. فَأَهْوَيَْا إِلَيْهِ بِعَصْبَيْهِمَا فَكَانَا لَا يُصِيبَانِ اسْتَهُ شَيْئًا إِنَّمَا يُصِيبَانِ الْأَرْضَ. فَضَجَرَ مِنْ ذَلِكَ، وَ قَالَ: وَتِلْكَمَا تَضْرِبَانِ الْأَرْضَ أَضْرِبَانِ اسْتَهُ. [قَدْ هَبَا يَضْرِبَانِ اسْتَهُ] فَعَدَلْتُ أَيْدِيَهُمَا فَجَعَلَا يَضْرِبُ بَعْضُهُمَا بَعْضًا وَ يَصِيحُ وَ يَبْأُوهُ.

So, when he took him far, he said, 'Lie him (on the ground)!' So, they lied him down, and two executioners stood over him, one on his right and the other one on his left, and he said, 'Inflict pain on him!' So, they both swung their whips at him, but it was so that they were not hitting anything of his body. But rather, they were hitting the ground. So he rebuked them from that and said, 'Woe be unto you both! You are striking the ground? Strike his body!' So they both went to strike his body, but their hands altered (the direction) and they ended up striking each other, and they were shouting and groaning.

فَقَالَ: وَيْحَكُمَا، أَمْجُونَانِ أَنْتُمَا- يَضْرِبُ بَعْضُكُمَا بَعْضًا! اضْرِبَا الرَّجُلَ. فَقَالَا: مَا نَضْرِبُ إِلَّا الرَّجُلَ، وَمَا نَقْصِدُ سِوَاهُ، وَ لَكِنْ نَعْدِلُ أَيْدِينَا حَتَّى يَضْرِبَ بَعْضُنَا بَعْضًا.

So he said, 'Woe be unto you both! Are you both mad? You are striking each other! Strike the man'. They both said, 'We are not striking except at the man, and we are not aiming besides him. But, our hands are altering (direction) to the extent that we end up striking each other'.

قَالَ: فَقَالَ: يَا فُلَانُ وَ يَا فُلَانُ حَتَّى دَعَا أَرْبَعَةً- وَ صَارُوا مَعَ الْأَوَّلَيْنِ سِتَّةً، وَ قَالَ: أَحْبَبُوا بِهِ. فَأَحَاطُوا بِهِ، فَكَانَ يَعْدِلُ بِأَيْدِيهِمْ، وَ يَرْفَعُ عَصِيهِمْ إِلَى فَوْقٍ، فَكَانَتْ لَا تَفْعُ إِلَّا بِالْوَالِي فَسَقَطَ عَنْ دَابَّتِهِ، وَ قَالَ: فَتَلَمُّونِي، فَتَلَكُمُ اللَّهُ، مَا هَذَا! فَقَالُوا: مَا ضَرَبْنَا إِلَّا إِيَّاهُ!

He^{asws} said: 'So he (governor) said, 'O so and so! O so and so!', until he had called four, and they came to be six (of them) along with the first two, and he said, 'Surround him!' So, they surrounded him, and it was so that their hands altered (direction) and they raised their sticks up, and these did not fall except upon the governor. So, he fell off from his animal, and said, 'You are killing me, may Allah^{azwj} Kill you! What is this?' They said, 'We are not striking except him!'

ثُمَّ قَالَ لِعَبِيدِهِمْ: تَعَالَوْا فَاضْرِبُوا هَذَا. فَجَاءُوا، فَضَرَبُوهُ بَعْدُ فَقَالَ: وَيْلَكُمْ إِيَّايَ تَضْرِبُونَ! فَقَالُوا: لَا وَ اللَّهُ، مَا نَضْرِبُ إِلَّا الرَّجُلَ!

Then he said to the others, 'Come over and strike this one'. So they came and struck him even more. He said, 'Woe be unto you! (Why) is it me you are striking?' They said, 'No, by Allah^{azwj}! We are not striking except for the man!'

قَالَ الْوَالِي: فَمِنْ أَيْنَ لِي هَذِهِ الشَّجَاتُ بِرَأْسِي وَ وَجْهِي وَ بَدَنِي، إِنْ لَمْ تَكُونُوا تَضْرِبُونِي! فَقَالُوا: سَلَّمْتَ أَيْمَانُنَا إِنْ كُنَّا [قَدْ] قَصَدْنَاكَ بِضَرْبِ الرَّجُلِ لِلْوَالِي: يَا عَبْدَ اللَّهِ- أَمَا تَعْتَبِرُ بِهَذِهِ الْأَلْطَافِ الَّتِي بِهَا يُصْرَفُ عَنِّي هَذَا الضَّرْبُ، وَبِئْسَ رُدْنِي إِلَى الْإِمَامِ، وَ أَمْتَلِ فِي أَمْرِهِ.

The governor said, 'So from where are these wound in my head, and my face, and my body, if you did not happen to strike me?' They said, 'May our hands be crippled if we have aimed you with the strikes'. The man said to the governor, 'O servant of Allah^{azwj}! But, learn a lesson by these subtleties by which these strikes are diverted away from me. Woe be unto you! Return me to the Imam^{asws}, and obey his^{asws} orders'.

قَالَ: فَرَدَّهُ الْوَالِي بَعْدُ [إِلَى] بَيْنَ يَدَيْ الْحَسَنِ بْنِ عَلِيٍّ ع. فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ، عَجِبْنَا لِهَذَا، أَنْكَرْتَ أَنْ يَكُونَ مِنْ شَيْعَتِكُمْ وَ مَنْ لَمْ يَكُنْ مِنْ شَيْعَتِكُمْ، فَهُوَ مِنْ شَيْعَةِ إِبْلِيسَ، وَ هُوَ فِي النَّارِ، وَ قَدْ رَأَيْتَ لَهُ مِنَ الْمُعْجَزَاتِ مَا لَا يَكُونُ إِلَّا لِلْأَنْبِيَاءِ. فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: قُلْ: أَوْ لِلْأَوْصِيَاءِ. [فَقَالَ: أَوْ لِلْأَوْصِيَاءِ].

He^{asws} said: 'So the governor returned him to be in front of Al-Hassan^{asws} Bin Ali^{asws}, and he said, 'O son^{asws} of Rasool-Allah^{saww}! We are astounded at this! You^{asws} denied that he happens to be from your^{asws} Shias, and the one who does not happen to be from your^{asws} Shias is from the adherents of Iblees^{la}, and he would be in the Fire. And I have seen the miracles for him what do not happen except for the Prophets^{as}. So Al-Hassan Bin Ali^{asws} said: 'Say, 'Or for the successors^{asws}'. So he said, 'Or, for the successors^{asws}'.

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ لِلْوَالِيِّ: يَا عَبْدَ اللَّهِ- إِنَّهُ كَذَبَ فِي دَعْوَاهُ- أَنَّهُ مِنْ شِيعَتِنَا كَذِبًا- لَوْ عَرَفَهَا نُمَّ نَعَمَدَهَا لَا بُدَّ لِي بِجَمِيعِ عَذَابِكَ لَهُ، وَ لَقِيَّ فِي الْمَطْبِقِ ثَلَاثِينَ سَنَةً، وَ لَكِنَّ اللَّهَ تَعَالَى رَحِمَهُ لِإِطْلَاقِ كَلِمَةٍ عَلَيَّ مَا عَلَيَّ لَا عَلَيَّ تَعَمَّدَ كَذِبٍ وَ أَنْتَ يَا عَبْدَ اللَّهِ، فَأَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ خَلَّصَهُ مِنْ يَدَيْكَ، خَلَّ عَنْهُ فَإِنَّهُ مِنْ مُوَالِينَا وَ مُجِبِينَا، وَ لَيْسَ مِنْ شِيعَتِنَا.

So Al-Hassan Bin Ali^{asws} said to the governor: 'O servant of Allah^{azwj}! He is false in his claim – that he is from our^{asws} Shias – a liar. Had he recognised it, then deliberated it, he would have been afflicted with the entirety of your punishments for him, and he would have remained in the prison for thirty years. But, Allah^{azwj} the Exalted was Merciful to him for releasing the words upon what he neither meant nor was deliberately a liar. And you, O servant of Allah^{azwj}! Know that Allah^{azwj} Mighty and Majestic has Finished him from your hands. Free him, for he is from our^{asws} friends and those that love us^{asws}, but he isn't from our^{asws} Shias.

فَقَالَ الْوَالِيُّ: مَا كَانَ هَذَا كُلُّهُ عِنْدَنَا إِلَّا سَوَاءً، فَمَا الْفَرْقُ قَالَ لَهُ الْإِمَامُ ع: الْفَرْقُ أَنَّ شِيعَتَنَا هُمُ الَّذِينَ يَتَّبِعُونَ آثَارَنَا، وَ يُطِيعُونَنَا فِي جَمِيعِ أَمْرِنَا وَ نَوَاهِينَا، فَأَوْلِيكَ [مِنْ] شِيعَتِنَا.

So the governor said, 'All of this isn't with us except for the same. So what is the difference?' The Imam^{asws} said to him: 'The difference is that our^{asws} Shias, they are those who are following our Ahadeeth, and they are obeying us^{asws} in the entirety of our^{asws} orders and prohibitions. So they are from our^{asws} Shias. But, as for the one who opposes us^{asws} in most of what Allah^{azwj} has Imposed upon him, so he isn't from our^{asws} Shias'.

فَأَمَّا مَنْ خَالَفَنَا فِي كَثِيرٍ مِمَّا فَرَضَهُ اللَّهُ عَلَيْهِ- فَلْيَسُوا مِنْ شِيعَتِنَا. قَالَ الْإِمَامُ عَ لِلْوَالِيِّ: وَ أَنْتَ قَدْ كَذَبْتَ كَذِبًا لَوْ نَعَمَدْتَهَا وَ كَذَبْتَهَا- لِإِبْتِلَاكِ اللَّهِ عَزَّ وَ جَلَّ بِضَرْبِ أَلْفِ سَوْطٍ، وَ سِجْنِ ثَلَاثِينَ سَنَةً فِي الْمَطْبِقِ. قَالَ: وَ مَا هِيَ يَا ابْنَ رَسُولِ اللَّهِ

The Imam^{asws} said to the governor: 'And you have lied such a lie that if you had deliberated it and lied it (deliberately), Allah^{azwj} Mighty and Majestic would have Afflicted you with a thousand lashes, and imprisonment of thirty years in the dungeon'. He said, 'And what is it (the lie), O son^{asws} of Rasool-Allah^{saww}?'

قَالَ: بَرَّعَمِكَ أَنْتَ رَأَيْتَ لَهُ مُعْجَزَاتٍ، إِنَّ الْمُعْجَزَاتِ لَيْسَتْ لَهُ إِنَّمَا هِيَ لَنَا أَظْهَرَهَا اللَّهُ تَعَالَى فِيهِ إِبَانَةً لِحُجَّتِنَا وَ إِبْصَاحاً لِحَالَتِنَا وَ شَرَفِنَا، وَ لَوْ قُلْتَ: شَاهَدْتُ فِيهِ مُعْجَزَاتٍ، لَمْ أَنْكَرْهُ عَلَيْكَ، أَلَيْسَ إِحْيَاءُ عِيسَى عَ الْمَيِّتِ مُعْجَزَةً أَوْ هِيَ لِلْمَيِّتِ أَمْ لِعِيسَى أَوْ لَيْسَ خَلْقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ- فَصَارَ طَيْراً بِإِذْنِ اللَّهِ [مُعْجَزَةً] أَوْ هِيَ لِلطَّائِرِ أَوْ لِعِيسَى أَوْ لَيْسَ الَّذِينَ جُعِلُوا قَرْدَةً حَاسِبِينَ مُعْجَزَةً، أَوْ هِيَ لِلْقَرْدَةِ أَوْ لِنَبِيِّ ذَلِكَ الزَّمَانِ

He^{asws} said: 'By your claim that you saw miracles for him. The miracles weren't for him. But rather these are for us^{asws}. Allah^{azwj} the Exalted Manifests these to clarify our^{asws} proofs, and clarify our^{asws} majesty and our^{asws} nobility. And if you had said, 'I saw miracles regarding him', it would not have been denied upon you. Wasn't the revival of the dead by Isa^{as} not a miracle? Was it for the deceased or for Isa^{as}? Or didn't he^{as} created from the clay as if it was the bird, so it became a bird by the Permission of Allah^{azwj} – a miracle – was it for the bird or for Isa^{as}? Or wasn't the

Making of those (Jews) as despised apes a miracle? Was it for the monkeys, or for the Prophet of that time?’

فَقَالَ الْوَالِي: أَسْتَغْفِرُ اللَّهَ [رَبِّي] وَ أَتُوبُ إِلَيْهِ.

So the governor said, 'I seek Forgiveness of Allah^{azwj}, my Lord^{azwj}, and I repent to Him^{azwj}.'

ثُمَّ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ لِلرَّجُلِ الَّذِي قَالَ إِنَّهُ مِنْ شَيْعَةِ عَلِيٍّ ع: يَا عَبْدَ اللَّهِ لَسْتَ مِنْ شَيْعَةِ عَلِيٍّ ع، إِنَّمَا أَنْتَ مِنْ مُحِبِّهِ، وَ إِنَّمَا شَيْعَةُ عَلِيٍّ ع الَّذِينَ قَالَ عَزَّ وَ جَلَّ فِيهِمْ: وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ- أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.

Then Al-Hassan^{asws} Bin Ali^{asws} said to the man who had said that he was from the Shias of Ali^{asws}: 'O servant of Allah^{azwj}! You aren't from the Shias of Ali^{asws}. But rather, you are from those that love him^{asws}. And rather the Shias of Ali^{asws} are those for whom Allah^{azwj} Mighty and Majestic Said regarding them: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82].**

هُمُ الَّذِينَ آمَنُوا بِاللَّهِ وَ وَصَفُوهُ بِصِفَاتِهِ، وَ نَزَّهُوهُ عَن خِلَافِ صِفَاتِهِ، وَ صَدَّقُوا مُحَمَّدًا فِي أَقْوَالِهِ، وَ صَوَّبُوهُ فِي كُلِّ أَفْعَالِهِ، وَ رَأَوْا عَلِيًّا بَعْدَهُ سَيِّدًا إِمَامًا، وَ قَرُمًا هَمَامًا لَا يَعْدِلُهُ مِنْ أُمَّةٍ مُّحَمَّدٍ أَحَدٌ، وَ لَا كُلُّهُمْ إِذَا اجْتَمَعُوا فِي كِفَّةٍ يُوزَنُونَ بِوزْنِهِ، بَلْ يَرْجَحُ عَلَيْهِمْ- كَمَا تَرْجَحُ السَّمَاءُ وَ الْأَرْضُ عَلَى الذَّرَّةِ.

They are those who are believing in Allah^{azwj} and His^{azwj} Attributes and describe Him^{azwj} by His^{azwj} own Attributes, and keep away from the opposite of His^{azwj} Attributes, and they are ratifying Muhammad^{saww} in his^{saww} words, and are considering him^{azwj} as being correct in all of his^{saww} deeds, and are viewing Ali^{asws} after him^{saww} as the Chief of the Imams^{asws}, and consider that there is none who can equal him^{asws} from the community of Muhammad^{saww}, nor can all of them (even) when they are gathered in one hand of a scale. But, he^{asws} would outweigh against them just as the sky and the earth would outweigh against a particle.

وَ شَيْعَةُ عَلِيٍّ ع هُمُ الَّذِينَ لَا يُبَالُونَ فِي سَبِيلِ اللَّهِ- أَوْ وَقَعَ الْمَوْتُ عَلَيْهِمْ، أَوْ وَقَعُوا عَلَى الْمَوْتِ. وَ شَيْعَةُ عَلِيٍّ ع هُمُ الَّذِينَ يُؤْتِرُونَ إِخْوَانَهُمْ عَلَى أَنْفُسِهِمْ، وَ لَوْ كَانَ بِهِمْ خِصَاصَةٌ وَ هُمُ الَّذِينَ لَا يَرَاهُمُ اللَّهُ حَيْثُ نَهَاهُمْ، وَ لَا يَفْقِدُهُمْ مِنْ حَيْثُ أَمَرَهُمْ. وَ شَيْعَةُ عَلِيٍّ ع هُمُ الَّذِينَ يَقْتَدُونَ بِعَلِيٍّ فِي إِكْرَامِ إِخْوَانِهِمُ الْمُؤْمِنِينَ.

And the Shias of Ali^{asws} they are those not caring, in the Way of Allah^{azwj}, whether the death falls upon them or they fall upon the death. And the Shias of Ali^{asws}, they are those who are preferring their brethren upon their own selves, and even though there was adversity with them. And they are those whom Allah^{azwj} does not See them where He^{azwj} has Prohibited them to be, nor does He^{azwj} Miss them from where He^{azwj} has Commanded them to be. And the Shias of Ali^{asws}, they are those who are imitating Ali^{asws} in honouring their Momineen brothers.

مَا عَن قَوْلِي أَقُولُ لَكَ هَذَا، بَلْ أَقُولُهُ عَن قَوْلِ مُحَمَّدٍ ص، فَذَلِكَ قَوْلُهُ تَعَالَى: وَ عَمِلُوا الصَّالِحَاتِ فَضَوُّوا الْفَرَائِضَ كُلَّهَا، بَعْدَ التَّوْحِيدِ وَ اعْتِقَادِ النَّبُوَّةِ وَ الإِمَامَةِ وَ أَعْظَمَهَا [فَرْضًا] قَضَاءُ حُقُوقِ الإِخْوَانِ فِي اللَّهِ، وَ اسْتِعْمَالِ التَّقِيَّةِ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

It is nor from my^{asws} words that I^{asws} am saying this. But I^{asws} am saying it from the words of Muhammad^{saww}, and these are the Words of Allah^{azwj} **and doing righteous deeds**. They are fulfilling the Obligations, all of them, after the *Tawheed* (Oneness), and believing in the Prophet-hood and the Imamate. And the greatest of the Obligations is the fulfilment of the

rights of the brethren for the Sake of Allah^{azwj}, and utilising the dissimulation from the enemies of Allah^{azwj} Mighty and Majestic”.