

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[في وجوب الاهتمام بالتقية و قضاء حقوق المؤمنين:]**Re: The Obligation of paying attention with the *Taqiyya* (dissimulation), and fulfilling the rights of the Momineen.**

162 قَالَ رَسُولُ اللَّهِ ص مَثَلُ مُؤْمِنٍ لَا تَقِيَّةَ لَهُ كَمَثَلِ جَسَدٍ لَا رَأْسَ لَهُ، وَ مَثَلُ مُؤْمِنٍ لَا يَرَعَى حُقُوقَ إِخْوَانِهِ الْمُؤْمِنِينَ، كَمَثَلِ مَنْ حَوَّاسُهُ كُلُّهَا صَحِيحَةٌ فَهُوَ لَا يَتَأَمَّلُ بَعْفِهِ، وَ لَا يُبْصِرُ بَعْيِيهِ، وَ لَا يَسْمَعُ بِأُذُنِهِ، وَ لَا يُعَبِّرُ بِلسَانِهِ عَن حَاجَتِهِ، وَ لَا يَدْفَعُ الْمَكَارَةَ عَن نَفْسِهِ بِالْإِدْلَاءِ بِحُجَجِهِ وَ لَا يَبْطِشُ لِشَيْءٍ بِبَيْدِيهِ، وَ لَا يَنْهَضُ إِلَى شَيْءٍ بِرِجْلَيْهِ،

S 162 – Rasool-Allah^{saww} said: ‘An example of a Momin without (observing) *Taqiyya* is like an example of a body without head (attached) to it; and an example of a *Momin* who does not see the rights of his *Momineen* brothers, is like an example of one who does not function (even though) all of them (his body parts) are healthy, but he does not work by (using) his intellect, and does not see with his eyes, and does not hear by his ears, and does not express his needs by his tongue, nor does he defend the abhorrences from himself by making a case, nor does he strike at anything by his hand, nor does he stand up for anything by his legs.

فَذَلِكَ قِطْعَةٌ لَحْمٍ قَدْ فَاتَتْهُ الْمَنَافِعُ، وَ صَارَ عَرَضًا لِكُلِّ الْمَكَارِهِ،

So that (fellow) is a piece of flesh the benefits of which are lost and becomes a purpose for every abhorrence.

فَكَذَلِكَ الْمُؤْمِنُ إِذَا جَهَلَ حُقُوقَ إِخْوَانِهِ، فَاتَهُ ثَوَابُ حُقُوقِهِمْ، فَكَانَ كَالْعَطْشَانِ بِحَضْرَةِ الْمَاءِ الْبَارِدِ فَلَمْ يَشْرَبْ حَتَّى طَفَأَ وَ بِمَنْزِلَةِ ذِي الْحَوَاسِ لَمْ يَسْتَعْمِلْ شَيْئًا مِنْهَا- لِدِفَاعِ مَكْرُوهِهِ، وَ لَا لِإِنْتِفَاعِ مَحْبُوبٍ، فَإِذَا هُوَ سَلِيبٌ كُلِّ نِعْمَةٍ، مُبْتَلَى بِكُلِّ آفَةٍ.

So that is the (case of a) *Momin* when he ignores the rights of his brethren. The Rewards of (fulfilling) their rights is lost from him, and he would be like the thirsty in the presence of the cold water, but does not drink until he dies of thirst; and he would be at the status of the one with the (healthy) faculties who does not utilise anything from these to defend against the abhorrence, nor for the benefit of the loved ones. So then he has wasted away every bounty, and be afflicted with every calamity’.

163 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع النَّفِيَّةُ مِنْ أَفْضَلِ أَعْمَالِ الْمُؤْمِنِ، يَصُونُ بِهَا نَفْسَهُ وَ إِخْوَانَهُ عَنِ الْفَاجِرِينَ. وَ قَضَاءُ حُقُوقِ الْإِخْوَانِ أَشْرَفُ أَعْمَالِ الْمُتَّقِينَ، يَسْتَجْلِبُ مَوَدَّةَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ شَوْقَ الْخُورِ الْعَيْنِ.

S 163 – And Amir Al-Momineen^{asws} said: ‘The *Taqiyya* is from the most superior of the deeds of the *Momin*. He protects by it himself and his brethren from the mischief-makers. And the fulfilment of the rights of the brethren is the nobles of the deeds of

the pious ones, inducing the cordiality of the Angels of Proximity and the desires of the maiden Houries’.

164 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ التَّقِيَّةَ يُصْلِحُ اللَّهُ بِهَا أُمَّةً، لِصَاحِبِهَا مِثْلُ ثَوَابِ أَعْمَالِهِمْ، وَإِنَّ تَرْكَهَا رَبَّمَا أَهْلَكَ أُمَّةً، وَ تَارِكَهَا شَرِيكٌ مِّنْ أَهْلِكَهْمُ.

S 164 – And Al-Hassan Bin Ali^{asws} said: ‘The *Taqiyya* is what Allah^{azwj} corrects the community with. For its performer would be the likes of their Rewards, and that sometimes its neglect can destroy a community, and its neglecter (from the Momineen) would be (considered) as a participant of the (dreadful actions of the) ones (Nasabis) who destroyed them (the Momineen).

وَ إِنَّ مَعْرِفَةَ حُقُوقِ الْإِخْوَانِ تُحَبِّبُ إِلَى الرَّحْمَنِ، وَ تَعْظُمُ الزُّلْفَى لَدَى الْمَلِكِ الدِّيَّانِ، وَإِنَّ تَرَكَ قَضَائِهَا يَمُقْتُ إِلَى الرَّحْمَنِ، وَ يُصَعَّرُ الرُّنْبَةَ عِنْدَ الْكَرِيمِ الْمَنَّانِ.

And that recognition of the rights of the brethren would make you Beloved to the Beneficent, and maximise the closeness to ‘الْكَرِيمِ الْمَنَّانِ’ ‘the most Kind’, ‘the Beneficent’.

165 وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَوْ لَا التَّقِيَّةُ مَا عُرِفَ وَلِيْنَا مِنْ عَدُوِّنَا وَ لَوْ لَا مَعْرِفَةُ حُقُوقِ الْإِخْوَانِ- مَا عُرِفَ مِنَ السَّيِّئَاتِ شَيْءٌ إِلَّا عَوِقِبَ عَلَى جَمِيعِهَا، لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ- وَ يَعْفُوا عَنْ كَثِيرٍ.

S 165 - And Al-Husayn^{asws} Bin Ali^{asws} said: ‘Had there not been for the *Taqiyya*, our^{asws} friends would not be recognised, and had there been no recognition of the rights of the brethren, nothing from the evil deeds be recognised except they would all be Punishment – all together. But Allah^{azwj} Mighty and Majestic is Saying: **And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults) [42:30].**

166 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع يَغْفِرُ اللَّهُ لِلْمُؤْمِنِ كُلَّ ذَنْبٍ وَ يُطَهِّرُهُ مِنْهُ فِي الدُّنْيَا وَ الْآخِرَةِ مَا خَلَا ذَنْبَيْنِ: تَرَكَ التَّقِيَّةَ، وَ تَضَيَّعَ حُقُوقَ الْإِخْوَانِ.

S 166 – And Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws} said: ‘Allah^{azwj} will Forgive for the *Momin*, every sin and Clean him from it in the world and the Hereafter, apart from two sins – neglect of the *Taqiyya* and the wasting of the rights of the brethren’.

167 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع أَشْرَفَ أَخْلَاقِ الْأَيْمَةِ وَ الْفَاضِلِينَ مِنْ شِيَعَتِنَا اسْتِعْمَالُ التَّقِيَّةِ، وَ أَخْذُ النَّفْسِ بِحُقُوقِ الْإِخْوَانِ.

S 167 – And Muhammad^{asws} Bin Ali^{asws} said: ‘The most noble of the manners of the Imams^{asws} and the meritorious ones from our^{asws} Shias is the utilisation of the *Taqiyya*, and the person fulfilling the rights of his brothers’.

168 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع اسْتِعْمَالُ التَّقِيَّةِ لِحَبَابَةِ الْإِخْوَانِ، فَإِنَّ كَانَ هُوَ يَحْمِي الْخَائِفَ فَهُوَ مِنْ أَشْرَفِ (خِصَالِ الْكِرَامِ).

S 168 – And Ja’far^{asws} Bin Muhammad^{asws} said: ‘Utilise the *Taqiyya* for the protection of the brethren, for it he was worried, fearful, then it would be from the most noble of the characteristics, the most honourable.

وَالْمَعْرِفَةُ بِحُقُوقِ الْإِخْوَانِ مِنْ أَفْضَلِ الصَّدَقَاتِ- وَ الصَّلَوَاتِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الْمُجَاهَدَاتِ.

The recognition of the rights of the brethren is from the most superior of the charities – and the *Salat*, and the *Zakat*, and the *Hajj*, and the *Jihads*’.

169 وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ قَدْ حَضَرَهُ فَقِيرٌ مُؤْمِنٌ يَسْأَلُهُ سَدَّ فَاقْتَهُ فَضَحَكَ فِي وَجْهِهِ، وَ قَالَ: أَسْأَلُكَ مَسْأَلَةً، فَإِنْ أَصَبْتَهَا أُعْطَيْتُكَ عَشْرَةَ أَضْعَافٍ مَا طَلَبْتَ، وَ إِنْ لَمْ تُصِبْهَا أُعْطَيْتُكَ مَا طَلَبْتَ- وَ قَدْ كَانَ طَلَبَ مِنْهُ مِائَةَ دِرْهَمٍ- يَجْعَلُهَا فِي بِضَاعَةٍ يَنْعَيْشُ بِهَا فَقَالَ الرَّجُلُ: سَلْ.

S 169 – And Musa^{asws} Bin Ja’far^{asws} said, and there had presented to him^{asws} a poor *Momin* asking him to block his destitution, so he^{asws} smiled in his^{asws} face and said: ‘I^{asws} ask you a question, and if you get it right, I^{asws} shall give you ten times what you seek, and if you do not get it right, I^{asws} shall give you (only) what you seek’ – and he had sought one hundred Dirhams from him^{asws} to make these to be in commodities for him to live with it. So the man said, ‘Ask’.

فَقَالَ مُوسَى ع: لَوْ جُعِلَ إِلَيْكَ التَّمَنِّي لِنَفْسِكَ فِي الدُّنْيَا- مَا دَا كُنْتَ تَتَمَنَّى قَالَ: كُنْتُ أَتَمَنَّى أَنْ أُرْزَقَ التَّقِيَّةَ فِي دِينِي، وَ قَضَاءَ حُقُوقِ إِخْوَانِي.

So Musa^{asws} said: ‘If the wish was to be made for you for yourself in the world, what is that which you would wish for?’ He said, ‘I would wish that I be Graced with the *Taqiyya* in my Religion, and fulfilment of the rights of my brethren’.

قَالَ: فَمَا بَالُكَ لَمْ تَسْأَلِ الْوَلَايَةَ لَنَا أَهْلَ الْبَيْتِ قَالَ: ذَلِكَ قَدْ أُعْطِيْتُهُ، وَ هَذَا لَمْ أُعْطَهُ، فَأَنَا أَشْكُرُ عَلَى مَا أُعْطِيْتُ، وَ أَسْأَلُ رَبِّي عَزَّ وَ جَلَّ مَا مُنِعْتُ.

He^{asws} said: ‘So what is the matter with you not asking for the *Wilayah* for us^{asws}, the People^{asws} of the Household?’ He said, ‘That I have already been Given, and this I have not been Given. So I thank upon what I have been Given and ask my Lord^{azwj} Mighty and Majestic what I have been Prevented from’.

فَقَالَ: أَحْسَنْتَ، أَعْطَوْهُ أَلْفِي دِرْهَمٍ، وَ قَالَ: اصْرِفْهَا فِي كَذَا- يَعْنِي الْعُصْصَ فَإِنَّهُ مَتَاعٌ يَابِسٌ وَ سَيُقْبَلُ [بعد] مَا أُدْبِرَ، فَانْتَظِرْ بِهِ سَنَةً، وَ اخْتَلِفْ إِلَى دَارِنَا وَ خُدِّ الْأَجْرَاءَ فِي كُلِّ يَوْمٍ.

So he^{asws} said: ‘Excellent! I^{asws} shall give you two thousand Dirhams’. And he^{asws} said: ‘Spend these in such’ – meaning the oak tannin (trees) – ‘It is a dry good and would become green after having dried up. Then wait with it for a year, and come to our^{asws} house and take the workers during every day’.

فَفَعَلَ، فَلَمَّا تَمَّتْ لَهُ سَنَةٌ، فَإِذَا قَدْ زَادَ فِي ثَمَنِ الْعُصْصِ لِلْوَاكِدِ خَمْسَةَ عَشَرَ، فَبَاعَ مَا كَانَ اشْتَرَى بِالْفِي دِرْهَمٍ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ.

So he did, and when a year was completed for him, the oak tannin had increased in value, fifteen for one. So he sold whatever he had bought with the two thousand Dirhams, for thirty thousand Dirhams.

170 وَ كَانَ عَلِيُّ بْنُ مُوسَى ع بَيْنَ يَدَيْهِ فَرَسٌ صَعْبٌ، وَ هُنَاكَ رَاضَةٌ لَا يَجْسُرُ أَحَدٌ مِنْهُمْ أَنْ يَرْكَبَهُ، وَ إِنْ رَكِبَهُ لَمْ يَجْسُرْ أَنْ يُسِيرَهُ- مَخَافَةَ أَنْ يَثِيبَ بِهِ، فَيَرْمِيَهُ وَ يَدُوسَهُ بِحَافِرِهِ، وَ كَانَ هُنَاكَ صَبِيٌّ ابْنُ سَبْعِ سِنِينَ، فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ أَتَأْتُنِي لِي أَنْ أَرْكَبَهُ وَ أُسِيرَهُ وَ أَذَلُّهُ قَالَ: أَنْتَ! قَالَ: نَعَمْ.

S 170 – And it was so that in front of Ali^{asws} Bin Musa^{asws} was a difficult horse, and over there was a baby horse. No one from them was brave enough to ride it, but if one could ride it, was not brave enough to tame it – fearing that it might raise its front-legs and throw him off it and trample him with its hooves. And over there was a boy of seven years old, and he said, ‘O son^{asws} of Rasool-Allah^{saww}! Would you^{asws} permit me to ride it and tame it, by the Permission of Allah^{azwj}?’ He^{asws} said: ‘You?’ He said, ‘Yes’.

قَالَ: لِمَاذَا قَالَ: لِأَنِّي قَدْ اسْتَوْتَفْتُ مِنْهُ- قَبْلَ أَنْ أَرْكَبَهُ بِأَنْ صَلَّيْتُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ مِائَةً [مَرَّةً]، وَ جَدَّدْتُ عَلَى نَفْسِي الْوَلَايَةَ لَكُمْ أَهْلَ النَّبِيِّ. قَالَ: أَرْكَبُهُ. فَرَكَبَهُ، فَقَالَ: سِيرَهُ. فَسِيرَهُ.

He^{asws} said: ‘And due to what is that (possible)?’ He said, ‘Because I have ascertained from it – before I ride it, I shall recite *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, one hundred times, and renew upon myself the *Wilayah* for you^{asws}, the People^{asws} of the Household’. He^{asws} said: ‘Ride it’. So he rode it. He^{asws} said: ‘Tame it!’ So he tamed it.

وَ مَا زَالَ يُسِيرُهُ وَ يُعِدِّيهِ حَتَّى أَتَعَبَهُ وَ كَدَّهُ، فَنَادَى الْفَرَسُ: يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَلَمَنِي مُنْذُ الْيَوْمِ، فَأَعْفُنِي مِنْهُ، وَ إِلَّا فَصَبَّرَنِي تَحْتَهُ. [ف] قَالَ الصَّبِيُّ: سَلْ مَا هُوَ خَيْرٌ لَكَ «أَنْ يُصْبِرَكَ تَحْتَ مُؤْمِنٍ».

And he did not cease to tame it and training it until it followed him (in his instructions) and exhausted it. So the horse called out, ‘O son^{asws} of Rasool-Allah^{saww}! He has pained me since today, therefore excuse me from him, or else cause me to be patient under him’. So the boy said, ‘Ask what is better for you, that you should be patient under a *Momin*’.

قَالَ الرَّضَاعُ: صَدَقَ [فَقَالَ]: اللَّهُمَّ صَبِّرْهُ. فَلَانَ الْفَرَسُ وَ سَارَ، فَلَمَّا نَزَلَ الصَّبِيُّ- قَالَ: سَلْ مِنْ دَوَابِّ دَارِي وَ عِبِيدِهَا وَ جَوَارِيهَا- وَ مِنْ أَمْوَالِ خَزَائِنِي مَا شِئْتَ فَإِنَّكَ مُؤْمِنٌ قَدْ شَهَرَكَ اللَّهُ تَعَالَى بِالْإِيمَانِ فِي الدُّنْيَا.

Al-Reza^{asws} said: ‘You speak the truth’. So (the boy) said, ‘O Allah^{azwj}! Cause so and so horse to be patient’, and went. When the boy descended, he^{asws} said, ‘Ask for, from the animals of my^{asws} house and its slaves and its maids, and from the wealth of my^{asws} treasurers whatever you so desire, for you are a *Momin* whom Allah^{azwj} the Exalted has Popularised with the Eman in the world’.

قَالَ الصَّبِيُّ: يَا ابْنَ رَسُولِ اللَّهِ [صَلَّى اللَّهُ عَلَيْكَ وَ آَلَكَ] وَ أَسْأَلُ مَا أَقْتَرِحُ قَالَ: يَا فَتَى اقْتَرِحْ، فَإِنَّ اللَّهَ تَعَالَى يُؤَفِّقُ لِأَقْتَرِحَ الصَّوَابِ.

The boy said, ‘O son^{asws} of Rasool-Allah^{saww}! May Allah^{azwj} Send *Salawat* upon you^{asws} and your^{asws} family, and I shall ask whatever you^{asws} suggest’. He^{asws} said: ‘O youth! You suggest, for Allah^{azwj} the Exalted would Incline you to the correct option’.

فَقَالَ: سَلْ لِي رَبِّكَ التَّقِيَّةَ الْحَسَنَةَ، وَ الْمَعْرِفَةَ بِحُقُوقِ الْإِخْوَانِ، وَ الْعَمَلَ بِمَا أَعْرِفُ مِنْ ذَلِكَ. قَالَ الرَّضَاعُ: قَدْ أَعْطَاكَ اللَّهُ ذَلِكَ، لَقَدْ سَأَلْتَ أَفْضَلَ شِعَارِ الصَّالِحِينَ وَ دَبَّارِهِمْ.

So he said, ‘Ask your^{asws} Lord^{azwj} for the *Taqiyya* for me and the recognition of the rights of the brethren, and the performing with what I recognise from that’. Al-Reza^{asws} said: ‘Allah^{azwj} has Given you that. You have asked for the most superior of the signs (merits) of the righteous and their coverings’.

171 وَ قِيلَ لِمُحَمَّدِ بْنِ عَلِيٍّ ع: إِنَّ فُلَانًا نَقَبَ فِي جَوَارِهِ عَلَى قَوْمٍ، فَأَخَذُوهُ بِالنُّهْمَةِ، وَ ضَرَبُوهُ خَمْسِمِائَةَ سَوْطٍ.

S 171 – And it was said to Muhammad^{asws} Bin Ali^{asws}, ‘So and so pry into his neighbour upon a people, so they seized him and struck him five hundred lashes’.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: ذَلِكَ أَسْهَلُ مِنْ مِائَةِ أَلْفِ سَوْطٍ فِي النَّارِ، [نُبِّهَ] عَلَى التَّوْبَةِ حَتَّى يُكْفَرَ ذَلِكَ.

Muhammad^{asws} Bin Ali^{asws} said: ‘That is easier than one million lashes in the Fire, being a warning upon the repentance until he expiates that’.

قِيلَ: وَ كُفِّفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ [صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ] قَالَ: إِنَّهُ فِي غَدَاةِ يَوْمِهِ الَّذِي أَصَابَهُ مَا أَصَابَهُ- ضَيَّعَ حَقَّ أَخٍ مُؤْمِنٍ، وَ جَهَرَ بِسُنْمِ أَبِي الْفَصِيلِ وَ أَبِي الدَّوَاهِي وَ أَبِي الشُّرُورِ وَ أَبِي الْمَلَاهِي، وَ تَرَكَ التَّقِيَّةَ، وَ لَمْ يَسْتُرْ عَلَى إِخْوَانِهِ وَ مُخَالِطِيهِ،

It was said, ‘And how can that be so, O son^{asws} of Rasool-Allah^{saww}? May the *Salawat* be upon you^{asws} and your^{asws} family^{asws}’. He^{asws} said, ‘In the morning of the day in which hit him what he was hit by, he wasted a right of a Momin brother, and openly cursed Abu Al-Fazeyl, and Abu Al-Dawwahy, and Abu Al-Shuroor, and Abu Al-Malahy, and so neglected the *Taqiyya*, and did not veil upon his brothers and those that mingle with him.

فَاتَّهَمَهُمْ عِنْدَ الْمُخَالِفِينَ، وَ عَرَضَهُمْ لِلْعَنِيهِمْ وَ سَبَّهُمْ وَ مَكْرُوهُهُمْ وَ تَعَرَّضَ هُوَ أَيْضًا، فَهَمَّ الَّذِينَ سَوَّوْا عَلَيْهِ الْبَلِيَّةَ، وَ قَدَّفُوهُ بِهَذِهِ التَّهْمَةِ.

So he accused them in the presence of the adversaries, and exposed them to their curses and their insults and their abhorrence, and he exposed himself as well, and those whom he slandered upon understood the scourge and threw at him with these accusations.

فَوَجَّهُوا إِلَيْهِ وَ عَرَّفُوهُ ذَنْبَهُ لِيَتُوبَ، وَ يَتَلَفَى مَا فَرَطَ مِنْهُ، فَإِنْ لَمْ يَفْعَلْ، فَلْيُوطَّنْ نَفْسَهُ عَلَى ضَرْبِ خَمْسِمِائَةَ سَوْطٍ [وَ حَبْسٍ] فِي مُطَبِّقٍ لَا يَفْرُقُ [فِيهِ] بَيْنَ اللَّيْلِ وَ النَّهَارِ.

(Now) go to him and make him recognise his sin so that he can repent, and he can avoid what is excessive from it. But, if he does not do so, then let him settle himself upon the five hundred lashes and an imprisonment in a dungeon where he would not (be able to) differentiate therein between the night and the day’.

فَوَجَّهَ إِلَيْهِ، فَتَابَ- وَ قَضَى حَقَّ الْأَخِ الَّذِي كَانَ قَدْ قَصَرَ فِيهِ، فَمَا فَرَعَ مِنْ ذَلِكَ حَتَّى عَثَرَ بِاللَّصِّ، وَ أَخَذَ مِنْهُ الْمَالَ، وَ خُلِيَ عَنْهُ، وَ جَاءَهُ الْوُشَاةُ يَعْتَدِرُونَ إِلَيْهِ.

So he headed for him, and he repented, and fulfilled the right of the brother, which he had been deficient in. So, he had not been free from that until the thief was tracked and the wealth was seized from him, and he was freed from it, and the whistle-blower came to him offering excuses.

172 وَ قِيلَ لِعَلِيِّ بْنِ مُحَمَّدٍ ع: مَنْ أَكْمَلُ النَّاسِ [فِي] خِصَالِ الْخَيْرِ قَالَ: أَعْمَلُهُمُ بِالتَّقِيَّةِ، وَ أَفْضَاهُمْ لِحُقُوقِ إِخْوَانِهِ.

S 172 – And it was said to Ali^{asws} Bin Muhammad^{asws}, ‘Who is the most complete of the people in good characteristics?’ He^{asws} said: ‘The most utilising of them with the *Taqiyya*, and their most fulfilling of the rights of his brethren’.

[التواضع، و فضل خدمة الضيف]**The humbleness and merits of serving the guest**

173 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ أَعْرَفُ النَّاسِ بِحُقُوقِ إِخْوَانِهِ، وَ أَشَدُّهُمْ قَضَاءً لَهَا، أَعْظَمُهُمْ عِنْدَ اللَّهِ شَأْنًا، وَ مَنْ تَوَاضَعَ فِي الدُّنْيَا لِإِخْوَانِهِ- فَهُوَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ، وَ مِنْ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ حَقًّا.

S 173 – And Al-Hassan^{asws} Bin Ali^{asws} said: ‘The most recognising of the people with the rights of his brother, and the most intense of them in fulfilling these would be the greatest of them in the Presence of Allah^{azwj} in glory. And the one who humbles himself in the world to his brethren, so he would be from the truthful ones in the Presence of Allah^{azwj} and from the true Shias of Ali^{asws} Bin Abu Talib^{asws}.

وَ لَقَدْ وَرَدَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ أَخْوَانٍ لَهُ مُؤْمِنَانِ: أَبٌ وَ ابْنٌ، فَقَامَ إِلَيْهِمَا وَ أَكْرَمَهُمَا، وَ أَجْلَسَهُمَا فِي صَدْرِ مَجْلِسِهِ، وَ جَلَسَ بَيْنَ أَيْدِيهِمَا، ثُمَّ أَمَرَ بِطَعَامٍ، فَأَحْضِرَ فَأَكَلَا مِنْهُ، ثُمَّ جَاءَ قَنْبَرٌ بِطَسْتٍ، وَ إِبْرِيْقٍ [مِنْ] خَسْبٍ، وَ مَنَدِيلٍ لِلْيَبْسِ، وَ جَاءَ لِيَصْبُ عَلَى يَدِ الرَّجُلِ مَاءً.

And there had come to Amir Al-Momineen^{asws} two *Momin* brothers of his^{asws}, a father and a son. So he^{asws} stoop up for them and honoured them, and had them seated in the forefront of his^{asws} gathering, and he^{asws} sat in front of them. Then he^{asws} called for the food, and it was presented, and they ate from it. Then Qambar came over with a tray and a wooden pitcher, and a towel for drying, and came to pour water upon the hands of the man.

فَوَثَبَ أَمِيرُ الْمُؤْمِنِينَ عَ فَأَخَذَ الْإِبْرِيْقَ- لِيَصْبَ عَلَى يَدِ الرَّجُلِ، فَتَمَرَّعَ الرَّجُلُ فِي التُّرَابِ- وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ يَرَانِي وَ أَنْتَ تَصْبُ الْمَاءَ عَلَى يَدَيَّ قَالَ: أَفْعُدْ، وَ اغْسِلْ يَدَيْكَ- فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَرَاكَ وَ أَخَاكَ الَّذِي لَا يَتَمَيَّزُ مِنْكَ وَ لَا يَفْضَلُ عَنْكَ وَ يَزِيدُ بِذَلِكَ فِي خِدْمِهِ- فِي الْجَنَّةِ مِثْلَ عَشْرَةِ أضعافٍ عَدَدَ أَهْلِ الدُّنْيَا وَ عَلَى حَسَبِ ذَلِكَ فِي مَمَالِكِهِ فِيهَا.

But, Amir Al-Momineen^{asws} leapt up and grabbed the pitcher to pour (water) upon the hand of the man. So the man wallowed in the dust and said, ‘O Amir Al-Momineen^{asws}! Allah^{azwj} Sees me and you^{asws} are pouring the water upon my hands!’ He^{asws} said: ‘Be seated and wash your hands, for Allah^{azwj} Mighty and Majestic Sees you and your brother who is neither different from you nor superior from you, and He^{azwj} would Increase (for him) due to that being in his service – servants in the Paradise like tenfold the number of the people of the world, and upon that number in his kingdom’.

فَقَعَدَ الرَّجُلُ. فَقَالَ لَهُ عَلِيُّ عَ: أَقْسَمْتُ عَلَيْكَ بِعَظِيمِ حَقِّي الَّذِي عَرَفْتَهُ وَ بَجَلْتَهُ، وَ تَوَاضَعْتَ لِلَّهِ حَتَّى جَاكَ عَنْهُ بِأَنْ نَدْبِي- لِمَا شَرَفَكَ بِهِ مِنْ خِدْمَتِي لَكَ- لَمَّا غَسَلْتَ مُطْمَئِنًّا كَمَا كُنْتَ تُغْسِلُ- لَوْ كَانَ الصَّابُ عَلَيْكَ قَنْبَرًا. فَفَعَلَ الرَّجُلُ [ذَلِكَ].

So the man sat up, and Ali^{asws} said to him: ‘I^{asws} swear upon you with the greatness of my^{asws} right which you recognise it and venerate it, and your humbling to Allah^{azwj} until He^{azwj} Rewards you from it, by Him^{azwj} Utilising me^{asws} to ennoble you from my^{asws} providing service to you – when you wash (your hands) relaxed just as you would have washed – if Qambar had poured (the water) upon you’. So the man did it.

فَلَمَّا فَرَغَ، نَادَى الْإِبْرِيْقَ مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ وَ قَالَ: يَا بَنِيَّ لَوْ كَانَ هَذَا الْإِبْنُ حَضْرِي دُونَ أَبِيهِ- لَصَبَّيْتُ [الْمَاءَ] عَلَى يَدِهِ، وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْبَى أَنْ يُسَوَّى بَيْنَ ابْنٍ وَ أَبِيهِ- إِذَا جَمَعَهُمَا مَكَانًا، لَكِنَّ قَدْ صَبَّ الْأَبُ عَلَى الْأَبِ، فَلْيَصْبِ الْإِبْنُ عَلَى الْإِبْنِ. فَصَبَّ مُحَمَّدُ ابْنَ الْحَنْفِيَّةِ عَلَى الْإِبْنِ.

So when he was free, he^{asws} gave the pitcher to Muhammad Ibn Al-Hanafiyya and said: ‘O my^{asws} son! If the son had been present without his father, I^{asws} would have poured the water upon his (son’s) hand, but Allah^{azwj} Mighty and Majestic Refuses that there be equalisation between a son and his father – when they are both together in one place. But a father has poured upon a father, therefore let the son pour upon the son’. So Muhammad Ibn Hanafiyya poured (the water) upon the son’.

قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: فَمَنْ اتَّبَعَ عَلِيًّا ع عَلَى ذَلِكَ فَهُوَ الشَّيْعِيُّ حَقًّا.

Al-Hassan^{asws} Bin Ali^{asws} said: ‘So the one who follows Ali^{asws} upon that, then he is my^{asws} Shia, truly’.

قَوْلُهُ عَزَّ وَجَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينِ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ مُّعْرِضُونَ

The Words of the Mighty and Majestic: ***And when We Took a Covenant with the Children of Israel: “You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat. Then you turned around, except for a few of you, and (now even) you are turning around”.*** [2:83]

174 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لِبَنِي إِسْرَائِيلَ: وَ اذْكُرُوا إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ عَهْدَهُمُ الْمُؤَكَّدَ عَلَيْهِمْ لَا تَعْبُدُونَ إِلَّا اللَّهَ: أَيُّ لَا يُشَبِّهُهُ بِخَلْقِهِ، وَ لَا يُجَوِّرُوهُ فِي حُكْمِهِ، وَ لَا يَعْملُوا مَا يُرَادُ بِهِ [وجهه- يريدون به] وَجْهَ غَيْرِهِ.

S 174 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to the Children of Israel: “And recall ***when We Took a Covenant with the Children of Israel***, their agreement confirmed upon them ***You will not be worshipping but Allah [2:83]*** – i.e., that they would not be resembling Him^{azwj} with His^{azwj} creatures, nor would they be considering Him^{azwj} as Tyrannous in His^{azwj} Decisions, nor be doing what is intended by it His^{azwj} Face Intending by it – a face other than His^{azwj}’.

وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ أَخَذْنَا مِيثَاقَهُمْ بِأَنْ يَعْملُوا بِوَالِدِيهِمْ إِحْسَانًا، مَكَاةً عَلَىٰ إِعْنَامِهِمَا عَلَيْهِمْ، وَ إِحْسَانِهِمَا إِلَيْهِمْ، وَ اخْتِمَالِ الْمَكْرُوهِ الْعَلِيظِ فِيهِمْ لِتَرْفِيهِمْ وَ تَوَدِّيْعِهِمْ

And the kindness with the parents – And We Took their Covenant that they would be acting in kindness with the parents, as a reward for both their bounties upon them, and their being good to them, and the hardship they bore regarding them in order to raise them and provide (provision to) them.

وَ ذِي الْقُرْبَىٰ قَرَابَاتِ الْوَالِدَيْنِ- بِأَنْ يُحْسِنُوا إِلَيْهِمْ لِكِرَامَةِ الْوَالِدَيْنِ.

And the ones with relationship – the relatives of the parents for being good to them in honour of the parents.

وَ الْيَتَامَىٰ أَيُّ: وَ أَنْ يُحْسِنُوا إِلَى الْيَتَامَى- الَّذِينَ فَقَدُوا آبَاءَهُمْ الْكَافِلِينَ لَهُمْ أُمُورَهُمْ، السَّائِقِينَ إِلَيْهِمْ غَدَاءَهُمْ وَ فَوْتَهُمْ، الْمُصْلِحِينَ لَهُمْ مَعَاشَهُمْ.

And the orphans – i.e. they should be good to the orphans, those who have lost their fathers, the ones responsible for them during their lives, the preceding to them their provisions and their livelihoods, being righteous to them during their lives.

وَقُولُوا لِلنَّاسِ الَّذِينَ لَا مَوْنَةَ لَهُمْ عَلَيْكُمْ حُسْنًا عَامِلُوهُمْ بِخُلُقٍ جَمِيلٍ.

And you would be saying to the people – those who do not have provisions for them, upon you are **good words** – dealing with them with beautiful manners.

وَأَقِيمُوا الصَّلَاةَ الْخَمْسَ، وَاقِيمُوا أَيْضًا الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الطَّيِّبِينَ- عِنْدَ أَحْوَالِ غَضَبِكُمْ وَرِضَاكُمْ، وَشِدَّتِكُمْ وَرَخَاكُم، وَهُمُومِكُمْ الْمُعَلَّقَةَ لِقُلُوبِكُمْ

And will be establishing the Salat – the five (daily), and be establishing as well the *Salawat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the goodly ones during the states of your anger, and your pleasure, and your adversity, and your prosperity, and your concerns hanging (remaining persistent) in your hearts.

ثُمَّ تَوَلَّيْتُمْ أَيُّهَا الْيَهُودُ عَنِ الْوَفَاءِ- بِمَا قَدْ نُقِلَ إِلَيْكُمْ مِنَ الْعَهْدِ- الَّذِي آدَاهُ أَسْلَافُكُمْ إِلَيْكُمْ وَ أَنْتُمْ مُعْرِضُونَ عَنْ ذَلِكَ الْعَهْدِ، تَارِكِينَ لَهُ، غَافِلِينَ عَنْهُ.

Then you turned around – O you Jews, from the loyalty with what had been transmitted to you, from the agreement which your ancestors deposited to you, **and (now even) you are turning around**, from that pact, being neglectful of it, heedless from it.

175 قَالَ الْإِمَامُ عَ أَمَا قَوْلُهُ تَعَالَى لَا تَعْبُدُونَ إِلَّا اللَّهَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ سَعَلْتُهُ عِبَادَةَ اللَّهِ عَنْ مَسْأَلَتِهِ، أَعْطَاهُ اللَّهُ أَفْضَلَ مَا يُعْطِي السَّائِلِينَ.

S 175 - The Imam^{asws} said: ‘As for the Words of the Exalted: **You will not be worshipping but Allah [2:83]**, so Rasool-Allah^{saww} said: ‘The one whom the worship of Allah^{azwj} pre-occupies him from asking Him^{azwj}, Allah^{azwj} would Give him the best (Reward from) that what He^{azwj} Gives to the askers’.

176 وَقَالَ عَلِيُّ ع قَالَ اللَّهُ عَزَّ وَجَلَّ مِنْ فَوْقِ عَرْشِهِ: «يَا عِبَادِي اعْبُدُونِي فِيمَا أَمَرْتُكُمْ بِهِ- وَ لَا تُعَلِّمُونِي مَا يُصْلِحُكُمْ، فَإِنِّي أَعْلَمُ بِهِ، وَ لَا أَبْخُلُ عَلَيْكُمْ بِمَصَالِحِكُمْ.

S 176 – And Ali^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said from above His^{azwj} Throne: “O My^{azwj} servants! Worship Me^{azwj} regarding what I^{azwj} Command you with and do not (try to) teach Me^{azwj} what is better for you for I^{azwj} am more Knowing with it, and I^{azwj} will not be stingy upon you with what is better for you”.

177 وَ قَالَتْ فَاطِمَةُ ص مَنْ أَسْعَدَ إِلَى اللَّهِ خَالِصَ عِبَادَتِهِ، أَهْبَطَ اللَّهُ [إِلَيْهِ] أَفْضَلَ مَصْلَحَتِهِ.

S 177 – And (Syeda) Fatima^{asws} said: ‘The one who sends up to Allah^{azwj} the sincere of his worship, Allah^{azwj} would Send Down to him the most superior of his betterment’.

178 وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ عَبَدَ اللَّهَ عَبَدَ اللَّهَ لَهُ كُلُّ شَيْءٍ.

S 178 – And Al-Hassan^{asws} Bin Ali^{asws} said: ‘The one who worships Allah^{azwj}, for him would be everything’.

179 وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَنْ عَبَدَ اللَّهَ حَقَّ عِبَادَتِهِ- آتَاهُ اللَّهُ فَوْقَ أَمَانِيهِ وَ كِفَايَتِهِ.

S 179 – And Al-Husayn^{asws} Bin Ali^{asws} said: ‘The one who worships Allah^{azwj} as is rightful of His^{azwj} worship, Allah^{azwj} would Give him above his wishes and his sufficiency’.

180 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِنِّي أَكْرَهُ أَنْ أَعْبُدَ اللَّهَ لَا غَرَضَ لِي إِلَّا تَوَابُهُ، فَأَكُونُ كَالْعَبْدِ الطَّمَعِ الْمُطْبِعِ، إِنْ طَمَعَ عَمَلًا وَ إِلَّا لَمْ يَعْمَلْ.

S 180 – And Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} said: ‘I^{asws} dislike it if I^{asws} worship Allah^{azwj} with there being no purpose for me^{asws} except His^{azwj} Rewards, (in that case) I^{asws} would happen to be a servant obedient to greed, if there is greed one works (for), and or else he does not work.

وَ أَكْرَهُ أَنْ أَعْبُدَهُ [لَا غَرَضَ لِي] إِلَّا لِحَوْفِ عِقَابِهِ، فَأَكُونُ كَالْعَبْدِ السَّوِّءِ إِنْ لَمْ يَخَفْ لَمْ يَعْمَلْ.

And I^{asws} dislike it if I^{asws} worship with there being no purpose to me^{asws} except for fear of His^{azwj} Punishment, for I^{asws} would happen to be like the evil servant, if there is no fear, he does not work’.

قِيلَ لَهُ فَلَمْ تَعْبُدْهُ قَالَ: لِمَا هُوَ أَهْلُهُ بِأَيْدِيهِ عَلَيَّ وَ إِتْعَامِهِ.

It was said to him^{asws}, ‘So what for do you^{asws} worship?’ He^{asws} said: ‘For what He^{azwj} is deserving of by His^{azwj} Assistance upon me^{asws} and His^{azwj} Favours’.

181 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع لَا يَكُونُ الْعَبْدُ عَابِدًا لِلَّهِ حَقَّ عِبَادَتِهِ- حَتَّى يَنْقَطِعَ عَنِ الْخَلْقِ كُلِّهِمْ إِلَيْهِ، فَحِينَئِذٍ يَقُولُ هَذَا خَالِصًا لِي. فَيَقْبَلُهُ بِكَرَمِهِ.

S 181 – And Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws} said: ‘The servant cannot happen to be a worshipper of Allah^{azwj} with the right of His^{azwj} worship until he cuts himself off from the people, all of them, to Him^{azwj}. So this is where He^{azwj} would be Saying: “This is sincerely for Me^{azwj}”. So He^{azwj} would Accept it by His^{azwj} Benevolence’.

182 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ عَبْدًا أَجَلًا- مِنْ أَنْ لَا يَكُونَ فِي قَلْبِهِ مَعَ اللَّهِ تَعَالَى غَيْرُهُ.

S 182 – And Ja’far^{asws} Bin Muhammad Al-Sadiq^{asws} said: ‘Allah^{azwj} Mighty and Majestic does not Bestow upon a servant any quicker than if there does not happen to be in his hear, along with Allah^{azwj} the Exalted, anything else’.

183 وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع أَشْرَفَ الْأَعْمَالِ التَّقَرُّبُ بِعِبَادَةِ اللَّهِ تَعَالَى [إِلَيْهِ].

S 183 – And Musa^{asws} Bin Ja’far^{asws} said: ‘The nobles of the deeds is worshipping Allah^{azwj} drawing closer to Him^{azwj}’.

184 وَ قَالَ عَلِيُّ بْنُ مُوسَى الرَّضَا ع [فِي هَذِهِ الْآيَةِ] إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ: [قَوْل] لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ، وَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا، وَ خُلَفَاؤُهُ خُلَفَاءُ اللَّهِ،

S 184 – And Ali^{asws} Bin Musa Al-Reza^{asws} said: ‘Regarding this Verse **To Him ascend the good words [35:10]** – are the words, ‘There is no god but Allah^{azwj}. Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}. Ali^{asws} is the Guardian of Allah^{azwj}, and Caliph of Muhammad^{saww} Rasool^{saww} of Allah^{azwj} truly, and his^{saww} Caliphs are the Caliphs of Allah^{azwj}.

وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ عِلْمُهُ فِي قَلْبِهِ بِأَنَّ هَذَا [الْكَلَامَ] صَحِيحٌ- كَمَا قُلْتُهُ بِلِسَانِي.

And the righteous deeds raise it [35:10] – he knows in his heart that this speech is correct – just as he is saying it by his tongue’.

185 وَ قَالَ أَيْضاً عِ مِلْءِ الْأَرْضِ مِنَ الْعِبَادِ الْمُرَائِينَ- لَا يَعْدِلُونَ عِنْدَ اللَّهِ شَيْخاً ضَنْبِيلاً زَمناً يُخْلِصُ عِبَادَتَهُ.

S 185 – And he^{asws} said as well: ‘The earth is filled from the show-off worshippers – they are not equated in the Presence of Allah^{azwj} with an old man with an insignificant amount of his sincere worship’.

186 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عِ أَفْضَلِ الْعِبَادَةِ الْإِخْلَاصُ.

S 186 – And Muhammad^{asws} Bin Ali^{asws} said: ‘The most superior of the worship is the sincere one’.

187 وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ عِ لَوْ سَلَكَ النَّاسُ وَادِيّاً وَ شِعْباً لَسَلَكْتُ وَادِي رَجُلٍ عَبَدَ اللَّهَ وَحْدَهُ خَالِصاً مُخْلِصاً.

S 187 – And Ali^{asws} Bin Muhammad^{asws} said: ‘If the people were to travel valleys and caves, I^{asws} would travel with a man who worships Allah^{azwj} alone purely, sincerely’.

188 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عِ لَوْ جَعَلْتُ الدُّنْيَا كُلَّهَا لُقْمَةً وَاحِدَةً- لَقَمْتُهَا مَنْ يَعْبُدُ اللَّهَ خَالِصاً لَرَأَيْتُ أَنِّي مُقَصِّرٌ فِي حَقِّهِ، وَ لَوْ مَنَعْتُ الْكَافِرَ مِنْهَا حَتَّى يَمُوتَ جُوعاً وَ عَطْشاً، ثُمَّ أَذَقْتُهُ شَرْبَةً مِنَ الْمَاءِ لَرَأَيْتُ أَنِّي قَدْ أَسْرَفْتُ.

S 188 – And Al-Hassan^{asws} Bin Ali^{asws} said: ‘If the world were to be made into one morsel – and I feed it to the one who worships Allah^{azwj} sincerely, I^{asws} would see myself^{asws} to have been deficient in his rights; and if I^{asws} was to prevent the Kafirs from it until he is dying from hunger and thirst, then I^{asws} give him a taste of drink from the water, I^{asws} would see myself^{asws} as having been extravagant’.

[في أن الوالدين محمد ص و علي ع:]

Re: The parents are Muhammad^{saww} and Ali^{asws}

و قال: [قال] الله عز و جل: وَ بِالْوَالِدَيْنِ إِحْسَاناً.

And Allah^{azwj} Mighty and Majestic Said: **and the kindness with the parents [2:83]**.

189 قَالَ رَسُولُ اللَّهِ صِ أَفْضَلُ وَالِدَيْكُمْ وَ أَحَقُّهُمَا لِشُكْرِكُمْ مُحَمَّدٌ وَ عَلِيٌّ.

S 189 – Rasool-Allah^{saww} said: ‘The most superior of your parents and the most deserving of your thanking them are Muhammad^{saww} and Ali^{asws}’.

190 وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ، وَ لَحَقْنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ أَبِي وَ لِأَدَاتِهِمْ، فَأَنَا نُنْقِذُهُمْ- إِنْ أَطَاعُونَا- مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ، وَ نُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِخِيَارِ الْأَحْرَارِ.

S 190 – And Ali^{asws} Bin Abu Talib^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘I^{saww} and Ali^{asws} are two fathers of this community, and our^{asws} rights upon them are greater than the rights of their biological fathers, for we^{asws} are retrieving them – if they obey us^{asws} – from the Fire to the House of tranquillity, and we^{asws} will save them from the slavery, with the good free ones’.

191 وَ قَالَتْ فَاطِمَةُ ع أَبَوَا هَذِهِ الْأُمَّةِ مُحَمَّدٌ وَ عَلِيٌّ، يُقِيمَانِ أَوْلَادَهُمْ وَ يُنْقِذَانِهِمْ مِنَ الْعَذَابِ الدَّائِمِ إِنْ أَطَاعُوهُمَا، وَ يُبِيحَانِهِمُ النَّعِيمَ الدَّائِمَ إِنْ وَ أَفْقُوهُمَا.

S 191 – And (Syeda) Fatima^{asws} said: ‘Two fathers of this community are Muhammad^{saww} and Ali^{asws}. They^{asws} would both straighten their (Muslims’) crookedness and would be saving them (Muslims) from the perpetual Punishment if they were to obey them^{asws}, and they^{asws} would be taking them to the perpetual bliss if they act in accordance to them^{asws}’.

192 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مُحَمَّدٌ وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ، فَطُوبَى لِمَنْ كَانَ بِحَقِّهِمَا عَارِفًا، وَ لَهُمَا فِي كُلِّ أَحْوَالِهِ مُطِيعًا، يَجْعَلُهُ اللَّهُ مِنْ أَفْضَلِ سُكَّانِ جَنَّاتِهِ وَ يُسَعِّدُهُ بِكَرَامَاتِهِ وَ رِضْوَانِهِ.

S 192 – And Al-Hassan^{asws} Bin Ali^{asws} said: ‘Muhammad^{saww} and Ali^{asws} are two fathers of this community. Therefore, beatitude is for the one who was recognising their^{asws} rights, and was obedient to them^{asws} in every state. Allah^{azwj} would Make him to be from the most superior of the settlers of His^{azwj} Gardens, and please him with His^{azwj} Prestige and His^{azwj} Pleasure’.

193 وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَنْ عَرَفَ حَقَّ أَبِيهِ الْأَفْضَلَيْنِ: مُحَمَّدٍ وَ عَلِيٍّ ع، وَ أَطَاعَهُمَا حَقَّ الطَّاعَةِ قَبِلَ لَهُ: تَبَخُّحٌ فِي أَيِّ الْجَنَّةِ شِئْت.

S 193 – And Al-Husayn^{asws} Bin Ali^{asws} said: ‘The one who recognises the right of the two superior fathers Muhammad^{saww} and Ali^{asws}, and obeys them^{asws} as is the right of the obedience, it would be said to him, ‘Live comfortably in whichever of the Gardens you so desire to’.

194 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنْ كَانَ الْأَبَوَانِ إِنَّمَا عَظَمَ حَقَّهُمَا عَلَى أَوْلَادِهِمَا- لِإِحْسَانِهِمَا إِلَيْهِمْ، فَإِحْسَانُ مُحَمَّدٍ وَ عَلِيٍّ ع إِلَى هَذِهِ الْأُمَّةِ- أَجَلٌ وَ أَعْظَمُ فَهَمَا بِأَنْ يَكُونَا أَبُوَيْهِمْ أَحَقُّ.

S 194 – And Ali^{asws} Bin Al-Husayn^{asws} said ‘If it was so that the two fathers rather were of greater rights upon their children – due to their favours, so the favours of Muhammad^{saww} and Ali^{asws} to this community is more plentiful and greater. Thus, they^{asws} have become their fathers truly’.

195 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع مَنْ أَرَادَ أَنْ يَعْرِفَ كَيْفَ قَدْرُهُ عِنْدَ اللَّهِ، فَلْيَنْظُرْ كَيْفَ قَدْرُ أَبِيهِ الْأَفْضَلِ عِنْدَهُ مُحَمَّدٌ وَ عَلِيٌّ ع.

S 195 – And Muhammad^{asws} Bin Ali Al-Baqir^{asws} said: ‘The one who intends that he recognises how much is his worth in the Presence of Allah^{azwj}, so let him look how much he considers the worth of his two superior fathers with himself, Muhammad^{saww} and Ali^{asws}’.

196 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ مَنْ رَعَى حَقَّ أَبَوَيْهِ الْأَفْضَلَيْنِ: مُحَمَّدٍ وَ عَلِيٍّ عَ لَمْ يَضُرَّهُ مَا أَضَاعَ مِنْ حَقِّ أَبِي نَفْسِهِ وَ سَائِرِ عِبَادِ اللَّهِ، فَإِنَّهُمَا صَ يُرْضِيَانِهِمْ بِسَعْيِهِمَا.

S 196 – And Ja’far^{asws} Bin Muhammad^{asws} said: ‘The one who takes care of the rights of his two superior fathers, Muhammad^{saww} and Ali^{asws}, it would not harm him whatever he wasted from the rights of his own father and the (rights of) the rest of the servants of Allah^{azwj}, for they^{asws} both would be pleasing them by their^{asws} efforts’.

197 وَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَ لِعَظْمِ ثَوَابِ الصَّلَاةِ- عَلَى قَدْرِ تَعْظِيمِ الْمُصَلِّي أَبَوَيْهِ الْأَفْضَلَيْنِ: مُحَمَّدٍ وَ عَلِيٍّ ع.

S 197 – And Musa^{asws} Bin Ja’far^{asws} said: ‘The greatness of the Rewards of the *Salat* is upon a measurement of the reverence of the praying one to the two superior fathers, Muhammad^{saww} and Ali^{asws}’.

198 وَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَ أَمَا يَكْرَهُ أَحَدُكُمْ أَنْ يُنْفَى عَن أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ وَ لَدَاهُ قَالُوا: بَلَى وَ اللَّهُ. قَالَ: فَلْيَجْتَهِدْ أَنْ لَا يُنْفَى عَن أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ هُمَا أَبَوَاهُ أَفْضَلُ مِنْ أَبِي نَفْسِهِ.

S 198 - And Ali^{asws} Bin Musa Al-Reza^{asws} said: ‘Don’t you dislike to be separated from his father and his mother, those that gave him birth?’ They said, ‘Yes’. He^{asws} said: ‘So let him strive that he should not be separated from his father and his mother, those who are his superior fathers (Muhammad^{saww} and Ali^{asws}) than his own father’.

199 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ [بِ بْنِ مُوسَى] عَ حِينَ قَالَ رَجُلٌ بِحَضْرَتِهِ: إِنِّي لِأَحِبُّ مُحَمَّدًا وَ عَلِيًّا حَتَّى لَوْ قُطِعْتُ إِرْبًا إِرْبًا، أَوْ قُرِضْتُ لَمْ أَزَلْ عَنْهُ.

S 199 - And Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} said when a man said in his^{asws} presence, ‘I love Muhammad^{saww} and Ali^{asws} to the extent that if I were to be cut into pieces and pieces, or sawed, I would not cease from it’.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: لَا جَرَمَ أَنَّ مُحَمَّدًا وَ عَلِيًّا يُعْطِيَانِكَ مِنْ أَنْفُسِهِمَا- مَا تُعْطِيهِمَا [أَنْتَ] مِنْ نَفْسِكَ إِنَّهُمَا لَيْسِنَّدَ عِيَانِ لَكَ فِي يَوْمِ فَصْلِ الْقَضَاءِ- مَا لَا يَفِي مَا بَدَلْتَهُ لَهُمَا- بِجُزْءٍ مِنْ مِائَةِ أَلْفِ أَلْفِ جُزْءٍ مِنْ ذَلِكَ.

Muhammad^{asws} Bin Ali^{asws} said: ‘There is no doubt that Muhammad^{saww} and Ali^{asws} would give you what you give to them^{asws} from yourself. They^{asws} would be calling for you, during the Day of the Decisive Judgment – what your efforts did not equate to – by one part from one million parts from that’.

200 وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ عَ مَنْ لَمْ يَكُنْ وَالِدًا بَيْنَهُ مُحَمَّدٌ وَ عَلِيٌّ عَ أَكْرَمَ عَلَيْهِ- مِنْ وَالِدَيْ نَسَبِهِ، فَلَيْسَ مِنَ اللَّهِ فِي حِلٍّ وَ لَا حَرَامٍ، وَ لَا كَثِيرٍ وَ لَا قَلِيلٍ.

S 200 – And Ali^{asws} Bin Muhammad^{asws} said: ‘The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad^{saww} and Ali^{asws}, than his own parents, so he isn’t from Allah^{azwj} in a Permissible, nor a Prohibited, nor more, nor little’.

201 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ أَثَرَ طَاعَةَ أَبِي دِينِهِ: مُحَمَّدٌ وَعَلِيٌّ ع عَلَى طَاعَةِ أَبِي نَسَبِهِ، قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ: لَأُوثِّرَنَّكَ كَمَا أَثَرْتَنِي وَ لَأَشْرَفَنَّكَ بِحَضْرَةِ أَبِي دِينِكَ، كَمَا شَرَّفْتَنِي بِإِثَارِ حُبِّهِمَا- عَلَى حُبِّ أَبِي نَسَبِكَ.

S 201 - (Imam Hassan Al-Askari^{asws} said): ‘And Al-Hassan^{asws} Bin Ali^{asws} said: ‘The one who prefers the obedience to the two fathers^{asws} of his Religion – Muhammad^{saww} and Ali^{asws}, over the obedience of the father linked to him (biologically), Allah^{azwj} Mighty and Majestic Says to him: “I^{azwj} shall Prefer you just as you preferred Me^{azwj} and I^{azwj} shall Ennoble you by the presence of the two fathers^{asws} of your Religion, just as you ennoble yourself by preferring their^{asws} love over the love of the father linked to you”.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ ذِي الْقُرْبَىٰ فَهُمْ مِنْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمَّكَ، قِيلَ لَكَ: اعْرِفْ حَقَّهُمْ كَمَا أُخِذَ الْعَهْدُ بِهِ عَلَىٰ بَنِي إِسْرَائِيلَ، وَ أُخِذَ عَلَيْكُمْ مَعَاشِرَ أُمَّةٍ مُحَمَّدٍ ص بِمَعْرِفَةِ حَقِّ قَرَابَاتِ مُحَمَّدٍ ص الَّذِينَ هُمْ الْأَيْمَةُ بَعْدَهُ، وَ مَنْ يَلِيهِمْ بَعْدَ مَنْ خِيَارِ أَهْلِ دِينِهِمْ.

And as for His^{azwj} Words, the Mighty and Majestic **and the ones with relationship [2:83]** – so they are from your relatives of your father and your mother. He^{azwj} Said to you – recognise their^{asws} rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammad^{saww}, with recognising the rights of the relatives of Muhammad^{saww}, they are the Imams^{asws} from after him^{saww}, and ones who follow them afterwards, from the good people of their^{asws} Religion”.

[الحث على رعاية حق قرابات أبي الدين:]

The urging upon taking care of the rights of the relatives of the two fathers^{asws} of the Religion.

202 قَالَ الْإِمَامُ ع: قَالَ رَسُولُ اللَّهِ ص مَنْ رَعَى حَقَّ قَرَابَاتِ أَبِيهِ- أُعْطِيَ فِي الْجَنَّةِ أَلْفَ دَرَجَةٍ، بَعْدَ مَا بَيَّنَّ كُلَّ دَرَجَتَيْنِ حُضْرُ الْفَرَسِ الْجَوَادِ الْمُحْضِرِمَائَةِ، سَنَةً- إِحْدَى الدَّرَجَاتِ مِنْ فِضَّةٍ، وَ الْأُخْرَى مِنْ ذَهَبٍ، وَ الْأُخْرَى مِنْ لَوْلُؤٍ وَ الْأُخْرَى مِنْ زُمْرُودٍ، وَ الْأُخْرَى مِنْ زَبَرْجَدٍ، وَ الْأُخْرَى مِنْ مِسْكِ، وَ الْأُخْرَى مِنْ عُنْبُرٍ وَ الْأُخْرَى مِنْ كَافُورٍ، فَتِلْكَ الدَّرَجَاتُ مِنْ هَذِهِ الْأَصْنَافِ.

S 202 – The Imam (Hassan Al-Askari^{asws}) said: ‘Rasool-Allah^{saww} said: ‘The one who take care of the right of the relatives of his parents – would be Granted in the Paradise, a thousand levels, the distance between every two levels being sprint of a steed horse a sprinting of one hundred years – one of the levels would be of silver, and another of gold, and another of pearls, and another of emeralds, and another of aquamarine, and another of musk, and another of amber, and another of camphor. So those levels would be of these qualities.

وَ مَنْ رَعَى حَقَّ قُرْبَىٰ مُحَمَّدٍ وَعَلِيٍّ ع أُوتِيَ مِنْ فَضَائِلِ الدَّرَجَاتِ وَ زِيَادَةِ الْمُثُوبَاتِ- عَلَى قَدْرِ زِيَادَةِ فَضْلِ مُحَمَّدٍ وَعَلِيٍّ ع عَلَى أَبِي نَسَبِهِ.

And the one who takes care of the rights of the relatives of Muhammad^{saww} and Ali^{asws}, would be Given from the superior levels and additional Rewards – in

accordance of the additional preference of Muhammad^{sawww} and Ali^{asws} over his own parents’.

203 وَ قَالَتْ فَاطِمَةُ ع لِبَعْضِ النِّسَاءِ أَرْضِي أَبَوِي دِينِكَ مُحَمَّدًا وَ عَلِيًّا بِسَخَطِ أَبِي نَسَبِكَ وَ لَا تُرْضِي أَبَوِي نَسَبِكَ بِسَخَطِ أَبِي دِينِكَ، فَإِنَّ أَبِي نَسَبِكَ إِنْ سَخَطَا أَرْضَاهُمَا مُحَمَّدٌ وَ عَلِيٌّ ع بِتَوَابِ جُزْءٍ مِنْ أَلْفِ أَلْفِ جُزْءٍ مِنْ سَاعَةٍ مِنْ طَاعَاتِهِمَا.

S 203 – And (Syeda) Fatima^{asws} said to one of the women: ‘Please the two fathers of your Religion, Muhammad^{sawww} and Ali^{asws} (even if) be angering your own parents, and do not please your own parents by angering the two fathers^{asws} of your Religion, for if your biological parents are angered, Muhammad^{sawww} and Ali^{asws} would please them by the Rewards of one part in a million from a moment from your being in obedience to them^{asws}.

وَ إِنَّ أَبِي دِينِكَ [مُحَمَّدًا وَ عَلِيًّا] إِنْ سَخَطَا- لَمْ يَقْدِرْ أَبَوَا نَسَبِكَ أَنْ يُرْضِيَاهُمَا لِأَنَّ تَوَابَ طَاعَاتِ أَهْلِ الدُّنْيَا كُلِّهِمْ- لَا يَفِي بِسَخَطِهِمَا.

And that the two fathers of your Religion, Muhammad^{sawww} and Ali^{asws}, if they^{asws} are angered, your biological parents would not be able to please them^{asws}, because the Rewards of being in obedience to the people of the world, all of them, would not suffice with their^{asws} anger’.

204 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع عَلَيْكَ بِالْإِحْسَانِ إِلَى قَرَابَاتِ أَبِي دِينِكَ: مُحَمَّدٍ وَ عَلِيٍّ، وَ إِنْ أَضَعْتَ قَرَابَاتِ أَبِي نَسَبِكَ،

S 204 – Al Hassan Bin Ali^{asws} said: ‘Upon you is with being good to the relatives of the fathers of your Religion, Muhammad^{sawww} and Ali^{asws}, and even if (the rights of) your own parents are wasted.

وَ إِيَّاكَ وَ إِضَاعَةَ قَرَابَاتِ أَبِي دِينِكَ: بِتَلَا فِي قَرَابَاتِ أَبِي نَسَبِكَ، فَإِنَّ شُكْرَ هُوَ لَاءِ إِلَى أَبِي دِينِكَ: مُحَمَّدٍ وَ عَلِيٍّ ع أَنْتُمْ لَكَ مِنْ شُكْرِ هُوَ لَاءِ إِلَى أَبِي نَسَبِكَ، إِنَّ قَرَابَاتِ أَبِي دِينِكَ إِذَا شَكَرُوكَ عِنْدَهُمَا- بِأَقْلٍ قَلِيلٍ نَظَرَهُمَا لَكَ يَحُطُّ عَنْكَ ذُنُوبَكَ- وَ لَوْ كَانَتْ مِلءَ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ.

And beware of wasting (the rights of) the relatives of the fathers of your Religion (Muhammad^{sawww} and Ali^{asws}) by avoiding the relatives of your own parents, for the gratefulness of these to the fathers of your Religion, Muhammad^{sawww} and Ali^{asws}, would bear fruit for you, from the gratefulness of them^{asws} to your own parents. If the relatives of the fathers^{asws} of your Religion were to thank you in their^{asws} presence, with the smallest of the small of their^{asws} looks at you, it would delete your sins from you – and even if they were what could fill what is between the soil to the Throne.

وَ إِنَّ قَرَابَاتِ أَبِي نَسَبِكَ إِنْ شَكَرُوكَ عِنْدَهُمَا، وَ قَدْ ضَيَّعْتَ قَرَابَاتِ أَبِي دِينِكَ لَمْ يُغْنِيَا عَنْكَ فَتِيلاً.

And if the relatives of your own parents were to thank you in their^{asws} presence, and you had wasted (the rights of) the relatives of the fathers^{asws} of your Religion, it would not avail from you even the husk of a date stone’.

205 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع حَقُّ قَرَابَاتِ أَبِي دِينِنَا: مُحَمَّدٍ وَ عَلِيٍّ وَ أَوْلِيَانَهُمَا أَحَقُّ مِنْ قَرَابَاتِ أَبِي نَسَبِنَا، إِنَّ أَبِي دِينِنَا يُرْضِيَانِ عَنَا أَبِي نَسَبِنَا وَ أَبِي نَسَبِنَا لَا يَقْدِرَانِ أَنْ يُرْضِيَا عَنَا أَبِي دِينِنَا: مُحَمَّدٌ وَ عَلِيٌّ ع.

S 205 – And Ali^{asws} Bin Al-Husayn^{asws} said: ‘The rights of the relatives of the two fathers of our Religion (Muhammad^{sawww} and Ali^{asws} and their^{asws} friends are more

rightful than the relatives of our biological parents. The two fathers^{asws} of our Religion would please our biological parents on our behalf, and our biological parents would not be able to please the two fathers^{asws} of our Religion, Muhammad^{saww} and Ali^{asws}, on our behalf.

206 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ مَنْ كَانَ أَبَوَا دِينِهِ: مُحَمَّدٌ وَ عَلِيٌّ عَ أَثَرُ لَدِينِهِ، وَ قَرَابَاتُهُمَا أَكْرَمَ [عَلَيْهِ] مِنْ أَبِي نَسَبِهِ وَ قَرَابَاتِهِمَا. قَالَ اللَّهُ تَعَالَى [لَهُ]: فَضَّلْتُ الْأَفْضَلَ، لِأَجْعَلَنَّكَ الْأَفْضَلَ، وَ أَثَرْتُ الْأَوْلَى بِالْإِيثَارِ، لِأَجْعَلَنَّكَ بِدَارٍ قَرَارِي، وَ مُنَادِمَةً أَوْلِيَّيَايَ أَوْلَى.

S 206 – Muhammad^{asws} Bin Ali^{asws} said: ‘The one to whom the two fathers^{asws} of his Religion, Muhammad^{saww} and Ali^{asws} were more preferable to him, and their^{asws} relatives were more prestigious unto him than his own parents and their relatives – Allah^{azwj} the Exalted would Say to him: “You preferred the superior, I^{azwj} shall Make you the superior, and you preferred the foremost with the preference, I^{azwj} shall Make you to be foremost in My^{azwj} House of tranquillity, and a companion of My^{azwj} friends”.

207 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ مَنْ ضَاقَ عَن قِضَاءِ حَقِّ قَرَابَةِ أَبِي دِينِهِ وَ أَبِي نَسَبِهِ، وَ قَدَحَ كُلُّ وَاحِدٍ مِنْهُمَا فِي الْآخِرِ، فَفَدَّمَ قَرَابَةَ أَبِي دِينِهِ عَلَيَّ قَرَابَةَ أَبِي نَسَبِهِ. قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ: كَمَا قَدَّمَ قَرَابَةَ أَبِي دِينِهِ فَفَدَّمُوهُ إِلَى جَنَابِي، فَيَزِدَادُ فَوْقَ مَا كَانَ أَعَدَّ لَهُ مِنَ الدَّرَجَاتِ أَلْفَ أَلْفٍ ضِعْفُهَا.

S 207 – And Ja’far^{asws} Bin Muhammad^{asws} said: ‘The one who is too straitened from fulfilling the rights of the relatives of the two fathers^{asws} of his Religion and his own parents, and criticises each one of them regarding the other, giving priority to the relatives of the two fathers^{asws} of his Religion over the relatives of his own parents, Allah^{azwj} Mighty and Majestic would be Saying on the Day of Judgment: “Just as he prioritised the relatives of the two fathers^{asws} of his Religion (Muhammad^{saww} and Ali^{asws}), to prioritise him to My^{azwj} Gardens!” So he would be increased with above what had been (originally) prepared for him from the levels, a million fold’.

208 وَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَ وَ قَدْ قِيلَ لَهُ: إِنَّ فُلَانًا كَانَ لَهُ أَلْفُ دِرْهَمٍ عُرِضَتْ عَلَيْهِ بِضَاعَتَانِ- يَشْتَرِيهِمَا لَا تَنْتَسِعُ بِضَاعَتُهُ لُهُمَا، فَقَالَ: أَيُّهُمَا أَرْبَحُ [لِي] فَقِيلَ لَهُ: هَذَا يَفْضُلُ رِبْحُهُ عَلَيَّ هَذَا بِأَلْفٍ ضِعْفٍ.

S 208 - And Musa^{asws} Bin Ja’far^{asws} said, and it had been said to him^{asws}, ‘So and so had a thousand Dirhams (and) two deals were presented to him, not having the capacity to buy both of them, so he says, ‘Which of the two is more profitable to me’. It is said to him, ‘This deal is more profitable than this by a thousand times’.

قَالَ ع: أَلَيْسَ يَلْزَمُهُ فِي عَقْلِهِ أَنْ يُؤْتَرَ الْأَفْضَلَ قَالُوا: بَلَى. قَالَ: فَهَكَذَا إِيثَارُ قَرَابَةِ أَبِي دِينِهِ: مُحَمَّدٍ وَ عَلِيٍّ عَ، أَفْضَلُ ثَوَابًا بِأَكْثَرٍ مِنْ ذَلِكَ، لِأَنَّ فَضْلَهُ عَلَيَّ قَدْرَ فَضْلِ مُحَمَّدٍ وَ عَلِيٍّ عَلَيَّ أَبِي نَسَبِهِ.

He^{asws} said: ‘Does it not compel him in his mind that he should prefer the superior (deal)?’ They said, ‘Yes’. He^{asws} said: ‘So similar to that, his preferring the relatives of the two fathers^{asws} of his Religion Muhammad^{saww} and Ali^{asws} would be of superior Rewards by more than that, because its merit is upon a measurement of preferring Muhammad^{asws} and Ali^{asws} over his own parents’.

209 وَ قِيلَ لِلرِّضَا ع: أَلَا نُخْبِرُكَ بِالْخَاسِرِ الْمُتَخَلِّفِ قَالَ: مَنْ هُوَ قَالُوا: فَلَانَ بَاعَ دَنَابِيرَهُ بِدَرَاهِمٍ أَخَذَهَا، فَرَدَّ مَالَهُ مِنْ عَشْرَةِ آلَافٍ دِينَارٍ، إِلَى عَشْرَةِ آلَافٍ دِرْهَمٍ.

S 209 – And it was said to Al-Reza^{asws}, ‘Shall we inform you with the loser, the retard?’ He^{asws} said: ‘Who is he?’ They said, ‘So and so sold his Dinars for the Dirhams he took. So he returned his wealth from tend thousand Dinars (back) to ten thousand Dirhams’.

قَالَ ع: بَدْرَةٌ بَاعَهَا بِأَلْفِ دِرْهَمٍ، أَلَمْ يَكُنْ أَعْظَمَ تَخْلُفًا وَ حَسْرَةً قَالُوا: بَلَى. قَالَ: أَلَا أَنْتَبُّكُمْ بِأَعْظَمَ مِنْ هَذَا تَخْلُفًا وَ حَسْرَةً قَالُوا: بَلَى.

He^{asws} said: ‘Ten thousand Dirhams, by selling it with a thousand Dirhams, would he not happen to be a greater retard and loser?’ They said, ‘Yes’. He^{asws} said: ‘Shall I^{asws} inform you of a greater retard and loser than that, and of (greater) regret?’ They said, ‘Yes’.

قَالَ: أَرَأَيْتُمْ لَوْ كَانَ لَهُ أَلْفُ جَبَلٍ مِنْ ذَهَبٍ- بَاعَهَا بِأَلْفِ حَبَّةٍ مِنْ زَيْفٍ، أَلَمْ يَكُنْ أَعْظَمَ تَخْلُفًا وَ أَعْظَمَ مِنْ هَذَا حَسْرَةً قَالُوا: بَلَى. قَالَ: أَلَا أَنْتَبُّكُمْ بِمَنْ هُوَ أَشَدُّ مِنْ هَذَا تَخْلُفًا، وَ أَعْظَمَ مِنْ هَذَا حَسْرَةً قَالُوا: بَلَى.

He^{asws} said: ‘Are you seeing, if he had a thousand mountains of gold, (and) he sells it for a thousand artificial beads, would he not happen to be a greater retard and of a greater than this of regret?’ They said, ‘Yes’. He^{asws} said: ‘So shall I^{asws} inform you with the one who is an even more severely retarded, and of greater than this of regret?’ They said, ‘Yes’.

قَالَ: مَنْ أَثَرَ فِي الْبَرِّ وَ الْمَعْرُوفِ [قَرَابَةَ أَبِي دِينِهِ] عَلَى قَرَابَةِ أَبِي دِينِهِ: مُحَمَّدٌ وَ عَلِيٌّ ع لِأَنَّ فَضْلَ قَرَابَاتِ مُحَمَّدٍ وَ عَلِيٍّ أَبِي دِينِهِ- عَلَى قَرَابَاتِ [أَبِي] نَسَبِهِ أَفْضَلُ- مِنْ فَضْلِ أَلْفِ جَبَلٍ [مِنْ] ذَهَبٍ عَلَى أَلْفِ حَبَّةٍ زَائِفٍ.

He^{asws} said: ‘The one who prefers regarding the righteousness and the goodness, the relatives of his own parents over the relatives of the fathers of his Religion, Muhammad^{saww} and Ali^{asws}, because the merits of the relatives of Muhammad^{saww} and Ali^{asws}, the two fathers^{asws} of his Religion, over the relatives of his own parents, is superior than the excess of a thousand mountains of gold over a thousand artificial beads’.

210 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا ع مَنْ اخْتَارَ قَرَابَاتِ أَبِي دِينِهِ: مُحَمَّدٌ وَ عَلِيٌّ ع عَلَى قَرَابَاتِ أَبِي نَسَبِهِ- اخْتَارَهُ اللَّهُ تَعَالَى عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ النَّتَادِ وَ شَهْرَهُ بِخَلْعِ كَرَامَاتِهِ، وَ شَرَفَهُ بِهَا عَلَى الْعِبَادِ- إِلَّا مَنْ سَاوَاهُ فِي فَضَائِلِهِ أَوْ فَضْلِهِ.

S 210 - And Muhammad^{asws} Bin Ali Al-Reza^{asws} said: ‘The one who chooses the relatives of the two fathers of his Religion, Muhammad^{saww} and Ali^{asws}, over the relatives of his own parents, Allah^{azwj} the Exalted would Choose over the chiefs of the people on the Day of Judgment, and Make him famous for his benevolence, and Ennoble him with it upon the servants – except for the ones besides him in his merits or his preference’.

211 وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع إِنَّ مِنْ إِعْظَمَ جَلَالِ اللَّهِ إِثْبَارَ قَرَابَةِ أَبِي دِينِكَ: مُحَمَّدٌ وَ عَلِيٌّ ع عَلَى قَرَابَةِ أَبِي نَسَبِكَ، وَ إِنَّ مِنَ التَّهَاوُنِ بِجَلَالِ اللَّهِ- إِثْبَارَ قَرَابَةِ أَبِي نَسَبِكَ عَلَى قَرَابَةِ أَبِي دِينِكَ: مُحَمَّدٌ وَ عَلِيٌّ ع.

S 211 – And Ali^{asws} Bin Muhammad^{asws} Said: ‘From the reverence of the Majesty of Allah^{azwj}, is to prefer the relatives of the two fathers of your Religion, Muhammad^{saww} and Ali^{asws} over the relatives of your own parents; and that from the disrespect of the Majesty of Allah^{azwj}, is to prefer the relatives of your own parents over the relatives of the two fathers of your Religion, Muhammad^{saww} and Ali^{asws}’.

212 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ إِِنَّ رَجُلًا جَاعَ عِيَالَهُ، فَخَرَجَ يَبْغِي لَهُمْ مَا يَأْكُلُونَ، فَكَسَبَ دِرْهَمًا، فَاشْتَرَى بِهِ خُبْزًا وَ إِدَامًا، فَمَرَّ بِرَجُلٍ وَ امْرَأَةٍ مِنْ قَرَابَاتِ مُحَمَّدٍ وَ عَلِيٍّ عَ فَوَجَدَهُمَا جَائِعَيْنِ.

S 212 – And Al-Hassan^{asws} Bin Ali^{asws} said: ‘A man had hungry dependents, so he went out seeking for them what they could eat. He earned a Dirham and bought some bread and sauce with it. Then he passed by a man and a woman from the relatives of Muhammad^{saww} and Ali^{asws}, and he found them both to be hungry.

فَقَالَ: هُوَ لَأَعْقَبُ مِنْ قَرَابَاتِي. فَأَعْطَاهُمَا إِيَّاهُ، وَ لَمْ يَدْرِ بِمَا دَا يَحْتَجُّ فِي مَنْزِلِهِ فَجَعَلَ يَمْشِي رُوَيْدًا يَتَفَكَّرُ فِيَمَا يَعْطَلُ بِهِ عِنْدَهُمْ- وَ يَقُولُ لَهُمْ مَا فَعَلَ بِالذَّرْهَمِ، إِذْ لَمْ يَجِدْهُمْ بِشَيْءٍ.

So he said, ‘They are more rightful than my own relatives’, and he gave it (the food) to them, and did not know with what he could (fulfil) the needs in his house. So he went on walking slowly, thinking regarding what excuse he can give within their presence – and he would have to be saying to them what he did with the Dirham, when he did not come to them with anything.

فَبَيْنَمَا هُوَ مُتَحَبِّرٌ فِي طَرِيقِهِ إِذَا بِفَيْحٍ يَطْلُبُهُ، فَذَلَّ عَلَيْهِ، فَأَوْصَلَ إِلَيْهِ كِتَابًا مِنْ مِصْرَ، وَ خَمْسِمِائَةَ دِينَارٍ فِي صُرَّةٍ، وَ قَالَ: هَذِهِ بَقِيَّةُ [مَالِك] حَمَلْتَهُ إِلَيْكَ مِنْ مَالِ ابْنِ عَمِّكَ، مَاتَ بِمِصْرَ، وَ خَلَّفَ مِائَةَ أَلْفِ دِينَارٍ- عَلَى نَجَارِ مَكَّةَ وَ الْمَدِينَةَ، وَ عَقَارًا كَثِيرًا، وَ مَالًا بِمِصْرَ بِأَضْعَافِ ذَلِكَ.

So while he was confused in his way, when there was a man seeking him. So he was pointed upon, and he gave him a letter from Egypt, and five hundred Dinars in a bag, and said, ‘This is a remnant of your wealth which I carried over to you from the wealth of your cousin who died in Egypt, and he left behind wealth of one hundred thousand Dinars upon the businessmen of Makkah and Al-Medina, and a lot of properties, and (more) wealth in Egypt in addition to that’.

فَأَخَذَ الْخَمْسِمِائَةَ دِينَارٍ وَ وَسَّعَ عَلَى عِيَالِهِ، وَ نَامَ لَيْلَتَهُ. فَرَأَى رَسُولَ اللَّهِ صَ وَ عَلِيًّا عَ، فَقَالَ لَهُ: كَيْفَ تَرَى إِغْنَاءَنَا لَكَ- لَمَّا أَثَرْتَ قَرَابَتَنَا عَلَى قَرَابَتِكَ

So he took the five hundred Dinars and spent lavishly upon his dependents, and slept his night. He saw Rasool-Allah^{saww} and Ali^{asws} (in his dream), and they^{asws} said to him: ‘How do you see our^{asws} enriching you due to your preferring our^{asws} relatives over your own relatives’.

[ثُمَّ] لَمْ يَبْقَ بِالْمَدِينَةَ وَ لَا بِمَكَّةَ مِمَّنْ عَلَيْهِ شَيْءٌ- مِنَ الْمِائَةِ أَلْفِ دِينَارٍ إِلاَّ أَنَاهُ مُحَمَّدٌ وَ عَلِيٌّ فِي مَنَامِهِ- وَ قَالَ لَهُ: إِذَا بَكَرْتَ بِالْعَدَاةِ عَلَى فَلَانٍ بِحَقِّهِ- مِنْ مِيرَاثِ ابْنِ عَمِّهِ وَ إِلاَّ بَكَرْنَا عَلَيْكَ بِهَلَاكِكَ وَ اصْطِلَامِكَ: وَ إِذَا تَرَكَ مِنْ حَسْمِكَ.

Then there did not remain in Al Medina nor in Makkah, from the ones upon whom was something (debt) from the one hundred thousand Dinars, except Muhammad^{saww} and Ali^{asws} came (in their dreams) and said to them: ‘Rise up early tomorrow morning and pay back upon so and so his right, from the inheritance of his cousin, or else we^{asws} would rise up early upon you with your destruction you ruination, and your bounties would decline you would lose your servants’.

فَأَصْبَحُوا كُلُّهُمْ وَ حَمَلُوا إِلَى الرَّجُلِ مَا عَلَيْهِمْ- حَتَّى حَصَلَ عِنْدَهُ مِائَةُ أَلْفِ دِينَارٍ وَ مَا تَرَكَ أَحَدٌ بِمِصْرَ مِمَّنْ لَهُ عِنْدَهُ مَالٌ- إِلاَّ وَ أَنَاهُ مُحَمَّدٌ وَ عَلِيٌّ عَ فِي مَنَامِهِ، وَ أَمْرَاهُ أَمْرٌ تَهْدُدُ بِتَعْجِيلِ مَالِ الرَّجُلِ- أَسْرَعُ مَا يَقْدِرُ عَلَيْهِ.

So all of them came in the morning carrying over to the man whatever was upon him – until there was collected in his presence, one hundred thousand Dinars; and there did not leave anyone in Egypt, from the ones for whom was wealth with him, except Muhammad^{saww} and Ali^{asws} came to him in his dream and ordered him with a threatening order to make haste with the wealth of the man, and quickly as he could possibly do so.

وَ أَتَى مُحَمَّدٌ وَ عَلِيٌّ عَ هَذَا الْمُؤْتِرَ لِقَرَابَةِ رَسُولِ اللَّهِ ص فِي مَنَامِهِ فَقَالَا لَهُ: كَيْفَ رَأَيْتَ صُنِعَ اللَّهُ لَكَ قَدْ أَمَرْنَا مَنْ فِي مِصْرَ أَنْ يُعْجَلَ إِلَيْكَ مَالُكَ، أَمْ أَمْرُ حَاكِمِهَا بِأَنْ يَبِيعَ عَقَارَكَ وَ أَمْلاكَكَ- وَ يُسَفِّحَ إِلَيْكَ بِأَتْمَانِهَا لِتَشْتَرِيَ بِدَلْهَا مِنَ الْمَدِينَةِ قَالَ: بَلَى.

And Muhammad^{saww} and Ali^{asws} came to this (the one) who preferred the relatives of Rasool-Allah^{saww} in his dream, and they^{asws} said to him: 'How do you see the Dealing of Allah^{azwj} for you? We^{asws} have ordered the ones in Egypt that he makes haste to you with your wealth. Shall we^{asws} order its judges with selling your properties and your chattels (inherited), and transfer its price over to you in exchange from Al-Medina?' He said, 'Yes'.

فَأَتَى مُحَمَّدٌ وَ عَلِيٌّ عَ حَاكِمَ مِصْرَ فِي مَنَامِهِ- فَأَمَرَاهُ أَنْ يَبِيعَ عَقَارَهُ، وَ السَّفْتَجَةَ بِثَمَنِهِ إِلَيْهِ، فَحَمَلَ إِلَيْهِ مِنْ تِلْكَ الْأَتْمَانِ ثَلَاثِمِائَةَ أَلْفِ دِينَارٍ، فَصَارَ أَعْنَى مَنْ بِالْمَدِينَةِ.

So Muhammad^{saww} and Ali^{asws} came to the judge of Egypt in a dream, and they^{asws} ordered him to sell his properties and transfer its price over to him. So there was carried over to him from those prices, three hundred thousand Dinars, and he became from the richest ones in Al-Medina.

ثُمَّ أَنَاهُ رَسُولُ اللَّهِ ص، فَقَالَ: يَا عَبْدَ اللَّهِ- هَذَا جَزَاؤُكَ فِي الدُّنْيَا عَلَى إِتْيَانِ قَرَابَتِي عَلَى قَرَابَتِكَ، وَ لِأَعْطَيْتَكَ فِي الْآخِرَةِ بَدَلَ كُلِّ حَبَّةٍ مِنْ هَذَا الْمَالِ- فِي الْجَنَّةِ أَلْفَ قَصْرِ أَصْغَرُهَا أَكْبَرُ مِنَ الدُّنْيَا، مَعْرُزُ إِبْرَةٍ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا.

Then Rasool-Allah^{saww} came to him (in his dream) and he^{saww} said: 'O servant of Allah^{azwj}! This is your recompense in the world upon preferring my^{saww} relatives over your own relatives, and you shall be given in the Hereafter, in exchange of each grain from this wealth, in the Paradise, a thousand castles, the smallest of these being bigger than the world, an insertion (eye) of a needle from it being better than the world and whatever is in it'.

213 وَ قَالَ الْإِمَامُ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ الْيَتَامَى فَإِنَّ رَسُولَ اللَّهِ ص قَالَ: حَتَّى اللَّهُ عَزَّ وَ جَلَّ عَلَى بِرِّ الْيَتَامَى- لِأَنْقِطَاعِهِمْ عَنْ آبَائِهِمْ.

S 213 – And the Imam^{asws} said: 'And as for the Words of the Mighty and Majestic: **and the orphans [2:83]** – Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Urges upon the righteousness with the orphans – the ones cut off from their fathers.

فَمَنْ صَانَهُمُ صَانَهُ اللَّهُ، وَ مَنْ أَكْرَمَهُمُ أَكْرَمَهُ اللَّهُ، وَ مَنْ مَسَحَ يَدَهُ بِرَأْسِ يَتِيمٍ رَفَقًا بِهِ- جَعَلَ اللَّهُ لَهُ فِي الْجَنَّةِ بِكُلِّ شَعْرَةٍ مَرَّتْ تَحْتَ يَدِهِ قَصْرًا- أَوْسَعُ مِنَ الدُّنْيَا بِمَا فِيهَا وَ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلذُّ الْأَعْيُنُ، وَ هُمْ فِيهَا خَالِدُونَ.

So the one who protects them, Allah^{azwj} will Protect him, and the one who honours them, Allah^{azwj} will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah^{azwj} would Make for him a castle in the Paradise, for every hair which passed under his hand, being more capacious than the world with

whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.

[في أن اليتيم الحقيقي هو المنقطع عن الإمام ع:]

Re: ‘The actual orphan, he is the one cut off from the Imam^{asws}’.

214 وَ قَالَ الْإِمَامُ ع وَ أَشَدُّ مِنْ يُنْمِ هَذَا الْيَتِيمِ، يَتِيمٌ [يَنْقَطِعُ] عَنْ إِمَامِهِ لَا يَقْدِرُ عَلَى الْوُصُولِ إِلَيْهِ، وَ لَا يَدْرِي كَيْفَ حُكْمُهُ فِيمَا يُبْتَلَى بِهِ مِنْ شَرَائِعِ دِينِهِ.

S 214 – And the most severely orphaned is this orphan, the one orphaned (cut off) from his Imam^{asws}, not being able upon arriving to him^{asws}, and he does not know how his^{asws} decision is regarding what he is involved with from the Laws of his Religion.

أَلَا فَمَنْ كَانَ مِنْ شِبَعَتِنَا عَالِمًا بَعْلُومَنَا، وَ هَذَا الْجَاهِلُ بِشَرِيعَتِنَا- الْمُنْقَطِعُ عَنْ مُشَاهَدَتِنَا يَتِيمٌ فِي جِجْرِهِ، أَلَا فَمَنْ هَدَاهُ وَ أَرَشَدَهُ وَ عَلَّمَهُ شَرِيعَتِنَا- كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى. حَدَّثَنِي بِذَلِكَ أَبِي، عَنْ آبَائِهِ، عَنْ رَسُولِ اللَّهِ ص.

Indeed! So the one who was from our^{asws} Shias, a knower of our^{asws} teachings, and this (other one) is the ignorant one with our^{asws} Laws, the one cut off from witnessing us^{asws}, is an orphan in his lap. Indeed! So the one who guides him and set him on the right path, and teaches him our^{asws} Laws – would be with us^{asws} among the lofty friends. My^{asws} father^{asws} narrated to me^{asws} with that, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww}.

215 وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ كَانَ مِنْ شِبَعَتِنَا عَالِمًا بِشَرِيعَتِنَا، وَ أَخْرَجَ ضُعَفَاءَ شِبَعَتِنَا مِنْ ظُلْمَةِ جَهْلِهِمْ- إِلَى نُورِ الْعِلْمِ الَّذِي حَبَوْنَاهُ [بِهِ] جَاءَ يَوْمَ الْقِيَامَةِ وَ عَلَى رَأْسِهِ تَأْجُ مِنْ نُورٍ- يُضِيءُ لِأَهْلِ جَمِيعِ تِلْكَ الْعَرَصَاتِ، وَ [عَلَيْهِ] حُلَّةٌ لَا يَقُومُ لِأَقَلِّ سَلَكٍ مِنْهَا الدُّنْيَا بِحَذَائِفِيرِهَا.

S 215 – And Ali^{asws} Bin Abu Talib^{asws} said: ‘The one who was from our^{asws} Shias, a knower of our^{asws} Laws, and he extracts the weak ones of our^{asws} Shias from the darkness of their ignorance to the light of knowledge which he has been endowed with, would come on the Day of Judgment and upon his head would be a crown of light – illuminating to the entirety in those plains, and upon him would be such a garment that the world along with its contents cannot be evaluated as being worth smallest thread from it.

ثُمَّ يُنَادِي مُنَادٍ [مِنْ عِنْدِ اللَّهِ]: يَا عِبَادَ اللَّهِ- هَذَا عَالِمٌ مِنْ بَعْضِ تَلَامِذَةِ آلِ مُحَمَّدٍ أَلَا فَمَنْ أَخْرَجَهُ فِي الدُّنْيَا مِنْ حَيْرَةِ جَهْلِهِ- فَلْيَنْشَبْ بِنُورِهِ، لِيُخْرِجَهُ مِنْ حَيْرَةِ ظُلْمَةِ هَذِهِ الْعَرَصَاتِ إِلَى نَزْوِ الْجَنَانِ.

Then a caller would call out from the Presence of Allah^{azwj}: ‘O servants of Allah^{azwj}! This is a scholar from some of the students of the Progeny^{asws} of Muhammad^{saww}. Indeed! So the one whom he extracted in the world from the confusion of his ignorance, so let him cling to his light, in order for him to extract him (today) from the darkness of these plains to (go to) the light of the Gardens’.

فَيُخْرِجُ كُلَّ مَنْ كَانَ عَالِمًا فِي الدُّنْيَا خَيْرًا، أَوْ فَتَحَ عَنْ قَلْبِهِ مِنَ الْجَهْلِ قُفْلًا، أَوْ أَوْضَحَ لَهُ عَنْ شُبْهَةٍ.

So he would extract everyone whom he had taught some good in the world, or opened a lock of his heart from the ignorance, or clarified for him an ambiguity.

216 قَالَ ع وَ حَضَرَتْ امْرَأَةٌ عِنْدَ الصِّدِّيقَةِ فَاطِمَةَ الرَّهْرَاءِ ع فَقَالَتْ: إِنَّ لِي وَالِدَةً ضَعِيفَةً- وَ قَدْ لُبِسَ عَلَيْهَا فِي أَمْرِ صَلَاتِهَا شَيْءٌ، وَ قَدْ بَعَثْتَنِي إِلَيْكَ أَسْأَلُكَ.

S 216 – He^{asws} said: ‘And a woman presented in the presence of the truthful Fatima Al Zahra^{asws}, and she said, ‘For me there is a weak (old) mother and something from her *Salat* has concerned her, and she has sent me to you^{asws} to ask you^{asws}’.

فَأَجَابَتْهَا فَاطِمَةُ ع عَنْ ذَلِكَ، ثُمَّ تَنَّتْ، فَأَجَابَتْ، ثُمَّ تَلَّتْ [فَأَجَابَتْ] إِلَى أَنْ عَشَّرَتْ فَأَجَابَتْ، ثُمَّ حَجَلَتْ مِنَ الْكَثْرَةِ، فَقَالَتْ: لَا أَشُقُّ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ.

So (Syeda) Fatima^{asws} answered her about that. Then she asked a second question, so she^{asws} answered. Then a third, so she answered, until she asked ten, and she^{asws} answered. Then she felt shy from the lot of questioning, so she said, ‘I have been difficult upon you^{asws}, O daughter^{asws} of Rasool-Allah^{saww}!’

قَالَتْ فَاطِمَةُ ع: هَاتِي وَ سَلِي عَمَّا بَدَا لَكَ، أَرَأَيْتِ مَنْ أَكْثَرِيَ يَوْمًا يَصْعَدُ إِلَى سَطْحٍ بِحَمَلٍ ثَقِيلٍ، وَ كِرَاؤُهُ مِائَةُ أَلْفِ دِينَارٍ، أ يَثْقُلُ عَلَيْهِ فَقَالَتْ: لَا.

Fatima^{asws} said: ‘Give (your question) and ask me^{asws} about whatever comes to you. Do you not see that the one who is hired for a day to climb up to a roof carrying a heavy load, and his hire charges was a thousand Dinars, would it be heavy upon him?’.

فَقَالَتْ: أَكْثَرِيْتُ أَنَا لِكُلِّ مَسْأَلَةٍ- بِأَكْثَرِ مِنْ مِائَةِ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لَوْلَا فَأَحْرَى أَنْ لَا يَثْقُلَ عَلَيَّ، سَمِعْتُ أَبِي [رَسُولَ اللَّهِ] ص يَقُولُ: إِنَّ عُلَمَاءَ شِيعَتِنَا يُحْشَرُونَ، فَيُخْلَعُ عَلَيْهِمْ مِنْ جِلْعِ الْكَرَامَاتِ- عَلَى قَدْرِ كَثْرَةِ عُلُومِهِمْ، وَ جِدْهِمْ فِي إِرْشَادِ عِبَادِ اللَّهِ، حَتَّى يُخْلَعُ عَلَى الْوَاحِدِ مِنْهُمْ- أَلْفُ أَلْفِ جِلْعَةٍ مِنْ نُورٍ.

So she^{asws} said: ‘I^{asws} have been hired for every questioning, for (charges of) more than what could fill what is between the soil up to the earth in pearls, so it is more appropriate that it is not heavy upon me^{asws}. I^{asws} heard my^{asws} father^{saww} Rasool-Allah^{saww} saying: ‘The scholars from our^{asws} Shias would be gathered, and the prestige would be endowed upon them upon a measurement of their knowledge and their efforts in guiding aright the servants of Allah^{azwj}, until each one of them would be endowed upon with a million garments of light.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ: أَيُّهَا الْكَافِلُونَ لِأَيْتَامِ آلِ مُحَمَّدٍ، النَّاعِشُونَ لَهُمْ عِنْدَ انْقِطَاعِهِمْ عَنْ آبَائِهِمْ- الَّذِينَ هُمْ أَيْمَنُهُمْ، هُوَ لَاءِ تَلَامِدَتِكُمْ- وَ الْأَيْتَامِ الَّذِينَ كَفَلْتُمُوهُمْ وَ نَعَسْتُمُوهُمْ- فَاخْلَعُوا عَلَيْهِمْ [كَمَا خَلَعْتُمُوهُمْ] خَلْعَ الْعُلُومِ فِي الدُّنْيَا.

Then a caller of our Lord^{azwj} Mighty and Majestic would call out: ‘O you guarantors of the orphans of the Progeny^{asws} of Muhammad^{saww}, the caretakers for them during their being cut off from their fathers, those whom they orphaned, they are your students – and the orphans, those whom you guaranteed and took care of – so endow upon them just as they endowed upon them the garments of knowledge in the world!’.

فَيَخْلَعُونَ عَلَى كُلِّ وَاحِدٍ مِنْ أَوْلِيَاكَ الْأَيْتَامِ- عَلَى قَدْرِ مَا أَخَذُوا عَنْهُمْ مِنَ الْعُلُومِ حَتَّى إِنَّ فِيهِمْ- يَعْنِي فِي الْأَيْتَامِ- لَمَنْ يُخْلَعُ عَلَيْهِ مِائَةُ أَلْفِ جِلْعَةٍ وَ كَذَلِكَ يَخْلَعُ هُوَ لَاءِ الْأَيْتَامِ عَلَى مَنْ تَعَلَّمَ مِنْهُمْ.

So they would be endowed upon, each one of them in accordance of what they took from them from the knowledge, until among them – meaning among the orphans – would be one who would be Endowed upon by a hundred thousand garments. And similar to that, these orphans would be endowed upon, the ones who learned from them.

ثُمَّ إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَعِيدُوا عَلَيَّ هَؤُلَاءِ الْعُلَمَاءِ- الْكَافِلِينَ لِلْأَيْتَامِ حَتَّى تُتِمُّوا لَهُمْ خَلْعَهُمْ، وَ تُضَعَّفُوا. فَيَتِمُّ لَهُمْ مَا كَانَ لَهُمْ قَبْلَ أَنْ يَخْلَعُوا عَلَيْهِمْ، وَيُضَاعَفُ لَهُمْ، وَ كَذَلِكَ مَنْ يَمَرُّ بِنَبِيهِمْ مِمَّنْ يُخْلَعُ عَلَيْهِ عَلَى مَرَاتِبِهِمْ.

Then Allah^{azwj} the Exalted would be Saying: “Repeat upon these scholars – the guarantors of the orphans – until their endowments are completed for them, and double them!” So there would be completed for them whatever was for them before they had been endowed upon, and it would be doubled for them. And similar to that would be the ones, by their ranks, from the ones who had been endowed upon, in accordance to their ranks’.

وَ قَالَتْ فَاطِمَةُ ع: يَا أُمَّةَ اللَّهِ- إِنَّ سَلَكًا مِنْ تِلْكَ الْخَلْعِ- لِأَفْضَلُ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَلْفَ أَلْفِ مَرَّةٍ، وَ مَا فَضَلَ فَإِنَّهُ مَشُوبٌ بِالتَّنْغِيصِ وَ الْكَدْرِ..

And (Syeda) Fatima^{asws} said: ‘O maid of Allah^{azwj}! A single thread from that garment would be more superior than whatever the sun emerges upon, by a million times over, and better, for it would be unblemished with the betterment and sorrows’.

217 قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع فَضَّلُ كَافِلِ يَتِيمِ آلِ مُحَمَّدٍ، الْمُنْقَطِعِ عَنِ مَوَالِيهِ النَّاسِبِ فِي تِيهِ الْجَهْلِ- يُخْرِجُهُ مِنْ جَهْلِهِ، وَ يُوَضِّحُ لَهُ مَا اسْتَبْهَ عَلَيْهِ- عَلَى [فَضْلٍ] كَافِلِ يَتِيمٍ يُطْعَمُهُ وَ يَسْتَوِيهِ- كَفَضْلِ الشَّمْسِ عَلَى السُّهَى.

S 217 – Al-Hassan Bin Ali^{asws} said: ‘The merit of a guarantor of an orphan of the Progeny^{asws} of Muhammad^{saww}, the one cut off from his guardians, the one languishing in the desert of ignorance, and he clarifies for him what was ambiguous upon him – over the merits of a guarantor of an orphan he feeds and quenches – is like the merit of the sun over the stars’.

218 وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَنْ كَفَلَ لَنَا يَتِيمًا قَطَعْنَاهُ عَنَّا مَحْنَتَنَا بِاسْتِنَارِنَا فَوَاسَاهُ مِنْ عُلُومِنَا الَّتِي سَقَطَتْ إِلَيْهِ- حَتَّى أَرَشَدَهُ وَ هَدَاهُ، قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ: “ يَا أَيُّهَا الْعَبْدُ الْكَرِيمُ الْمُوَاسِي- إِنِّي أَوْلَى بِالْكَرَمِ اجْعَلُوا لَهُ يَا مَلَائِكَتِي فِي الْجَنَانِ بِعَدَدِ كُلِّ حَرْفٍ عَلَّمَهُ أَلْفَ أَلْفِ قَصْرِ، وَ ضَمُّوا إِلَيْهَا مَا يَلِيْقُ بِهَا مِنْ سَائِرِ النِّعَمِ”

S 218 – And Al-Husayn^{asws} Bin Ali^{asws} said: ‘The one who guarantees an orphan of ours^{asws}, the one cut off from us^{asws} by an ordeal being veiled from us^{asws}, so he extends to him from our^{asws} teachings which have come to him – until he sets him right and guides him, Allah^{azwj} Mighty and Majestic would Say to him: “O you benevolent servant, the consoling one! I (s.w.t.) am foremost with the Benevolence! O My Angels! Make for him in the Gardens by the number of every letter he taught, a million castles, and incorporate to these whatever is suitable with these from the rest of the Bounties!”

219 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى ع حَبِّبْنِي إِلَى خَلْفِي، وَ حَبِّبْ خَلْفِي إِلَيَّ.

S 219 – And Ali^{asws} Bin Al-Husayn^{asws} said: ‘Allah^{azwj} the Exalted Revealed unto Musa^{as}: “Make Me^{azwj} to be beloved to My^{azwj} creatures, and make My^{azwj} creatures to be Beloved to Me^{azwj}”.

قَالَ: يَا رَبِّ كَيْفَ أَفْعَلُ قَالَ: ذَكَرْتَهُمُ الْآبِي وَ نَعْمَائِي لِإِحْيَائِي، فَلَيْتَ تَرَدَّ أَبَقًا عَنْ بَابِي، أَوْ ضَالًّا عَنْ فَنَائِي، أَفْضَلُ لَكَ مِنْ عِبَادَةِ مِائَةِ سَنَةٍ بِصِيَامِ نَهَارِهَا وَ قِيَامِ لَيْلِهَا.

He^{as} said 'O Lord^{azwj}! How shall I^{as} do so?' He^{azwj} Said: "Remind them of My^{azwj} Favours and My^{azwj} Bounties for them to love Me^{azwj}. So if you^{as} were to return one who absconded from My^{azwj} door, or one who had strayed from My^{azwj} Way, it would be more superior for you^{as} than your^{as} worship of a hundred years, by Fasting its days and standing (for *Salat*) during its nights".

قَالَ مُوسَى ع: وَ مَنْ هَذَا الْعَبْدُ الْأَبْقَى مِنْكَ قَالَ: الْعَاصِي الْمُنْتَمِرِدُ. قَالَ: فَمَنْ الضَّالُّ عَنْ فَنَائِكَ قَالَ: الْجَاهِلُ بِإِمَامِ زَمَانِهِ تُعْرِفُهُ، وَ الْعَائِبُ عَنْهُ بَعْدَ مَا عَرَفَهُ، الْجَاهِلُ بِشَرِيعةِ دِينِهِ تُعْرِفُهُ شَرِيعةَهُ، وَ مَا يَعْبُدُ بِهِ رَبَّهُ، وَ يَتَوَصَّلُ [بِهِ] إِلَى مَرَضَاتِهِ.

Musa^{as} said: 'And who is this servant who has absconded from You^{azwj}?', He^{azwj} Said: "The disobedient renegade". He^{as} said: 'So who is the one straying from Your^{azwj} Way?' He^{azwj} Said: 'The one ignorant from recognising the Imam^{asws} of his time, and the one absent from him^{asws} after having recognised him^{asws}; the one ignorant of the Laws of his Religion. You^{as} should introduce to him his Law and what he can worship his Lord^{azwj} with, and he can arrive to His^{azwj} Pleasure with".

قَالَ عَلِيُّ ع: فَأَبْشِرُوا مَعَاشِرَ عُلَمَاءِ شِيعَتِنَا بِالثَّوَابِ الْأَعْظَمِ، وَ الْجَزَاءِ الْأَوْفَرِ.

Ali^{asws} said: 'So receive glad tidings, group of scholars, of the great Rewards and the abundant Recompense!'

220 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع الْعَالِمِ كَمَنْ مَعَهُ شَمْعَةٌ تُضِيءُ لِلنَّاسِ، فَكُلُّ مَنْ أَبْصَرَ بِشَمْعَتِهِ دَعَا لَهُ بِخَيْرٍ، كَذَلِكَ الْعَالِمُ مَعَهُ شَمْعَةٌ تَزِيلُ ظُلْمَةَ الْجَهْلِ وَ الْحَيْرَةِ.

S 220 – And Muhammad^{asws} Bin Ali^{asws} said: 'The scholar is like the one with whom is a candle illuminating for the people. So everyone who sees by his candle should supplicate for him with goodness. Similar to that is the scholar; with him is a candle to remove the darkness of the ignorance and the confusion.

فَكُلُّ مَنْ أَضَاءَتْ لَهُ فَخْرَجَ بِهَا مِنْ حَيْرَةٍ- أَوْ نَجَا بِهَا مِنْ جَهْلٍ، فَهُوَ مِنْ عُنُقَائِهِ مِنَ النَّارِ، وَ اللَّهُ يُعَوِّضُهُ عَنْ ذَلِكَ بِكُلِّ شَعْرَةٍ لِمَنْ أَعْتَقَهُ- مَا هُوَ أَفْضَلُ [لَهُ] مِنَ الصَّدَقَةِ بِمِائَةِ أَلْفِ قِنْطَارٍ- عَلَى غَيْرِ الْوَجْهِ الَّذِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ،

Therefore, everyone whom it is shone for, and by it he exits from confusion or is rescued by it from ignorance, so he would be from his liberated ones from the Fire, and Allah^{azwj} would Compensate him for that, with every hair of the one he liberated – what would be superior for him that the charity of a thousand Qintars (heaps of gold – 50 kg) – upon an aspect other than that which Allah^{azwj} Mighty and Majestic Commanded with.

بَلْ تِلْكَ الصَّدَقَةُ وَبِالْ عَلَى صَاحِبِهَا، لَكِنْ يُعْطِيهِ اللَّهُ مَا هُوَ أَفْضَلُ مِنْ مِائَةِ أَلْفِ رَكْعَةٍ- بَيْنَ يَدَيْ الْكَعْبَةِ.

But, (in fact) that charity would be a scourge upon its performer. But, Allah^{azwj} would Give him what is more superior than one hundred thousand Cycles (of *Salat* prayed) in front of the Kabah'.

221 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع [عُلَمَاءُ] شِيعَتِنَا مَرَابُطُونَ فِي النَّعْرِ- الَّذِي يَلِي إِبْلِيسَ وَ عَفَارِيئَهُ، يَمْنَعُونَهُمُ عَنِ الْخُرُوجِ عَلَى ضُعَفَاءِ شِيعَتِنَا، وَ عَنْ أَنْ يَتَسَلَّطَ عَلَيْهِمْ إِبْلِيسُ وَ شِيعَتُهُ النَّوَاصِبُ.

S 221 – And Ja'far^{asws} Bin Muhammad^{asws} said: 'The scholars of our^{asws} Shias are fighters in the hole which Iblees^{la} and his^{la} audacious ones dug, preventing them from exiting (to go to) the weak ones of our^{asws} Shias, and from (exiting) if Iblees^{la} and his^{la} adherents, the *Nasibis* (Hostile ones) overcome upon them.

أَلَا فَمَنْ انْتَصَبَ لِذَلِكَ مِنْ شِيعَتِنَا كَانَ أَفْضَلَ مِمَّنْ جَاهَدَ الرُّومَ وَ التُّرْكَ وَ الخَزَرَ أَلْفَ مَرَّةٍ، لِأَنَّهُ يَدْفَعُ عَنِ أَدْيَانِ مُحِبِّينَا، وَ ذَلِكَ يَدْفَعُ عَنِ أَدْيَانِهِمْ.

Indeed! So the one from our^{asws} Shias who stands up for that, would be more superior than the one who fights the Romans, and the Turks, and Al-Khazaz (by the Caspian sea), a million times over, because it defends those that love us^{asws} from the other religions, and that one is a defence from their bodies'.

222 وَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَ قَبِيهِ وَاحِدٌ يُنْقِذُ بَيْتِيَّ مِنَ الْإِيمَانِ- الْمُنْقَطِعِينَ عَنَّا وَ عَنِ مُشَاهِدَتِنَا بِتَعْلِيمِ مَا هُوَ مُحْتَاجٌ إِلَيْهِ، أَشَدُّ عَلَى إِبْلِيسَ مِنْ أَلْفِ عَابِدٍ. لِأَنَّ الْعَابِدَ هُمُ ذَلِكَ نَفْسِهِ فَقَطْ، وَ هَذَا هُمُ مَعَ ذَلِكَ نَفْسِهِ ذَلِكَ عِبَادِ اللَّهِ وَ إِمَانِهِ لِيُنْقِذَهُمْ مِنْ يَدِ إِبْلِيسَ وَ مَرَدَّتِهِ. وَ لِذَلِكَ هُوَ أَفْضَلُ عِنْدَ اللَّهِ مِنْ أَلْفِ عَابِدٍ.

S 222 – And Musa^{asws} Bin Ja'far^{asws} said: 'An understanding one who saves an orphans from our^{asws} orphans – the ones cut off from us^{asws} and from witnessing us^{asws}, by teaching whatever he is needy to, is more severe upon Iblees^{la} than a thousand worshippers, because the worshipper thinks for himself only, and this one thinks along with his own self, the self of the servants of Allah^{azwj} and His^{azwj} maids in order to save them from the hand of Iblees^{la}, and due to that, he is more superior in the Presence of Allah^{azwj} than a million worshippers'.

223 وَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَ يُقَالُ لِلْعَابِدِ يَوْمَ الْقِيَامَةِ: نَعَمْ الرَّجُلُ كُنْتَ هِمَّتُكَ ذَلِكَ نَفْسِكَ، وَ كَفَيْتَ النَّاسَ مُؤْتِنَتَكَ، فَادْخُلِ الْجَنَّةَ. إِلَّا أَنَّ الْفَقِيهَ مَنْ أَفَاضَ عَلَى النَّاسِ خَيْرَهُ، وَ أَنْقَذَهُمْ مِنْ أَعْدَائِهِمْ، وَ وَفَّرَ عَلَيْهِمْ نِعَمَ جَنَّاتِ اللَّهِ، وَ حَصَلَ لَهُمْ رِضْوَانُ اللَّهِ تَعَالَى.

S 223 – And Ali^{asws} Bin Musa Al-Reza^{asws} said: 'It would be said to the worshipper on the Day of Judgment: 'You were a good man. You thought of your own self, and you refrained from troubling the people, therefore enter the Paradise, except that the understanding one who went to great lengths with his goodness upon the people, and saved them from their enemies, and secured upon them the Bounties of the Gardens of Allah^{azwj}, and attained for them the Pleasure of Allah^{azwj} the Exalted'.

وَ يُقَالُ لِلْفَقِيهِ: يَا أَيُّهَا الْكَافِلُ لِأَيِّتَامِ آلِ مُحَمَّدٍ، الْهَادِي لِضُعَفَاءِ مُحِبِّبِهِ وَ مَوَالِيهِ قِفْ حَتَّى تُشْفَعَ لِكُلِّ مَنْ أَخَذَ عَنْكَ أَوْ تَعَلَّمَ مِنْكَ.

And it would be said to the understanding one: 'O you guarantor of the orphans of the Progeny^{asws} of Muhammad^{saww}, the guide of the weak ones beloved to him, and his friends! Pause, until you intercede for everyone who took from you or learnt from you!'

فَيَقِفُ، فَيَدْخُلُ الْجَنَّةَ وَ مَعَهُ فِيمَا وَ فِيمَا حَتَّى قَالَ عَشْرًا- وَ هُمْ الَّذِينَ أَخَذُوا عَنْهُ عُلُومَهُ، وَ أَخَذُوا عَنْهُ إِلَى يَوْمِ الْقِيَامَةِ، فَانظُرُوا كَمْ فَرْقٌ مَا بَيْنَ الْمُنْزِلَتَيْنِ.

So he would pause, and he would enter the Paradise and with him would be Fi'ams and Fi'ams (One Fi'am – one hundred thousand people)', until he^{asws} said it ten times – 'And they would be those who had taken from his knowledge, and taken from the

ones who had taken from him, up to the Day of Judgment. Therefore consider how much is the difference between the two statuses’.

224 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع إِنَّ مَنْ تَكَفَّلَ بِأَيَّتَامِ آلِ مُحَمَّدٍ الْمُنْقَطِعِينَ عَنْ إِمَامِهِمْ، الْمُتَحِيرِينَ فِي جَهْلِهِمْ، الْأَسْرَاءَ فِي أَيْدِي شَيْاطِينِهِمْ، وَ فِي أَيْدِي النَّوَاصِبِ مِنْ أَعْدَائِنَا، فَاسْتَنْقَذَهُمْ مِنْهُمْ، وَ أَخْرَجَهُمْ مِنْ حَيْرَتِهِمْ، وَ قَهَرَ الشَّيَاطِينَ بِرَدِّ وَسَاوِسِهِمْ وَ قَهَرَ النَّاصِبِينَ بِحُجَجِ رَبِّهِمْ، وَ دَلِيلِ أَيْمَنَتِهِمْ، لِيُفْضَلُونَ عِنْدَ اللَّهِ تَعَالَى عَلَى الْعَابِدِ- بِأَفْضَلِ الْمَوَاقِعِ بِأَكْثَرِ مِنْ فَضْلِ السَّمَاءِ عَلَى الْأَرْضِ، وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجْبِ [عَلَى السَّمَاءِ] وَ فَضْلُهُمْ عَلَى هَذَا الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى أَخْفَى كَوْكَبٍ فِي السَّمَاءِ.

S 224 – And Muhammad^{asws} Bin Ali^{asws} said: ‘The one who guarantees for an orphan of the Progeny^{asws} of Muhammad^{saww}, the ones cut off from their Imams^{asws}, the ones confuse in their ignorance, the one held captive in the hands of their satans^{la} and in the hand of the *Nasibis* (Hostile ones) of our^{asws} enemies, so he saves them from them and extracts them from their confusion, and defeats their satans^{la} by repelling their insinuations, and defeats the *Nasibis* by the arguments of their Lord^{azwj} and the evidence of their Imams^{asws}, would be merited in the Presence of Allah^{azwj} the Exalted over the worshipper – by a top rating with more than the merit of the sky over the earth, and the Throne, and the Chair, and the Veils over the sky, and their merit over this worshipper is like the merit of the moon on the night of the full moon over the hidden stars in the sky’.

225 وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع لَوْ لَا مَنْ يَبْقَى بَعْدَ غَيْبَةِ قَائِمِكُمْ ع مِنَ الْعُلَمَاءِ الدَّاعِينَ إِلَيْهِ وَ الدَّالِّينَ عَلَيْهِ، وَ الدَّابِّينَ عَنْ دِينِهِ بِحُجَجِ اللَّهِ، وَ الْمُتَّقِذِينَ لَضَعْفَاءِ عِبَادِ اللَّهِ مِنْ شَيْبَاكَ إِبْلِيسَ وَ مَرَدِّيهِ، وَ مِنْ فِخَاخِ النَّوَاصِبِ لَمَا بَقِيَ أَحَدٌ إِلَّا ارْتَدَّ عَنْ دِينِ اللَّهِ،

S 225 – And Ali^{asws} Bin Muhammad^{asws} said: ‘If there were not to remain, after the Occultation of your Al-Qaim^{asws}, from the scholar calling to him^{asws}, and the pointers upon him^{asws} and the defenders of his^{asws} Religion by the Arguments of Allah^{azwj}, and the rescuers of the weak ones of the servants of Allah^{azwj} from the net of Iblees^{la} and his^{la} renegades, and from the snares of the *Nasibis* (Hostile ones), there would not remain anyone except he would renege from the Religion of Allah^{azwj}’.

وَ لَكِنَّهُمْ الَّذِينَ يُمَسِكُونَ أَرْمَةَ قُلُوبِ ضَعْفَاءِ الشَّيْعَةِ كَمَا يُمَسِكُ صَاحِبُ السَّفِينَةِ سَكَانَهَا- أَوْلَئِكَ هُمُ الْأَفْضَلُونَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ.

But they are those who are holding the troubled hearts of the Shias just as the owner of the ship holds its passengers – they are the most superior ones in the Presence of Allah^{azwj} Mighty and Majestic’.

226 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع يَا أَيُّهَا عُلَمَاءُ شَيْعَتِنَا الْقَوَامُونَ لِضَعْفَاءِ مُحِبِّينَا وَ أَهْلِ وَ لَائِنَا يَوْمَ الْقِيَامَةِ، وَ الْأَنْوَارُ تَسْطَعُ مِنْ تَيْجَانِهِمْ، عَلَى رَأْسِ كُلِّ وَاحِدٍ مِنْهُمْ تَاجٌ بَهَاءً، قَدْ انْبَثَتْ تِلْكَ الْأَنْوَارُ فِي عَرَصَاتِ الْقِيَامَةِ- وَ دُورَهَا مَسِيرَةٌ ثَلَاثِمِائَةِ أَلْفِ سَنَةٍ.

S 226 – And Al-Hassan^{asws} Bin Ali^{asws} said: ‘The scholars of our^{asws} Shias, the caretakers of the weak ones who love us^{asws} and the people of our^{asws} *Wilayah*, would come on the Day of Judgment, and lights would be shining from their crowns upon the head of each one of them, a crown of glory, those lights having had spread out in the plains of the Day of Judgment, and its circumference would be of three hundred thousand years.’

فَشُعَاعٌ تِيَجَانِيهِمْ بِنَبْتٍ فِيهَا كُلُّهَا، فَلَا يَبْقَى هُنَاكَ بَيْتٌ قَدْ كَفَلُوهُ، وَ مِنْ ظُلْمَةِ الْجَهْلِ أَنْفَدُوهُ وَ مِنْ حَيْرَةِ التَّيْبِ أَخْرَجُوهُ، إِلَّا تَعَلَّقَ بِشُعْبَةٍ مِنْ أَنْوَارِهِمْ، فَرَفَعْنَاهُمْ إِلَى الْعُلُوِّ حَتَّى يُحَادِي بِهِمْ فَوْقَ الْجِنَانِ. ثُمَّ نُنزِلُهُمْ عَلَى مَنَازِلِهِمْ- الْمَعْدَةِ فِي جَوَارِ أَسْنَادِيهِمْ وَ مُعَلِّمِيهِمْ، وَ بِحَضْرَةِ أَيْمَنَّهُمُ الَّذِينَ كَانُوا يَدْعُونَ إِلَيْهِمْ.

So the rays of their crown would spread out in all of it, and there would not remain over there any orphan whom they had guaranteed for, and saved from the darkness of the ignorance, and extracted from the desert of ignorance, except he would attached himself with a ray from their lights, so he would raise them to the loftiness until he would align with them above the Gardens. Then he would descend them upon their dwellings prepared (for them) in the neighbourhood of their mentors and their teacher, and in the presence of their Imams^{asws}, those whom they were calling to.

وَ لَا يَبْقَى نَاصِبٌ مِنَ النَّوَاصِبِ يُصِيبُهُ مِنْ شُعَاعِ تِلْكَ التَّيْجَانِ إِلَّا عَمِيَتْ عَيْنَاهُ وَ صَمَّتْ أُذُنَاهُ وَ أَخْرَسَ لِسَانَهُ، وَ يَحْوَلُ عَلَيْهِ أَشَدُّ مِنْ لَهَبِ النَّيِّرَانِ، فَيَحْمِلُهُمْ حَتَّى يَدْفَعَهُمْ إِلَى الرَّبَابِيَّةِ، فَيَدْعُوهُمْ إِلَى سَوَاءِ الْجَحِيمِ.

And there would not remain a (single) *Nasibi* (Hostile one) who would be hit from a ray of those crowns except his eye would be blinded, and his ears would be deafened, and his tongue would be muted, and there would surround upon him the most severe of the flames of the Fires. So these would carry them until they are handed over to the Zabaniyya (Angels of hell), and they would be calling them to the evil abyss.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ الْمَسَاكِينِ فَهُوَ مَنْ سَكَنَ الضَّرُّ وَ الْفَقْرُ حَرَكَتَهُ.

And as for the Words of the Mighty and Majestic **and the poor [2:83]** – so he is the one whose misfortunes have quietened and his movement is poor.

أَلَا فَمَنْ وَ اسَاهُمْ بِحَوَائِثِي مَالِهِ، وَسَعَّ اللَّهُ عَلَيْهِ جِنَانَهُ، وَ أَنَالَهُ غُفْرَانَهُ وَ رِضْوَانَهُ.

Indeed! So the one who extends to them with the fringes of his wealth, Allah^{azwj} would Extend His^{azwj} Gardens upon him, and he would attain His^{azwj} Forgiveness and His^{azwj} Pleasure’.

[في أن المسكين الحقيقي مساكين الشيعة الضعفاء في مقابلة أعدائهم:]

Re: The actual poor is the poor Shias, the weak in facing their enemies.

227 قَالَ الْإِمَامُ ع وَ إِنَّ مِنْ مُجِبِّي مُحَمَّدٍ [وَ عَلِيٍّ] مَسَاكِينٍ، مُوَاسَاتُهُمْ أَفْضَلُ مِنْ مُوَاسَاةِ مَسَاكِينِ الْفُقَرَاءِ، وَ هُمْ الَّذِينَ سَكَنَتْ جَوَارِحُهُمْ، وَ ضَعُفَتْ قُوَاهُمْ عَنِ مَقَاتِلَةِ أَعْدَاءِ اللَّهِ- الَّذِينَ يُعَيِّرُونَهُمْ بِدِينِهِمْ وَ يُسَفِّهُونَ أَحْلَامَهُمْ،

S 227 – The Imam^{asws} said: ‘And if from the those that love Muhammad^{saww} and Ali^{asws} are poor ones, consoling them is better than consoling the needy poor; and they are those whose limbs are still, and their strength is too weak from fighting the enemies of Allah^{azwj} – those who are taunting them with their Religion and are shattering their dreams.

أَلَا فَمَنْ قَوَّاهُمْ بِفَقْهِهِ وَ عِلْمِهِ حَتَّى أزالَ مَسْكَنَتَهُمْ، ثُمَّ سَلَطَهُمْ عَلَى الْأَعْدَاءِ الظَّاهِرِينَ: النَّوَاصِبِ وَ عَلَى الْأَعْدَاءِ الْبَاطِنِينَ: إِبْلِيسَ وَ مَرَدِّيهِ، حَتَّى يَهْزِمُوهُمْ عَنِ دِينِ اللَّهِ، وَ يَدُوُّوهُمْ عَنِ أَوْلِيَاءِ آلِ رَسُولِ اللَّهِ ص. حَوْلَ اللَّهِ تَعَالَى تِلْكَ الْمَسْكَنَةُ إِلَى شَيْاطِينِهِمْ، فَأَعْجَزَهُمْ عَنِ إِضْلَالِهِمْ. قَضَى اللَّهُ تَعَالَى بِذَلِكَ قَضَاءً حَقًّا عَلَى لِسَانِ رَسُولِ اللَّهِ ص.

Indeed! So the one who strengthens them by his understanding and his knowledge until their neediness declines, then makes them overcome against their apparent enemies – the *Nasibis* (Hostile ones), and against their hidden enemies – Iblees^{la} and his^{la} renegades, until defeats them from the Religion of Allah^{azwj}, and upholds them from the friends of the Progeny^{asws} of Rasool-Allah^{saww}, Allah^{azwj} the Exalted would Turn around that need to their satans^{la}, and Frustrate them from straying them. The Judgment of Allah^{azwj} the Exalted with that is a true Judgment, upon the tongue of Rasool-Allah^{saww}.

228 وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ قَوَّى مَسْكِينًا فِي دِينِهِ، ضَعِيفًا فِي مَعْرِفَتِهِ عَلَى نَاصِبٍ مُخَالِفٍ فَأَفْحَمَهُ لَقَّنَهُ اللَّهُ تَعَالَى يَوْمَ يُدَلَّى فِي قَبْرِهِ أَنْ يَقُولَ: اللَّهُ رَبِّي، وَ مُحَمَّدٌ نَبِيِّي، وَ عَلِيٌّ وَلِيِّي، وَ الْكَعْبَةُ قِبْلَتِي، وَ الْقُرْآنُ بَهْجَتِي وَ عُدَّتِي وَ الْمُؤْمِنُونَ إِخْوَانِي.

S 228 – And Ali^{asws} Bin Abu Talib^{asws} said: ‘The who strengthens one poor in his Religion, weak in his understanding against Nasibi adversaries, so he makes him understand, Allah^{azwj} the Exalted would Indoctrinate him on the Day he is laid in his grave that he should be saying, ‘Allah^{azwj} is my Lord^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Ali^{asws} is my Guardian^{asws}, and the Kabah is my Qiblah (direction), and the Quran is my proof and my tool, and the Momineen are my brethren’.

فَيَقُولُ اللَّهُ: أَذَلَّتْ بِالْحُجَّةِ، فَوَجِبَتْ لَكَ أَعَالِي دَرَجَاتِ الْجَنَّةِ. فَعِنْدَ ذَلِكَ يَتَحَوَّلُ عَلَيْهِ قَبْرُهُ أَنْزَرَهُ رِيَاضِ الْجَنَّةِ.

So Allah^{azwj} would be Saying: “You have testified with the proof, therefore the lofty levels are obligated for you!”, and during that, his grave would be transformed into beautiful gardens of the Paradise’.

229 وَ قَالَتْ فَاطِمَةُ ع وَ قَدْ اخْتَصَمَ إِلَيْهَا امْرَأَتَانِ، فَتَنَزَعَتَا فِي شَيْءٍ مِنْ أَمْرِ الدِّينِ: إِحْدَاهُمَا مُعَايِدَةٌ وَ الْأُخْرَى مُؤْمِنَةٌ، فَفَتَحَتْ عَلَى الْمُؤْمِنَةِ حُجَّتَهَا، فَاسْتَظْهَرَتْ عَلَى الْمُعَايِدَةِ، فَفَرِحَتْ فَرَحًا شَدِيدًا.

S 229 – And (Syeda) Fatima^{asws} said, and two women had brought their dispute to her^{asws}, they had disputed regarding something from the matters of Religion – one of the two was an obstinate one and the one was a Momina. So she^{asws} opened her^{asws} arguments upon the Momina and she overcame upon the obstinate one, and she was happy with an intense happiness.

فَقَالَتْ فَاطِمَةُ ع: إِنَّ فَرَحَ الْمَلَائِكَةِ بِاسْتِظْهَارِكَ عَلَيَّهَا أَشَدُّ مِنْ فَرَحِكَ، وَ إِنَّ حُزْنَ الشَّيْطَانِ وَ مَرَدِّيهِ بِحُزْنِهَا عَنْكَ أَشَدُّ مِنْ حُزْنِهَا.

So (Syeda) Fatima^{asws} said: ‘The happiness of the Angels due to your victory over her is more intense than your happiness, and that the grief of Satan^{la} and his^{la} renegades due to your grieving her is more intense than her grief.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِلْمَلَائِكَةِ: أَوْجِبُوا لِفَاطِمَةَ بِمَا فَتَحَتْ عَلَى هَذِهِ الْمُسْكِينَةِ الْأَسِيرَةِ- مِنَ الْجَنَانِ أَلْفَ أَلْفِ ضِعْفٍ مَا كُنْتُ أَعْدَدْتُ لَهَا وَ اجْعَلُوا هَذِهِ سُنَّةً فِي كُلِّ مَنْ يَفْتَحُ عَلَى أَسِيرٍ مُسْكِينٍ، فَيَغْلِبُ مُعَايِدًا- مِثْلَ أَلْفِ أَلْفِ مَا كَانَ لَهُ مُعَدًّا مِنَ الْجَنَانِ..

And Allah^{azwj} Mighty and Majestic Said to the Angels: “Obligate for Fatima^{asws} due to her^{asws} opening (victorious arguments) upon this poor captive (woman) – a million manifold from the Gardens what you had prepared for her, and make this (action of hers^{asws}) as a Sunnah regarding everyone who opens up (victorious arguments) upon a captive, poor one, so he (ends up) overcoming an obstinate one – the like of a million what had already been prepared for him from the Gardens!”

230 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] ع وَ قَدْ حَمَلَ إِلَيْهِ رَجُلٌ هَدِيَّةً فَقَالَ لَهُ: أَيُّمَا أَحَبُّ إِلَيْكَ أَنْ أُرَدَّ عَلَيْكَ بِدَلِّهَا عِشْرِينَ ضِعْفًا، عِشْرِينَ أَلْفَ دِرْهَمٍ، أَوْ أَفْتَحَ لَكَ بِهَا بَابًا مِنَ الْعِلْمِ- تَفْهَرُ فَلَانَ النَّاصِبِي فِي قَرْنَيْكَ، تُنْفَذَ بِهِ ضِعْفَاءَ أَهْلِ قَرْنَيْكَ إِنْ أَحْسَنْتَ الْإِخْتِيَارَ جَمَعْتُ لَكَ الْأُمْرَيْنِ، وَإِنْ أَسَأْتَ الْإِخْتِيَارَ خَيْرْتُكَ لِتَأْخُذَ أَيُّهُمَا شِئْتُ

S 230 – And Al-Hassan^{asws} Bin Ali^{asws} said, and a man had carried over a gift to him^{asws}, so he^{asws} said to him: ‘Which of the two is more beloved to you – should I^{asws} return upon you in exchange for it tenfold, being twenty thousand Dirhams, or I should open for you, due to it, a door from the knowledge – (so you can) defeat so and so *Nasibi* (Hostile one) in your town, saving the weak ones of your town by it. If you choose excellently, I^{asws} shall gather the two matters for you, and if you misjudge, you can choose whichever of the two you so desire to’.

قَالَ يَا ابْنَ رَسُولِ اللَّهِ فَتَوَابِي فِي قَهْرِي لِدَلِّكَ النَّاصِبِ، وَ اسْتِنْقَازِي لِأَوْلِيكَ الضُّعَفَاءِ مِنْ يَدِهِ، فَدَرُهُ عِشْرُونَ أَلْفَ دِرْهَمٍ قَالَ ع: بَلْ أَكْثَرُ مِنَ الدُّنْيَا عِشْرِينَ أَلْفَ أَلْفِ مَرَّةٍ!

He said, ‘O son^{asws} of Rasool-Allah^{saww}! So my Rewards in subduing that *Nasibi*, and my saving those weak ones from his hands, it’s worth is twenty thousand Dirhams?’ He^{asws} said: ‘But, it is more than the (whole) world twenty million times over!’

فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ فَكَيْفَ أَخْتَارُ الْأَدُونَ! بَلْ أَخْتَارُ الْأَفْضَلَ: الْكَلِمَةَ الَّتِي أَقْهَرُ بِهَا عَدُوَّ اللَّهِ، وَ أَدُوْدُهُ عَنْ أَوْلِيَاءِ اللَّهِ.

So he said, ‘O son^{asws} of Rasool-Allah^{saww}! Then how can I choose the inferior! But, I choose the superior – the word which I can subdue an enemy of Allah^{azwj} with, and defend him the friends of Allah^{azwj} with’.

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: قَدْ أَحْسَنْتَ الْإِخْتِيَارَ. وَ عَلَّمَهُ الْكَلِمَةَ، وَ أَعْطَاهُ عِشْرِينَ أَلْفَ دِرْهَمٍ فَذَهَبَ، فَأَقْحَمَ الرَّجُلَ، فَاتَّصَلَ خَبْرُهُ بِهِ ع، فَقَالَ لَهُ إِذْ حَضَرَهُ: يَا عَبْدَ اللَّهِ مَا رِيحَ أَحَدٍ مِثْلَ رِيحِكَ، وَ لَا اكْتَسَبَ أَحَدٌ مِنَ الْأَوْدَاءِ مَا اكْتَسَبْتَ:

So Al-Hassan^{asws} Bin Ali^{asws} said: ‘You have chosen excellently’. And he^{asws} taught him the words (of wisdom) and gave him twenty thousand Dirhams (as well). So, he went and informed the man, and the news of it arrive to him^{asws}. So he^{asws} said to him when he was present: ‘O servant of Allah^{azwj}! No one has profited with the like of your profit, nor has anyone earned from the cordialities what you earned.

اِكْتَسَبْتَ: مَوَدَّةَ اللَّهِ أَوَّلًا، وَ مَوَدَّةَ مُحَمَّدٍ ص وَ عَلِيٍّ ع ثَانِيًا، وَ مَوَدَّةَ الطَّبِيبِينَ مِنْ آلِهِمَا ثَالِثًا، وَ مَوَدَّةَ مَلَائِكَةِ اللَّهِ [الْمُفَرَّيْبِينَ] رَابِعًا، وَ مَوَدَّةَ إِخْوَانِكَ الْمُؤْمِنِينَ خَامِسًا وَ اِكْتَسَبْتَ بِعَدَدِ كُلِّ مُؤْمِنٍ وَ كَافِرٍ- مَا هُوَ أَفْضَلُ مِنَ الدُّنْيَا [وَ مَا فِيهَا أَلْفَ] أَلْفِ مَرَّةٍ فَهَيِّبًا [لَكَ] هَيِّبًا.

You earned the cordiality of Allah^{azwj}, firstly, and cordiality of Muhammad^{saww} Ali^{asws}, secondly, and cordiality of the goodly ones from their^{asws} Progeny^{asws}, thirdly, and cordiality of the Angels of Allah^{azwj}, the ones of Proximity, fourthly, and cordiality of your Momineen brothers, fifthly, and you earned by the number of every Momin and

Kafir – what is superior than the world and whatever is in it, a million times over. Therefore, congratulations to you, congratulations!’

231 وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لِرَجُلٍ: أَيُّهُمَا أَحَبُّ إِلَيْكَ رَجُلٌ يَرُومُ قَتْلَ مُسْكِينٍ قَدْ ضَعُفَ، تُنْقِذُهُ مِنْ يَدِهِ أَوْ نَاصِبٍ يُرِيدُ إِضْلَالَ مُسْكِينٍ [مُؤْمِنٍ] مِنْ ضَعْفَاءٍ شَيْعَتِنَا تَفْتَحُ عَلَيْهِ مَا يَمْتَنِعُ [الْمُسْكِينُ] بِهِ مِنْهُ- وَ يُفْجِمُهُ وَ يَكْسِرُهُ بِحُجَجِ اللَّهِ تَعَالَى

S 231 – And Al-Husayn Bin Ali^{asws} said to a man: ‘Which of the two would be more beloved to you – A man who purports killing a poor one who has become weak, (so) you save him from his hands, or a *Nasibi* (Hostile one) intending to stray a poor Momin from the weak ones of our^{asws} Shias, (so) you open upon him (an argument) what the poor one can defend with from him – and make him (*Momin*) understand and he breaks him (the *Nasibi*) by the Proofs of Allah^{azwj} the Exalted’.

قَالَ: بَلَى إِنَّقَاذُ هَذَا الْمُسْكِينِ الْمُؤْمِنِ مِنْ يَدِ هَذَا النَّاصِبِ. إِنَّ اللَّهَ تَعَالَى يَقُولُ: وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا [أَي] وَ مَنْ أَحْيَاهَا وَ أَرَشَدَهَا مِنْ كُفْرٍ إِلَى إِيْمَانٍ، فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا- مِنْ قَبْلِ أَنْ يَقْتُلَهُمْ بِسُيُوفِ الْحَدِيدِ.

He said, ‘But, (I prefer) the saving of this poor *Momin* from the hands of this *Nasibi*’. (He^{asws} said): ‘Allah^{azwj} the Exalted is Saying: **and whoever revives it, so it is as if he has revived the people altogether [5:32]**. Yes, and the one who revives it (a soul) and guides it aright from Kufr to the *Eman*, so it is as if he has revived the people in their entirety – from before (comparatively) they being killed by the swords of the iron’.

232 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِرَجُلٍ: أَيُّمَا أَحَبُّ إِلَيْكَ: صَدِيقٌ كُلَّمَا رَأَىكَ أَعْطَاكَ بَدْرَةَ دَنَانِيرَ، أَوْ صَدِيقٌ كُلَّمَا رَأَىكَ بَصَرَكَ بِمَصِيدَةٍ مِنْ مَصَائِدِ الشَّيَاطِينِ، وَ عَرَفَكَ مَا تُبْطِلُ بِهِ كَيْدَهُمْ، وَ تَحْرِقُ [بِهِ] شَبَكَتَهُمْ، وَ تَقَطُّعُ حَبَائِلَهُمْ

S 232 – And Ali^{asws} Bin Al-Husayn^{asws} said to a man: ‘Which of the two is more beloved to you – a friend who gives you a sack full of Dinars every time he sees you, or a friend who, every time he sees you, opens your eyes to a trap from the traps of the Satans^{la}, and makes you understand what can invalidate their plots, and by it you can break their^{la} network and cut off their snares’.

قَالَ: بَلَى صَدِيقٌ كُلَّمَا رَأَى رَأَى عِلْمِي- كَيْفَ أَخْزَى الشَّيْطَانَ عَنِ نَفْسِي وَ أَدْفَعُ عَنِّي بَلَاءَهُ.

He said, ‘But (I would prefer) a friend who, every time he sees me, teaches me how I can humiliate the Satan^{la} from myself and defend myself from his^{la} afflictions’.

قَالَ ع: فَأَيُّهُمَا أَحَبُّ إِلَيْكَ: اسْتِنْفَاذُكَ أَسِيرًا مُسْكِينًا مِنْ أَيْدِي الْكَافِرِينَ، أَوْ اسْتِنْفَاذُكَ أَسِيرًا مُسْكِينًا مِنْ أَيْدِي النَّاصِبِينَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ، سَلِ اللَّهَ أَنْ يُوقِفَنِي لِلصَّوَابِ فِي الْجَوَابِ. قَالَ ع: اللَّهُمَّ وَفِّقْهُ.

He^{asws} said: ‘So which of the two is more beloved to you – you’re saving a poor captive one from the hands of the Kafirs, or your saving a poor captive from the hands of the *Nasibis* (Hostile ones)?’ He Said, ‘O son^{asws} of Rasool-Allah^{saww}! Ask Allah^{azwj} that He^{azwj} Inclines me to the correct answer’. He^{asws} said: ‘O Allah^{azwj}, Incline him so!’

قَالَ: بَلَى اسْتِنْفَاذِي الْمُسْكِينِ الْأَسِيرِ مِنْ يَدِ النَّاصِبِ، فَإِنَّهُ تَوْفِيرُ الْجَنَّةِ عَلَيْهِ، وَ إِنْقَاذُهُ مِنَ النَّارِ، وَ ذَلِكَ تَوْفِيرُ الرُّوحِ عَلَيْهِ فِي الدُّنْيَا، وَ دَفْعُ الظُّلْمِ عَنْهُ فِيهَا، وَ اللَّهُ يُعَوِّضُ هَذَا الْمَظْلُومَ بِأَضْعَافٍ مَا لَحِقَهُ مِنَ الظُّلْمِ، وَ يَنْتَقِمُ مِنَ الظَّالِمِ بِمَا هُوَ عَادِلٌ بِحُكْمِهِ.

He said, 'But, (I prefer) my saving the poor captive from the hands of the *Nasibis*, for he would be ensured the Paradise upon it, and he would be saved from the Fire, and that ensure the soul (to live) in the world upon it, and the injustice would be repelled from him during it, and Allah^{azwj} would Compensate this oppressed on by a multiple of what he had faced from the injustice, and He^{azwj} would Take revenge from the unjust one with what He^{azwj} is Just in His^{azwj} Judgments'.

قَالَ ع: وَفَقَّتَ لِلَّهِ أَبُوكَ! أَخَذْتَهُ مِنْ جَوْفِ صَدْرِي- لَمْ تَجْزِمِ مِمَّا قَالَهُ رَسُولُ اللَّهِ ص حَرْفًا وَاحِدًا.

He^{asws} said: 'You have excelled your father for the Sake of Allah^{azwj}! You have taken it from the inside of my^{asws} heart – you did not reduce from what Rasool-Allah^{saww} said, even by one letter'.

233 وَ سئِلَ الْبَاقِرُ مُحَمَّدَ بْنَ عَلِيٍّ ع: إِنْقَادُ الْأَسِيرِ الْمُؤْمِنِ مِنْ مُجِبِّينَا مِنْ يَدِ النَّاصِبِ يُرِيدُ أَنْ يُضِلَّهُ بِفَضْلِ لِسَانِهِ وَ بَيَانِهِ أَفْضَلُ، أَمْ إِنْقَادُ الْأَسِيرِ مِنْ أَيْدِي [أَهْلِ] الرُّومِ

S 233 - And Al-Baqir^{asws} Muhammad^{asws} Bin Ali^{asws} was asked, 'Is saving the captive *Momin* from those that love us^{asws}, from the hands of the *Nasibi* intending to stray him, by the eloquence of his tongued and his explanation better, or saving the captive from the hands of the people of Rome?'

قَالَ الْبَاقِرُ ع لِلرَّجُلِ: أَخْبِرْنِي أَنْتَ عَمَّنْ رَأَى رَجُلًا مِنْ خِيَارِ الْمُؤْمِنِينَ يَغْرَقُ وَ عُصْفُورَةٌ تَغْرَقُ لَا يَفْدِرُ عَلَى تَخْلِيصِهِمَا- بِأَيِّهِمَا اسْتَعْلَ فَاتَهُ الْآخِرُ أَتَيْهِمَا أَفْضَلُ أَنْ يُخْلَصَهُ قَالَ: الرَّجُلُ مِنْ خِيَارِ الْمُؤْمِنِينَ.

Al-Baqir^{asws} said to the man, 'You inform me, about the one who sees a man from the best of the *Momineen* drowning and a sparrow drowning, not being able upon to be finished off (from the ordeal), with which one of the two would you be occupied, losing the other ones. Which of the two would be better to be finished off (from its ordeal)?' He said, 'The man from the best of the *Momineen*'.

قَالَ ع: فَبُعْدُ مَا سَأَلْتَ فِي الْفَضْلِ- أَكْثَرُ مِنْ بُعْدِ مَا بَيْنَ هَدَيْنِ، إِنَّ ذَاكَ يُوقَّرُ عَلَيْهِ دِينَهُ وَ جَنَانَ رَبِّهِ، وَ يُنْفَذُ مِنَ النَّيْرَانِ، وَ هَذَا الْمَظْلُومُ إِلَى الْجَنَانِ يَصِيرُ.

He^{asws} said: 'So far it is what you asked regarding the merit (the captive of the Romans and the captive of the *Nasibis*) – more than the distance what is between these two (the man and the sparrow). That one (captive of the *Nasibi* when saved), there would be an increase upon him in his Religion and the Gardens of his Lord^{azwj}, and he would be saved from the Fires; and this oppressed one (captive of the Romans) would come to be in the Paradise (before the other one)'.

234 وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَنْ كَانَ هَمُّهُ فِي كَسْرِ النَّوَاصِبِ عَنِ الْمَسَاكِينِ الْمُوَالِينَ لَنَا أَهْلَ الْبَيْتِ يَكْسِرُهُمْ عَنْهُمْ، وَ يَكْتَشِفُ عَنْ مَخَارِبِهِمْ وَ يَبِينُ عَوْرَاتِهِمْ وَ يُفَحِّمُ أَمْرَ مُحَمَّدٍ وَ آلِهِ ص، جَعَلَ اللَّهُ هَمَّهُ أَمْلَاكِ الْجَنَانِ فِي بِنَاءِ قُصُورِهِ وَ دُورِهِ، يَسْتَعْمِلُ بِكُلِّ حَرْفٍ مِنْ حُرُوفِ حَجَجِهِ عَلَى أَعْدَاءِ اللَّهِ- أَكْثَرُ مِنْ [عَدَدِ] أَهْلِ الدُّنْيَا أَمْلَاكًا، قُوَّةُ كُلِّ وَاحِدٍ تَفْضُلٌ عَنْ حَمْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ، فَكَمْ مِنْ بِنَاءِ

S 234 – And Ja'far^{asws} Bin Muhammad^{asws} said: 'The one whose main concern was to break (the hold of) the *Nasibis* (Hostile ones) from the poor *Momineen* of ours^{asws}, the People^{asws} of the Household, breaking them away from them, and uncovering their filth and manifesting their flaws, and make them admire the matter of Muhammad^{asws} and his^{saww} Progeny^{asws}, Allah^{azwj} would Make the main concern of

the Angels of the Garden to be the construction of his castles and his houses, for every letter he utilised from the letters of his arguments against the enemies of Allah^{azwj} – Angels of a number more than the people of the world - the strength of each one being better (more) than carrying the skies and the earths.

وَ كَمْ مِنْ [نِعْمَةٍ، وَ كَمْ مِنْ] فُصُورٍ لَا يَعْرِفُ قَدْرَهَا إِلَّا رَبُّ الْعَالَمِينَ.

And how many from the Bounties, and how many from the castles – no one knows its measurement except for the Lord^{azwj} of the worlds’.

235 وَ قَالَ مُوسَىٰ بِنُ جَعْفَرٍ عَ مَنْ أَعَانَ مُحِبًّا لَنَا عَلَىٰ عَدُوِّ لَنَا، فَقَوَّاهُ وَ شَجَّعَهُ- حَتَّىٰ يَخْرُجَ الْحَقُّ الدَّالُّ عَلَىٰ فَضْلِنَا- بِأَحْسَنِ صُورَتِهِ، وَ يَخْرُجَ الْبَاطِلُ- الَّذِي يَرُومُ بِهِ أَعْدَاؤُنَا دَفْعَ حَقِّنَا- فِي أَفْبَحِ صُورَةٍ، حَتَّىٰ يَنْتَبَهَ الْعَافِلُونَ، وَ يَسْتَبْصِرَ الْمُتَعَلِّمُونَ وَ يَزْدَادَ فِي بَصَائِرِهِمُ الْعَامِلُونَ بَعَثَهُ اللَّهُ تَعَالَىٰ يَوْمَ الْقِيَامَةِ فِي أَعْلَىٰ مَنَازِلِ الْجَنَانِ،

S 235 – And Musa^{asws} Bin Ja’far^{asws} said: ‘The one who assists one who loves us^{asws} against an enemy of ours^{asws} and emboldens him – until the truth comes out as pointing upon our^{asws} merits – in a beautiful manner, and throw out the falsehood – which our^{asws} enemies are purporting to repel our^{asws} rights – in an ugly manner, until it awakens the negligent ones, and the learning ones achieve realisation, and it increases in the insight of the workers, Allah^{azwj} the Exalted would Resurrect him on the Day of Judgment in lofty stations in the Gardens.

وَ يَقُولُ: يَا عَبْدِي الْكَاسِرِ لِأَعْدَائِي النَّاصِرِ لِأَوْلِيَائِي، الْمُصْرِّحِ بِتَفْضِيلِ مُحَمَّدٍ خَيْرِ أَنْبِيَائِي وَ بَشْرُفِ عَلِيٍّ أَفْضَلِ أَوْلِيَائِي، وَ تَنَادِي إِلَىٰ مَنْ نَادَاهُمَا- وَ تَسْمَىٰ بِأَسْمَائِهِمَا وَ أَسْمَاءِ خَلْفَائِهِمَا- وَ تُلَقَّبُ بِأَلْقَابِهِمَا، فَيَقُولُ ذَلِكَ، وَ يُبَلِّغُ اللَّهُ جَمِيعَ أَهْلِ الْعَرَصَاتِ.

And He^{azwj} would be Saying: “O My^{azwj} servant, the breaker of My^{azwj} enemies, and helper of My^{azwj} friends, the acknowledger with the merits of Muhammad^{saww}, best of My^{azwj} Prophets^{as}, and with the nobleness of Ali^{asws}, the most superior of My^{azwj} Guardians^{asws}, and (breaker of) the ones equalising (others) who hate them^{asws} both, and naming them by their^{asws} names and the names of their^{asws} Caliphs, and entitling them with their^{asws} titles!”

فَلَا يَبْقَىٰ مَلِكٌ وَ لَا جَبَّارٌ وَ لَا شَيْطَانٌ- إِلَّا صَلَّىٰ عَلَىٰ هَذَا الْكَاسِرِ لِأَعْدَائِ مُحَمَّدٍ ص وَ لَعَنَ الَّذِينَ كَانُوا يُنَاصِبُونَهُ فِي الدُّنْيَا- مِنْ التَّوَاصِبِ لِمُحَمَّدٍ وَ عَلِيٍّ ع.

So there would neither remain a king, nor a tyrant, nor a satan^{la} – except he would send Blessings upon this breaker of the enemies of Muhammad^{saww}, and curse those who were being hostile to him in the world – from the establishers of the hostilities (Nasibis) to Muhammad^{saww} and Ali^{asws}.

236 وَ قَالَ عَلِيُّ بْنُ مُوسَى الرَّضَا ع أَفْضَلُ مَا يُدْفَعُ الْعَالِمُ مِنْ مُحِبِّينَا وَ مَوَالِينَا أَمَامَهُ- لِيَوْمِ فَقْرِهِ وَ فَاقَتِهِ، وَ ذُلِّهِ وَ مَسْكَنَتِهِ، أَنْ يُغِيثَ فِي الدُّنْيَا مَسْكِينًا مِنْ مُحِبِّينَا مِنْ يَدِ نَاصِبِ عَدُوِّ اللَّهِ وَ لِرَسُولِهِ،

S 236 – And Ali^{asws} Bin Musa Al-Reza^{asws} said: ‘The most superior of what the scholar from those that loves us^{asws} and our^{asws} friends, can send forward for a day of his poverty, and destitution, and humiliation and (Day of Judgment) and his neediness, is if he helps in the world a needy one from those that love us^{asws}, (to be freed) from the hands of the Nasibi, and enemy of Allah^{azwj} and of His^{azwj} Rasool^{saww}.

يَقُومُ مِنْ قَبْرِهِ وَ الْمَلَائِكَةُ صُفُوفٌ مِنْ شَفِيرِ قَبْرِهِ إِلَى مَوْضِعِ مَحَلِّهِ مِنْ جَنَانِ اللَّهِ- فَيَحْمِلُونَهُ عَلَى أَجْنِحَتِهِمْ، يَقُولُونَ: مَرْحَبًا طُوبَاكَ طُوبَاكَ يَا دَافِعَ الْكِلَابِ عَنِ الْأَبْرَارِ، وَيَا أَيُّهَا الْمُنْعَصِبُ لِلْأَيْمَةِ الْأَخْيَارِ.

He would be arising from his grave, and the Angels would be in rows from the edge of his grave up to the place of his placement in the Gardens of Allah^{azwj}. So, they would be carrying him upon their wings and they would be saying, 'Welcome! Beatitude to you! Beatitude to you, O repeller of the dogs from the righteous ones, and O you strong believer of the goodly Imams^{asws}!'

237 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ إِنَّ حُجَجَ اللَّهِ عَلَى دِينِهِ أَعْظَمُ سُلْطَانًا- يُسَلِّطُ اللَّهُ بِهَا عَلَى عِبَادِهِ، فَمَنْ وَفَّرَ مِنْهَا حَظَّهُ- فَلَا يَرِيَنَّ أَنْ مَنْ مَنَعَهُ ذَلِكَ [قَدْ فَضَّلَهُ عَلَيْهِ، وَ لَوْ جَعَلَهُ فِي الذَّرْوَةِ الْعُلْيَا مِنَ الشَّرَفِ وَ الْمَالِ وَ الْجَمَالِ، فَإِنَّهُ إِنْ رَأَى ذَلِكَ] كَانَ قَدْ حَقَّرَ عَظِيمَ نِعْمِ اللَّهِ لَدَيْهِ.

S 237 – And Muhammad^{asws} Bin Ali^{asws} said: 'The Divine Authorities of Allah^{azwj} upon His^{azwj} Religion are of great authority – Allah^{azwj} Empowers by these upon His^{azwj} servants. So the one who secures his share from it (their^{asws} Ahadeeth), so he should not see that (consider highly) the ones^{asws} who are preventing from (achieving) that which has been Graced upon him, and even if he (the preventer) has been Made to be in the peak of the high positions from the nobility, and the wealth, and the beauty. So, if he was to do that, then he would have reviled a great Bounty of Allah^{azwj} that he has.

وَ إِنْ عَدُوًّا مِنْ أَعْدَائِنَا النَّوَاصِبِ يَدْفَعُهُ- بِمَا تَعَلَّمَهُ مِنْ عُلُومِنَا أَهْلَ النَّبِيِّتِ لِأَفْضَلُ لَهُ مِنْ كُلِّ مَالٍ لِمَنْ فَضَّلَ عَلَيْهِ، وَ لَوْ تَصَدَّقَ بِأَلْفِ ضِعْفِهِ.

And that an enemy from our^{asws} enemies, the *Nasibis* (Hostile ones) he repels with whatever he has learn from our^{asws} teachings, the People^{asws} of the Household, is more superior for him than all the wealth of the one Graced upon him, and even if he was to give in charity with a thousand manifold of it'.

238 وَ اتَّصَلَ بِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَ أَنَّ رَجُلًا مِنْ فُقَهَاءِ شَيْعَتِهِ كَلَّمَ بَعْضَ النَّصَابِ فَأَقْحَمَهُ بِحُجَّتِهِ حَتَّى أَبَانَ عَنْ فَضِيحَتِهِ،

S 238 – And news was received by Abu Al-Hassan^{asws} Bin Muhammad Al-Askari^{asws} that a man from the understanding ones of his^{asws} Shias spoke with one of the *Nasibis* (hostile ones), so he confounded him with his arguments until he exposed his shame.

فَنَحَلَ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ عَ وَ فِي صَدْرِ مَجْلِسِهِ نَسَتْ عَظِيمٌ مَنْصُوبٌ، وَ هُوَ قَاعِدٌ خَارِجَ الدَّسْتِ، وَ بِحَضْرَتِهِ خَلْقٌ [كَثِيرٌ] مِنَ الْعُلَوِيِّينَ وَ بَنِي هَاشِمٍ، فَمَا زَالَ يَرْفَعُهُ حَتَّى أَجْلَسَهُ فِي ذَلِكَ الدَّسْتِ، وَ أَقْبَلَ عَلَيْهِ

So he came over to Ali^{asws} Bin Muhammad^{asws} and in the front of his^{asws} gathering a large stage had been established, and he was seated outside the stage, and in his presence were a lot of people from the Alawites and the Clan of Hashim^{as}. So he did not cease to raise him until he^{asws} had him seated in that stage, and faced towards him^{asws}.

فَاسْتَدَّ ذَلِكَ عَلَى أَوْلَادِكَ الْأَشْرَافِ: فَأَمَّا الْعُلَوِيُّتُ فَأَجْلَسَهُ فَأَجْلَسَهُ عَنِ الْعِتَابِ، وَ أَمَّا الْهَاشِمِيُّونَ فَقَالَ لَهُ شَيْخُهُمْ: يَا ابْنَ رَسُولِ اللَّهِ هَكَذَا تُؤْتِرُ عَامِيًّا عَلَى سَادَاتِ بَنِي هَاشِمٍ مِنَ الطَّالِبِيِّينَ وَ الْعَبَّاسِيِّينَ

So that was grievous upon those noblemen, and as for the Alawites, they considered it as a reproach, and as for the Hashimites, so their Sheikh said, 'O son^{asws} of Rasool-Allah^{saww}! Is this how you are preferring the general people over the chiefs (Sadaat) of the Clan of Hashim^{as}, from the students and the Abbasides?'

فَقَالَ ع: أَيَّاكُمْ- وَ أَنْ تَكُونُوا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَ هُمْ مُعْرِضُونَ أ تَرْضَوْنَ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَكْمًا قَالُوا: بَلَى.

So he^{asws} said: 'Beware of becoming from those Allah^{azwj} Said regarding them: **Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they are exposed [3:23].** Would you be pleased with the Book of Allah^{azwj} Mighty and Majestic as a Judge?' They said, 'Yes'.

قَالَ: أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ: يَا أَيُّهَا الَّذِينَ آمَنُوا- إِذَا قِيلَ لَكُمْ تَسَسَّعُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ- وَ إِذَا قِيلَ انشُرُوا فَانشُرُوا- يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ أَلْمَمُوا الْعِلْمَ دَرَجَاتٍ، فَلَمْ يَرْضَ لِلْعَالِمِ الْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى الْمُؤْمِنِ غَيْرِ الْعَالِمِ، كَمَا لَمْ يَرْضَ لِلْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى مَنْ لَيْسَ بِمُؤْمِنٍ،

He^{asws} said: 'Isn't Allah^{azwj} the Exalted Saying: **O you who believe! When it is said to you, 'Make room in (your) assemblies', then make ample room, Allah will Give you ample, and when it is said: 'Rise up', then rise up, Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels; [58:11]?** So He^{azwj} is not Please for the Momin scholar until he is raised to be above the Momin not a scholar, just as He^{azwj} is not Please for the Momin until he is raised over the one who is not a Momin.

أَخْبِرُونِي عَنْهُ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا شَرَفَ النَّسَبِ دَرَجَاتٍ أَوْ لَيْسَ قَالَ اللَّهُ: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ فَكَيْفَ تُنْكِرُونَ رَفْعِي لِهَذَا لَمَّا رَفَعَهُ اللَّهُ إِنَّ كَسْرَ هَذَا لِفُلَانِ النَّاصِبِ بِحُجَجِ اللَّهِ الَّتِي عَلَّمَهُ إِيَّاهَا- لِأَفْضَلُ لَهُ مِنْ كُلِّ شَرَفٍ فِي النَّسَبِ.

Inform me^{asws} about it. Did He^{azwj} Say Allah^{azwj} would be Raising those given the knowledge to (lofty) levels), or did He^{azwj} Say Allah^{azwj} would Raise those given the nobility of the lineage to (lofty) levels? Or, didn't Allah (s.w.t) Say: **Say: Are those who know and those who do not know alike? [39:9].** So, how can you be denying the raising of this (person) to what Allah^{azwj} Raised him, when he broke so and so the Nasibi by the arguments of Allah^{azwj} which he had learnt these – it is more superior for him than all the nobilities regarding the lineage'.

فَقَالَ الْعَبَّاسِيُّ: يَا ابْنَ رَسُولِ اللَّهِ قَدْ شَرَفْتَ عَلَيْنَا مَنْ هُوَ دُونَ نَسَبِ يَفْضُرُ بِنَا، وَ مَنْ لَيْسَ لَهُ نَسَبٌ كَنَسَبِنَا، وَ مَا زَالَ مُنْذُ أَوَّلِ الْإِسْلَامِ يُقَدَّمُ الْأَفْضَلُ فِي الشَّرَفِ عَلَى مَنْ دُونَهُ.

So the Abbasside said, 'O son^{asws} of Rasool-Allah^{saww}! You have ennobled over us, one who is with a lineage deficient from ours, and the one who hasn't a lineage like our lineage, and it has not cease to be so since the beginning of Al Islam, the precedence of the merits regarding the nobility over the ones below it'.

فَقَالَ ع: سُبْحَانَ اللَّهِ- أَلَيْسَ الْعَبَّاسُ بِأَبِي بَكْرٍ وَ هُوَ تَيْمِيٌّ وَ الْعَبَّاسُ هَاشِمِيٌّ أَوْ لَيْسَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ كَانَ يَخْدُمُ عُمَرَ بْنَ الْخَطَّابِ، وَ هُوَ هَاشِمِيٌّ وَ أَبُو الْخَلْفَاءِ وَ عُمَرُ عَدَوِيٌّ وَ مَا بَالُ عُمَرَ أَدْخَلَ الْبُعْدَاءَ مِنْ قُرَيْشٍ فِي الشُّرَى- وَ لَمْ يَدْخُلِ الْعَبَّاسُ

So he^{asws} said: ‘Glory be to Allah^{azwj}! Didn’t Al-Abbas pledge allegiance to Abu Bakr and he was a Tameemi (from the clan of Tameem), and Al-Abbas was a Hashemite? And wasn’t it so that Abdullah Bin Al-Abbas was a servant of Umar Bin Al-Khattab, and he (Abdullah) was a Hashemite and a father of the caliphs, and Umar was a Adawite (clan of Adayy)? And what was the matter Umar included the remote ones from the Quraysh in the consultation but did not include Al-Abbas?’

فَإِنْ كَانَ رَفَعْنَا لِمَنْ لَيْسَ بِهَاشِمِيٍّ عَلَى هَاشِمِيٍّ مُنْكَرًا- فَانْكُرُوا عَلَى الْعَبَّاسِ بِيَعْتِهِ لِأَبِي بَكْرٍ وَ عَلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ خِدْمَتَهُ لِعُمَرَ بَعْدَ بِيَعْتِهِ لَهُ، فَإِنْ كَانَ ذَلِكَ جَائِزًا فَهَذَا جَائِزٌ فَكَأَنَّمَا أُلْقِمَ هَذَا الْهَاشِمِيُّ حَجْرًا.

So if our^{asws} raising the one who isn’t a Hashemite over a Hashemite was evil – then you should be denying upon Al Abbas of his pledging allegiance to Abu Bakr, and upon Abdullah Bin Al-Abbas of his serving to Umar after having pledged allegiance to him. So if that was allowed, then this is (also) allowed’. So it was as if the Hashemite (Sheikh) had a stone stuck in his throat (silenced)’.

239 وَ اجْتَمَعَ قَوْمٌ مِنَ الْمُؤَلِّينَ- وَ الْمُحِبِّينَ لِأَلِ رَسُولِ اللَّهِ صِ بِحَضْرَةِ الْحَسَنِ بْنِ عَلِيٍّ ع، فَقَالُوا: يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لَنَا جَارًا مِنَ النَّصَابِ يُؤْذِينَا وَ يَحْتَجُّ عَلَيْنَا- فِي تَفْضِيلِ الْأَوَّلِ وَ الثَّانِي وَ الثَّلَاثِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع، وَ يُورِدُ عَلَيْنَا حُجْجًا لَا نَدْرِي كَيْفَ الْجَوَابَ عَنْهَا- وَ الْخُرُوجَ مِنْهَا

S 239 – And there gathered a group from the befrienders and those that love the Progeny^{asws} of the Rasool^{saww}, in the presence of Al-Hassan^{asws} Bin Ali^{asws}, and they said, ‘O son^{asws} of Rasool-Allah^{saww}! For us there is a neighbour from the *Nasibis* (hostile ones) who bothers us and argues against us – regarding the preferring of the first, and the second, and the third (caliphs) over Amir Al-Momineen^{asws}, and he cites such arguments against us that we do not know how to answer to these – and exiting (finding a way out) from these’.

فَقَالَ الْحَسَنُ ع: أَنَا أَبْعَثُ إِلَيْكُمْ مَنْ يُفْجِمُهُ عَنْكُمْ، وَ يُصَعِّرُ شَأْنَهُ لَدَيْكُمْ.

So Al-Hassan^{asws} said: ‘I^{asws} send to you someone who would make him understand on your behalf, and belittle his esteem in front of you’.

فَدَعَا بَرَجُلٍ مِنْ تَلَامِذَتِهِ وَ قَالَ: مَرُّ بِهَؤُلَاءِ إِذَا كَانُوا مُجْتَمِعِينَ يَتَكَلَّمُونَ فَتَسْمَعِ إِلَيْهِمْ، فَيَسْتَنْدِعُونَ مِنْكَ الْكَلَامَ فَتَكَلِّمْ، وَ أَفْحَمْ صَاحِبَهُمْ، وَ اكْسِرْ عِزَّتَهُ وَ فُلْ حَدَّهُ وَ لَا تُبْقِ لَهُ بَاقِيَةً.

So he^{asws} called over a man from his^{asws} students and said, ‘Pass by them when they have gathered to discuss, and listen to them. If they invite you to speak, then speak, and make their companion understand and break his pride and defeat him alone, and do not let remain anything for him’.

فَدَهَبَ الرَّجُلُ وَ حَضَرَ الْمَوْضِعَ وَ حَضَرُوا، وَ كَلَّمَ الرَّجُلُ فَأَفْحَمَهُ، وَ صَبَّرَهُ لَا يَدْرِي فِي السَّمَاءِ هُوَ، أَوْ فِي الْأَرْضِ [قَالُوا:] وَ وَقَعَ عَلَيْنَا مِنَ الْفَرَحِ وَ السُّرُورِ- مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى، وَ عَلَى الرَّجُلِ وَ الْمُتَعَصِّبِينَ لَهُ مِنَ الْحُزْنِ وَ الْعَمِّ- مِثْلُ مَا لَحَقْنَا مِنَ السُّرُورِ.

So, the man went and attended the place, and they were present, and the man spoke and made him understand, and he became such that he did not know whether he was in the sky or he was in the earth. They said, ‘There has occurred upon us from the happiness and the cheerfulness and none except Allah^{azwj} the

Exalted, and (there has occurred) upon the man and the ones biased to him, from the grief and the sorrow like what we face from the cheerfulness’.

فَلَمَّا رَجَعْنَا إِلَى الْإِمَامِ قَالَ لَنَا: إِنَّ الَّذِي فِي السَّمَاوَاتِ مِنَ الْفَرْحِ وَالطَّرَبِ- بِكَيْسٍ هَذَا الْعُدُوِّ لِلَّهِ كَانَ أَكْثَرَ مِمَّا كَانَ بِحَضْرَتِكُمْ، وَالَّذِي كَانَ بِحَضْرَةِ إِبْلِيسَ وَ عَتَاةَ مَرَدَّتِهِ- مِنَ الشَّيَاطِينِ- مِنَ الْحُزْنِ وَالْأَعْمِ أَشَدُّ مِمَّا كَانَ بِحَضْرَتِهِمْ.

So when we returned to the Imam^{asws}, he^{asws} said to us: ‘Those who are in the skies from the happy ones and the rapture – due to the breaking of this enemy of Allah^{azwj}, was more than which was in your presence, and those who were in the presence of Iblees^{la} and the hardened ones of his^{la} renegades – from the satans^{la} – were more intense of the grief and the gloom than what was in their presence.

وَلَقَدْ صَلَّى عَلَيَّ هَذَا [الْعَبِيدِ] الْكَاسِرِ لَهُ- مَلَائِكَةُ السَّمَاءِ وَالْحُجُبِ وَالْكَرْسِيِّ، وَ قَابَلَهَا اللَّهُ بِالْإِجَابَةِ فَأَكْرَمَ إِيَابَهُ، وَ عَظَّمَ ثَوَابَهُ. وَ لَقَدْ لَعَنَتْ تِلْكَ الْأَمْلاَكُ عُدُوَّ اللَّهِ الْمَكْسُورِ، وَ قَابَلَهَا اللَّهُ بِالْإِجَابَةِ فَشَدَّدَ حِسَابَهُ وَ أَطَالَ عَذَابَهُ.

And they had sent Blessings upon this servant, the breaker of his – Angels of the sky, and the Veils, and the Chair, and Allah^{azwj} Accepted it with the merging, so He^{azwj} would Honour his return and Magnify his Rewards. And those Angels have sent curses upon the enemies of Allah^{azwj}, the broken ones, and Allah^{azwj} Accepted it with the merging, so He^{azwj} would Intensify His^{azwj} Reckoning, and Prolong his Punishment’.

قوله عز و جل: «وَقُولُوا لِلنَّاسِ حُسْنًا».

The Words of the Mighty and Majestic **and you would be saying to the people good words [2:83]**

240 قَالَ الصَّادِقُ ع وَ قُولُوا لِلنَّاسِ كُلِّهِمْ حُسْنًا مُؤْمِنِهِمْ وَ مُخَالِفِهِمْ: أَمَّا الْمُؤْمِنُونَ فَيَبْسُطُ لَهُمْ وَجْهَهُ وَ بَشْرَهُ. وَ أَمَّا الْمُخَالِفُونَ فَيَكْلُمُهُمْ بِالْمُدَارَاةِ- لِاجْتِنَابِهِمْ إِلَى الْإِيمَانِ، فَإِنَّ بَيَّاسَ مِنْ ذَلِكَ يَكْفَى شُرُورَهُمْ عَنْ نَفْسِهِ، وَ عَنْ إِخْوَانِهِ الْمُؤْمِنِينَ.

S 240 - (Imam Hassan Al-Askari^{asws} said): ‘Al-Sadiq^{asws} said: ‘**and you would be saying to the people good words [2:83]** – to all of them – good words – their *Momineen* and their adversaries. As for the *Momineen*, so he extends to them his face and his body (make efforts for them), and as for the adversaries, so he speaks to them with the politeness in order to attract them to the *Eman*. But if he despairs from that, he stops their evil from himself, and from his *Momineen* brothers’.

[في مداراة النواصب:]

Re: Politeness with the *Nasibis*

241 قَالَ الْإِمَامُ ع إِنَّ مُدَارَاةَ أَعْدَاءِ اللَّهِ- مِنْ أَفْضَلِ صَدَقَةِ الْمَرْءِ عَلَى نَفْسِهِ وَ إِخْوَانِهِ. كَانَ رَسُولُ اللَّهِ ص فِي مَنْزِلِهِ- إِذِ اسْتَأْذَنَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ، فَقَالَ رَسُولُ اللَّهِ ص: بَيَّسَ أَخُو الْعَشِيرَةِ، أَنْذَنُوا لَهُ. فَأَذِنُوا لَهُ.

S 241 - The Imam^{asws} said: ‘The politeness with the enemies of Allah^{azwj} – is from the most superior of the charities of the person upon himself and his brethren. Rasool-Allah^{saww} was in his^{saww} house, when Abdullah Bin Abayy Bin Salool sought

permission to (see) him^{saww}. So Rasool-Allah^{saww} said: 'He is an evil brother of the tribe. Give permission to him'. So they permitted him.

فَلَمَّا دَخَلَ أَجْلَسَهُ وَبَشَّرَ فِي وَجْهِهِ، فَلَمَّا خَرَجَ قَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ قُلْتَ فِيهِ مَا قُلْتَ، وَفَعَلْتَ بِهِ مِنَ الْبَشْرِ مَا فَعَلْتَ! فَقَالَ رَسُولُ اللَّهِ ص: يَا عُوَيْشُ يَا حُمَيْرَاءُ، إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ يُكْرَمُ اتِّقَاءَ شَرِّهِ.

So when he entered, he^{saww} had him seated and smiled in his face. So when he went, Ayesha said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} said regarding him what you^{saww} said, and you^{saww} did with him from the smiling what you^{saww} did!' So Rasool-Allah^{saww} said: 'O Uweyshu! O Humeyra! The most evil of the people in the Presence of Allah^{azwj} on the Day of Judgment would be one who honoured the prevention of his evil'.

242 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّا لَنَبَشِّرُ فِي وَجْهِهِ قَوْمٍ، وَ إِنَّ قُلُوبَنَا لَتَقْلِبُهُمْ أَوْلِيَاكَ أَعْدَاءُ اللَّهِ نَتَّقِيهِمْ عَلَى إِخْوَانِنَا، لَا عَلَى أَنْفُسِنَا.

S 242 - And Amir Al-Momineen^{asws} said: 'We^{asws} tend to smile in the faces of the people and our^{asws} hearts are frying (hateful) towards them. They are the enemies of Allah^{azwj}. We^{asws} fear them upon our^{asws} brethren, not upon ourselves'.

243 وَ قَالَتْ فَاطِمَةُ ع الْبِشْرُ فِي وَجْهِ الْمُؤْمِنِ يُرْجَبُ لِصَاحِبِهِ الْجَنَّةَ، وَ الْبِشْرُ فِي وَجْهِ الْمُعَادِي الْمُعَادِي- يَبْقَى صَاحِبُهُ عَذَابَ النَّارِ.

S 243 - And (Syeda) Fatima^{asws} said: 'The smiling in the face of the **Momin** Obligates the Paradise for its performer, and the smiling in the face of the obstinate enemy saves its performer from the Punishment of the Fire'.

244 وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: قَالَ رَسُولُ اللَّهِ ص إِنَّ الْأَنْبِيَاءَ إِنَّمَا فَضَّلَهُمُ اللَّهُ تَعَالَى عَلَى خَلْقِهِ أَجْمَعِينَ- لِشِدَّةِ مُدَارَاتِهِمْ لِأَعْدَاءِ دِينِ اللَّهِ، وَ حُسْنِ تَقْيِينِهِمْ لِأَجْلِ إِخْوَانِهِمْ فِي اللَّهِ.

S 244 - And Al-Hassan^{asws} Bin Ali^{asws} said: 'Rasool-Allah^{saww} said: 'The Prophets, rather were such that Allah^{azwj} the Exalted Merited them^{as} over the creatures altogether - due to the intensity of their^{as} politeness towards the enemies of the Religion of Allah^{azwj}, and the excellence of their^{as} *Taqiyya* (dissimulation), due to the reason of their^{as} brethren for the Sake of Allah^{azwj}'.

245 قَالَ الزُّهْرِيُّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع: مَا عَرَفْتُ لَهُ صَدِيقًا فِي السَّرِّ وَ لَا عَدُوًّا فِي الْعَلَانِيَةِ، لِأَنَّهُ لَا أَحَدٌ يَعْرِفُهُ بِفَضَائِلِهِ الْبَاهِرَةِ- إِلَّا وَ لَا يَجِدُ بَدَأًا مِنْ تَعْظِيمِهِ مِنْ شِدَّةِ مُدَارَاتِهِ وَ حُسْنِ مَعَاشَرَتِهِ إِيَّاهُ، وَ أَخْذِهِ مِنَ التَّقْيَةِ بِأَحْسَنِهَا وَ أَجْمَلِهَا.

S 245 - Al-Zuhry said, 'Ali Bin Al-Husayn^{asws} was such that, not friend was recognised for him^{asws} in the privacy, nor an enemy in the open, because no one recognised his^{asws} impressive merits except it was inevitable for him to revere him^{asws} due to the intensity of his^{asws} politeness, and excellence of his^{asws} social manners to him, and his^{asws} taking from the *Taqiyya* (dissimulation) with its excellence and its beauty.

وَ لَا أَحَدٌ- وَ إِنَّ كَانَ يُرِيهِ الْمَوَدَّةَ فِي الظَّاهِرِ- إِلَّا وَ هُوَ يَحْسُدُهُ فِي الْبَاطِنِ- لِتَضَاعُفِ فَضَائِلِهِ عَلَى فَضَائِلِ الْخَلْقِ.

And there was no one – and even if he showed his cordiality in the apparent – except he envied him^{asws} in the hidden – due to the multiple of his^{asws} merits over the merits of the people’.

246 وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَ مَنْ أَطَابَ الْكَلَامَ مَعَ مُوَافِقِيهِ لِيُؤْنِسَهُمْ وَ بَسَطَ وَجْهَهُ لِمُخَالِفِيهِ- لِيَأْمَنَهُمْ عَلَى نَفْسِهِ وَ إِخْوَانِهِ- فَفَدَّ حَوَى مِنَ الْخَيْرِ وَ الدَّرَجَاتِ الْعَالِيَةِ عِنْدَ اللَّهِ- مَا لَا يُقَادِرُ قَدْرُهُ غَيْرُهُ.

And Muhammad^{asws} Bin Al-Baqir^{asws} said: ‘The one who is good of speech along with his harmony to his loved ones, and extends his face (smiling) to his adversaries in order to be secured upon himself and his brethren – so he has gathered from the goodness and the lofty levels in the Presence of Allah^{azwj} – what none can measure its worth apart from Him^{azwj}’.

247 وَ قَالَ بَعْضُ الْمُخَالِفِينَ بِحَضْرَةِ الصَّادِقِ عَ لِرَجُلٍ مِنَ الشَّيْعَةِ: مَا تَقُولُ فِي الْعَشْرَةِ مِنَ الصَّحَابَةِ قَالَ: أَقُولُ فِيهِمْ الْخَيْرَ الْأَجْمَلَ الَّذِي يَحْطُ اللَّهُ بِهِ سَيِّئَاتِي وَ يَرْفَعُ بِهِ دَرَجَاتِي.

S 247 – And one of the adversaries said in the presence of Al-Sadiq^{asws} to a man from his^{asws} Shias, ‘What are you saying regarding the ten from the companions (of Rasool-Allah^{saww})?’ He said, ‘I am saying regarding them, the good, the beautiful due to which Allah^{azwj} Deleted my evils deeds and Raises my level’.

قَالَ السَّائِلُ: الْحَمْدُ لِلَّهِ عَلَى مَا أَنْقَذَنِي مِنْ بَعْضِكَ- كُنْتُ أَظُنُّكَ رَافِضِيًّا تُبْغِضُ الصَّحَابَةَ.

The questioner said, ‘The Praise is for Allah^{azwj} upon having Saved me from your hatred. I used to think that the *Rafizis* (rejecters of the first three caliphs) hated the companions’.

فَقَالَ الرَّجُلُ: أَلَا مَنْ أَبْغَضَ وَاحِدًا مِنَ الصَّحَابَةِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ. قَالَ: لَعَلَّكَ تَتَأَوَّلُ مَا تَقُولُ (قُلْ: فَمَنْ) أَبْغَضَ الْعَشْرَةَ مِنَ الصَّحَابَةِ.

So the man said, ‘Indeed! The one who hates one from the companions, so upon them is the curse of Allah^{azwj}’. He said, ‘Perhaps you can be misinterpreted what you were saying. Say, ‘So the one who hates the ten of the companions’ (upon him would be the curse)’.

فَقَالَ: مَنْ أَبْغَضَ الْعَشْرَةَ فَعَلَيْهِ لَعْنَةُ اللَّهِ- وَ الْمَلَائِكَةُ وَ النَّاسُ أَجْمَعِينَ فَوَيْبَ الرَّجُلِ فَقَبَّلَ رَأْسَهُ، وَ قَالَ: اجْعَلْنِي فِي حِلٍّ مِمَّا قَدَفْتُكَ بِهِ- مِنَ الرَّفْضِ قَبْلَ الْيَوْمِ. قَالَ: [الْيَوْمَ] أَنْتَ فِي حِلٍّ وَ أَنْتَ أَخِي. ثُمَّ انْصَرَفَ السَّائِلُ.

So he said, ‘The one who hates the ten, so upon him is the Curse of Allah^{azwj}, and the Angels, and the people altogether’. So the man leapt up and kissed his head and said, ‘You made me to be relaxed from what you have been accused with – from the rejection, before today’. He said, ‘Today you are in relaxation and you are my brother’. Then the questioner left.

فَقَالَ لَهُ الصَّادِقُ عَ: جَوَدْتَ لِلَّهِ دَرْكًا- لَقَدْ عَجَبَتِ الْمَلَائِكَةُ فِي السَّمَاوَاتِ مِنْ حُسْنِ نُورِيَّتِكَ، وَ تَلَطَّفَكَ بِمَا خَلَصَكَ، وَ لَمْ تَنْتَلِمْ دِينَكَ، وَ زَادَ اللَّهُ فِي مُخَالِفِينَا غَمًّا إِلَى غَمِّ، وَ حَجَبَ عَنْهُمْ مُرَادَ مُنْتَحِلِي مَوَدَّتِنَا فِي تَقْيِيهِمْ.

So Al-Sadiq^{asws} said to him: ‘You perfected the pearls for Allah^{azwj}. You astounded the Angels in the skies from the excellence of your mode and your choice of words with what you finished, and you did not blunt your Religion, and Allah^{azwj} Increased

among our^{asws} adversaries, gloom upon gloom, and Veiled from them the intended impersonators of our^{asws} cordiality in their *Taqiyya* (dissimulation)'.
 فَقَالَ بَعْضُ أَصْحَابِ الصَّادِقِ ع: يَا ابْنَ رَسُولِ اللَّهِ مَا عَقَلْنَا مِنْ كَلَامِ هَذَا إِلَّا مَوَافَقَةً صَاحِبِنَا- لِهَذَا الْمُتَعَنِّتِ النَّاصِبِ فَقَالَ
 الصَّادِقُ ع: لَيْنَ كُنْتُمْ لَمْ تَفْهَمُوا مَا عَنَى فَقَدْ فَهَمْنَا نَحْنُ، وَ قَدْ شَكَرَ اللَّهُ لَهُ.

So one of the companions of Al-Sadiq^{asws} said: 'O son^{asws} of Rasool-Allah^{saww}! We did not understand from the speech of this one except to be in accordance with our companion to this intransigent Nasibi!' So Al-Sadiq^{asws} said: 'If you did not understand what he meant, so we^{asws} have understood it, and Allah^{azwj} has Thanked him for it.

إِنَّ وَلَيْنَا الْمَوَالِيَ لِأَوْلِيَانِنَا- الْمُعَادِي لِعَدَائِنَا إِذَا ابْتَلَاهُ اللَّهُ بِمَنْ يَمْتَحِنُهُ مِنْ مُخَالِفِيهِ وَفَقَهُ لِحَوَابِ يَسْلَمَ مَعَهُ دِينُهُ وَ عِرْضُهُ، وَ
 يُعْظِمُ اللَّهُ بِالتَّوْفِيقِ ثَوَابَهُ

Our^{asws} friend is the friend of our^{asws} friends and an enemy of our^{asws} enemies. Whenever Allah^{azwj} Involves him with the one who tests him, He^{azwj} Inclines him to an answer he can secure his Religion and his honour with it, and Allah^{azwj} (then) Magnifies his Rewards.

إِنَّ صَاحِبِكُمْ هَذَا قَالَ: مَنْ عَابَ وَاحِدًا مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. أَيُّ مَنْ عَابَ وَاحِدًا مِنْهُمْ- هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ
 ع.

This companion of yours said, 'The one who faults one of them, so upon him is the Curse of Allah^{azwj}', i.e., the one who faults one of them – he^{asws} being Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}.

وَ قَالَ فِي الثَّانِيَةِ: مَنْ عَابَهُمْ أَوْ سَتَمَهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. وَ قَدْ صَدَقَ لِأَنَّ مَنْ عَابَهُمْ فَقَدْ عَابَ عَلِيًّا ع، لِأَنَّهُ أَحَدُهُمْ، فَإِذَا لَمْ يَعْزَبْ
 عَلِيًّا ع وَ لَمْ يَدْمَمْ فَلَمْ يَعْزَبْهُمْ، وَ إِنَّمَا عَابَ بَعْضَهُمْ.

And he said during the second, 'The one who faults them or insults them, so upon him is the Curse of Allah^{azwj}', and he had spoken the truth, because the one who faults them (all) so he has (also) faulted Ali^{asws}, because he^{asws} is one of them. So when he did not fault Ali^{asws} and did not condemn him^{asws}, so he did not fault them (all) but rather he faulted some of them'.

وَ لَقَدْ كَانَ لِحِزْقِيلِ الْمُؤْمِنِينَ مَعَ قَوْمِ فِرْعَوْنَ الَّذِينَ وَسَّوْا بِهِ إِلَى فِرْعَوْنَ مِثْلُ هَذِهِ التَّوْرِيَةِ، كَانَ حِزْقِيلُ يَدْعُوهُمْ إِلَى تَوْجِيدِ
 اللَّهِ وَ نُبُوَّةِ مُوسَى وَ تَفْضِيلِ مُحَمَّدٍ رَسُولِ اللَّهِ ص عَلَى جَمِيعِ رُسُلِ اللَّهِ وَ خَلْقِهِ، وَ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْخِيَارِ
 مِنَ الْأَيْمَةِ عَلَى سَائِرِ أَوْصِيَاءِ النَّبِيِّينَ- وَ إِلَى الْبِرَاءَةِ مِنْ رُبُوبِيَّةِ فِرْعَوْنَ.

And it was so that Hizkeel, the *Momin* with the people of Pharaoh^{la}, those who informed of him to Pharaoh^{la} had the attitude similar to this. Hizkeel was calling them to the *Tawheed* of Allah^{azwj} and Prophet-hood of Musa^{as}, and preferring Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} over the entirety of the Rasools^{as} of Allah^{azwj} and His^{azwj} creatures, and the preferring of Ali^{asws} Bin Abu Talib^{asws} and the Chosen ones from the Imams^{asws} over the rest of the successors^{as} of the Prophets^{as} – and to the disavowing from the lordship (claimed by) Pharaoh^{la}.

فَوَسَّيْ بِهِ الْوَأَسُونَ إِلَى فِرْعَوْنَ، وَ قَالُوا: إِنَّ حَزْقِيلَ يَدْعُو إِلَىٰ مُخَالَفَتِكَ، وَ يُعِينُ أَعْدَاءَكَ عَلَىٰ مُضَادَّتِكَ. فَقَالَ لَهُمْ فِرْعَوْنُ: إِنَّهُ ابْنُ عَمِّي - وَ خَلِيفَتِي عَلَىٰ مُلْكِي وَ وَلِيِّ عَهْدِي، إِنْ فَعَلَ مَا قُلْتُمْ، فَقَدْ اسْتَحَقَّ أَشَدَّ الْعَذَابِ عَلَىٰ كُفْرِهِ لِنِعْمَتِي، وَ إِنْ كُنْتُمْ عَلَيْهِ كَاذِبِينَ، فَقَدْ اسْتَحَقَقْتُمْ أَشَدَّ الْعَذَابِ لِإِيثَارِكُمْ الدُّخُولَ فِي مَسَاعَتِهِ

So the informants informed with it to Pharaoh^{la}, and they said, 'Hizkeel is calling to your^{la} opposition, and is assisting your^{la} enemies upon countering you^{la}'. So Pharaoh^{la} said to them, 'He is my^{la} cousin and my^{la} successor upon my^{la} kingdom and my^{la} heir-apparent. If he has done what you are saying, then he deserves the severe punishment upon his disbelief in my^{la} bounties; and if you are lying against him, then you would be deserving of the severe punishment, due your interfering in his position'.

فَجَاءَ بِحَزْقِيلَ وَ جَاءَ بِهِمْ، فَكَاشَفُوهُ، وَ قَالُوا: أَنْتَ تَجْحَدُ رُبُوبِيَّةَ فِرْعَوْنَ الْمَلِكِ وَ تَكْفُرُ نِعْمَاهُ فَقَالَ حَزْقِيلُ: أَيُّهَا الْمَلِكُ- هَلْ جَرَّبْتَ عَلَيَّ كَذِبًا قَطُّ قَالَ: لَا. قَالَ: فَسَلُّهُمْ مَنْ رَبُّهُمْ قَالُوا: فِرْعَوْنُ [هَذَا]. قَالَ لَهُمْ: وَ مَنْ خَالَفَكُمْ قَالُوا: فِرْعَوْنُ هَذَا. قَالَ لَهُمْ: وَ مَنْ رَازِقُكُمْ، الْكَافِلُ لِمَعَايِشِكُمْ، وَ الدَّافِعُ عَنْكُمْ مَكَارِهِكُمْ قَالُوا: فِرْعَوْنُ هَذَا.

So they came with Hizkeel and they came with them, and they (tried) to expose him, and they said, 'You are rejecting the lordship of Pharaoh^{la} the king and are being ungrateful to his^{la} bounties'. So Hizkeel said, 'O you king^{la}! Have you^{la} ever experienced a lie upon me at all?' He^{la} said, 'No'. He said, 'Then ask them who their lord is'. They said, 'This Pharaoh^{la}'. He said to them, 'And who created you all?' They said, 'This Pharaoh^{la}'. He said to them, 'And who is your sustainer, the guarantor of your livelihoods, and the defender from you of your adversities?' They said, 'This Pharaoh^{la}'.

قَالَ حَزْقِيلُ: أَيُّهَا الْمَلِكُ فَاسْأَلُهُمْ، وَ [كُلِّ] مَنْ حَضَرَكَ: أَنْ رَبَّهُمْ هُوَ رَبِّي وَ خَالِقُهُمْ هُوَ خَالِقِي، وَ رَازِقُهُمْ هُوَ رَازِقِي، وَ مُصَلِّحُ مَعَايِشِهِمْ هُوَ مُصَلِّحُ مَعَايِشِي، لَا رَبَّ لِي وَ لَا خَالِقَ وَ لَا رَازِقَ غَيْرَ رَبِّهِمْ وَ خَالِقِهِمْ وَ رَازِقِهِمْ.

Hizkeel said, 'O you king^{la}! So I hereby testify to you^{la} and everyone in your^{la} presence that their Lord^{azwj}, He^{azwj} is my Lord^{azwj}, and their Creator, He^{azwj} is my Creator, and their Sustainer, He^{azwj} is my Sustainer, and the Reformer of their lives, He^{azwj} is the Reformer of my life. There is neither a Lord^{azwj}, or a Creator, nor a Sustainer apart from their Lord^{azwj}, and their Creator, and their Sustainer.

وَ اسْأَلُهُمْ وَ مَنْ حَضَرَكَ أَنْ كُلَّ رَبٍّ وَ خَالِقٍ وَ رَازِقٍ- سِوَى رَبِّهِمْ وَ خَالِقِهِمْ وَ رَازِقِهِمْ فَأَنَا بَرِيءٌ مِنْهُ وَ مِنْ رَبُوبِيَّتِهِ، وَ كَافِرٌ بِأَلِهِيَّتِهِ.

And I hereby testify to you^{la} and the ones in your^{la} presence that every lord, and creator, and sustainer, besides their Lord^{azwj}, and their Creator, and their Sustainer, I am disavowing from him and from his lordship, and a disbeliever in in god-hood (Divinity)'.

يَقُولُ حَزْقِيلُ هَذَا، وَ هُوَ يَعْنِي أَنَّ رَبَّهُمْ هُوَ اللَّهُ رَبِّي» وَ هُوَ لَمْ يَقُلْ: إِنَّ الَّذِي قَالُوا: هُوَ أَنَّهُ رَبُّهُمْ هُوَ رَبِّي- وَ خَفِيَ هَذَا الْمَعْنَى عَلَىٰ فِرْعَوْنَ وَ مِنْ حَضْرَةِ- وَ تَوَهَّمُوا أَنَّهُ يَقُولُ: فِرْعَوْنُ رَبِّي وَ خَالِقِي وَ رَازِقِي.

Hizkeel was saying this, and he was meaning by, 'Their Lord^{azwj}, He^{azwj} is Allah^{azwj}, my Lord^{azwj}', and he did not say, 'The one who they are saying that he is their lord, he is my lord' – and this meaning was hidden upon Pharaoh^{la} and the ones in his^{la} presence – And they were thinking that he was saying, 'Pharaoh^{la} is my lord, and my creator, and my sustainer'.

فَقَالَ لَهُمْ: يَا رَجَالَ السَّوْءِ- وَ يَا طُلَّابَ الْفَسَادِ فِي مُلْكِي، وَ مُرِيدِي الْفِتْنَةِ بَيْنِي وَ بَيْنَ ابْنِ عَمِّي، وَ هُوَ عَضُدِي، أَنْتُمْ الْمُسْتَحِقُّونَ لِعَذَابِي لِإِرَادَتِكُمْ فَسَادَ أَمْرِي- وَ هَلَكَ ابْنِ عَمِّي، وَ الْفَتَّ فِي عَضُدِي.

So he (Pharaoh^{la}) said to them: 'O you evil men, and O you seekers of the mischief in my^{la} kingdom, and intenders of the strife between me^{la} and my^{la} cousin! - and he is my^{la} support. You are the ones deserving of my^{la} punishment due to your intentions of corrupting my^{la} matter and destroying my^{la} cousin, and weakening my^{la} support'.

ثُمَّ أَمَرَ بِالْأَوْتَادِ، فَجَعَلَ فِي سَاقِ كُلِّ وَاحِدٍ مِنْهُمْ وَدَّ، وَ فِي صَدْرِهِ وَدَّ، وَ أَمَرَ أَصْحَابَ أَمْشَاطِ الْحَدِيدِ، فَشَقُّوا بِهَا لُحُومَهُمْ مِنْ أَبْدَانِهِمْ.

Then he^{la} ordered with the pegs and made these to be in the leg of each one of them as a wedge, and a wedge in his chest, and ordered with owners of the iron combs, so they pierced their flesh with these from their bodies.

فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى: فَوَقَاهُ اللَّهُ يَعْني حَرْقِيلَ سَيِّئَاتِ مَا مَكَّرُوا [بِهِ لِمَا وَسَّوْا بِهِ إِلَى فِرْعَوْنَ لِيَهْلِكُوهُ] وَ حَاقَ بِآلِ فِرْعَوْنَ [حَلَّ بِهِمْ] سُوءَ الْعَذَابِ وَ هُمُ الَّذِينَ وَسَّوْا بِحَرْقِيلِ إِلَيْهِ- لِمَا أَوْتَدَ فِيهِمْ الْأَوْتَادَ- وَ مَشَطَ عَنْ أَبْدَانِهِمْ لُحُومَهَا بِالْأَمْشَاطِ.

So that is what Allah^{azwj} the Exalted Said: **So Allah Saved him [40:45]** – meaning Hizkeel, **from the evil of what they planned** with, due to what they had informed Pharaoh^{la} with in order to destroy him, **and the most evil punishment overtook Pharaoh's people** – released upon them, and they were those who had informed of Hizkeel to him^{la} – for what he^{la} wedged into them the pegs – and combed their bodies of its flesh, with the (iron) combs.

248 وَ قَالَ رَجُلٌ لِمُوسَى بْنِ جَعْفَرٍ ع مِنْ حَوَاصِّ الشَّيْعَةِ وَ هُوَ يَرْتَعِدُ بَعْدَ مَا خَلَا بِهِ:- يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَخَوْفَنِي أَنْ يَكُونَ فَلَانُ بْنُ فَلَانٍ يُنَافِقُكَ- فِي إِظْهَارِهِ اعْتِقَادَ وَصِيَّتِكَ وَ إِمَامَتِكَ!

S 248 – And a man said to Musa^{asws} Bin Ja'far^{asws}, from the special ones of his^{asws} Shias, and he was trembling after being alone with him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What I am fearing is that so and so would happen to be hypocritical to you^{asws} in the displaying of his belief and your^{asws} successorship and your^{asws} Imamate!'

فَقَالَ مُوسَى ع: وَ كَيْفَ ذَلِكَ قَالَ: لِأَنِّي حَضَرْتُ مَعَهُ الْيَوْمَ فِي مَجْلِسِ فَلَانِ رَجُلٍ مِنْ كِبَارِ أَهْلِ بَغْدَادَ فَقَالَ لَهُ صَاحِبُ الْمَجْلِسِ: أَنْتَ تَزْعُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ عَ إِمَامٌ- دُونَ هَذَا الْخَلِيفَةِ الْقَاعِدِ عَلَى سَرِيرِهِ

So Musa^{asws} said: 'And how is that so?' He said, 'Because I attended with him today in a gathering of so and so man from the great ones of the people of Baghdad. So the owner of the gathering said to him, 'You are claiming that Musa^{asws} Bin Ja'far^{asws} is an Imam^{asws} – besides this Caliph seated upon his throne?'

فَقَالَ لَهُ صَاحِبُكَ هَذَا: مَا أَقُولُ هَذَا، بَلْ أَرُغُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ عَ غَيْرُ إِمَامٍ وَ إِنْ لَمْ أَكُنْ أَعْتَقِدُ أَنَّهُ غَيْرُ إِمَامٍ، فَعَلَيَّْ وَ عَلَيَّ مَنْ لَمْ يَعْتَقِدْ ذَلِكَ لَعْنَةُ اللَّهِ، وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَقَالَ لَهُ صَاحِبُ الْمَجْلِسِ: جَزَاكَ اللَّهُ خَيْرًا، وَ لَعْنُ [اللَّهُ] مَنْ وَشَى بِكَ.

So your^{asws} companion said to him, 'I am not saying this. But, I claim that Musa^{asws} Bin Ja'far^{asws} is other than an imam, and if I don't believe that he^{asws} is other than an imam, so upon me and upon the ones who do not believe that, are the Curses of Allah^{azwj}, and the Angels, and the people altogether'. So the owner of the gathering

said to him, 'May Allah^{azwj} Reward you goodly, and may Allah^{azwj} Curse the one who informed of you'.

قَالَ لَهُ مُوسَى بْنُ جَعْفَرٍ ع: لَيْسَ كَمَا ظَنَنْتَ، وَ لَكِنَّ صَاحِبَكَ أَفْقَهُ مِنْكَ، إِنَّمَا قَالَ: إِنَّ مُوسَى غَيْرُ إِمَامٍ، أَيَّ إِنَّ الَّذِي هُوَ غَيْرُ إِمَامٍ فَمُوسَى غَيْرُهُ، فَهُوَ إِذَا إِمَامٌ فَإِنَّمَا أَتَيْتَ بِقَوْلِهِ هَذَا إِمَامَتِي، وَ نَفَى إِمَامَةَ غَيْرِي.

Musa^{asws} Bin Ja'far^{asws} said to him: 'It isn't as you are thinking it to be. But, your companion is more understanding than you are. But rather, he said, 'Musa^{asws} Bin Ja'far^{asws} is other than an imam, i.e., the one who is other than an Imam^{asws}, so Musa^{asws} is other than him. So then he^{asws} is an Imam^{asws}. So rather, this Imamate of mine^{asws} is affirmed by his words, and negates the imamate of others.

يَا عَبْدَ اللَّهِ مَتَى يَزُولُ عَنْكَ هَذَا الَّذِي ظَنَنْتَهُ بِأَخِيكَ- هَذَا مِنَ النَّفَاقِ تَبُّ إِلَى اللَّهِ.

O servant of Allah^{azwj}! When will it decline from you, this which you are thinking of your brother? This is from the hypocrisy, repent to Allah^{azwj}!

فَفَهَمَ الرَّجُلُ مَا قَالَهُ، وَ اعْتَمَّ وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ مَا لِي مَالٌ فَأَرْضِيهِ بِهِ، وَ لَكِنْ قَدْ وَهَيْتُ لَهُ شَطْرَ عَمَلِي كُلِّهِ مِنْ تَعْبُدِي، وَ مِنْ صَلَاتِي عَلَيْكُمْ أَهْلَ الْبَيْتِ، وَ مِنْ لَعْنَتِي لِأَعْدَائِكُمْ. قَالَ مُوسَى بْنُ جَعْفَرٍ ع: الْآنَ خَرَجْتَ مِنَ النَّارِ.

So the man understood what he^{asws} said, and was dejected, and said, 'O son^{asws} of Rasool-Allah^{saww}! There is no wealth for me I can please him with, but I hereby gift to him half of all my deed from my (acts of) worship, and from my *Salawat* upon you^{asws}, People^{asws} of the Household, and from my cursing to your^{asws} enemies'. Musa^{asws} Bin Ja'far^{asws} said: 'Now, you have exited from the Fire'.

249 وَ قَالَ (...)عِنْدَ الرِّضَا ع، فَدَخَلَ إِلَيْهِ رَجُلٌ- فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ رَأَيْتُ الْيَوْمَ شَيْئًا [عَجِيبًا] عَجِبْتُ مِنْهُ: رَجُلٌ كَانَ مَعَنَا يُظْهِرُ لَنَا أَنَّهُ مِنَ الْمَوَالِينِ لِأَلِ مُحَمَّدٍ ص الْمُنْتَبِرِينَ مِنْ أَعْدَائِهِمْ.

S 249 - And he^{asws} said: 'In the presence of Al-Reza^{asws}, a man entered and he said, 'O son^{asws} of Rasool-Allah^{saww}! Today I saw a strange thing, which I am astounded from. And man who was with us, displaying to us that he is from the befrienders of the Progeny^{asws} of Muhammad^{saww}, the disavowers from their^{asws} enemies.

وَ رَأَيْتُهُ الْيَوْمَ، وَ عَلَيْهِ ثِيَابٌ قَدْ خُلِعَتْ عَلَيْهِ- وَ هُوَ دَا يُطَافُ بِهِ بِبَعْدَادَ وَ يُنَادِي الْمُنَادُونَ بَيْنَ يَدَيْهِ: مَعَاشِرَ النَّاسِ اسْمَعُوا نَوْبَةَ هَذَا الرَّافِضِيِّ.

And I saw him today, and upon him were some clothes which had been taken off from him, and he was circling like that in Baghdad and the callers were calling out in front of him, 'Group of people! Hear the repentance of this *Rafizi* (rejecter meaning a Shia)!'

ثُمَّ يَقُولُونَ لَهُ: قُلْ. فَيَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص «أَبَا بَكْرٍ» فَإِذَا قَالَ ذَلِكَ ضَجُّوا، وَ قَالُوا: قَدْ تَابَ، وَ فَضَّلَ أَبَا بَكْرٍ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ابْنِ عَمِّ رَسُولِ اللَّهِ.

Then they were saying to him, 'Speak!', so he was saying, 'The best of the people after Rasool-Allah^{saww}, Abu Bakr!' So when he said that, they (people) thronged, and they said, 'He has repented and prefers Aba Bakr over Ali^{asws} Bin Abu Talib^{asws}, cousin^{asws} of Rasool-Allah^{saww}.'

فَقَالَ الرَّضَا ع: إِذَا خَلَوْتُ فَأَعِدْ عَلَيَّ هَذَا الْحَدِيثَ.

So Al-Reza^{asws} said: 'When we are alone, then repeat this Hadeeth to me'.

فَلَمَّا أَنْ خَلَا أَعَادَ عَلَيْهِ فَقَالَ لَهُ: إِنَّمَا لَمْ أَفْسِرْ لَكَ مَعْنَى كَلَامِ [هَذَا] الرَّجُلِ - بِحَضْرَةِ هَذَا الْخَلْقِ الْمُنْكَوسِ، كَرَاهَةً أَنْ يَنْفَلِ إِلَيْهِمْ، فَيَعْرِفُوهُ وَ يُؤَدُّوهُ.

So when they were alone, he repeated it to him^{asws}, and he^{asws} said to him: 'But rather, I^{asws} did not interpret to you the meaning of the speech of this man in the presence of these inverted people, disliking that it would be transmitted to them, so they would recognise him and harm him'.

لَمْ يَقُلِ الرَّجُلُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص «أَبُو بَكْرٍ» فَيَكُونُ قَدْ فَضَّلَ أَبَا بَكْرٍ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع، وَ لَكِنْ قَالَ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ «أَبَا بَكْرٍ» فَجَعَلَهُ نِدَاءً لِأَبِي بَكْرٍ، لِيَرْضَى بِهِ مَنْ يَمْشِي بَيْنَ يَدَيْهِ - مِنْ بَعْضِ هَؤُلَاءِ الْجَهْلَةِ لِيَتَوَارَى مِنْ شُرُورِهِمْ، إِنَّ اللَّهَ تَعَالَى جَعَلَ هَذِهِ التَّوْرِيَةَ - مِمَّا رَجِمَ بِهِ شِيعَتَنَا وَ مُحِبِّيْنَا..

The man did not say, 'The best of the people after Rasool-Allah^{saww} is Abu Bakr', so he would happen to have preferred Aba Bakr over Ali^{asws} Bin Abu Talib^{asws}. But, he said, 'The best of the people after Rasool-Allah^{saww}, Abu Bakr', thus making it a call to Abu Bakr, in order to please with it the ones walking in front of him – from some of those ignorant ones in order to slip away from their evil. Allah^{azwj} the Exalted Made this attitude – from what He^{azwj} Mercied with our^{asws} Shias and those that love us'.

250 قَالَ: وَ قَالَ رَجُلٌ لِمُحَمَّدِ بْنِ عَلِيٍّ ع: يَا ابْنَ رَسُولِ اللَّهِ ص مَرَرْتُ الْيَوْمَ بِالْكَرْخِ فَقَالُوا: هَذَا نَدِيمُ مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الرَّافِضَةِ، فَاسْأَلُوهُ مِنْ خَيْرِ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص فَإِنْ قَالَ: عَلِيٌّ. فَاقْتُلُوهُ، وَ إِنْ قَالَ: أَبُو بَكْرٍ. فَدَعُوهُ،

S 250 – He^{asws} said: 'And a man said to Muhammad^{asws} Bin Ali^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I passed by today at Al-Karkh, and they said, 'This is a close friend of Muhammad^{asws} Bin Ali^{asws}, Imam^{asws} of the Rafizis (Shias), so ask him who is the best of the people after Rasool-Allah^{saww}. So if he says, 'Ali^{asws}', then kill him, and if he says, 'Abu Bakr', then leave him'.

فَانْتَدَلَ عَلَيٌّ مِنْهُمْ خَلْقٌ عَظِيمٌ وَ قَالُوا لِي: مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص فَقُلْتُ مُجِيبًا لَهُمْ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ سَكَّتُ وَ لَمْ أَذْكَرْ عَلِيًّا فَقَالَ بَعْضُهُمْ: قَدْ زَادَ عَلَيْنَا، نَحْنُ نَقُولُ هَاهُنَا: وَ عَلِيٌّ! فَقُلْتُ لَهُمْ: فِي هَذَا نَظْرٌ، لَا أَقُولُ هَذَا.

So there heaped upon me a large number of people from them, and they said to me, 'Who is the best of the people after Rasool-Allah^{saww}?' So I said in answer to them, 'The best of the people after Rasool-Allah^{saww}, Abu Bakr and Umar, and Usman', and I was silent and did not mention Ali^{asws}. So one of them said, 'There is an addition upon us. We are saying over here, 'And Ali^{asws}!' So I said to him, 'With regards to this is consideration. I am not saying this'.

فَقَالُوا بَيْنَهُمْ: إِنَّ هَذَا أَشَدُّ تَعْصِبًا لِلسُّنَّةِ مِنَّا، قَدْ غَلَطْنَا عَلَيْهِ. وَ نَجَوْتُ بِهِذَا مِنْهُمْ - فَهَلْ عَلَيَّ يَا ابْنَ رَسُولِ اللَّهِ ص فِي هَذَا حَرَجٌ وَ إِنَّمَا أَرَدْتُ أَوْ خَيْرُ [النَّاسِ] أَيُّ أَوْ هُوَ خَيْرٌ اسْتِفْهَامًا لَا إِخْبَارًا -

So they said between them, 'This one is even more intensely prejudiced to the Sunnah than we are. We have been mistaken upon him'. And I rescued (myself) with this, from them. O son^{asws} of Rasool-Allah^{saww}! So is there a blame upon me in this,

and rather I intended the best of the people, i.e. is it better understanding, nor informing?’

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: قَدْ شَكَرَ اللَّهُ لَكَ بِجَوَابِكَ هَذَا، وَ كَتَبَ لَكَ أَجْرَهُ وَ أَثْبَتَهُ لَكَ فِي الْكِتَابِ الْحَكِيمِ، وَ أَوْجَبَ لَكَ بِكُلِّ حَرْفٍ مِنْ حُرُوفِ الْأَفَّاظِكِ- بِجَوَابِكَ هَذَا لَهُمْ مَا يَعْجِزُ عَنْهُ أَمَانِيُّ الْمُتَمَنِّينَ- وَ لَا يَبْلُغُهُ أَمَالُ الْأَمَلِينَ.

So Muhammad^{asws} Bin Ali^{asws} said: ‘Allah^{azwj} has Thanked you due to this answer of yours, and Written its Recompense for you, and Affirmed it for you in the Wise Book, and Obligated for you, with every letter from the letters of your words of this answer of yours to them, what the wishes of the wishing ones would be frustrated from – and the deeds of the workers will not reach (to be deserving of this)’.

251 قَالَ: وَ جَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ مُحَمَّدٍ ع وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ ص بَلَيْتُ الْيَوْمَ بِقَوْمٍ مِنْ عَوَامِّ الْبَلَدِ أَخْذُونِي- فَقَالُوا: أَنْتَ لَا تَقُولُ بِإِمَامَةِ أَبِي بَكْرٍ بْنِ أَبِي فُحَّافَةَ فَخَفُّهُمْ يَا ابْنَ رَسُولِ اللَّهِ ص! وَ أَرَدْتُ أَنْ أَقُولَ: [إِلَّا، قُلْتُ: بَلَى، أَقُولُهَا لِلنَّعْيَةِ.

S 251 – He^{asws} said: ‘And a man came over to Ali^{asws} Bin Muhammad^{asws} and said, ‘O son^{asws} of Rasool-Allah^{saww}! I was stuck today with a group from the people of the city. They seized me and they said, ‘You are not saying with the leadership of Abu Bakr Bin Abu Qohafa’. So I feared them, O Son^{asws} of Rasool-Allah^{saww}! And I wanted to be saying, ‘No’. (but instead), I said, ‘Yes, I am saying it’, out of *Taqiyya* (dissimulation).

فَقَالَ لِي بَعْضُهُمْ- وَ وَضَعَ يَدَهُ عَلَى فَمِي- وَ قَالَ: أَنْتَ لَا تَتَكَلَّمُ إِلَّا بِمَخْرَفَةٍ أَجِبْ عَمَّا أَلْفَنَّاكَ. قُلْتُ: قُلْ. فَقَالَ لِي: أ تَقُولُ إِنَّ أَبِي بَكْرَ بْنَ أَبِي فُحَّافَةَ هُوَ الْإِمَامُ بَعْدَ رَسُولِ اللَّهِ ص إِمَامٌ حَقٌّ عَدْلٌ، وَ لَمْ يَكُنْ لِعَلِيٍّ فِي الْإِمَامَةِ حَقٌّ الْبَتَّةَ قُلْتُ: نَعَمْ، وَ أَنَا أُرِيدُ نَعْمًا مِنَ الْأَنْعَامِ: الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ.

So one of them said to me – and he placed his hand upon my mouth – and said, ‘You are only speaking frivolously. Answer from what I tell you’. I said, ‘Speak’. He said, to me, ‘Are you saying that Abu Bakr Bin Abu Qohafa, he is the imam after Rasool-Allah^{saww}, being a truthful imam, just, and there does not happen to be for Ali^{asws}, regarding the Imamate, any right, nothing?’ I said, ‘Naam’, and I intended ‘Animal (*Naam*)’ from the animals – the camel, and the cow and the sheep (instead of ‘yes’ (*Na’am*)).

فَقَالَ: [إِلَّا] أَقْنَعُ بِهَذَا حَتَّى تَحْلِفَ، قُلْ: وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الطَّالِبُ الْغَالِبُ (الْعَدْلُ) الْمُدْرِكُ الْمُهْلِكُ الْعَالِمُ مِنَ السِّرِّ مَا يَعْلَمُ مِنَ الْعَلَانِيَةِ. فَقُلْتُ: نَعَمْ وَ أُرِيدُ نَعْمًا مِنَ الْأَنْعَامِ.

So he said, ‘I am not content with this until you swear an oath. Say, ‘By Allah^{azwj} Who, there is no god except Him^{azwj}, the Seeker, the Overcomer, the Just, the Aware, the Destroyer, the Knower from the secret what He^{azwj} Knows from the openness’. So I said, ‘Naam’, intending an animal from the animals.

فَقَالَ: لَا أَقْنَعُ مِنْكَ إِلَّا بِأَنْ تَقُولَ: أَبُو بَكْرٍ بْنُ أَبِي فُحَّافَةَ هُوَ الْإِمَامُ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ. وَ سَأَقُ الْيَمِينِ، فَقُلْتُ: أَبُو بَكْرٍ بْنُ أَبِي فُحَّافَةَ إِمَامٌ- أَيْ هُوَ إِمَامٌ مِنْ أَنْتُمْ بِهِ وَ أَخَذَهُ إِمَامًا- وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، وَ مَضَيْتُ فِي صِفَاتِ اللَّهِ.

So he said, ‘I am not content from you unless if you are saying, ‘Abu Bakr Bin Abu Qohafa, he is the imam, by Allah^{azwj} Who there is not god except Him^{azwj}, and take the oath’. So I said, ‘Abu Bakr Bin Abu Qohafa is an imam’ – i.e. he is an imam of the one who consider him and take him to be an imam – ‘By Allah^{azwj} Who, there is no god except Him^{azwj}, and I went on in the Attributes of Allah^{azwj}’.

فَقَنَعُوا بِهَذَا مِنِّي وَ جَزَوْنِي خَيْرًا وَ نَجَوْتُ مِنْهُمْ، فَكَيْفَ حَالِي عِنْدَ اللَّهِ قَالَ: خَيْرٌ حَالٍ، قَدْ أَوْجَبَ اللَّهُ لَكَ مَرَأَفَتَنَا- فِي أَعْلَى عَلَيِّنَ لِحُسْنِ تَوَيْتِكَ.

So he was content with this from me and treated me goodly and I was rescued from them. So how is my state in the Presence of Allah^{azwj}? He^{asws} said: 'A good state. Allah^{azwj} has Obligated for you our^{asws} friendship in the lofty Illiyeen due to your excellent *Taqiyya* (dissimulation).'

252 قَالَ أَبُو يَعْقُوبَ وَ عَلِيٌّ حَضَرْنَا عِنْدَ الْحَسَنِ بْنِ عَلِيٍّ أَبِي الْقَائِمِ ع فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: جَاءَنِي رَجُلٌ مِنْ إِخْوَانِنَا الشَّيْعَةِ قَدْ امْتَحَنَ بَجَهَالِ الْعَامَّةِ يَمْتَحِنُونَهُ فِي الْإِمَامَةِ، وَ يُحْلِفُونَهُ (وَ قَالَ: كَيْفَ) نَصْنَعُ حَتَّى نَتَخَلَّصَ مِنْهُمْ فَقُلْتُ لَهُ: كَيْفَ يَقُولُونَ

S 252 – Abu Yaqoub and Ali said, 'We were present in the presence of Al-Hassan Bin Ali^{asws}, father^{asws} of Al-Qaim^{asws}, and he^{asws} said to one of his^{asws} companions: 'A man from our Shia brethren came to me^{asws}, and he had been tested by the ignorant general Muslims whom tested him regarding the Imamate, and made him swear an oath and said, 'How do I deal with it until I can finish off from them?' So I said to him: 'How were they saying?'

قَالَ: يَقُولُونَ لِي- أ تَقُولُ: إِنَّ فُلَانًا هُوَ الْإِمَامُ بَعْدَ رَسُولِ اللَّهِ ص فَلَا بُدَّ لِي مِنْ أَنْ أَقُولَ: نَعَمْ. وَ إِلَّا أَتَخُونِي ضَرْبًا، فَإِذَا قُلْتُ: نَعَمْ. قَالُوا لِي: [قُلْ:] وَ اللَّهُ.

He said, 'They were saying to me, 'Are you saying that so and so, he is the imam after Rasool-Allah^{saww}?' So there was no escape for me from saying, 'Yes', or else they would thrash me with strikes. So when I did say, 'Yes', they said to me, 'Say, 'By Allah^{azwj}!'

فَقُلْتُ لَهُ: قُلْ نَعَمْ. وَ تُرِيدُ بِهِ نَعْمًا مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ.

So I said to him, 'Say, 'Naam', and intend with it an animal from the camels, and the cows, and the sheep (instead of 'yes').

فَإِذَا قَالُوا: [قُلْ] وَ اللَّهُ فَقُلْ: وَ لِي أَيْ وَ لِي- تُرِيدُ- عَنْ أَمْرِ كَذَا، فَإِنَّهُمْ لَا يُمَيِّزُونَ، وَ قَدْ سَلِمْتَ.

So when they are saying, 'Say, 'By Allah^{azwj}!', then say, 'Walla', i.e. turning back, intending, from such and such a matter, for they would not (be able to) differentiate, and you would be safe'.

فَقَالَ لِي: فَإِنْ حَفَفُوا عَلَيَّ وَ قَالُوا: قُلْ: وَ اللَّهُ، وَ بَيَّنَّ الْهَاءَ فَقُلْتُ: قُلْ: وَ اللَّهُ- بِرَفْعِ الْهَاءِ- فَإِنَّهُ لَا يَكُونُ يَمِينًا إِذَا لَمْ يُخَفِّضِ الْهَاءَ. فَذَهَبَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: عَرَضُوا عَلَيَّ وَ حَلَفُونِي، وَ قُلْتُ كَمَا لَقَّنْتَنِي.

So he said to me, 'So there would be an achievement for me', and they are saying, 'Say, 'By Allah^{azwj}!', and manifested the (letter) 'Ha' (grammatical emphasis). So I said, 'Say, 'By Allah^{azwj}' – raising the (letter) 'Ha' – for it would not happen to be an oath when the (letter) 'Ha' is not depressed'. So he went, then returned to me and he said, 'They showed up to me and made me swear an oath, and I said just as you^{asws} had taught me'.

فَقَالَ لَهُ الْحَسَنُ ع: أَنْتَ كَمَا قَالَ رَسُولُ اللَّهِ ص: «الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ» لَقَدْ كَتَبَ اللَّهُ لِصَاحِبِكَ بِتَقِيَّتِهِ- بَعْدَ كُلِّ مَنْ اسْتَعْمَلَ التَّقِيَّةَ- مِنْ شَيْعَتِنَا وَ مَوَالِينَا وَ مُحِبِّينَا حَسَنَةً، وَ بَعْدَ كُلِّ مَنْ تَرَكَ التَّقِيَّةَ مِنْهُمْ حَسَنَةً، أَدْنَاهَا حَسَنَةٌ لَوْ قُوِبِلَ بِهَا ذُنُوبُ مِائَةِ سَنَةٍ لُغْفِرَتْ، وَ لَكَ بِإِرْسَادِكَ إِيَّاهُ مِثْلُ مَا لَهُ.

So Al-Hassan (Al-Askari^{asws}) said to him: ‘You as just as Rasool-Allah^{saww} said: ‘The pointer upon the goodness is like its doer’. Allah^{azwj} has Written for your companion due to his *Taqiyya* (dissimulation) – with the number of everyone who utilises the *Taqiyya* (dissimulation) – from our^{asws} Shias, and our^{asws} friends, and the ones who love us^{asws}, a good deed, and with a number of everyone who neglects the *Taqiyya* from them, a good deed, the least of these good deeds being such that if the sins of one hundred years are faced up to it, these would be Forgiven; and for you, by your guidance to him, would be the like of what would be for him’.

253 وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: أَقِيمُوا الصَّلَاةَ فَهُوَ أَقِيمُوا الصَّلَاةَ بِتَمَامِ رُكُوعِهَا وَ سُجُودِهَا- وَ [حِفْظُ] مَوَاقِبِهَا، وَ آدَاءِ حُقُوقِهَا- اللَّيْبِي إِذَا لَمْ تُؤَدَّ لَمْ يَتَقَبَّلْهَا رَبُّ الْخَلَائِقِ أ تَدْرُونَ مَا تِلْكَ الْحُقُوقُ فَهِيَ اتِّبَاعُهَا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ع مُنْطَوِيًّا عَلَى الْإِعْتِقَادِ بِأَنَّهُمْ أَفْضَلُ خَيْرَةِ اللَّهِ، وَ الْقَوَامُ بِحُقُوقِ اللَّهِ، وَ النَّصَارُ لِدِينِ اللَّهِ.

S 253 – And as for the Words of the Mighty and Majestic: **and will be establishing the Salat [2:83]** – so it is the establishment of the *Salat* with the complete of its Rukus and its Sujoods – and preservation of its timings, and fulfilling its rights – which when not fulfilled, it will not be Accepted by the Lord^{azwj} of the creation. Are you know what those rights are? It is the following it by the *Salawat* upon Muhammad^{asws} and Ali^{asws} and their^{asws} Progeny^{asws}, implying upon the belief that they^{asws} are the most superior of the Choices of Allah^{azwj}, and the custodians of the rights of Allah^{azwj} and the helpers to the Religion of Allah^{azwj}.

254 «وَ اتُوا الزَّكَاةَ» مِنَ الْمَالِ وَ الْجَاهِ وَ قُوَّةِ الْبَدَنِ: فَمِنَ الْمَالِ مُوَسَّاةٌ إِخْوَانِكُمُ الْمُؤْمِنِينَ، وَ مِنَ الْجَاهِ إِبْصَالُهُمْ إِلَى مَا يَتَّقَعُونَ عَنْهُ- لِضَعْفِهِمْ عَنِ حَوَائِجِهِمُ الْمُتَرَدِّدَةَ فِي صُدُورِهِمْ.

S 254 - and be giving the Zakat – from the wealth, and the power, and the strength of the body. So, from the wealth is the consoling your Momineen brethren; and from the power (influence) is getting them to what they are failing to get to due to their weakness, for their needs which are hesitant in their chests.

وَ بِالْقُوَّةِ مَعُونَةً أَخَ لَكَ قَدْ سَقَطَ جِمَارُهُ- أَوْ جَمَلُهُ فِي صَحْرَاءٍ أَوْ طَرِيقٍ، وَ هُوَ يَسْتَعِيْثُ فَلَا يُعَاثُ تُعِينُهُ حَتَّى يَحْمِلَ عَلَيْهِ مَتَاعَهُ، وَ تُرْكِبُهُ [عَلَيْهِ] وَ تَنْهَضُهُ حَتَّى تُلْحِقَهُ الْقَافِلَةَ، وَ أَنْتَ فِي ذَلِكَ كُلِّهِ مُعْتَقِدٌ لِمُؤَالَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

And by the strength (of the body) assisting a brother of yours who has fallen from his donkey or his camel, in a desert or in a road, and he seeks help, but is not helped. (So) you assist him until you load his belongings upon it and make him ride upon it, and you advance him until he joins up with the caravan, and you, during all of it, are believing in the *Wilayah* of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

فَإِنَّ اللَّهَ يُزَكِّي أَعْمَالَكَ وَ يُضَاعِفُهَا بِمُؤَالَاتِكَ لَهُمْ، وَ بِرَاءَتِكَ مِنْ أَعْدَائِهِمْ.

So Allah^{azwj} will Purify your deeds and Multiply is due to your *Wilayah* for them^{asws}, and due to your disavowing from their^{asws} enemies.

255 قَالَ اللَّهُ تَعَالَى: تَمَّ تَوْلِيْتُنِي إِلَّا قَلِيلاً مِنْكُمْ يَا مَعْشِرَ الْيَهُودِ الْمَأْخُودَ عَلَيْكُمْ مِنْ هَذِهِ الْعَهْدِ- كَمَا أُخِذَ عَلَى أَسْلَافِكُمْ وَ أَنْتُمْ مُعْرِضُونَ عَنِ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي فَرَضَهُ.

S 255 – Allah^{azwj} the Exalted Says: ***Then you turned around, except for a few of you [2:83]*** – O group of Jews, the ones upon whom these Pacts have been Taken – just as was Taken upon your ancestors ***and (now even) you are turning around [2:83]*** – from the Commands of Allah^{azwj} Mighty and Majestic which He^{azwj} Necessitated.

256 قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ إِذَا أَصْبَحَ، أَوْ الْأَمَةَ إِذَا أَصْبَحَتْ، أَقْبَلَ اللَّهُ تَعَالَى عَلَيْهِ وَ مَلَائِكَتُهُ لِيَسْتَقْبِلَ رَبَّهُ عَزَّ وَ جَلَّ بِصَلَاتِهِ- فَيُوجِّهَ إِلَيْهِ رَحْمَتَهُ وَ يُفِيضَ عَلَيْهِ كَرَامَتَهُ، فَإِنْ وَفَى بِمَا أُخِذَ عَلَيْهِ، فَأَدَّى الصَّلَاةَ عَلَى مَا فُرِضَتْ، قَالَ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ خُزَّانِ جَنَانِهِ وَ حَمَلَةِ عَرْشِهِ: قَدْ وَفَى عَبْدِي هَذَا، فُفُوا لَهُ.

S 256 – Rasool-Allah^{azwj} said: ‘The servant, when it is morning, or the maid, when it is morning, Allah^{azwj} the Exalted Faces to him and (so do) His^{azwj} Angels – in order for his Lord^{azwj} Mighty and Majestic to Accept his *Salat* – So He^{azwj} can Divert His^{azwj} Mercy towards him and Deluge His^{azwj} Prestige upon him. So if he fulfils with what has been Taken upon him and performs his *Salat* upon what has been necessitated, Allah^{azwj} the Exalted Says to the Angels, the keepers of His^{azwj} Gardens, and the bearers of the Throne: “He has fulfilled, this servant of Mine^{azwj}, therefore fulfil for him!”

وَ إِنْ لَمْ يَفِ، قَالَ اللَّهُ تَعَالَى: لَمْ يَفِ عَبْدِي هَذَا، وَ أَنَا الْحَلِيمُ الْكَرِيمُ، فَإِنْ تَابَ تَبْتُ عَلَيْهِ، وَ إِنْ أَقْبَلَ عَلَى طَاعَتِي أَقْبَلْتُ عَلَيْهِ بِرِضْوَانِي وَ رَحْمَتِي.

And if he does not fulfil, Allah^{azwj} the Exalted Says: “He has not fulfilled, this servant of Mine^{azwj}! And I^{azwj} am the Forbearing, the Benevolent! So if he repents upon it and if he returns to be in My^{azwj} obedience, I^{azwj} shall Turn back to Him^{azwj} with My^{azwj} Pleasure and My^{azwj} Mercy!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: [قَالَ اللَّهُ تَعَالَى:] وَ إِنْ كَسِلَ عَمَّا أُرِيدُ، فَصَرْتُ فِي قُصُورِهِ حُسْنًا وَ بَهَاءً وَ جَلَالًا، وَ شَهَرْتُ فِي الْجَنَانِ بِأَنَّ صَاحِبَهَا مُقْصَرٌ.

Then Rasool-Allah^{saww} said: ‘Allah^{azwj} the Exalted Says: ‘And if he is too lazy from what is wanted, there is reduced in his castles, the beauty, and the glory, and the majesty, and it is publicised in the Gardens that he is their owner, a deficient one’.

وَ قَالَ رَسُولُ اللَّهِ ص: وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ جِبْرَائِيلَ لَيْلَةَ الْمِعْرَاجِ فَعَرَضَ عَلَيَّ قُصُورَ الْجَنَانِ، فَرَأَيْتُهَا مِنَ الذَّهَبِ وَ الْفِضَّةِ، مَلَأْتُهَا الْمِسْكَ وَ الْعَنْبَرُ، غَيْرَ أَنِّي رَأَيْتُ لِبَعْضِهَا شَرْفًا عَالِيَةً، وَ لَمْ أَرَ لِبَعْضِهَا.

And Rasool-Allah^{saww} said: ‘And that is that Allah^{azwj} Mighty and Majestic Commanded Jibraeel^{as} on the night of the Ascension (*Mi'raj*), and he^{as} displayed unto me^{saww} the castles of the Gardens. So I^{saww} saw these as being of gold and silver, its mortar being of musk and amber; apart from that I^{saww} for some of them I saw high honour, and did not see for some of these.

فَقُلْتُ: يَا حَبِيبِي جِبْرَائِيلُ مَا بَالُ هَذِهِ بِلَا شَرْفٍ كَمَا لِسَائِرِ تِلْكَ الْقُصُورِ. فَقَالَ: يَا مُحَمَّدُ هَذِهِ قُصُورُ الْمُصَلِّينَ فَرَأَيْتَهُمْ، الَّذِينَ يُكْسَلُونَ عَنِ الصَّلَاةِ عَلَيْكَ وَ عَلَى إِلِكِ بَعْدَهَا.

So I^{saww} said: ‘O my^{saww} beloved Jibraeel^{as}! What is the matter these ones are without nobility like what is for the rest of the castles?’ So he^{as} said: ‘O Muhammad^{saww}! These castles are of those who prayed their Obligatory *Salats*, (but)

they were too lazy from sending *Salawat* upon you^{saww} and upon your^{saww} Progeny^{asws} after (having prayed) it.

فَإِنْ بَعَثَ مَادَّةً لِبِنَاءِ الشُّرْفِ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ [بُنِيََتْ لَهُ الشُّرْفُ] وَ إِلَّا بَقِيَتْ هَكَذَا، حَتَّى يَعْرِفَ سَكَانُ الْجَنَانِ أَنَّ الْقَصْرَ - الَّذِي لَا شُرْفَ لَهُ هُوَ الَّذِي كَسَلَ صَاحِبُهُ بَعْدَ صَلَاتِهِ - عَنِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ.

So if the materials are sent for the noble construction, from the (sending of) *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the nobility is built for him, or else it remains like this, until the dwellers of the Gardens recognise that the castle – which there is no nobility for it, it is which its owner was too lazy after (having prayed) his *Salat* – from sending *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny’.

وَ رَأَيْتُ فِيهَا قُصُورًا مُنِيفَةً مُشْرِفَةً عَجِيبَةَ الْحُسْنِ، لَيْسَ لَهَا أَمَامَهَا دِهْلِيزٌ وَ لَا بَيْنَ أَيْدِيهَا بُسْتَانٌ، وَ لَا خَلْفَهَا، فَعُلْتُ: مَا بَالُ هَذِهِ الْقُصُورِ لَا دِهْلِيزَ بَيْنَ أَيْدِيهَا وَ لَا بُسْتَانَ خَلْفَ قَصْرِهَا فَقَالَ: يَا مُحَمَّدُ هَذِهِ قُصُورُ الْمُصَلِّينَ [الصَّلَوَاتِ] الْخَمْسِ، الَّذِينَ يَبْذُلُونَ بَعْضَ وَسْعِهِمْ فِي قَضَاءِ حُقُوقِ إِخْوَانِهِمُ الْمُؤْمِنِينَ دُونَ جَمِيعِهَا، فَلِذَلِكَ قُصُورُهُمْ مُسْتَرَّةٌ بِغَيْرِ دِهْلِيزٍ أَمَامَهَا، وَ غَيْرِ بُسْتَانٍ خَلْفَهَا.

And I^{saww} saw therein castles which were lofty, shining, of wondrous beauty, there was neither a courtyard in front of it, nor an orchard in front of it, nor behind it. So I^{saww} said: ‘What is the matter these castles have no courtyard in front of them nor an orchard behind its castle?’ So he^{saww} said: ‘O Muhammad^{saww}! These are castles of those who prayed the *Salat*, the five (daily) *Salat*, those who were only exerting part of their efforts in fulfilling the rights of their Momineen brethren besides the entirety of it. Therefore, due to that, their castles are curtailed, without there being a courtyard in front of it, and without there being an orchard behind it’.

قَالَ رَسُولُ اللَّهِ ص: أَلَا فَلَا تَتَّكِلُوا عَلَى الْوَلَايَةِ وَحَدَّهَا، وَ أَدْوَا مَا بَعْدَهَا مِنْ فَرَائِضِ اللَّهِ، وَ قَضَاءِ حُقُوقِ الْإِخْوَانِ، وَ اسْتِعْمَالِ التَّقِيَّةِ، فَإِنَّهُمَا اللَّذَانِ يَنْمَتَانِ الْأَعْمَالَ وَ يُقْصِرَانِ بِهَا.

Rasool-Allah^{saww} said: ‘Indeed! Do not be (totally) reliant upon the *Wilayah* alone, and fulfil what is after it from the Obligations of Allah^{azwj}, and fulfil the rights of the brethren, and utilise the *Taqiyya* (dissimulation), for these two are those which (determine) the completion of the deeds and their deficiency with it’.

قوله عز و جل وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُواكُمْ أَسَارَى تَفَادُوهُمْ وَ هُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجَهُمْ أَوْ قَتْلَهُمْ بَعْضُ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرْجَوْنَ إِلَى أَسَدِّ الْعَذَابِ وَ مَا لِلَّهِ بِغَافِلٍ عَمَّا تَعْمَلُونَ أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنصَرُونَ

The Words of the Mighty and Majestic: ***And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84] Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not***

heedless from what you are doing. [2:85] They are those who are buying the life of the world with (selling) the Hereafter, so the Punishment would not be Lightened from them nor will they be Helped [2:86]

257 قَالَ الْإِمَامُ ع وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ حِينَ أَخَذْنَا مِيثَاقَكُمْ [أَيْ أَخَذْنَا مِيثَاقَكُمْ] عَلَىٰ أَسْلَافِكُمْ- وَ عَلَىٰ كُلِّ مَنْ يَصِلُ إِلَيْهِ الْخَبْرُ بِذَلِكَ مِنْ أَخْلَافِهِمْ- الَّذِينَ أَنْتُمْ مِنْهُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ لَا يَسْفِكُ بَعْضُكُمْ دِمَاءَ بَعْضٍ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ وَ لَا يُخْرِجُ بَعْضُكُمْ بَعْضًا مِنْ دِيَارِهِمْ ثُمَّ أَقْرَرْتُمْ بِذَلِكَ الْمِيثَاقِ كَمَا أَقْرَبَ بِهِ أَسْلَافَكُمْ، وَ التَّرْمُومُوهُ كَمَا التَّرْمُومُوهُ وَ أَنْتُمْ تَشْهَدُونَ بِذَلِكَ عَلَىٰ أَسْلَافِكُمْ وَ أَنْفُسِكُمْ.

S 257 – The Imam (Hassan Al-Askari^{asws}) said: ‘**And when We Took your Covenant –** And recall, O Children of Israel, **when We Took your Covenant –** i.e., We^{azwj} Took your Covenant – upon your ancestors, and upon everyone to whom the news arrives from their posterity, those you are from, **You will not be shedding your blood –** not shedding the blood of each other, **nor will you be expelling your people out from their houses –** and some of you will not be expelling the others out from their houses, **Then you accepted –** that Covenant just as your ancestors has accepted it, and you necessitated it just as they had necessitated it, **and you were testifying** with that upon your ancestors and yourselves’.

ثُمَّ أَنْتُمْ مَعَاشِرَ الْيَهُودِ تَقْتُلُونَ أَنْفُسَكُمْ يَقْتُلُ بَعْضُكُمْ بَعْضًا [عَلَىٰ إِخْرَاجٍ مَنْ يُخْرِجُونَهُ مِنْ دِيَارِهِمْ] وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ غَضَبًا وَ قَهْرًا تَظَاهِرُونَ عَلَيْهِمْ تَظَاهُرُ بَعْضُكُمْ بَعْضًا عَلَىٰ إِخْرَاجٍ مَنْ تُخْرِجُونَهُ مِنْ دِيَارِهِمْ، وَ قَتَلَ مَنْ تَقْتُلُونَهُ مِنْهُمْ بِغَيْرِ حَقِّ بِالْإِثْمِ وَ الْعُدْوَانِ بِالْتَعَدِّي تَتَعَاوَنُونَ وَ تَتَظَاهَرُونَ.

‘**Then you –** group of Jews, **are killing yourselves –** some of you killing the others – upon the expulsion of the ones you are expelling from their houses - **and are expelling a group of yours from their houses –** usurping, and coercing, **backing each other against them –** backing each other upon the expulsion of the ones you are expelling from their houses, and killing the ones you are killing from them without a right, **with the sins and the aggression –** with the infringement you are collaborating and backing each other.

وَ إِنْ يَأْتِيكُمْ يَعْنِي هُوَ لِأَنَّ الَّذِينَ تُخْرِجُونَهُمْ- أَنْ تَرُومُوا إِخْرَاجَهُمْ وَ قَتْلَهُمْ ظُلْمًا- إِنْ يَأْتِيكُمْ أُسَارَى قَدْ أُسِرَ هُمْ أَعْدَاؤُكُمْ وَ أَعْدَاؤُهُمْ تَفَادَوْهُمْ مِنَ الْأَعْدَاءِ بِأَمْوَالِكُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ أَعَادَ قَوْلَهُ عَزَّ وَ جَلَّ إِخْرَاجَهُمْ وَ لَمْ يَقْتَصِرْ عَلَىٰ أَنْ يَقُولَ: «وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ» لِأَنَّهُ لَوْ قَالَ ذَلِكَ لَرَأَى أَنَّ الْمُحَرَّمَ إِثْمًا هُوَ مُفَادَاتُهُمْ.

And if they are coming to you – meaning those whom you expelled – if you are viewing their expulsion and their killing as injustice – if they are coming to you **as captives**, having been captured by your enemies and their enemies **you are ransoming them –** from the enemies with your wealth, **and it was Prohibited upon you, their expulsion.** The repetition of His^{azwj} Words, Mighty and Majestic, **their expulsion**, and He^{azwj} did not shorten it Saying **and it was Prohibited upon you**, because He^{azwj}, had He^{azwj} Said that, it would have been viewed that the Prohibition, rather, it was their ransoming.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: أَمْ تَوْمِنُونَ بِبَعْضِ الْكِتَابِ وَ هُوَ الَّذِي حَرَّمَ قَتْلَهُمْ وَ إِخْرَاجَهُمْ، فَقَالَ: فَإِذَا كَانَ قَدْ حَرَّمَ الْكِتَابُ قَتْلَ النَّفْسِ- وَ الْإِخْرَاجَ مِنَ الدِّيَارِ- كَمَا فَرضَ فِدَاءَ الْأَسْرَاءِ، فَمَا بَالُكُمْ تَطْبِعُونَ فِي بَعْضٍ، وَ تَعْصُونَ فِي بَعْضٍ كَأَنَّكُمْ بِبَعْضٍ كَافِرُونَ، وَ بِبَعْضٍ مُؤْمِنُونَ.

Then Allah^{azwj} Mighty and Majestic Said: **Are you believing in part of the Book –** and it is which is Obligatory upon you, the ransoming, **and disbelieving in a part (of**

it) – and it is which is Prohibited, killing them and expelling them. So He^{azwj} Said: “So when it was such that the Book Prohibits killing the souls and the expulsion from the houses, just as it Imposes the ransoming of the captives, so what is the matter with you all obeying in part and disobeying in part? It is as if you are disbelieving in part, and believing in part”.

ثُمَّ قَالَ عَزَّ وَجَلَّ: فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ يَا مَعْشَرَ الْيَهُودِ إِلَّا خِزْيٌ ذُلٌّ فِي الْحَيَاةِ الدُّنْيَا جِزْيَةٌ تُضْرَبُ عَلَيْهِ يَذُلُّ بِهَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ إِلَى جَنْسِ أَشَدِّ الْعَذَابِ، يَتَفَاوَتُ ذَلِكَ عَلَى قَدْرِ تَفَاوَتِ مَعَاصِيهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ يَعْمَلُونَ هَؤُلَاءِ الْيَهُودِ.

Then Allah^{azwj} Mighty and Majestic **So what is a Recompense of the one from you who does that** – O group of Jews, **except disgrace** – humiliation, **in the life of the world** – penalty struck upon him, being humiliated by it, **and on the Day of Judgment he would be Driven to the severe Punishment** - to the variety of severe Punishments, that being varied upon in accordance of their various disobediences, **and Allah is not heedless from what you are doing** – the doings of these Jews”.

ثُمَّ وَصَفَهُمْ فَقَالَ عَزَّ وَجَلَّ: أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ رَضُوا بِالدُّنْيَا وَحُطَّامَهَا- بَدَلًا مِنْ نَعِيمِ الْجَنَّةِ الْمُسْتَحَقِّ بِطَاعَاتِ اللَّهِ فَلَا يَخْفَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ لَا يُنصَرُهُمْ أَحَدٌ يَرْفَعُ عَنْهُمْ الْعَذَابَ.

‘Then He^{azwj} Described them, so the Mighty and Majestic Said: **They are those who are buying the life of the world with (selling) the Hereafter** – Being pleased with the world and its debris in replacement of the Bliss of the Gardens, deserved with the obedience of Allah^{azwj}, **so the Punishment would not be Lightened from them nor will they be Helped** – No one will help them by alleviating the Punishment from them’.

258 فَقَالَ رَسُولُ اللَّهِ ص لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فِي الْيَهُودِ، هَؤُلَاءِ الْيَهُودِ [الَّذِينَ] تَقَضُّوا عَهْدَ اللَّهِ، وَكَذَّبُوا رَسُولَ اللَّهِ، وَ قَتَلُوا أَوْلِيَاءَ اللَّهِ: أَفَلَا أَنْبَأَكُمْ بِمَنْ يُصَاهِبُهُمْ مِنْ يَهُودِ هَذِهِ الْأُمَّةِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

S 258 – So Rasool-Allah^{saww} said, when this Verse was Revealed regarding the Jews, those Jews who have broken the Covenant of Allah^{azwj} and belied Rasool-Allah^{saww}, and killed the friends of Allah^{azwj}: ‘Shall I^{saww} inform you all with the one who is comparable from the Jews of this community?’ They said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ: قَوْمٌ مِنْ أُمَّتِي يَنْتَحِلُونَ بِأَنَّهُمْ مِنْ أَهْلِ مِلَّتِي، يَقْتُلُونَ أَفْضَالَ ذُرِّيَّتِي وَ أَطْيَابَ أَرْوَاحِي، وَ يُبَدِّلُونَ شَرِيْعَتِي وَ سُنَّتِي، وَ يَقْتُلُونَ وَ لَدَى الْحَسَنِ وَ الْحُسَيْنِ كَمَا قَتَلَ هَؤُلَاءِ الْيَهُودِ زَكَرِيَّا وَ يَحْيَى.

He^{saww} said: ‘A group from my^{saww} community posing as being from the people of my^{saww} Religion. They would be killing the meritorious ones of my^{saww} offspring and the good ones of my^{saww} family, and they would be changing my^{saww} Law and my^{saww} Sunnah, and they would be killing my^{saww} two (grand) sons, Al-Hassan^{asws} and Al-Husayn^{asws}, just as the ancestors of these Jews kill Zakariyya^{as} and Yahya^{as}.

أَلَا وَ إِنَّ اللَّهَ يَلْعَنُهُمْ كَمَا لَعَنَهُمْ، وَ يَبْعَثُ عَلَى بَقَايَا ذُرَارِيَّتِهِمْ- قَبْلَ يَوْمِ الْقِيَامَةِ هَادِيًا مَهْدِيًّا- مِنْ وُلْدِ الْحُسَيْنِ الْمَظْلُومِ، يُحَرِّفُهُمْ [يسَيِّفُ أَوْلِيَاءِهِ] إِلَى نَارِ جَهَنَّمَ.

Indeed! And Allah^{azwj} would Curse them just as He^{azwj} had Cursed them, and He^{azwj} would Send upon the remaining ones of their offspring – before the Day of Judgment – a Guide, and Guided one, from the sons^{asws} of Al-Husayn^{asws}, the oppressed. He^{asws} would send them, by the swords of his^{asws} friends, to the Fire of Hell’.

[ثواب الحزن و البكاء على الحسين ع]

Rewards of the grieving and the crying upon Al Husayn^{asws}

أَلَا وَ لَعَنَ اللهُ قَتْلَةَ الْحُسَيْنِ وَ مُحِبِّيهِمْ وَ نَاصِرِيهِمْ، وَ السَّاكِنِينَ عَنْ لَعْنِهِمْ مِنْ غَيْرِ تَقِيَّةٍ تُسَكِّتُهُمْ.

Indeed! And Allah^{azwj} Curses the killers of Al-Husayn^{asws}, and those that love them, and their helpers, and the ones silent upon cursing them from without there being (a need for) *Taqiyya* (dissimulation) silencing them.

أَلَا وَ صَلَّى اللهُ عَلَى الْبَاكِينَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع رَحْمَةً وَ شَفَقَةً، وَ اللَّاعِنِينَ لِأَعْدَائِهِمْ وَ الْمُتَمَتِّلِينَ عَلَيْهِمْ غَيْظاً وَ حَقَاقاً

Indeed! And Allah^{azwj} Sends Blessings upon the weepers upon Al-Husayn Bin Ali^{asws} of Mercy and Compassion, and (upon) the ones cursing their^{asws} enemies, the ones who heaped upon them, Rage and Resentment.

أَلَا وَ إِنَّ الرَّاظِينَ بِقَتْلِ الْحُسَيْنِ ع شُرَكَاءُ قَتْلِهِ.

Indeed! And the ones pleased with the killing of Al-Husayn^{asws} are participants in his^{asws} killing.

أَلَا وَ إِنَّ قَتْلَتَهُ وَ أَعْوَانَهُمْ وَ أَشْيَاعَهُمْ- وَ الْمُقْتَدِينَ بِهِمْ بُرَاءً مِنْ دِينِ اللهِ.

Indeed! And the ones who kill him^{asws}, and their aiders, and their adherents, and the one believing in them, are disavowed from the Religion of Allah^{azwj}.

[أَلَا] إِنَّ اللهَ لَيَأْمُرُ الْمَلَائِكَةَ الْمُقَرَّبِينَ- أَنْ يَتَلَفَّوْا دُمُوعَهُمُ الْمَصْنُوبَةَ لِقَتْلِ الْحُسَيْنِ ع إِلَى الْخُرَّانِ فِي الْجَنَّةِ، فَيَمِزْجُونَهَا بِمَاءِ الْحَيَوَانَ، فَيَزِيدُ فِي عُذُوبَتِهَا وَ طَيِّبَهَا أَلْفَ ضِعْفِهَا.

Indeed! Allah^{azwj} Commands the Angels of Proximity that they should join their tears, caused (shed) due to the killing of Al-Husayn^{asws}, to the keepers of the Gardens. So they blend these with the water of (river) Al-Haywaan, and it increases in its freshness and its aroma, a thousand fold.

وَ إِنَّ الْمَلَائِكَةَ لَيَتَلَفَّوْنَ دُمُوعَ الْفَرَجِيِّنَ- الضَّاحِكِينَ لِقَتْلِ الْحُسَيْنِ ع وَ يُلْفُونَهَا فِي الْهَوَايَةِ، وَ يَمِزْجُونَهَا بِحَمِيمِهَا وَ صَدِيدِهَا وَ غَسَّاقِهَا وَ غَسْلِينِهَا، فَيَزِيدُ فِي شِدَّةِ حَرَارَتِهَا وَ عَظِيمِ عَذَابِهَا أَلْفَ ضِعْفِهَا، يُشَدِّدُ بِهَا عَلَى الْمُنْفُولِينَ إِلَيْهَا- مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَذَابَهُمْ.

And that the Angels are joining the tears of the happy ones, the ones laughing at the killing of Al-Husayn^{asws} and are casting these into the abyss, and these are blended in with its boiling waters and its puss, and its vomits, and its (wound) discharge. So it would increase in the intensity of its heat and it would magnify its Punishment a

thousand fold. It would intensify with it upon the ones transferred to it, from the enemies of the Progeny^{asws} of Muhammad^{saww}, in their Punishment.

259 فَقَامَ ثَوْبَانُ مَوْلَى رَسُولِ اللَّهِ ص: فَقَالَ: يَا رَسُولَ اللَّهِ مَتَى قِيَامُ السَّاعَةِ فَقَالَ رَسُولُ اللَّهِ ص مَاذَا أَعَدَدْتَ لَهَا إِذْ تَسْأَلُ عَنْهَا فَقَالَ ثَوْبَانُ: يَا رَسُولَ اللَّهِ مَا أَعَدَدْتُ لَهَا كَثِيرَ عَمَلٍ- إِلَّا أَنِّي أَحْبَبْتُ اللَّهَ وَرَسُولَهُ.

S 259 – So Sowban, a slave of Rasool-Allah^{saww} stood up, and he said, ‘May my father and my mother (be sacrificed) for you^{saww}, O Rasool-Allah^{saww}! When would the Hour be established?’ So Rasool-Allah^{saww} said: ‘What is that which you have prepared for it, when you are asking about it?’ Sowban said, ‘O Rasool-Allah^{saww}! I have not prepared a lot of deeds for it, except that I love Allah^{azwj} and His^{azwj} Rasool^{saww}’.

فَقَالَ رَسُولُ اللَّهِ ص: وَ إِلَى مَاذَا بَلَغَ حُبُّكَ لِرَسُولِ اللَّهِ قَالَ: وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا- إِنَّ فِي قَلْبِي مِنْ مَحَبَّتِكَ مَا لَوْ قُطِعَتْ بِالسُّيُوفِ، وَ نُشِرَتْ بِالْمَنَاثِيرِ، وَ فُرِضَتْ بِالْمَقَارِيطِ، وَ أُحْرِقَتْ بِالنِّيرانِ، وَ طَحِنَتْ بِأَرْحَاءِ الْحَجَارَةِ- كَانَ أَحَبَّ إِلَيَّ وَ أَسْهَلَ عَلَيَّ- مِنْ أَنْ أَجِدَ لَكَ فِي قَلْبِي غِشًّا أَوْ دَغْلًا أَوْ بَغْضًا- أَوْ لِأَحَدٍ مِنْ أَهْلِ بَيْتِكَ وَ أَصْحَابِكَ.

So Rasool-Allah^{saww} said: ‘And to what is that (point) to which your love for Rasool-Allah^{saww} reaches?’ He said, ‘By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}! In my heart, from your^{saww} love is what, if I was to be cut with the swords, and sawed by the saws, and minced with the scissors, and burned by the fires, and grinded by the grinding rocks – it would be more beloved to me and easier upon me – than if I were to find for you^{saww} in my heart either deceit, or suspicion, or hatred – off for anyone from the People^{asws} of your^{saww} Household and your^{saww} companions.

وَ أَحَبُّ الْخَلْقِ إِلَيَّ بَعْدَكَ أَحِبُّهُمْ لَكَ، وَ أَبْغَضُهُمْ إِلَيَّ مَنْ لَا يُحِبُّكَ [وَ يُبْغِضُكَ] وَ يُبْغِضُ أَحَدًا مِمَّنْ تُحِبُّهُ، يَا رَسُولَ اللَّهِ هَذَا مَا عِنْدِي مِنْ حُبِّكَ وَ حُبِّ مَنْ يُحِبُّكَ] وَ بُغْضٌ مِنْ يُبْغِضُكَ أَوْ يُبْغِضُ أَحَدًا مِمَّنْ تُحِبُّهُ،

And the most beloved of the people to me after you^{saww} is the one most loving to you^{saww}, and the most hateful of them to me is the one who does not love you^{saww}, and hates you^{saww} and hates anyone from the ones who love you^{saww}. O Rasool-Allah^{saww}! This is what is with me from your^{saww} love and love for the one who loves you^{saww}, and hatred for the one who hates you^{saww}, or hates anyone from the ones who love you^{saww}.

فَإِنْ قُبِلَ هَذَا مِنِّي فَقَدْ سَعِدْتُ، وَ إِنْ أُرِيدُ مِنِّي عَمَلٌ غَيْرُهُ، فَمَا أَعْلَمُ لِي عَمَلًا أَعْتَمِدُهُ وَ أَعْتَدُ بِهِ غَيْرَ هَذَا، وَ أُحِبُّكُمْ جَمِيعًا أَنْتَ وَ أَصْحَابَكَ، وَ إِنْ كُنْتُ لَا أَطِيقُهُمْ فِي أَعْمَالِهِمْ.

So if this is Accepted from me, so I am fortunate, and it any deed other than it is wanted from me, then I don't know of any deed for me I can rely on and count with apart from this. And I love you all together, you^{saww} and your^{saww} companions, and even if I cannot (be compared with) them in their deeds’.

فَقَالَ رَسُولُ اللَّهِ ص: أَنْبِئْ- فَإِنَّ الْمَرْءَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مَعَ مَنْ أَحَبَّ.

So Rasool-Allah^{saww} said: ‘Receive glad tidings, for the person would be gathered on the Day of Judgment along with the one he loves.

يَا سَوْبَانُ لَوْ أَنَّ عَلَيَّكَ مِنَ الدُّنُوبِ- مِلءَ مَا بَيْنَ الشَّرَى إِلَى الْعَرْشِ لَانْحَسَرَتْ وَ زَالَتْ عَنْكَ بِهِذِهِ الْمُوَالَاةِ- أَسْرَعُ مِنْ أَنْحِدَارِ الظِّلِّ عَنِ الصَّخْرَةِ الْمُسْتَوِيَةِ- إِذَا طَلَعَتْ عَلَيْهَا الشَّمْسُ، وَ مِنْ أَنْحِسَارِ الشَّمْسِ إِذَا غَابَتْ عَنْهَا الشَّمْسُ.

O Sowban! If there are upon you, from the sins, what could fill up what is between the soil up to the Throne, they would abate and decline from you due to this *Wilayah* – quicker than the receding of the shadow from the smooth flat rock – when the sun emerges upon it, and from the receding of the sun when the sun sets from it’.

قوله عز و جل وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ فَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ آيَدِنَاهُ بِرُوحِ الْقُدْسِ أَ فَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَ فَرِيقًا تَقْتُلُونَ

The Words of the Mighty and Majestic: ***And We had Given Musa the Book and We Followed it up from after him, with the Rasools; and We Gave Isa Ibn Maryam, clear proofs and Supported him with the Holy Spirit. Is it not so that every time the Rasools came to you with what your souls did not desire, you were arrogant, so a group you belied and a group you are killing [2:87]***

260 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ هُوَ يُخَاطِبُ هَؤُلَاءِ الْيَهُودَ الَّذِينَ أَظْهَرَ مُحَمَّدٌ ص الْمُعْجَزَاتِ لَهُمْ- عِنْدَ تِلْكَ الْحِجَابِ وَ يُوبِّخُهُمْ:- وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ التَّوْرَةَ الْمُسْتَمِيلَ عَلَى أَحْكَامِنَا، وَ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَ عَلِيِّ وَ إِلِهِمَا الطَّيِّبِينَ، وَ إِمَامَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ خُلَفَائِهِ بَعْدَهُ، وَ شَرَفِ أَحْوَالِ الْمُسْلِمِينَ لَهُ، وَ سُوءِ أَحْوَالِ الْمُخَالِفِينَ عَلَيْهِ.

S 260 – The Imam^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said – and He^{azwj} was Addressing those Jews to whom Muhammad^{saww} displayed the miracles to them at that mountain and Rebuked them, ***And We had Given Musa the Book*** – The Torah, the inclusive upon Our^{azwj} Judgments, and upon the mention of the merits of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and Imamate of Ali^{asws} Bin Abu Talib^{asws} and his^{saww} Caliphs after him^{asws}, and the nobility of the states of the submitters to him^{asws}, and the evil states of the adversaries against him^{asws}.

وَ فَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ جَعَلْنَا رَسُولًا فِي آثَرِ رَسُولٍ. وَ آتَيْنَا أَعْطَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ الْوَاضِحَاتِ [مِثْلًا]: إِحْبَاءِ الْمَوْتَى، وَ إِبْرَاءِ الْأَكْمَهِ وَ الْأَبْرَصِ، وَ الْإِنْبَاءِ بِمَا يَأْكُلُونَ وَ مَا يَدْخَرُونَ فِي بُيُوتِهِمْ وَ آيَدِنَاهُ بِرُوحِ الْقُدْسِ وَ هُوَ جِبْرَائِيلُ ع، وَ ذَلِكَ حِينَ رَفَعَهُ مِنْ رُوزَنَةِ بَيْتِهِ إِلَى السَّمَاءِ، وَ أَلْقَى شِبْهَهُ عَلَى مَنْ رَامَ قَتْلَهُ فَقَتِلَ بَدَلًا مِنْهُ، وَ قِيلَ: هُوَ الْمَسِيحُ.

And We Followed it up from after him, with the Rasools – We^{azwj} Made a Rasool^{as} in the footsteps of a Rasool^{as}, ***and We Gave Isa Ibn Maryam, clear proofs*** – the clear Signs – e.g., reviving the dead, and curing the blindness and the leprosy, and the informing with that they had eaten and what they were hoarding in their houses, ***and Supported him with the Holy Spirit*** – and he^{as} is Jibraeel^{as}, and that is where he^{as} raised him^{as} from the window of his^{as} house, to the sky, and cast his^{as} resemblance upon the one who desired his^{as} killing, in replacement from him^{as}; and it was said, ‘He is the Messiah!’”.

[ذكر المقايسة بين آيات عيسى ع و معجزات نبينا ص:]

Mention of the comparison between the Signs of Isa^{as} and the miracles of our Prophet^{saww}.

قَالَ الْإِمَامُ ع مَا أَظْهَرَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّ تَقَدَّمَ آيَةً- إِلَّا وَ قَدْ جَعَلَ لِمُحَمَّدٍ ص وَ عَلِيٍّ ع مِثْلَهَا وَ أَعْظَمَ مِنْهَا.

The Imam^{asws} said: 'Allah^{azwj} Mighty and Majestic did not Manifest a Sign for a previous Prophet^{as} except and He^{azwj} Made it to be for Muhammad^{saww} and Ali^{asws} similar to it and greater than it.

قِيلَ: يَا ابْنَ رَسُولِ اللَّهِ ص- فَأَيَّ شَيْءٍ جَعَلَ لِمُحَمَّدٍ وَ عَلِيٍّ ع مَا يَعْدِلُ آيَاتِ عِيسَى: مِنْ إِحْيَاءِ الْمَوْتَى، وَ إِبْرَاءِ الْأَكْمَةِ وَ الْأَبْرَصِ، وَ الْإِنْبَاءِ بِمَا يَأْكُلُونَ وَ مَا يَدَّخِرُونَ

It was said, 'O son^{asws} of Rasool-Allah^{saww}! So which thing did He^{azwj} Make it to be for Muhammad^{saww} and Ali^{asws} what equated to a Sign of Isa^{as} – from the reviving of the dead, and curing the blind and the leper, and informing with what they had eaten and what they had been hoarding?'

قَالَ ع: إِنَّ رَسُولَ اللَّهِ ص كَانَ يَمْشِي بِمَكَّةَ وَ أَخُوهُ عَلِيٌّ ع يَمْشِي مَعَهُ وَ عَمُّهُ أَبُو لَهَبٍ خَلْفَهُ- يَرْمِي عَقْبَهُ بِالْأَحْجَارِ وَ قَدْ أَدْمَاهُ- يُبَادِي مَعَاشِرَ قُرَيْشٍ: هَذَا سَاحِرٌ كَذَّابٌ- فَأَقْفِدُوهُ وَ أَهْجُرُوهُ وَ اجْتَنِبُوهُ.

He^{asws} said: 'It was so that Rasool-Allah^{saww} was walking in Makkah, and his^{saww} brother Ali^{asws} was walking along with him^{saww}, and his^{saww} uncle Abu Lahab^{la} was behind him^{saww} – throwing stones at him^{saww} from behind him^{saww} and he^{saww} was bleeding. He was calling out, 'O community of Quraysh! This one is a sorcerer! A liar! Therefore, kill him^{saww}, and stone him^{saww}, and keep him^{saww} away!'

وَ حَرَّشَ عَلَيْهِ أُوْبَاشَ قُرَيْشٍ، فَتَبِعُوهُمَا وَ يَرْمُونَهُمَا (بِالْأَحْجَارِ- فَمَا مِنْهَا) حَجَرَ أَصَابَهُ إِلَّا وَ أَصَابَ عَلِيًّا ع.

And he provoked upon it the ruffraff of the Quraysh, so they pursued both of them^{asws} and pelted them^{asws} with the stones, and there was not stone from it which hit him^{saww} except it hit Ali^{asws} (as well).

فَقَالَ بَعْضُهُمْ: يَا عَلِيُّ أ لَسْتَ الْمُتَعَصِّبَ لِمُحَمَّدٍ ص، وَ الْمُقَاتِلَ عَنْهُ، وَ الشُّجَاعَ الَّذِي لَا تَظِيرَ لَكَ مَعَ حَدَاثَةِ سِنَّكَ، وَ أَنْكَ لَمْ تُشَاهِدِ الْحُرُوبَ، مَا بَالُكَ لَا تَنْصُرُ مُحَمَّدًا وَ لَا تَنْدَفِعُ عَنْهُ

So one of them said, 'O Ali^{asws}! Aren't you biased towards Muhammad^{saww} and the fighter on his^{saww} behalf, and the brave one who, there is no match for you^{asws} with your^{asws} young age, and you^{asws} did not attend the wars? What is the matter with you^{asws} not helping Muhammad^{saww}, nor defending him^{saww} from it?'

فَنَادَاهُمْ عَلِيُّ ع «مَعَاشِرَ أُوْبَاشِ قُرَيْشٍ لَا أَطِيعُ مُحَمَّدًا بِمَعْصِيَتِي لَهُ، لَوْ أَمَرَنِي لَرَأَيْتُمْ الْعَجَبَ».

So Ali^{asws} called out to them: 'O group of the ruffians of Quraysh! I am not obedient to Muhammad^{saww} with to my^{asws} disobedience to him^{saww}. If he^{saww} was to instruct me^{asws}, I^{asws} will show you the wonders'.

وَ مَا زَالُوا يَنْبَعُونَهُ حَتَّى خَرَجَ مِنْ مَكَّةَ فَأَقْبَلَتْ الْأَحْجَارُ عَلَى حَالِهَا تَنْدَخِرُ، فَقَالُوا: الْآنَ تَشْدُخُ هَذِهِ الْأَحْجَارُ مُحَمَّدًا وَ عَلِيًّا وَ تَتَخَلَّصُ مِنْهُمَا.

And they did not cease pursuing them^{asws} until they^{asws} exited from Makkah. Then the rocks (on the mountain) started stirring upon their state (about to start an) avalanche. So they said, 'Now these rocks will crush Muhammad^{saww} and Ali^{asws}, and we will be finished off from both of them^{asws}'.

وَنَحَتْ فُرَيْشٌ عَنْهُ خَوْفًا عَلَىٰ أَنْفُسِهِمْ مِنْ تِلْكَ الْأَحْجَارِ، فَرَأَوْا تِلْكَ الْأَحْجَارَ قَدْ أَقْبَلَتْ عَلَىٰ مُحَمَّدٍ وَعَلِيِّ عَ، كُلُّ حَجَرٍ مِنْهَا يُنَادِي: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ- بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ.

And the Quraysh isolated from him^{saww} fearing upon themselves from those rocks, but (instead) they saw those rocks to have faced towards Muhammad^{saww} and Ali^{asws}, each rock from these calling out, 'The greetings be upon you^{saww}, O Muhammad^{saww} Bin Abdullah^{asws}, Bin Abdul Muttalib^{asws} Bin Hashim^{asws} Bin Abd Manaf^{asws}!'.

السَّلَامُ عَلَيْكَ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ- بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ. السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ. وَالْخَلْقِ أَجْمَعِينَ. السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ- وَيَا خَلِيفَةَ رَسُولِ رَبِّ الْعَالَمِينَ.

The greetings be upon you^{asws}, O Ali^{asws} Bin Abu Talib^{asws} Bin Abdul Muttalib^{asws} Bin Hashim^{asws} Bin Abd Manaf^{asws}! The greetings be upon you^{saww} O Rasool^{saww} of the Lord^{azwj} of the worlds, and the best of the creatures in their entirety! The greetings be upon you^{asws} O chief of the successors^{as}, and O caliph of Rasool-Allah^{saww}!'.

وَسَمِعَهَا جَمَاعَاتٌ فُرَيْشٍ فَوَجَمُوا فَقَالَ عَشْرَةٌ مِنْ مَرَدِّهِمْ وَعُنَاتِهِمْ: مَا هَذِهِ الْأَحْجَارُ تُكَلِّمُهُمَا، وَ لَكِنَّهُم رِجَالٌ فِي حُفْرَةٍ بِحَضْرَةِ الْأَحْجَارِ، قَدْ خَبَأَهُمُ مُحَمَّدٌ تَحْتَ الْأَرْضِ فَهِيَ تُكَلِّمُهُمَا لِيُغْرِنَا وَ يَخْدِعَنَا.

And a group of Quraysh heard it, and they were stunned. So ten of their renegades and their stubborn ones said, 'These rock are not speaking to them^{asws}, but there are men (hidden) in the hollow places by the rock (who are speaking). Muhammad^{saww} has hidden them beneath the ground, so they are speaking to them^{asws} both in order to delude us and deceive us'.

فَأَقْبَلَتْ عِنْدَ ذَلِكَ أَحْجَارٌ عَشْرَةٌ مِنْ تِلْكَ الصُّخُورِ، وَ تَحَلَّقَتْ وَ ارْتَفَعَتْ فَوْقَ الْعَشْرَةِ الْمُتَكَلِّمِينَ بِهَذَا الْكَلَامِ، فَمَا زَالَتْ تَقَعُ بِهَامَاتِهِمْ وَ تَرْتَفِعُ وَ تَرِصُّنَهَا- حَتَّىٰ مَا بَقِيَ مِنَ الْعَشْرَةِ أَحَدٌ- إِلَّا سَالَ دِمَاغُهُ وَ دِمَاؤُهُ مِنْ مَنْخَرِيهِ، وَ تَخَلَّخَ رَأْسُهُ وَ هَامَتْهُ وَ يَأْفُوحُهُ فَجَاءَ أَهْلُوهُمْ وَ عَشَائِرُهُمْ يَبْكُونَ وَ يَضْجُونَ، يَقُولُونَ: أَسَدٌ مِنْ مُصَابِنَا بِهِؤُلَاءِ تَبْجُحُ مُحَمَّدٌ وَ تَبْدُخُهُ بِأَنَّهُمْ قَتَلُوا بِهِذِهِ الْأَحْجَارِ [فَصَارَ ذَلِكَ] آيَةً لَهُ وَ دَلَالَةً وَ مُعْجَزَةً.

So ten stones from those rocks came during that and they flew and hovered above the ten speakers with this speech, and they did not continue falling and rising – until there did not remain any one from the ten – except that his blood flowed, and his blood from the nostrils, and his head and his (soft spot of the) skull was broken. So their families and their clan came over crying and making noise, and they were saying, 'More severe than our difficulty (bereavement) with them, is the bragging of Muhammad^{saww} and his^{saww} exultation with them being killed by the stones, and that has become a Sign for him^{saww}, and a proof, and a miracle'.

فَأَنطَقَ اللَّهُ عَزَّ وَ جَلَّ جَنَائِزَهُمْ [فَقَالَتْ]: صَدَقَ مُحَمَّدٌ وَ مَا كَذَبَ، وَ كَذَبْتُمْ وَ مَا صَدَقْتُمْ. وَ اضْطَرَبَتِ الْجَنَائِزُ، وَ رَمَتْ مَنْ عَلَيْهَا، وَ سَقَطُوا عَلَى الْأَرْضِ وَ نَادَتْ: مَا كُنَّا لِنَنفَادَ لِيُحْمَلَ عَلَيْنَا أَعْدَاءُ اللَّهِ إِلَىٰ عَذَابِ اللَّهِ.

So Allah^{azwj} Mighty and Majestic Caused their coffins to speak, and they said, 'Muhammad^{saww} speaks the truth and does not lie, and you are lying and not speaking the truth!' And the coffins trembled and threw off the ones upon it, and they

fell upon the ground and called out, 'We will not be led to carry upon us the enemies of Allah^{azwj} to the Punishment of Allah^{azwj}!'

فَقَالَ أَبُو جَهْلٍ (لَعْنَةُ اللَّهِ): إِنَّمَا سَحَرَ مُحَمَّدٌ هَذِهِ الْجَنَائِزَ - كَمَا سَحَرَ تِلْكَ الْأَحْجَارَ وَالْجَلَامِيدَ وَالصُّخُورَ، حَتَّى وَجَدَ مِنْهَا مِنَ النَّطْقِ مَا وَجَدَ، فَإِنْ كَانَتْ - قَتَلُ هَذِهِ الْأَحْجَارِ هَوْلَاءِ لِمُحَمَّدٍ آيَةً لَهُ - وَتَصَدِيقًا لِقَوْلِهِ، وَتَثْبِيثًا لِأَمْرِهِ،

So Abu Jahl^{la}, may Allah^{azwj} Curse him^{la}, said, 'But rather, Muhammad^{saww} has done sorcery with these coffins – just as he did sorcery with those stones, and the boulders, and the rocks, until it was found from these, from the speaking, what was found. So, if it was such that these stones killed them for Muhammad^{saww}, it would be a Sign for him^{saww}, and a verification of his^{saww} words, and an affirmation of his^{saww} matter'.

فَقُولُوا لَهُ: يَسْأَلُ مَنْ خَلَقَهُمْ أَنْ يُحْيِيَهُمْ. فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا الْحَسَنِ قَدْ سَمِعْتَ اقْتِرَاحَ الْجَاهِلِينَ، وَ هَوْلَاءِ عَشْرَةَ قَتَلُوا، كَمْ جُرِحَتْ بِهِذِهِ الْأَحْجَارِ الَّتِي رَمَانَا بِهَا الْقَوْمُ يَا عَلِيُّ

So they were saying to him^{saww}, 'Ask the One^{azwj} Who Created them that He^{azwj} Revives them!' So Rasool-Allah^{saww} said: 'O Abu Al-Hassan^{asws}! Did you^{asws} hear the suggestion of these ignorant ones, and how much these ten killed ones injured us^{asws} with these stones which the group pelted us^{asws} with, O Ali^{asws}!'

قَالَ عَلِيُّ ع: جُرِحْتُ (أَرْبَعِ جِرَاحَاتٍ) وَ قَالَ رَسُولُ اللَّهِ ص: قَدْ جُرِحْتُ أَنَا سِتُّ جِرَاحَاتٍ، فَلْيَسْأَلْ كُلُّ وَاحِدٍ مِنَّا رَبَّهُ - أَنْ يُحْيِيَ مِنَ الْعَشْرَةِ بِقَدْرِ جِرَاحَاتِهِ. فَدَعَا رَسُولُ اللَّهِ ص لِسِتَّةٍ مِنْهُمْ فَنَشِرُوا، وَ دَعَا عَلِيُّ ع لِأَرْبَعَةٍ مِنْهُمْ فَنَشِرُوا.

Ali^{asws} said: 'I^{asws} have been injured with four injuries'. And Rasool-Allah^{saww} said: 'I^{saww} have been injured with six injuries. So, let each one of us^{asws} ask his^{asws} Lord^{azwj} that He^{azwj} Revives from the ten, in accordance with his^{asws} own injuries'. Then Rasool-Allah^{saww} supplicated for six of them, and they were revived, and Ali^{asws} supplicated for four of them, and they were revived.

ثُمَّ نَادَى الْمُحِبُّونَ: مَعَاشِرَ الْمُسْلِمِينَ إِنَّ لِمُحَمَّدٍ وَ عَلِيٍّ شَأْنًا عَظِيمًا فِي الْمَمَالِكِ الَّتِي كُنَّا فِيهَا، لَقَدْ رَأَيْنَا لِمُحَمَّدٍ ص مِثْلًا عَلَى سُرِيرٍ - عِنْدَ النَّبِيِّ الْمَعْمُورِ، وَ عِنْدَ الْعَرْشِ، وَ لِعَلِيِّ ع مِثْلًا عِنْدَ النَّبِيِّ الْمَعْمُورِ وَ عِنْدَ الْكُرْسِيِّ وَ أَمْلَاكِ السَّمَاوَاتِ وَ الْحُجُبِ وَ أَمْلَاكِ الْعَرْشِ يَحْفُونَ بِهِمَا وَ يُعْظَمُونَهُمَا وَ يُصَلُّونَ عَلَيْهِمَا، وَ يَصْدُرُونَ عَنْ أَمْرِهِمَا، وَ يُقْسِمُونَ بِهِمَا عَلَى اللَّهِ عَزَّ وَ جَلَّ لِحَوَائِجِهِمْ إِذَا سَأَلُوهُ بِهِمَا.

Then the revived ones called out, 'Community of Muslims! For Muhammad^{saww} and Ali^{asws} is a great glory in the kingdoms which we were in. We have seen for Muhammad^{saww}, a resemblance upon a throne, by the Bayt Al-Mamour (The Oft-frequented House), and by the Throne, and for Ali^{asws} a resemblance by the Bayt Al Mamour and by the Chair; and the Angels of the skies and the Veils, and the Angels of the Thorne are circling with these two (resemblances) and are send *Salawat* upon them^{asws} both, and they are issuing from their^{asws} orders and they are vowing by them^{asws} to Allah^{azwj} Mighty and Majestic for their needs, whenever they are asking Him^{azwj} by them^{asws} both'.

فَأَمَّنْ مِنْهُمْ سَبْعَةٌ نَفَرٍ، وَ غَلَبَ الشَّقَاءُ عَلَى الْآخَرِينَ.

So, seven of them expressed belief, and the wretchedness overcame upon the others'.