

## تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL ASKARI<sup>asws</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Mercifulالسورة التي يذكر فيها البقرة**The Chapter in which the cow is mentioned**

31 قَالَ الْإِمَامُ ع: قَالَ رَسُولُ اللَّهِ ص: إِنَّ هَذَا الْقُرْآنَ مَادِبَةٌ اللَّهِ تَعَالَى فَتَعَلَّمُوا مِنْ مَادِبَةِ اللَّهِ عَزَّ وَجَلَّ مَا اسْتَطَعْتُمْ، فَإِنَّهُ النُّورُ الْمُبِينُ، وَ الشِّفَاءُ النَّافِعُ [ف] تَعَلَّمُوهُ، فَإِنَّ اللَّهَ تَعَالَى يُشْرَفُكُمْ بِتَعَلُّمِهِ.

**S 31** – The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Rasool-Allah<sup>saww</sup> said: ‘This Quran is an Education of Allah<sup>azwj</sup> the Exalted, therefore learn from the Education of Allah<sup>azwj</sup> Mighty and Majestic whatever you can, for it is a manifest Light, and a beneficial healing, so learn it, for Allah<sup>azwj</sup> the Exalted would Ennoble you for learning it’.

[فضل سورة البقرة]**Merits of Surah Al-Baqarah**

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ، وَ آلِ عِمْرَانَ، فَإِنَّ أَخَذَهُمَا بَرَكَتُهُ، وَ تَرَكَهُمَا حَسْرَةٌ، وَ لَا يَسْتَطِيعُهُمَا الْبَطْلَةُ- يَعْنِي السَّحْرَةَ-

'Learn *Surah Al-Baqarah* (Ch 2) (*Surah*) and *Aal-e-Imran* (Ch 3) for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وَ إِنَّهُمَا لَيَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ عِقَابَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُجَاجَانِ عَنْ صَاحِبَيْهِمَا، وَ يُحَاجُهُمَا رَبُّ الْعَالَمِينَ رَبُّ الْعِزَّةِ يَقُولَانِ: يَا رَبَّ الْأَرْبَابِ إِنَّ عَبْدَكَ هَذَا قَرَأْنَا، وَ أَظْمَأْنَا نَهَارَهُ، وَ أَسْهَرْنَا لَيْلَهُ، وَ أَنْصَبْنَا بَدَنَهُ.

Both of them would come on the Day of Judgement like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord<sup>azwj</sup> of the worlds, the Almighty Lord<sup>azwj</sup>, and will both say: 'O Lord<sup>azwj</sup> of the lords! This servant of Yours<sup>azwj</sup> has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body.'

يَقُولُ اللَّهُ تَعَالَى: يَا أَيُّهَا الْقُرْآنُ فَكَيْفَ كَانَ تَسْلِيمُهُ لِمَا أَنْزَلْتُهُ فِيكَ- مِنْ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ يَقُولَانِ: يَا رَبَّ الْأَرْبَابِ وَ إِلَهَ الْأَلِهَةِ، وَالْأَهْ، وَ وَالِي أَوْلِيَاءَهُ، وَ عَادَى أَعْدَاءَهُ، إِذَا قَدَرَ جَهْرًا، وَ إِذَا عَجَزَ أَنْقَى وَ أَسْرًا.

Allah<sup>azwj</sup> will Say: "O You Quran! So how was their submission to what I<sup>azwj</sup> had Revealed in you from the merits of Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>, the brother of Muhammad Rasool-Allah<sup>saww</sup>?" They will both reply: 'O Lord<sup>azwj</sup> of the lords! They befriended him<sup>asws</sup> and his<sup>asws</sup> friends, and became inimical to his<sup>asws</sup> enemies. When they were able they made it known and when they could not, they observed dissimulation and kept it a secret'.

يَقُولُ اللَّهُ عَزَّ وَجَلَّ: فَقَدْ عَمِلَ إِذَا بِكَمَا كَمَا أَمَرْتُهُ، وَ عَظَمَ مِنْ حَقِّكَمَا مَا عَظَمْتُهُ. يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيكَ هَذَا [ق] يَقُولُ عَلِيُّ: بَلَى يَا رَبَّ.

Allah<sup>azwj</sup> Mighty and Majestic will Say: 'Then they have dealt with you two just as I<sup>azwj</sup> had Commanded it, and have considered great that which made you two great. O Ali<sup>asws</sup>! Did you hear this testimony of the Quran for your friends?' Ali<sup>asws</sup> will respond: 'Yes O Lord!'

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: فَأَقْتَرِحْ لَهُ مَا تُرِيدُ. فَيَقْتَرِحُ لَهُ مَا يَرِيدُ عَلَى أَمَانِي هَذَا الْقَارِي هَذَا الْقَارِي مِنَ الْأَضْعَافِ الْمُضَاعَفَاتِ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَجَلَّ. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: «قَدْ أُعْطِيْتُهُ مَا اقْتَرَحْتَ يَا عَلِيُّ».

Allah<sup>azwj</sup> Mighty and Majestic will Say: 'Then suggest whatever you<sup>asws</sup> want for him.' He<sup>asws</sup> will then suggest for him such things that would exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> will Say: I<sup>azwj</sup> have Given him what you<sup>asws</sup> suggested 'O Ali<sup>asws</sup>!'.  
"O Ali<sup>asws</sup>!"

قَالَ رَسُولُ اللَّهِ ص: وَ إِنَّ وَالِدِي الْقَارِي لَيَتَوَجَّانَ بِنَاحِ الْكَرَامَةِ، يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ، وَ يُكْسِيَانِ حُلَّةً لَا يَقُومُ لِأَقْلٍ سَلَكِ مِنْهَا- مِائَةَ أَلْفِ ضِعْفٍ مَا فِي الدُّنْيَا، بِمَا يَسْتَمَلُّ عَلَيْهِ مِنْ خَيْرَاتِهَا.

Rasool-Allah<sup>saww</sup> said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness.'

ثُمَّ يُعْطَى هَذَا الْقَارِي الْمُلْكَ بِيَمِينِهِ فِي كِتَابٍ، وَ الْخُلْدَ بِشِمَالِهِ فِي كِتَابٍ، يَقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ: قَدْ جُعِلَتْ مِنْ أَفْضَلِ مُلُوكِ الْجِنَانِ، وَ مِنْ رُفَقَاءِ [مُحَمَّدٍ] سَيِّدِ الْأَنْبِيَاءِ وَ [عَلِيٍّ] خَيْرِ الْأَوْصِيَاءِ، وَ الْأَيْمَةَ مِنْ بَعْدِهِمَا سَادَةَ الْأَنْفِيَاءِ.

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad<sup>saww</sup> the leader of the Prophets<sup>as</sup>, and Ali<sup>asws</sup> the best of the successors<sup>as</sup> and the Imams<sup>asws</sup> after him<sup>asws</sup>, the pious Chiefs.'

وَ يَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ: قَدْ أَمْنْتَ الزَّوَالَ وَ الْإِنْتِقَالَ عَنْ هَذَا الْمُلْكِ، وَ أُعِدَّتْ مِنَ الْمَوْتِ وَ الْأَسْقَامِ- وَ كُفِيَتْ الْأَمْرَاضَ وَ الْأَعْلَالَ، وَ جُنِبْتَ حَسَدَ الْحَاسِدِينَ، وَ كَيِّدَ الْكَائِدِينَ.

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ: «اقْرَأْ [و] ارْقُ، وَ مَنْزِلُكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا. فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حُلِيِّهِمَا وَ تَاجِيهِمَا- قَالَا: رَبَّنَا أَىٰ لَنَا هَذَا الشَّرْفُ وَ لَمْ تَبْلُغْهُ أَعْمَالُنَا (فَقَالَ لَهُمَا كِرَامٌ مَلَائِكَةٌ لِلَّهِ [عَنِ اللَّهِ] عَزَّ وَ جَلَّ: هَذَا لَكُمْ لِتُعَلِّمِكُمَا) وَ لَدُكُمَا الْقُرْآنَ.

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting.' Then the parents will look at their clothes and crowns and they would ask: 'Our Lord<sup>azwj</sup>! For us is this nobility, and although our deeds did not reach it?' The honourable Angels of Allah<sup>azwj</sup> will say to them on behalf of Allah<sup>azwj</sup> Mighty and Majestic: 'This is because both of you taught your children to read the Quran.'

قوله عز و جل الم ذلك الكتاب لا ريب فيه هدى للمتقين

The Words of the Mighty and Majestic **Alif Lam Meem [2:1] That is the Book. There is no doubt in it (and it) is Guidance for the pious [2:2]**

32 قَالَ الْإِمَامُ ع: كَذَّبَتْ قُرَيْشٌ وَ الْيَهُودُ بِالْقُرْآنِ وَ قَالُوا: سِحْرٌ مُّبِينٌ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: «الم ذلك الكتاب لا ريب فيه- هدى للمتقين» أَيْ يَا مُحَمَّدُ هَذَا الْكِتَابُ الَّذِي أَنْزَلْنَاهُ عَلَيْكَ- هُوَ [ب] الْحُرُوفُ الْمُقْطَعَةُ الَّتِي مِنْهَا: أَلِفٌ، لَامٌ، مِيمٌ وَ هُوَ بِلُغَتِكُمْ وَ حُرُوفٌ هِجَائِكُمْ، «فَاتُوا بِمِثْلِهِ إِنْ كُنْتُمْ صَادِقِينَ» وَ اسْتَعِينُوا عَلَى ذَلِكَ بِسَائِرِ شُهَدَائِكُمْ.

**S 32 –** The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'The Quraysh and the Jews belied the Quran and they said, 'It is clear magic you<sup>saww</sup> are saying it'. So Allah<sup>azwj</sup> Mighty and Majestic Said: **Alif Lam Meem [2:1] That is the Book. There is no doubt in it (and it) is Guidance for the pious [2:2]** – i.e., O Muhammad<sup>saww</sup>! This Book which is Revealed unto you<sup>saww</sup>, it is of the abbreviated letters, from which are: - *Alif, Lam, Meem*, and it is in your language and letters of your Alphabet, so come with the like of it if you are truthful, and seek assistance upon that with the rest of your witnesses.

ثُمَّ بَيَّنَّ أَنَّهُمْ لَا يَفْعَلُونَ عَلَيْهِ بِقَوْلِهِ: «قُلْ لَنْ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ- عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا»

Then He<sup>azwj</sup> Clarified that they would not be able upon it, by His<sup>azwj</sup> Words **Say: If the humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aiders of each other [17:88]**

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: «الم» هُوَ الْقُرْآنُ الَّذِي افْتَتَحَ ب «الم»، هُوَ «ذلك الكتاب» الَّذِي أَخْبَرْتُ بِهِ مُوسَى، وَ [مَنْ] بَعْدَهُ مِنَ الْأَنْبِيَاءِ، فَأَخْبَرُوا بَنِي إِسْرَائِيلَ أَنِّي سَأَنْزِلُهُ عَلَيْكَ يَا مُحَمَّدُ، كِتَابًا [عَرَبِيًّا] عَزِيزًا، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ، وَ لَا مِنْ خَلْفِهِ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Then the Exalted Said: **Alif Lam Meem "[2:1] –** He<sup>asws</sup> (Ali<sup>asws</sup>) is the Quran which begins with **Alif Lam Meem [2:1] –** He<sup>asws</sup> (Ali<sup>asws</sup>) is that Book which Musa<sup>as</sup> was informed with, and the ones after him<sup>as</sup> from the Prophets<sup>as</sup>, and they<sup>as</sup> informed the Children of Israel that I<sup>azwj</sup> would be Revealing unto you<sup>saww</sup> – O Muhammad<sup>saww</sup> – an Arabic Book '**Falsehood has not come to it from before it nor (would it come) from after it; (it is) a Revelation from the Wise, the Praised One**' [41:42].

«لَا رَيْبَ فِيهِ» لَا شَكَّ فِيهِ لِظُهُورِهِ عِنْدَهُمْ، كَمَا أَخْبَرَهُمْ أَنْبِيَائُهُمْ أَنَّ مُحَمَّدًا يَنْزِلُ عَلَيْهِ كِتَابٌ- لَا يَمُحُوهُ الْبَاطِلُ يَقْرُؤُهُ هُوَ وَ أُمَّتُهُ عَلَى سَائِرِ أَحْوَالِهِمْ.

**There is no doubt therein [2:2]** – There is no doubt in it that it would be appearing in your presence just as their Prophets<sup>as</sup> had informed them: ‘Muhammad<sup>saww</sup>, such a Book would be Revealed unto him<sup>saww</sup> that the falsehood would not (be able to) obliterate it. He<sup>saww</sup> and his<sup>saww</sup> community would be reciting it upon all their situations.

«هُدًى» بَيَانٌ مِنَ الصَّلَاةِ «لِلْمُتَّقِينَ» الَّذِينَ يَتَّقُونَ الْمُؤَبِّقَاتِ، وَ يَتَّقُونَ تَسْلِيْطَ السَّفَهَةِ عَلَى أَنْفُسِهِمْ- حَتَّى إِذَا عَلِمُوا مَا يَجِبُ عَلَيْهِمْ عَمَلُهُ عَمِلُوا بِمَا يُوجِبُ لَهُمْ رِضَاءَ رَبِّهِمْ.

**A Guidance** – and explanation from the straying **for the pious** who are fearing the grave sins, and are fearing the domination of the foolishness upon themselves until when they learn what is Obligatory upon them to learn, learning what would Obligated the Pleasure of their Lord<sup>azwj</sup> for them.

33 [تَمَّ] قَالَ: وَ قَالَ الصَّادِقُ ع تَمَّ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ «اللَّهُ» ذَلَّ بِالْأَلِفِ عَلَى قَوْلِكَ: اللَّهُ. وَ ذَلَّ بِاللَّامِ عَلَى قَوْلِكَ: الْمَلِكُ الْعَظِيمُ، الْقَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ ذَلَّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ [الْكَرِيم] الْمَحْمُودُ فِي كُلِّ أَعْمَالِهِ.

**S 33** - Then he<sup>asws</sup> said: ‘And Al-Sadiq<sup>asws</sup> said: ‘The ‘Alif’ is a letter from the letters of the Words of Allah<sup>azwj</sup>. It is indicated by the ‘Alif’ upon your speech, ‘Allah<sup>azwj</sup>’; and it is indicated by the ‘Laam’ upon your speech, ‘The Magnificent King, the Compeller to the creatures altogether’; and it is indicated by the ‘Meem’ upon that He<sup>azwj</sup> the Glorious, the Praised One in every Deed of His<sup>azwj</sup>.

وَ جُعِلَ هَذَا الْقَوْلُ حُجَّةً عَلَى الْيَهُودِ. وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى لَمَّا بَعَثَ مُوسَى بْنَ عِمْرَانَ ع. تَمَّ مِنْ بَعْدِهِ مِنَ الْأَنْبِيَاءِ إِلَى بَنِي إِسْرَائِيلَ، لَمْ يَكُنْ فِيهِمْ [أَحَدٌ] إِلَّا أَخَذُوا عَلَيْهِمُ الْعَهْدَ، وَ الْمَوَائِيقَ لِيُؤْمِنَنَّ بِمُحَمَّدٍ الْعَرَبِيِّ الْأَمِيِّ الْمُبْعُوثِ بِمَكَّةَ، الَّذِي يُهَاجِرُ [مِنْهَا] إِلَى الْمَدِينَةِ، يَأْتِي بِكِتَابٍ بِالْحُرُوفِ الْمُقَطَّعَةِ افْتِتَاحَ بَعْضِ سُورِهِ، يَحْفَظُهُ [بَعْضٌ] أُمَّتِهِ، فَيَقْرَأُونَهُ قِيَامًا وَ قُعُودًا وَ مُشَاةً وَ عَلَى كُلِّ حَالٍ، يُسْهَلُ اللَّهُ عَزَّ وَ جَلَّ حِفْظَهُ عَلَيْهِمْ.

And this Word (**Alif Lam Meem [2:1]**) is Made to be a proof upon the Jews, and that is because Allah<sup>azwj</sup>, when He<sup>azwj</sup> Sent Musa<sup>as</sup> Bin Imran<sup>as</sup>, then the Prophets<sup>as</sup> from after him<sup>as</sup> to the Children of Israel, there did not happen to be any people among them except that they<sup>as</sup> took the pact and the covenant upon them, that they would be believing in Muhammad<sup>saww</sup>, the Arab, and the one (to be) Sent at Makkah, who would be emigrating to Al-Medina, would be Given the Book with the abbreviated letters to beginning some of its Chapters. His<sup>saww</sup> community would preserve it and they would be reciting it standing, and sitting, and walking, and upon every state. Allah<sup>azwj</sup> would Ease its memorisation upon them.

وَ يَقْرَأُونَ بِمُحَمَّدٍ أَحَاهُ وَ وَصِيَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع الْأَخَذَ عَنْهُ عُلُومَهُ الَّتِي عَلَّمَهَا، وَ الْمُتَقَلَّدَ عَنْهُ الْأَمَانَةَ الَّتِي قَلَدَهَا، وَ مُدَلَّلَ كُلٌّ مِنْ عَائِدٍ مُحَمَّدًا بِسَبِيغِهِ الْبَاتِرِ وَ مُفْجَمَ كُلِّ مَنْ جَادَلَهُ وَ خَاصَمَهُ بِدَلِيلِهِ الْقَاهِرِ، يُقَاتِلُ عِبَادَ اللَّهِ عَلَى تَنْزِيلِ كِتَابِ اللَّهِ حَتَّى يَفُودَهُمْ إِلَى قُبُولِهِ طَائِعِينَ وَ كَارِهِينَ.

And He<sup>azwj</sup> Paired Muhammad<sup>saww</sup> with his<sup>saww</sup> brother, his<sup>saww</sup> successor Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the taker of his<sup>saww</sup> knowledge from him<sup>saww</sup> which he<sup>saww</sup> had learnt it, and the one collared from him<sup>saww</sup> with the Imamate which he<sup>saww</sup> collared him<sup>asws</sup> with, and he<sup>asws</sup> humiliated everyone who was inimical to Muhammad<sup>saww</sup> by his<sup>asws</sup> sharply cutting sword. And made to understand everyone who argued with him<sup>asws</sup> debated with him<sup>asws</sup> with the evidence of the Compeller. He<sup>saww</sup> fought the enemies of Allah<sup>azwj</sup> upon the Revelation of the Book of Allah<sup>azwj</sup> until he<sup>saww</sup> seated them to its acceptance, willing and unwillingly.

ثُمَّ إِذَا صَارَ مُحَمَّدٌ إِلَى رِضْوَانِ اللَّهِ تَعَالَى، وَ ارْتَدَّ كَثِيرٌ مِمَّنْ كَانَ أَعْطَاهُ ظَاهِرَ الْإِيمَانِ، وَ حَرَفُوا تَأْوِيلَاتِهِ، وَ غَيَّرُوا مَعَانِيَهُ، وَ وَضَعُوهَا عَلَى خِلَافِ وُجُوهِهَا، فَاتْلَهُمْ بَعْدَ [ذَلِكَ] عَلَى تَأْوِيلِهِ- حَتَّى يَكُونَ إِبْلِيسُ الْعَاوِي لَهُمْ هُوَ الْخَاسِئُ الدَّلِيلُ الْمَطْرُودُ [الْمَلْعُونُ] الْمَغْلُوبُ.

Then, when Muhammad<sup>saww</sup> went to the Pleasure of Allah<sup>azwj</sup> Mighty and Majestic, and most of the ones who had obeyed him<sup>saww</sup> manifesting the *Eman* reneged, and altered its explanation, and changed its meanings, and placed it upon its different perspectives, he<sup>asws</sup> fought against them after him<sup>saww</sup>, upon its explanation, until Iblees<sup>la</sup> was the seducer for them, and he<sup>la</sup> is the loser, the disgraced, the rejected, the overcome.

قَالَ: فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا صَ وَ أَظْهَرَهُ بِمَكَّةَ، وَ سَيَّرَهُ مِنْهَا إِلَى الْمَدِينَةِ وَ أَظْهَرَهُ بِهَا- أَنْزَلَ عَلَيْهِ الْكِتَابَ، وَ جَعَلَ افْتِتَاحَ سُورَتِهِ الْكُبْرَى بِ «الم» يَعْنِي «الم ذَلِكَ الْكِتَابُ» وَ هُوَ ذَلِكَ الْكِتَابُ الَّذِي أَخْبَرْتُ [بِهِ] أَنْبِيَائِي السَّالِفِينَ- أَنِّي سَأَنْزِلُهُ عَلَيْكَ يَا مُحَمَّدُ «لَا رَيْبَ فِيهِ».

He<sup>asws</sup> said: ‘So when Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup>, and he<sup>saww</sup> appeared at Makkah, then he<sup>saww</sup> travelled from it to Al-Medina and appeared at it, then He<sup>azwj</sup> Sent the Book unto him<sup>saww</sup> and Made the beginning of its big Chapter with **[2:1] Alif Lam Meem** – meaning **Alif Lam Meem [2:1] that is the Book [2:2]** – Which I<sup>azwj</sup> Informed My<sup>as</sup> Prophets<sup>as</sup>, the ancient ones, that I<sup>azwj</sup> would be Revealing unto you<sup>saww</sup>, O Muhammad<sup>saww</sup>, **there is no doubt therein [2:3]**.

فَقَدْ ظَهَرَ مَا أَخْبَرَهُمْ بِهِ أَنْبِيَائُهُمْ أَنَّ مُحَمَّدًا يَنْزِلُ عَلَيْهِ كِتَابٌ مُبَارَكٌ- لَا يَمْحُوهُ الْبَاطِلُ يَفْرُوهُ هُوَ وَ أُمَّتُهُ عَلَى سَائِرِ أَحْوَالِهِمْ.

So, it has become apparent – just as I<sup>azwj</sup> had Informed their Prophets<sup>as</sup> with it – that Muhammad<sup>saww</sup>, the Blessed Book would be Revealed unto him<sup>saww</sup>. The falsehood would not obliterate it. He<sup>saww</sup> and his<sup>saww</sup> community would be reciting it upon all of their states.

ثُمَّ الْيَهُودُ يُحَرِّفُونَهُ عَنْ جِهَتِهِ، وَ يَتَأَوَّلُونَهُ عَلَى غَيْرِ وَجْهِهِ، وَ يَتَعَاطَوْنَ التَّوَصُّلَ إِلَى عِلْمِ [مَا] قَدْ طَوَّاهُ اللَّهُ عَنْهُمْ- مِنْ [حَالِ] أَجْلِ هَذِهِ الْأُمَّةِ، وَ كَمْ مَدَّةَ مُلْكِهِمْ.

Then the Jews altered it and were explaining it upon a different aspect, and were abusing the arrival to the knowledge what Allah<sup>azwj</sup> had hidden from them, from the state of the term of this community and how much would be the term of their kingdom.

فَجَاءَ إِلَى رَسُولِ اللَّهِ ص مِنْهُمْ جَمَاعَةٌ، فَوَلَّى رَسُولُ اللَّهِ ص عَلِيًّا ع مَخَاطِبَتَهُمْ فَقَالَ قَائِلُهُمْ: إِنْ كَانَ مَا يَقُولُ مُحَمَّدٌ حَقًّا، فَقَدْ عَلِمْنَا كَمْ قَدْرُ مُلْكِ أُمَّتِهِ، هُوَ إِحْدَى وَ سَبْعُونَ سَنَةً: الْأَلْفُ وَاحِدٌ، وَ اللَّامُ ثَلَاثُونَ، وَ الْمِيمُ أَرْبَعُونَ.

So a group of them came to Rasool-Allah<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> made Ali<sup>asws</sup> in charge of addressing them. So their speaker said, ‘If it was so that what Muhammad<sup>saww</sup> is saying was true, so he<sup>saww</sup> had taught you all a measurement of the kingdom of his<sup>saww</sup> community that it would be of seventy one years – the ‘Alif’ being one, and the ‘Laam’ being thirty, and the ‘Meem’ being forty’.

فَقَالَ عَلِيُّ ص: فَمَا تَصْنَعُونَ بِ «المص» وَ قَدْ أَنْزَلْتُ عَلَيْهِ قَالُوا: هَذِهِ إِحْدَى وَ سِتُّونَ وَ مِائَةٌ سَنَةً.

Ali<sup>asws</sup> said: 'And what would you be doing with **Alif Lam Meem Suad [7:1]**, and it has already been Revealed unto him<sup>saww</sup>?' They said, 'This is one hundred and sixty one years'.

فَقَالَ [عَلِيٌّ ع]: فَمَا تَصْنَعُونَ بِ «الر» وَ قَدْ أَنْزَلْتُ عَلَيْهِ. [ف] قَالُوا: هَذِهِ أَكْثَرُ، هَذِهِ مِائَتَانِ وَ إِحْدَى وَ ثَلَاثُونَ سَنَةً.

He<sup>asws</sup> said: 'So what would you be doing with **Alif Lam Ra [10:1]**, and it has already been Revealed unto him<sup>saww</sup>?' They said, 'This is more. This is two hundred and thirty one years'.

[ف] قَالَ عَلِيٌّ ع: فَمَاذَا تَصْنَعُونَ بِ «المر» وَ قَدْ أَنْزَلْتُ عَلَيْهِ قَالُوا: هَذِهِ أَكْثَرُ، هَذِهِ مِائَتَانِ وَ إِحْدَى وَ سَبْعُونَ سَنَةً.

So Ali<sup>asws</sup> said: 'So what would you be doing with the one<sup>saww</sup> upon whom **Alif Lam Mim Ra [13:1]** is Revealed?' They said, 'This is two hundred and seventy one years'.

فَقَالَ عَلِيٌّ ع: فَوَاحِدَةٌ مِنْ هَذِهِ لَهُ، أَوْ جَمِيعُهَا لَهُ فَاخْتَلَطَ كَلَامُهُمْ، فَبَعْضُهُمْ قَالَ: لَهُ وَاحِدَةٌ مِنْهَا. وَ قَالَ بَعْضُهُمْ: بَلْ يُجْمَعُ لَهُ كُلُّهَا وَ ذَلِكَ سَبْعُمِائَةٌ وَ أَرْبَعٌ وَ ثَلَاثُونَ سَنَةً، ثُمَّ يَرْجِعُ الْمَلِكُ إِلَيْنَا. يَعْنِي إِلَى الْيَهُودِ.

So Ali<sup>asws</sup> said: 'So, is one of these for him<sup>saww</sup>, or is the total of these for him<sup>saww</sup>?' Their speeches were mixed. Some of them said, 'One of these', and the others said, 'But all of these would be summed up for him<sup>saww</sup>', and that would be seven hundred and thirty four years, then the kingdom would revert back to us' – meaning, to the Jews.

فَقَالَ عَلِيٌّ ع: أ كِتَابٌ مِنْ كُتُبِ اللَّهِ عَزَّ وَ جَلَّ نَطَقَ بِهَذَا، أَمْ أَرَاؤُكُمْ دَلَّتْ عَلَيْهِ فَقَالَ بَعْضُهُمْ: كِتَابُ اللَّهِ نَطَقَ بِهِ. وَ قَالَ آخَرُونَ: بَلْ أَرَاؤُنَا دَلَّتْ عَلَيْهِ.

So Ali<sup>asws</sup> said: 'Is there a Book from the Books of Allah<sup>azwj</sup> speaking with this, or is your own opinions pointing you all upon it?' Some of them said, 'A Book of Allah<sup>azwj</sup> speaks with it', and the others from them said, 'But, our opinions pointed us upon it'.

فَقَالَ عَلِيٌّ ع: فَأَتُوا بِكِتَابٍ [مُنزَلٍ] مِنْ عِنْدِ اللَّهِ- يَنْطِقُ بِمَا تَقُولُونَ. فَعَجَزُوا عَنْ إِبْرَادِ ذَلِكَ، وَ قَالَ لِلْآخَرِينَ: فَدَلُّونا عَلَى صَوَابِ هَذَا الرَّأْيِ فَقَالُوا: صَوَابٌ رَأَيْنَا دَلِيلَهُ [عَلِيٌّ] أَنْ هَذَا حِسَابُ الْجَمَلِ.

So Ali<sup>asws</sup> said: 'Then come with the Book from the Presence of Allah<sup>azwj</sup> speaking with what you all are saying'. So they were frustrated from mentioning that and said to the other, 'Point us upon the correctness of this opinion'. They said, 'The correctness of our opinion it is evidence that this is the accounting of Al-Jamal<sup>1</sup>'.

فَقَالَ عَلِيٌّ ع: وَ كَيْفَ دَلَّ عَلَى مَا تَقُولُونَ، وَ لَيْسَ فِي هَذِهِ الْحُرُوفِ إِلَّا مَا افْتَرَحْنَاهُ بِلَا بَيَانٍ! أ رَأَيْتُمْ إِنْ قِيلَ لَكُمْ: إِنَّ هَذِهِ الْحُرُوفَ لَيْسَتْ دَالَّةٌ عَلَى هَذِهِ الْمُدَّة- لِمَلِكِ أُمَّةٍ مُحَمَّدٍ ص، وَ لَكِنَّهَا دَالَّةٌ عَلَى أَنَّ عِنْدَ كُلِّ وَاحِدٍ مِنْكُمْ دَيْنًا- بَعْدَ هَذَا الْحِسَابِ دَرَاهِمٌ أَوْ دَنَانِيرٌ، أَوْ [عَلِيٌّ]: أَنْ لِعَلِيٍّ عَلَى كُلِّ وَاحِدٍ مِنْكُمْ دَيْنًا- عَدَدَ مَالِهِ مِثْلَ عَدَدِ هَذَا الْحِسَابِ، أَوْ عَلِيٌّ: أَنْ كُلِّ وَاحِدٍ مِنْكُمْ قَدْ لَعِنَ بَعْدَ هَذَا الْحِسَابِ.

So Ali<sup>asws</sup> said: 'How is your evidence upon what you are saying, and there isn't in these letters what you are suggesting with without an explanation? What would be your view if it was said to you all that the number of that, for everyone from us and

<sup>1</sup> Application of numerical values to the Arabic alphabet.

from you, with the number of this accounting, are Dirhams or Dinars, or that there is a debt for me<sup>asws</sup> upon every one of you, the number of his wealth like the number of this accounting, or that every one of you has been cursed with the number of this accounting?’

قَالُوا: يَا أَبَا الْحَسَنِ لَيْسَ شَيْءٌ مِمَّا ذَكَرْتَهُ مَنصُوصاً عَلَيْهِ فِي «الم» وَ «المص» وَ «الر» وَ «المر».

They said, ‘O Abu Al-Hassan<sup>asws</sup>! There isn’t from what you<sup>asws</sup> are mentioning, setting forth upon it, with regards to **Alif Lam Meem [2:1]** and **Alif Lam Meem Suad [7:1]** and **Alif Lam Ra [10:1]** and **Alif Lam Mim Ra [13:1]**.

فَقَالَ عَلِيٌّ ع: وَ لَا شَيْءٌ مِمَّا ذَكَرْتُمُوهُ- مَنصُوصاً عَلَيْهِ فِي «الم» وَ «المص» وَ «الر» وَ «المر» فَإِنْ بَطَلَ قَوْلُنَا (بِمَا قُلْتُمْ، بَطَلَ قَوْلُكُمْ بِمَا قُلْنَا).

So Ali<sup>asws</sup> said: ‘And there is nothing from what you are mentioning it, set forth upon it, with regards to **Alif Lam Meem [2:1]** and **Alif Lam Meem Suad [7:1]** and **Alif Lam Ra [10:1]** and **Alif Lam Mim Ra [13:1]**, so it would invalidate our<sup>asws</sup> words of what we<sup>asws</sup> said, or invalidation of your<sup>asws</sup> words of what you<sup>asws</sup> said’

فَقَالَ خَطِيبُهُمْ وَ مُنْطِقُهُمْ: لَا تَفْرَحْ يَا عَلِيُّ بِأَنْ عَجَزْنَا عَنْ إِقَامَةِ حُجَّةٍ عَلَيَّ دَعْوَانَا، فَأَيُّ حُجَّةٍ لَكَ فِي دَعْوَاكَ إِلَّا أَنْ تَجْعَلَ عَجَزَنَا حُجَّتَكَ، فَإِذَا مَا لَنَا حُجَّةٌ فِيمَا نَقُولُ- وَ لَا لَكُمْ حُجَّةٌ فِيمَا تَقُولُونَ. قَالَ عَلِيٌّ ع: لَا سِوَاءَ إِنْ لَنَا حُجَّةٌ هِيَ الْمُعْجِزَةُ الْبَاهِرَةُ.

So their preacher and their speaker said, ‘Do not be happy, O Ali<sup>asws</sup>, that you<sup>asws</sup> have frustrated us from establishing a proof upon our claim. So which proof is there in your<sup>asws</sup> claim, except that you<sup>asws</sup> are making our frustration as your<sup>asws</sup> proof, as there is neither a proof in what we are saying nor is there a proof for you all in what you<sup>asws</sup> are saying’. Ali<sup>asws</sup> said: ‘They are not the same, and that for us there is a proof, it is the remarkable miracle’.

ثُمَّ نَادَى جِمَالَ الْيَهُودِ: يَا أَيُّهَا الْجِمَالُ اشْهَدِي لِمُحَمَّدٍ وَ لَوْصِيَّهِ. فَنَادَتِ الْجِمَالُ: صَدَقْتَ صَدَقْتَ [يَا عَلِيُّ] يَا وَصِيَّ مُحَمَّدٍ، وَ كَذَبَ هُوَ لَا [الْيَهُودُ].

Then Jamaal the Jew called out, ‘O you camels! Testify for Muhammad<sup>saww</sup> and his<sup>saww</sup> successor<sup>asws</sup>!’ So the camels kept on saying, ‘You<sup>asws</sup> speak the truth! You<sup>asws</sup> speak the truth, O successor<sup>asws</sup> of Muhammad<sup>saww</sup>, and these Jews are lying!’

فَقَالَ عَلِيٌّ ع: هُوَ لَا خَيْرَ مِنَ الْيَهُودِ، يَا تَيَّابَ الْيَهُودِ الَّتِي عَلَيْهِمْ اشْهَدِي لِمُحَمَّدٍ ص وَ لَوْصِيَّهِ. فَنَطَقَتْ تَيَّابُهُمْ كُلُّهَا: صَدَقْتَ صَدَقْتَ يَا عَلِيُّ، نَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَقًّا وَ أَنَّكَ يَا عَلِيُّ وَصِيُّهُ حَقًّا، لَمْ يُثْبِتْ مُحَمَّدٌ قَدَمًا فِي مَكْرَمَةٍ- إِلَّا وَطِئْتَ عَلَيَّ مَوْضِعَ قَدَمِهِ بِمِثْلِ مَكْرَمَتِهِ، فَأَنْتُمْ شَقِيقَانِ مِنْ أَشْرَفِ أَنْوَارِ اللَّهِ تَعَالَى، [فَمَيِّزْتُمَا أَنْتَيْنِ] وَ أَنْتُمْ فِي الْفَضَائِلِ شَرِيكَانِ، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص.

So Ali<sup>asws</sup> said: ‘This is one genus from the witnesses. O clothes of the Jews, which are upon them! Testify for Muhammad<sup>saww</sup> and for his<sup>saww</sup> successor<sup>asws</sup>!’ So their clothes spoke, all of them, ‘You<sup>asws</sup> speak the truth! You<sup>asws</sup> speak the truth, O Ali<sup>asws</sup>! We testify that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup> truly, and you<sup>asws</sup>, O Ali<sup>asws</sup>, are his<sup>saww</sup> successor truly. A foot is not affirmed for Muhammad<sup>saww</sup> in nobility except you<sup>asws</sup> tread upon the place of his<sup>saww</sup> foot with the like of his<sup>saww</sup> nobility. Thus, both of you<sup>asws</sup> are two brothers from the shining Lights of Allah<sup>azwj</sup> the Exalted.

(Although) you are distinguished as two, you are participants in the merits, except that there would be no Prophet<sup>as</sup> after Muhammad<sup>saww</sup>.

فَعِنْدَ ذَلِكَ خَزَيْتِ الْيَهُودُ، وَ آمَنَ بَعْضُ النَّظَارَةِ مِنْهُمْ بِرَسُولِ اللَّهِ ص، وَ غَلَبَ الشَّقَاءُ عَلَى الْيَهُودِ، وَ بَعْضُ النَّظَارَةِ الْآخَرِينَ، فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى «لَا رَيْبَ فِيهِ» إِنَّهُ كَمَا قَالَ مُحَمَّدٌ ص وَ وَصِيُّ مُحَمَّدٍ عَنْ قَوْلِ [مُحَمَّدٍ ص، عَنْ قَوْلِ] رَبِّ الْعَالَمِينَ.

So during that, the Jews were dumbstruck, and some of the onlookers from them expressed belief in Rasool-Allah<sup>saww</sup>, and the misery overcame the Jews and the rest of the other onlookers. Thus, that is what Allah<sup>azwj</sup> the Exalted Says: **There is no doubt therein [2:2]**. It is just as Muhammad<sup>saww</sup> said, and the successor<sup>asws</sup> of Muhammad<sup>saww</sup> about the words of Muhammad<sup>saww</sup>, about the Words of the Lord<sup>azwj</sup> of the worlds.

ثُمَّ قَالَ: «هُدًى» بَيَانٌ وَ شِفَاءٌ «لِلْمُتَّقِينَ» مِنْ شِيعَةِ مُحَمَّدٍ وَ عَلِيِّ ع. [إِنَّهُمْ] اتَّقَوْا أَنْوَاعَ الْكُفْرِ فَتَرَكَوْهَا، وَ اتَّقَوْا [أَنْوَاعَ] الذَّنُوبِ الْمُؤَبَّاتِ فَرَفَضُوهَا وَ اتَّقَوْا إِظْهَارَ أَسْرَارِ اللَّهِ تَعَالَى، وَ أَسْرَارِ أَرْكَيَاءِ عِبَادِهِ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ ص، فَكْتَمُوهَا. وَ اتَّقَوْا سِتْرَ الْعُلُومِ عَنْ أَهْلِهَا الْمُسْتَحْقِّينَ لَهَا، وَ فِيهِمْ نَسْرُوهَا.

Then He<sup>azwj</sup> Said: **A Guidance** – an explanation and a healing for the pious from the Shias of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. They are fearing a variety of the disbeliefs and they are leaving it, and are fearing the grave sins and are rejecting these, and are fearing the manifestation of the Secrets of Allah<sup>azwj</sup>, and the secrets of the pious ones of His<sup>azwj</sup> servants, the successors<sup>asws</sup> after Muhammad<sup>saww</sup>, so they are concealing it, and are fearing veiling the knowledge from its rightful ones, the ones deserving of it, and among them, they are publicising it”.

قوله عز و جل الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

The Words of the Mighty and Majestic: **Those who are believing in the unseen [2:3]**

34 قَالَ الْإِمَامُ ع ثُمَّ وَصَفَ هَؤُلَاءِ الْمُتَّقِينَ الَّذِينَ هَذَا الْكِتَابُ هُدًى لَهُمْ فَقَالَ: (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) يَعْنِي بِمَا غَابَ عَنْ حَوَاسِهِمْ- مِنَ الْأُمُورِ الَّتِي يَلْزَمُهُمُ الْإِيمَانُ بِهَا، كَالْبَعْثِ [وَ النُّشُورِ] وَ الْحِسَابِ وَ الْجَنَّةِ وَ النَّارِ، وَ تَوْحِيدِ اللَّهِ تَعَالَى وَ سَائِرِ مَا لَا يُعْرَفُ بِالْمُشَاهَدَةِ.

**S 34** – The Imam<sup>asws</sup> said: ‘Then He<sup>azwj</sup> Describe these pious ones, those that the Book is Guiding towards them<sup>asws</sup>, so He<sup>azwj</sup> Said: **Those who are believing in the unseen [2:3]** – meaning (believing) in what is unseen by their sensory perception, from the matters which having the *Eman* in these is necessitated for them, like the Resurrection, and the Reckoning, and the Paradise, and the Fire, and the *Tawheed* of Allah<sup>azwj</sup> the Exalted, and the rest of what cannot be recognised by the witnessing.

وَ إِنَّمَا يُعْرَفُ بِدَلَالَةٍ قَدْ نَصَبَهَا اللَّهُ عَزَّ وَ جَلَّ [عَلَيْهَا] كَادَمَ، وَ حَوَاءَ، وَ إِدْرِيسَ، وَ نُوحَ، وَ إِبْرَاهِيمَ، وَ الْأَنْبِيَاءَ الَّذِينَ يَلْزَمُهُمُ الْإِيمَانُ [بِهِمْ] وَ [بِحُجَجِ اللَّهِ تَعَالَى- وَ إِنْ لَمْ يُشَاهِدُوهُمْ وَ يُؤْمِنُونَ بِالْغَيْبِ، وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ].

And rather, these can be recognised by the proofs which Allah<sup>azwj</sup> Mighty and Majestic has Appointed them these (matters), like Adam<sup>as</sup>, and Hawwa<sup>as</sup>, and Idrees<sup>as</sup>, and Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and the Prophets<sup>as</sup> having the *Eman* is necessitated in them<sup>as</sup> and in the Divine Authorities of Allah<sup>azwj</sup> the Exalted – and

even if these have not been witnessed, and they are believing in the unseen, **and they, from the Hour, are in awe [21:49].**

### التوسل إلى الله بمحمد و آله

## The beseeching to Allah<sup>azwj</sup>, by Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>

35 وَ ذَلِكَ أَنَّ سَلْمَانَ الْفَارِسِيَّ (رَضِيَ اللَّهُ عَنْهُ) مَرَّ بِقَوْمٍ مِنَ الْيَهُودِ، فَسَأَلُوهُ أَنْ يَجْلِسَ إِلَيْهِمْ، وَ يُحَدِّثَهُمْ بِمَا سَمِعَ مِنْ مُحَمَّدٍ ص فِي يَوْمِهِ هَذَا، فَجَلَسَ إِلَيْهِمْ لِحِرْصِهِ عَلَى إِسْلَامِهِمْ، فَقَالَ: سَمِعْتُ مُحَمَّدًا ص يَقُولُ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: يَا عِبَادِي- أ و لَيْسَ مِنْ لَهٗ إِلَيْكُمْ حَوَائِجُ كِبَارٌ لَا تَجُودُونَ بِهَا إِلَّا أَنْ يَتَحَمَّلَ عَلَيْكُمْ بِأَحَبِّ الْخَلْقِ إِلَيْكُمْ- تَفْضُونَهَا كَرَامَةً لِشَفِيعِهِمْ

**S 35 –** And that is, that Salman Al-Farsy<sup>as</sup> passed by a group, and they asked him<sup>as</sup> to be seated with them and narrate to them with what he<sup>ra</sup> had heard from Muhammad<sup>saww</sup> during that day of his. So he<sup>as</sup> sat with them due to his<sup>as</sup> commitment to their Islam, and he<sup>as</sup> said: ‘I<sup>as</sup> heard Muhammad<sup>saww</sup> saying: ‘Allah<sup>azwj</sup> Mighty and Majestic Saying: “O My<sup>azwj</sup> servants! Isn’t it so that the one who has a big need for him to you, you would not be benevolent with it unless he brings over to you the one who is the most beloved of the people to you, (then) you fulfil it in honour of his intercession?’

أَلَا فَاعْلَمُوا أَنَّ أَكْرَمَ الْخَلْقِ عَلَيَّ، وَ أَفْضَلُهُمْ لَدَيَّ: مُحَمَّدٌ، وَ أَخُوهُ عَلَيَّ، وَ مَنْ بَعْدَهُ مِنَ الْأَيْمَةِ الَّذِينَ هُمْ الْوَسَائِلُ إِلَيَّ.

Indeed! Know that the most honourable of the people upon Me<sup>azwj</sup> and the most superior to Me<sup>azwj</sup> is Muhammad<sup>saww</sup> and his<sup>saww</sup> brother Ali<sup>asws</sup>, and from after him<sup>asws</sup> are the Imams<sup>asws</sup>, those who are the means to Me<sup>azwj</sup>.

أَلَا فَلْيَدْعُونِي مَنْ هَمَّ بِحَاجَةٍ يُرِيدُ نَفْعَهَا، أَوْ دَهْنَةً دَاهِيَةً يُرِيدُ كَفَّ ضَرَرِهَا، بِمُحَمَّدٍ وَ آلِهِ الْأَفْضَلِينَ الطَّيِّبِينَ الطَّاهِرِينَ، أَفْضَلَهَا لَهُ أَحْسَنَ مِمَّا يَقْضِيهَا- مَنْ تَسْتَشْفِعُونَ إِلَيْهِ بِأَعَزِّ الْخَلْقِ عَلَيَّ.

Indeed! Therefore, let him supplicate to Me<sup>azwj</sup>, the one who is interested in his need being benefited, or his disaster, being a disaster sufficed with for its harm, (should supplicate) by Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, the superior ones, the goodly ones, the clean ones. I<sup>azwj</sup> shall Fulfil it for him better than what he would fulfil it, the one who is intercession of the most honourable of the people upon it”.

قَالُوا لِسَلْمَانَ وَ هُمْ [يَسْخَرُونَ وَ] يَسْتَهْزِءُونَ [بِهِ]: يَا أَبَا عَبْدِ اللَّهِ فَمَا بَالُكَ لَا تَقْتَرِحُ عَلَيَّ اللَّهُ، وَ تَتَوَسَّلُ بِهِمْ: أَنْ يَجْعَلَكَ أَغْنَى أَهْلِ الْمَدِينَةِ

They said to Salman<sup>as</sup>, they were mocking with him<sup>as</sup>, ‘O Abu Abdullah! So what is the matter with you<sup>as</sup> not suggesting to Allah<sup>azwj</sup> and beseeching by them<sup>asws</sup>, that He<sup>azwj</sup> should Make you<sup>ra</sup> the richest one of the people of Al-Medina?’

فَقَالَ سَلْمَانُ: قَدْ دَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ بِهِمْ، وَ سَأَلْتُهُ مَا هُوَ أَجَلٌ وَ أَفْضَلُ وَ أَنْفَعُ مِنْ مُلْكِ الدُّنْيَا بِأَسْرَها: سَأَلْتُهُ بِهِمْ ص أَنْ يَهَبَ لِي لِسَانًا- لِتَحْمِيدِهِ وَ تَنَاتِهِ ذَاكِرًا، وَ قَلْبًا لِأَلَانِهِ شَاكِرًا، وَ عَلَيَّ الدَّوَاهِي الدَّاهِيَةَ لِي صَابِرًا، وَ هُوَ عَزَّ وَ جَلَّ قَدْ أَجَابَنِي إِلَى مُلْتَمْسِي مِنْ ذَلِكَ، وَ هُوَ أَفْضَلُ مِنْ مُلْكِ الدُّنْيَا بِحَدَائِيرِها، وَ مَا تَسْتَمَلُّ عَلَيْهِ مِنْ خَيْرَاتِها مِائَةٌ أَلْفِ أَلْفِ مَرَّةٍ.

So Salman<sup>as</sup> said: 'I<sup>as</sup> have already supplicated to Allah<sup>azwj</sup> Mighty and Majestic by them<sup>asws</sup>, and asked Him<sup>azwj</sup> what is more immediate, and more superior, and more beneficial, than your kingdom of the world along with its captivity. I<sup>as</sup> asked by them<sup>asws</sup>, that He<sup>azwj</sup> Endows to me a tongue for praising Him<sup>azwj</sup>, and lauding Him<sup>azwj</sup> mentioning, and a heart thankful for His<sup>azwj</sup> Blessings, and patience upon my<sup>as</sup> disasters afflicting me<sup>as</sup>. And He<sup>azwj</sup>, the Mighty and Majesty, has Answered me<sup>as</sup> to my<sup>asws</sup> asking of that, and it is superior than your kingdom of the world along with its strictness, and whatever is included upon it from its goodness, one hundred thousand, thousand times'.

قَالَ ع: فَجَعَلُوا يَهْزَعُونَ بِهِ وَيَقُولُونَ: يَا سَلْمَانَ لَقَدْ ادَّعَيْتَ مَرْتَبَةً عَظِيمَةً شَرِيفَةً نَحْتَأْجُ أَنْ نَمْتَحِنَ صِدْقَكَ مِنْ كَذِبِكَ فِيهَا، وَ هَا نَحْنُ أَوْ لَا قَائِمُونَ إِلَيْكَ بِسَيَاطِطِ فَضَارِبُوكَ بِهَا، فَسَلْ رَبَّكَ أَنْ يَكْفَ أُيْدِينَا عَنْكَ.

He<sup>asws</sup> said: 'But they went on mocking him<sup>as</sup> with it, and they were saying, 'O Salman<sup>as</sup>! You<sup>as</sup> have claimed a great rank, noble. We need to examine your<sup>as</sup> truthfulness from your<sup>as</sup> lies with regards to it, and over here, firstly we shall be standing to you<sup>as</sup> with whips and would be striking you with it. So ask your<sup>as</sup> Lord<sup>azwj</sup> if He<sup>azwj</sup> could Refrain our hands from you<sup>as</sup>'.

فَجَعَلَ سَلْمَانَ يَقُولُ: اللَّهُمَّ اجْعَلْنِي عَلَى الْبَلَاءِ صَابِرًا. وَ جَعَلُوا يَضْرِبُونَهُ بِسَيَاطِطِهِمْ حَتَّى أَعْيَا وَ مَلَّوْا، وَ جَعَلَ سَلْمَانَ لَا يَزِيدُ عَلَى قَوْلِهِ: اللَّهُمَّ اجْعَلْنِي عَلَى الْبَلَاءِ صَابِرًا.

So Salman<sup>as</sup> went on saying, 'O Allah<sup>azwj</sup>! Make me<sup>as</sup> to be patience upon my<sup>as</sup> afflictions!' And they went on striking him<sup>as</sup> with their whips until they were exhausted and fed up, and Salman<sup>as</sup> went on increasing upon his<sup>as</sup> words, 'O Allah<sup>azwj</sup>! Make me<sup>as</sup> patient upon my<sup>as</sup> afflictions!'

فَلَمَّا مَلَّوْا وَ أَعْيَا، قَالُوا لَهُ: يَا سَلْمَانَ مَا ظَنَّنَا أَنَّ رُوحًا تَثْبُتُ فِي مَفْرَهَا- مَعَ مِثْلِ هَذَا الْعَذَابِ الْوَارِدِ عَلَيْكَ، فَمَا بَالُكَ لَا تَسْأَلُ رَبَّكَ أَنْ يَكْفِنَا عَنْكَ [ف] قَالَ: لِأَنَّ سُؤَالَي ذَلِكَ رَبِّي خِلَافُ الصَّبْرِ، بَلْ سَأَلْتُ لِإِمْهَالِ اللَّهِ تَعَالَى لَكُمْ، وَ سَأَلْتُهُ الصَّبْرَ.

So when they were fed up and exhausted, they said to him, 'O Salman<sup>as</sup>! We never thought that any soul would be steadfast in its place along with the likes of this punishment inflicted upon you<sup>as</sup>. So what is the matter with you<sup>as</sup> not asking your<sup>as</sup> Lord<sup>azwj</sup> to refrain us from you<sup>as</sup>? He<sup>as</sup> said: 'Because my<sup>as</sup> asking my<sup>as</sup> Lord<sup>azwj</sup> for that would be opposite of patience. But, I<sup>azwj</sup> submitted to the Respite of Allah<sup>azwj</sup> the Exalted to you all, and asked Him<sup>azwj</sup> for the patience (instead)'.

فَلَمَّا اسْتَرَاحُوا قَامُوا إِلَيْهِ بَعْدُ بِسَيَاطِطِهِمْ، فَقَالُوا: لَا نَزَالُ نَضْرِبُكَ بِسَيَاطِنَا- حَتَّى تَزْهَقَ رُوحُكَ أَوْ تَكْفُرَ بِمُحَمَّدٍ.

So when they had rested (for a while), they stood up (again) to him with their whips, and they said, 'We will not cease to strike you with our whips until your<sup>as</sup> soul departs or you<sup>as</sup> express Kufr with Muhammad<sup>saww</sup>'.

فَقَالَ: مَا كُنْتُ لِأَفْعَلَ ذَلِكَ، فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عَلَى مُحَمَّدٍ (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) وَ إِنَّ احْتِمَالِي لِمَكَارِهِكُمْ- لِأَدْخُلَ فِي جُمْلَةِ مَنْ مَدَحَهُ اللَّهُ بِذَلِكَ- سَهْلٌ عَلَيَّ يَسِيرٌ.

So he<sup>as</sup> said: 'I<sup>as</sup> would never do that, for Allah<sup>azwj</sup> has Revealed unto Muhammad<sup>saww</sup> **Those who are believing in the unseen [2:3]**, and that due to my<sup>as</sup> enduring your nuisance would include me<sup>as</sup> in the Phrase, with the ones whom Allah<sup>azwj</sup> Praised with that – it is easy upon me<sup>as</sup>'.

فَجَعَلُوا يَضْرِبُونَهُ بِسِيَاطِهِمْ حَتَّى مَلُّوا، ثُمَّ قَعَدُوا، وَقَالُوا: يَا سَلْمَانَ لَوْ كَانَ لَكَ عِنْدَ رَبِّكَ قَدْرٌ لِإِيمَانِكَ بِمُحَمَّدٍ لَأَسْتَجَابَ [اللَّهُ] دُعَاكَ وَكَفَّنَا عَنْكَ.

So they went on striking him<sup>as</sup> with their whips until they were fed up. Then they sat down, and they said, 'O Salman<sup>as</sup>! If there was for you<sup>as</sup>, in the Presence of your<sup>as</sup> Lord<sup>azwj</sup>, any worth for your<sup>as</sup> Eman with Muhammad<sup>saww</sup>, Allah<sup>azwj</sup> would have Answered your<sup>as</sup> supplication and Refrained us from you<sup>as</sup>'.

فَقَالَ سَلْمَانُ: مَا أَجْهَلُكُمْ كَيْفَ يَكُونُ مُسْتَجِيباً دُعَائِي- إِذَا فَعَلَ بِي خِلَافَ مَا أُرِيدُ مِنْهُ، أَنَا أَرَدْتُ مِنْهُ الصَّبْرَ فَقَدِ اسْتَجَابَ لِي وَصَبَّرَنِي، وَ لَمْ أَسْأَلْهُ كَفَّكُمْ عَنِّي فَيَمْنَعَنِي حَتَّى يَكُونَ ضِدَّ دُعَائِي كَمَا تَطُنُّونَ.

Salman<sup>as</sup> said, 'How ignorant you are! How can it be an Answer to my<sup>as</sup> supplication when He<sup>azwj</sup> Deals with me<sup>as</sup> opposite to what I<sup>as</sup> want from Him<sup>azwj</sup>? I<sup>as</sup> want the patience from Him<sup>azwj</sup>, so He<sup>azwj</sup> has already Answered to me<sup>as</sup> and Made me<sup>as</sup> to be patient, and I<sup>as</sup> did not ask Him<sup>azwj</sup> for your refraining from me<sup>as</sup>. So Defending me<sup>as</sup> would be opposite to my<sup>as</sup> supplication, as you are thinking'.

فَقَامُوا إِلَيْهِ ثَالِثَةً بِسِيَاطِهِمْ، فَجَعَلُوا يَضْرِبُونَهُ وَ سَلْمَانَ لَا يَزِيدُ عَلَيَّ [قَوْلِهِ:] اللَّهُمَّ صَبِّرْنِي عَلَى الْبَلَاءِ فِي حُبِّ صَفِيكَ وَ خَلِيكَ مُحَمَّدٍ.

They stood up to him<sup>as</sup> for a third time, with their whips, so they went on striking him, and Salman<sup>as</sup> did not increase upon his<sup>as</sup> words, 'O Allah<sup>azwj</sup>! Make me<sup>as</sup> to be patient upon the affliction for the Sake of the Love of Your<sup>azwj</sup> elite and Your<sup>azwj</sup> friend Muhammad<sup>saww</sup>'.

فَقَالُوا لَهُ: يَا سَلْمَانَ وَيْحَكَ- أَوْ لَيْسَ مُحَمَّدٌ قَدْ رَخَّصَ لَكَ أَنْ تَقُولَ كَلِمَةَ الْكُفْرِ [بِهِ] بِمَا تَعْتَوِدُ ضِدَّهُ لِلتَّقِيَّةِ مِنْ أَعْدَائِكَ فَمَا بَالُكَ لَا تَقُولُ (مَا يَفْرَجُ عَنْكَ) لِلتَّقِيَّةِ

So they said to him<sup>as</sup>, 'O Salman<sup>as</sup>, Woe be unto you<sup>as</sup>! Or hasn't Muhammad<sup>saww</sup> allowed you<sup>as</sup> to be saying phrases of *Kufr* with him<sup>saww</sup> opposite to your<sup>as</sup> beliefs out of *Taqiyyah* (dissimulation) from your<sup>as</sup> enemies? So what is the matter with you<sup>as</sup> not saying what relieve you<sup>as</sup> out of *Taqiyyah*?'

فَقَالَ سَلْمَانُ إِنَّ اللَّهَ تَعَالَى قَدْ رَخَّصَ لِي فِي ذَلِكَ- وَ لَمْ يَفْرِضْهُ عَلَيَّ، بَلْ أَجَازَ لِي أَنْ لَا أُعْطِيَكُمْ مَا تُرِيدُونَ، وَ أَحْتَمِلَ مَكَارِهِكُمْ- وَ أَجْعَلَهُ أَفْضَلَ الْمَنْزِلَتَيْنِ، وَ أَنَا لَا أَخْتَارُ غَيْرَهُ.

So Salman<sup>as</sup> said: 'Allah<sup>azwj</sup> the Exalted has Allowed for me<sup>as</sup> with regards to that, and did not Impose upon me<sup>as</sup>. But He<sup>azwj</sup> has Allowed for me<sup>as</sup> that I<sup>as</sup> should not give you what you all are wanting, and endure your nuisance, and Make it to be the more superior of the two statuses, and I<sup>as</sup> do not chose other than it'.

ثُمَّ قَامُوا إِلَيْهِ بِسِيَاطِهِمْ، وَ ضَرَبُوهُ ضَرْباً كَثِيراً، وَ سَيَّلُوا دِمَاءَهُ، وَقَالُوا لَهُ- وَ هُمْ سَاخِرُونَ-: لَا تَسْأَلُ اللَّهَ كَفَّنَا عَنْكَ، وَ لَا تُظْهِرُ لَنَا مَا نُرِيدُ مِنْكَ لِنَكْفَ بِهِ عَنْكَ، فَادْعِ عَلَيْنَا بِالْهَلَاكِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فِي دَعْوَاكَ- إِنَّ اللَّهَ لَا يَرُدُّ دُعَاكَ بِمُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ [الطَّاهِرِينَ].

Then they stood up to him<sup>as</sup> with their whips, and they struck him<sup>as</sup> with a lot of strikes, and his<sup>as</sup> blood flowed, and they said to him<sup>as</sup> while they were mocking, 'You<sup>as</sup> are neither asking Allah<sup>azwj</sup> to Refrain us from you<sup>as</sup>, nor are you<sup>as</sup> manifesting to us what we want from you<sup>as</sup> in order for us to refrain from you<sup>as</sup> due to it, therefore supplicate against us with the destruction, if you<sup>as</sup> are from the truthful ones in your<sup>as</sup>'

supplication – that Allah<sup>azwj</sup> will not Reject your<sup>as</sup> supplication by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, the clean’.

فَقَالَ سَلْمَانُ: إِنِّي لِأَكْرَهُ أَنْ أَدْعُو اللَّهَ بِهَلَاكِكُمْ- مَخَافَةَ أَنْ يَكُونَ فِيكُمْ مَنْ قَدْ عَلِمَ اللَّهُ أَنَّهُ سَيُؤْمِنُ بَعْدُ، فَأَكُونَ قَدْ سَأَلْتُ اللَّهَ تَعَالَى اقْتِطَاعَهُ عَنِ الْإِيمَانِ.

So Salman<sup>as</sup> said, ‘I<sup>as</sup> dislike it that I<sup>as</sup> should supplicate to Allah<sup>azwj</sup> for your destruction, out of fear that there would happen to be among you one whom Allah<sup>azwj</sup> has Known that he would be believing afterwards, so I<sup>as</sup> would have ended up asking Allah<sup>azwj</sup> the Exalted for his being cut off from the *Eman*’.

فَقَالُوا: قُلْ: اللَّهُمَّ أَهْلِكَ مَنْ كَانَ فِي مَعْلُومِكَ أَنَّهُ يَبْقَى إِلَى الْمَوْتِ عَلَى تَمَرُّدِهِ، فَإِنَّكَ لَا تُصَادِفُ بِهَذَا الدُّعَاءِ مَا خَفْتَهُ.

They said, ‘Say, ‘O Allah<sup>azwj</sup>! Destroy the ones who were in Your<sup>azwj</sup> Knowledge that he would be remaining upon his contumacy up to the death, for you<sup>as</sup> would not be encountering with this supplicating, what you<sup>as</sup> fear’.

قَالَ: فَأَنْفَرَجَ لَهُ حَائِطُ الْبَيْتِ الَّذِي هُوَ فِيهِ مَعَ الْقَوْمِ، وَ شَاهَدَ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ: يَا سَلْمَانُ ادْعُ عَلَيْهِمْ بِالْهَلَاكِ، فَلَيْسَ فِيهِمْ أَحَدٌ يُرْشِدُ، كَمَا دَعَا نُوحٌ ع عَلَى قَوْمِهِ- لَمَّا عَرَفَ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِهِ إِلَّا مَنْ قَدْ آمَنَ

He<sup>asws</sup> said, ‘So it cleaved asunder for him<sup>as</sup>, the wall of the house which he<sup>as</sup> was in along with the group, and he<sup>as</sup> saw Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was saying: ‘O Salman<sup>as</sup>! Supplicate against them, for there isn’t anyone among them who would be Guided, just as Noah<sup>as</sup> supplicated against his<sup>as</sup> people, when he<sup>as</sup> recognised that they would never believe from his people except the one who had already believed’.

فَقَالَ سَلْمَانُ: كَيْفَ تُرِيدُونَ أَنْ أَدْعُو عَلَيْهِمْ بِالْهَلَاكِ فَقَالُوا: نَدْعُو اللَّهَ بِأَنْ يَقْلِبَ سَوْطَ كُلِّ وَاحِدٍ مِنَّا أَفْعَى- تَعَطِفُ رَأْسَهَا، ثُمَّ تُمَشِّشُ عِظَامَ سَائِرِ بَدَنِهِ.

So Salman<sup>as</sup> said: ‘How are you all wanting me<sup>as</sup> to be supplicating against you?’ They said, ‘Supplicate to Allah<sup>azwj</sup> that He<sup>azwj</sup> Transforms the whips of each one of us into a snake, stoop upon his head, then devour the bones of the rest of his body’.

فَدَعَا اللَّهُ بِذَلِكَ، فَمَا مِنْ سِبَاطِهِمْ سَوْطٌ- إِلَّا قَلْبَهُ اللَّهُ تَعَالَى عَلَيْهِمْ أَفْعَى لَهَا رَأْسَانِ تَتَنَاولُ بِرَأْسِ [مِنْهَا] رَأْسَهُ، وَ بِرَأْسِ آخَرَ يَمِينَهُ الَّتِي كَانَ فِيهَا سَوْطُهُ، ثُمَّ رَضَضْنَهُمْ وَ مَسَّسْنَهُمْ وَ بَلَعْنَهُمْ وَ التَّقَمْنَهُمْ.

So he<sup>as</sup> supplicated to Allah<sup>azwj</sup> with that, and there was none from their whips except Allah<sup>azwj</sup> the Exalted Transformed it upon them as a snake having two heads for it, grabbing with a head of it, his head, and with the other head of its, his right hand, in which was the whip. Then they stung them, and grabbed them, and gnawed them, and swallowed them up.

فَقَالَ رَسُولُ اللَّهِ ص وَ هُوَ فِي مَجْلِسِهِ: مَعَاذِ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَدْ نَصَرَ أَخَاكُمْ سَلْمَانَ سَاعَتَكُمْ هَذِهِ عَلَى عَشْرِينَ مِنْ مَرْدَةِ الْيَهُودِ وَ الْمَنَافِقِينَ، فَلَيْتَ سِبَاطِهِمْ أَفَاعِي رَضَضْنَهُمْ وَ مَسَّسْنَهُمْ، وَ هَشَمْتَ عِظَامَهُمْ وَ التَّقَمْتَهُمْ، فَقَوْمُوا بِنَا نَنْظُرُ إِلَى تِلْكَ الْأَفَاعِي الْمُبْعُوثَةِ لِنَصْرَةِ سَلْمَانَ.

So Rasool-Allah<sup>saww</sup> said, and he<sup>saww</sup> was in his<sup>saww</sup> gathering: ‘Group of Momineen! Allah<sup>azwj</sup> the Exalted has Helped your brother Salman<sup>as</sup> during this time of yours, against twenty Jewish apostates and the hypocrites. He<sup>azwj</sup> Transformed their whips into snakes, which gnawed them and swallowed, and crushed their bones and

devoured them. Therefore, arise with us<sup>saww</sup> to look at those snakes, the ones Sent for the help of Salman<sup>as</sup>!

فَقَامَ رَسُولُ اللَّهِ صَ وَ أَصْحَابُهُ إِلَى تِلْكَ الدَّارِ، وَ قَدِ اجْتَمَعَ إِلَيْهَا جِيرَانُهَا مِنَ الْيَهُودِ وَ الْمُنَافِقِينَ- لَمَّا سَمِعُوا ضَجِيجَ الْقَوْمِ بِالتَّقَامِ الْأَفَاعِي لَهُمْ، وَ إِذَا هُمْ خَائِفُونَ مِنْهَا نَافِرُونَ مِنْ قُرْبِهَا.

So Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> companions stood up to go to that house, and its neighbours from the Jews and the hypocrites had gathered to it due to what they had heard of the commotion of the group with the swallowing of the snakes of them, and when they were fearing from them, fleeing from their coming near them.

فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَ خَرَجَتْ كُلُّهَا [مِنْ] الْبَيْتِ- إِلَى شَارِعِ الْمَدِينَةِ، وَ كَانَ شَارِعاً ضَيِّقاً، فَوَسَّعَهُ اللَّهُ تَعَالَى، وَ جَعَلَهُ عَشْرَةَ أَضْعَافِهِ.

So when Rasool-Allah<sup>saww</sup> came up, everyone from the house came out to the streets of Al-Medina, and it was a narrow street, but Allah<sup>azwj</sup> the Exalted Expanded it and Made it to be ten-fold.

ثُمَّ نَادَتْ الْأَفَاعِي: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ يَا سَيِّدَ الْأَوَّلِينَ وَ الْآخِرِينَ، السَّلَامُ عَلَيْكَ يَا عَلِيُّ يَا سَيِّدَ الْوَصِيِّينَ، السَّلَامُ عَلَى دُرِّيَّتِكَ الطَّيِّبِينَ الطَّاهِرِينَ- الَّذِينَ جَعَلُوا عَلَى الْخَلْقِ قَوَامِينَ، هَا نَحْنُ سَيَّاطُ هَوْلَاءِ الْمُنَافِقِينَ [الَّذِينَ] قَلَبْنَا اللَّهُ تَعَالَى أَفَاعِي- بِدُعَاءِ هَذَا الْمُؤْمِنِ «سَلْمَانَ».

Then the snake called out, 'The greetings be upon you<sup>saww</sup>, O Muhammad<sup>saww</sup>, O Chief of the former ones and the latter ones! The greetings be upon you<sup>asws</sup>, O Ali<sup>asws</sup>, Chief of the successors<sup>asws</sup>. The greetings be upon your<sup>asws</sup> offspring, the goodly ones, the clean – those Made to be as caretakers upon the people! Yes, we are the whips of those hypocrites which Allah<sup>azwj</sup> the Exalted Transformed us as snakes due to the supplication of this *Momin* (Salman<sup>as</sup>)'.

[فَ] قَالَ رَسُولُ اللَّهِ صَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ [مِنْ أُمَّتِي] مَنْ يُصَاهِي بِدُعَائِهِ- عِنْدَ كَفِّهِ، وَ عِنْدَ انْبِسَاطِهِ. نُوحاً نَبِيَّهُ.

So Rasool-Allah<sup>saww</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who Made one from my<sup>saww</sup> community as the one who can be compared, by his<sup>ra</sup> supplication during refraining from it and delaying it, to Noah<sup>as</sup>, His<sup>azwj</sup> Prophet<sup>as</sup>'.

ثُمَّ نَادَتْ الْأَفَاعِي: يَا رَسُولَ اللَّهِ قَدْ اشْتَدَّ غَضَبُنَا عَلَى هَوْلَاءِ الْكَافِرِينَ، وَ أَحْكَامُكَ وَ أَحْكَامُ وَصِيِّكَ عَلَيْنَا جَائِزَةٌ- فِي مَمَالِكِ رَبِّ الْعَالَمِينَ، وَ نَحْنُ نَسْأَلُكَ أَنْ تَسْأَلَ اللَّهَ تَعَالَى أَنْ يَجْعَلَنَا مِنْ أَفَاعِي جَهَنَّمَ الَّتِي نَكُونُ فِيهَا لَهُوَاءِ مُعَذِّبِينَ- كَمَا كُنَّا لَهُمْ فِي هَذِهِ الدُّنْيَا مُلْتَقِمِينَ.

Then the snake called out, 'O Rasool-Allah<sup>saww</sup>! Our anger has intensified upon these Kafirs, and your<sup>as</sup> decision and the decision of your<sup>saww</sup> successor<sup>asws</sup> is allowed, in the Kingdoms of the Lord<sup>azwj</sup> of the worlds, and we ask you<sup>saww</sup> to ask Allah<sup>azwj</sup> the Exalted that He<sup>azwj</sup> should Make us to be from the snakes of Hell which we should be existing in it for tormenting these ones, just as we are for them in this world, as tormentors'.

فَقَالَ رَسُولُ اللَّهِ صَ: قَدْ أَجَبْتُمْكَ إِلَى ذَلِكَ، فَالْحَقُّوا بِالطَّبَقِ الْأَسْفَلِ مِنْ جَهَنَّمَ بَعْدَ أَنْ تَقْدِفُوا مَا فِي أَجْرَافِكُمْ- مِنْ أَجْزَاءِ أَجْسَامِ هَوْلَاءِ الْكَافِرِينَ لِيَكُونَ أْتَمَّ لِحْزِيهِمْ، وَ أَبْقَى لِلْعَارِ عَلَيْهِمْ- إِذَا كَانُوا بَيْنَ أَطْهَرِهِمْ مَذْفُونِينَ، يَعْتَبِرُ بِهِمُ الْمُؤْمِنُونَ الْمَارُونَ بِقُبُورِهِمْ يَقُولُونَ: هَوْلَاءِ الْمَلْعُونُونَ الْمُخْزِيُّونَ بِدُعَاءِ وَلِيِّ مُحَمَّدٍ: سَلْمَانَ الْخَيْرِ مِنَ الْمُؤْمِنِينَ.

So Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> have answered you to that. Therefore, join with the lowest layer of Hell after regurgitating whatever is in your insides - from the body parts of these Kafirs, in order for it to become a completion of their disgrace and as a reminder of the shame upon them – when they would happen to be buried in your midst, the *Momineen* would take a lesson with them. The ones passing by their graves would be saying, 'These are the accursed ones, the ones disgraced by the supplication of a friend of Muhammad<sup>saww</sup>, Salman<sup>ra</sup>, the best from the *Momineen*'.

فَدَفَعَتِ الْأَفَاعِي مَا فِي بُطُونِهَا مِنْ أَجْزَاءِ أَسْبَابِهِمْ، فَجَاءَ أَهْلُهُمْ فَدَفَنُوهُمْ، وَ أَسْلَمَ كَثِيرٌ مِنَ الْكَافِرِينَ، وَ أَخْلَصَ كَثِيرٌ مِنَ الْمُنَافِقِينَ، وَ غَلَبَ الشَّقَاءُ عَلَى كَثِيرٍ مِنَ الْكَافِرِينَ وَ الْمُنَافِقِينَ، فَ قَالُوا: هَذَا سِحْرٌ مُبِينٌ

So the snakes regurgitated whatever was in their bellies, from the parts of their bodies, and their family members came over and buried them, and a lot from the *Kafirs* became Muslims, and a lot from the hypocrites became sincere, and the wretched ones overcame upon a lot of the *Kafirs* and the hypocrites, so they said, 'This is magic without doubt!'

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى سَلْمَانَ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ أَنْتَ مِنْ خَوَاصِّ إِخْوَانِنَا الْمُؤْمِنِينَ، وَ مِنْ أَحْبَابِ قُلُوبِ مَلَائِكَةِ اللَّهِ الْمُفَرَّبِينَ، إِنَّكَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ وَ مَا دُونَ ذَلِكَ إِلَى التَّرَى، أَشْهَرُ فِي فَضْلِكَ عِنْدَهُمْ مِنَ الشَّمْسِ الطَّالِعَةِ- فِي يَوْمٍ لَا غَيْمَ فِيهِ وَ لَا قَتْرٌ، وَ لَا غُبَارٌ فِي الْجَوِّ، أَنْتَ مِنْ أَفْضَلِ الْمَمْدُوحِينَ بِقَوْلِهِ: «الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ».

Then Rasool-Allah<sup>saww</sup> turned to face Salman<sup>as</sup>, and he<sup>saww</sup> said: 'O Abu Abdullah<sup>as</sup>! You<sup>as</sup> are from the special ones of our<sup>saww</sup> brethren *Momineen*, and from the ones most beloved to the hearts of the Angels of Proximity. You<sup>as</sup>, in the Kingdoms of the skies, and the Veils, and the Chair, and the Throne, and whatever is besides that up to the soil, are more famous regarding your<sup>as</sup> merits in their presence than the emerging sun in a day in which there is neither a cloud in it, nor any darkness, nor any dust in the atmosphere. You<sup>as</sup> are from the most meritorious ones, the ones Praised by His<sup>azwj</sup> Words: **Those who are believing in the unseen [2:3]**.

قوله عز و جل و يُقِيمُونَ الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

The Words of the Mighty and Majestic: **and are establishing the Salat, and from what We have Graced them, they are spending [2:3]**

36 قَالَ الْإِمَامُ ع ثُمَّ وَصَفَهُمْ بَعْدَ [ذَلِكَ] فَقَالَ وَ يُقِيمُونَ الصَّلَاةَ بِعِنْيِ بَائِمَامِ رُكُوعِهَا وَ سُجُودِهَا، وَ حَفِظَ مَوَاقِيئَهَا وَ حُدُودَهَا، وَ صَيَّانَتَهَا عَمَّا يُفْسِدُهَا وَ يَنْقُضُهَا.

**S 36** - Imam Hassan Al-Askari<sup>asws</sup> said: 'After describing the their characteristics, Allah<sup>azwj</sup> Says **and are establishing the Salat [2:3]** – they are those that complete their *Rukus*, and their *Sajdas*, and keep to its timings and limits, and stay away from that which spoils or revokes the *Salat*.

37 ثُمَّ قَالَ [الْإِمَامُ] ع: حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ مِنْ خِيَارِ أَصْحَابِهِ [عِنْدَهُ] أَبُو ذَرِّ الْغِفَارِيِّ، فَجَاءَهُ ذَاتَ يَوْمٍ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي غَنِيمَاتٍ قَدَرِ سِنِينَ شَاءَ، أَكْرَهُ أَنْ أَبْدُو فِيهَا، وَ أَفَارِقَ حَضْرَتَكَ وَ خِدْمَتَكَ، وَ أَكْرَهُ أَنْ أَكَلُهَا إِلَى رَاعٍ فَيُظْلِمَهَا وَ يُسِيءَ رِعَايَتَهَا فَكَيْفَ أَصْنَعُ

**S 37** – Then the Imam<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> that Rasool-Allah<sup>saww</sup>, the best of his<sup>saww</sup> companions in his<sup>saww</sup> presence

was Abu Zarr<sup>as</sup>. One day he<sup>as</sup> came over and he<sup>as</sup> said, 'O Rasool-Allah<sup>saww</sup>! There is some war booty with me<sup>as</sup>, about sixty sheep. I<sup>as</sup> dislike to be worshipping among these (when going to pasture), and separating from your<sup>saww</sup> presence and being in your<sup>saww</sup> service. And I<sup>as</sup> (also) dislike it that I<sup>as</sup> should allocate them to a shepherd so he would lose them and forget their grazing. So how should I<sup>as</sup> deal with it?'

فَقَالَ رَسُولُ اللَّهِ ص: إِذْ فِيهَا. [فَبَدَأَ فِيهَا] فَلَمَّا كَانَ فِي الْيَوْمِ السَّابِعِ جَاءَ إِلَى رَسُولِ اللَّهِ ص، فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا ذَرٍّ. فَقَالَ: لَيْبِكَ يَا رَسُولَ اللَّهِ. قَالَ: مَا فَعَلْتَ غَنِيمَاتِكَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لَهَا قِصَّةً عَجِيبَةً. [فَ] قَالَ: وَ مَا هِيَ

So Rasool-Allah<sup>saww</sup> said: 'Worship among them'. So he<sup>as</sup> worshipped among them. When it was the seventh day, he<sup>as</sup> came over to Rasool-Allah<sup>saww</sup> and Rasool-Allah<sup>saww</sup> said: 'O Abu Zarr<sup>as</sup>!'. So he<sup>as</sup> said, 'At your<sup>saww</sup> service, Rasool-Allah<sup>saww</sup>!'. He<sup>saww</sup> said: 'What did you do with your sheep?' He<sup>as</sup> said: 'O Rasool-Allah<sup>saww</sup>! There is a strange story of theirs'. So he<sup>saww</sup> said: 'And what is it?'

قَالَ: يَا رَسُولَ اللَّهِ بَيْنَا أَنَا فِي صَلَاتِي- إِذْ عَدَا الذَّنْبُ عَلَى غَنَمِي، فَقُلْتُ: يَا رَبِّ صَلَاتِي، يَا رَبِّ غَنَمِي، فَأَثَرْتُ صَلَاتِي عَلَى غَنَمِي

He<sup>as</sup> said: 'O Rasool-Allah<sup>saww</sup>! While I<sup>as</sup> was in my<sup>as</sup> *Salat*, when a wolf attacked upon my<sup>as</sup> sheep. So I<sup>as</sup> said, 'O Lord<sup>azwj</sup>! My<sup>as</sup> *Salat*! O Lord<sup>azwj</sup>, my<sup>as</sup> sheep!' Thus I<sup>as</sup> preferred my<sup>as</sup> *Salat* over my<sup>as</sup> sheep'.

فَأَخْطَرَ الشَّيْطَانُ بِنَالِي- يَا «أَبَا ذَرٍّ أَيْنَ أَنْتَ إِنْ عَدَتِ الذَّنَابُ عَلَى غَنَمِكَ- وَ أَنْتَ تُصَلِّي فَأَهْلَكْتَهَا كُلَّهَا، وَ مَا يَبْقَى لَكَ فِي الدُّنْيَا مَا تَتَعَيَّنُ بِهِ»

So the Satan<sup>la</sup> notified my<sup>as</sup> mind, 'O Abu Zarr<sup>as</sup>! Where are you<sup>as</sup>? The wolf is attacking upon your<sup>as</sup> sheep, and you<sup>as</sup> are (still) praying *Salat*? He<sup>la</sup> will kill all of them, and there would not remain (anything) for you<sup>as</sup> in the world you can live by'.

فَقُلْتُ لِلشَّيْطَانِ يَبْقَى لِي تَوْحِيدُ اللَّهِ تَعَالَى، وَ الْإِيمَانُ بِمُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ مَوْلَاةُ أَخِيهِ سَيِّدِ الْخَلْقِ بَعْدَهُ عَلِيٌّ بِنَ أَبِي طَالِبٍ ع، وَ مَوْلَاةُ الْأَيْمَةِ الْهَادِيَةِ الطَّاهِرِينَ مِنْ وُلْدِهِ، وَ مَعَادَاةُ أَعْدَائِهِمْ، وَ كُلُّ مَا فَاتَ مِنَ الدُّنْيَا بَعْدَ ذَلِكَ جَلًّا.

So I<sup>ra</sup> said to the Satan<sup>la</sup>, 'There would remain for me the *Tawheed* of Allah<sup>azwj</sup> the Exalted, and the *Eman* with Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup>, and the *Wilayah* of his<sup>saww</sup> brother, the Chief of the people after him<sup>saww</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the *Wilayah* of the Imams<sup>asws</sup>, the Guides, the clean, from his<sup>asws</sup> sons<sup>asws</sup>, and the enmity of their<sup>asws</sup> enemies, and everything what I lose from the word after that is not gravely missed'.

فَأَقْبَلْتُ عَلَى صَلَاتِي، فَجَاءَ ذَنْبٌ، فَأَخَذَ حَمَلًا وَ ذَهَبَ بِهِ وَ أَنَا أَحْسُ بِهِ، إِذَا أَقْبَلَ عَلَى الذَّنْبِ أَسَدٌ فَقَطَعَهُ نِصْفَيْنِ، وَ اسْتَنْقَذَ الْحَمَلَ وَ رَدَّهُ إِلَى الْقَطِيعِ، ثُمَّ نَادَانِي: يَا أَبَا ذَرٍّ أَقْبِلْ عَلَى صَلَاتِكَ، فَإِنَّ اللَّهَ تَعَالَى قَدْ وَكَّلَنِي بِغَنَمِكَ إِلَى أَنْ تُصَلِّيَ.

So I<sup>as</sup> returned to my<sup>as</sup> *Salat*, and the wolf came and seized a lamb and went with it, and I was aware of it, when a lion attacked upon the wolf cutting it into two halves, and recovered the lamb, and it returned to the flock. Then it called out to me, 'O Abu Zarr<sup>as</sup>! Return to your<sup>as</sup> *Salat*, for Allah<sup>azwj</sup> the Exalted has Allocated me with your<sup>as</sup> sheep until you<sup>as</sup> have prayed'.

فَأَقْبَلْتُ عَلَى صَلَاتِي، وَ قَدْ غَشِيَنِي مِنَ التَّعَجُّبِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى- حَتَّى فَرَعْتُ مِنْهَا فَجَاءَنِي الْأَسَدُ وَ قَالَ لِي: امْضِ إِلَى مُحَمَّدٍ ص فَأَخْبِرْهُ- أَنَّ اللَّهَ تَعَالَى قَدْ أَكْرَمَ صَاحِبِكَ الْحَافِظَ لِشَرِيْعَتِكَ، وَ وَكَّلَ أَسَدًا بِغَنَمِهِ يَحْفَظُهَا.

So I returned to my<sup>as</sup> *Salat*, and the astonishment had overwhelmed me such that no one knows it except Allah<sup>azwj</sup> the Exalted – until I<sup>as</sup> was free from it. So the lion came over to me<sup>as</sup> and said to me, ‘Go to Muhammad<sup>saww</sup> and inform him<sup>saww</sup> that Allah<sup>azwj</sup> the Exalted has Honoured your<sup>saww</sup> companion, the preserver of your<sup>saww</sup> Law, and Allocated a lion with his<sup>as</sup> sheep to protect them’.

فَتَعَجَّبَ مَنْ [كَانَ] حَوْلَ رَسُولِ اللَّهِ ص. فَقَالَ رَسُولُ اللَّهِ ص: صَدَقْتَ يَا أَبَا ذَرٍّ، وَ لَقَدْ أَمَنْتُ بِهِ أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ).

They were astonished, the ones who were around Rasool-Allah<sup>saww</sup>. So Rasool-Allah<sup>saww</sup> said: ‘O Abu Zarr<sup>as</sup>, and they<sup>asws</sup> have believed in it, I<sup>saww</sup>, and Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, may the *Salawat* of Allah<sup>azwj</sup> be upon them<sup>asws</sup> altogether’.

فَقَالَ بَعْضُ الْمُنَافِقِينَ: هَذَا بِمُؤَاظَةِ بَيْنِ مُحَمَّدٍ وَ أَبِي ذَرٍّ، يُرِيدُ أَنْ يَخْدَعَنَا بِعُرُورِهِ. وَ اتَّفَقَ مِنْهُمْ عِشْرُونَ رَجُلًا- وَ قَالُوا: نَذْهَبُ إِلَى غَنَمِهِ وَ نَنْظُرُ إِلَيْهَا، وَ نَنْظُرُ إِلَيْهِ إِذَا صَلَّى، هَلْ يَأْتِي الْأَسَدُ وَ يَحْفَظُ غَنَمَهُ، فَيَتَبَيَّنُ بِذَلِكَ كَذِبُهُ.

But some of the hypocrites said, ‘This is a collusion between Muhammad<sup>saww</sup> and Abu Zarr<sup>as</sup>, intending to deceive us with his<sup>saww</sup> ego’; and twenty men from them concurred and they said, ‘We should go to his<sup>as</sup> sheep and look at them, and look at him<sup>as</sup> when he<sup>as</sup> prays *Salat*, does the lion come and protect his<sup>as</sup> sheep, so his<sup>as</sup> lies would be clarified to us’.

فَذَهَبُوا وَ نَظَرُوا وَ [إِذَا] أَبُو ذَرٍّ قَائِمٌ يُصَلِّي، وَ الْأَسَدُ يَطُوفُ حَوْلَ غَنَمِهِ وَ يَرَعَاهَا وَ يَرُدُّ إِلَى الْقَطِيعِ مَا شَدَّ عَنْهُ مِنْهَا، حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ نَادَاهُ الْأَسَدُ: هَاكَ قَطِيعَكَ مُسَلِّمًا، وَ اِفْرَ الْعَدَدِ سَالِمًا.

So they went and looked, and Abu Zarr<sup>as</sup> stood to pray *Salat*, and the lion was circling around his<sup>as</sup> sheep and herding them and they returned to the flock which was strayed from it, until when he<sup>as</sup> was free from his<sup>as</sup> *Salat*, the lion called out, ‘Here, your<sup>as</sup> flock is safe, and its numbers are safe’.

ثُمَّ نَادَاهُمْ الْأَسَدُ: [يَا] مَعَاشِرَ الْمُنَافِقِينَ- أَنْكَرْتُمْ لَوْلِيٍّ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِ الطَّيِّبِينَ- وَ الْمُتَوَسَّلِ إِلَى اللَّهِ تَعَالَى بِهِمْ- أَنْ يُسَخِّرَنِي [اللَّهُ] رَبِّي لِحِفْظِ غَنَمِهِ،

Then the lion called out to them, ‘O group of hypocrites! Your denial to a friend of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and his<sup>as</sup> beseeching to Allah<sup>azwj</sup> the Exalted by them<sup>asws</sup>, that you are mocking me, of Allah<sup>azwj</sup> my Lord<sup>azwj</sup> (Allocating me) for protecting his<sup>as</sup> sheep?

وَ الَّذِي أَكْرَمَ مُحَمَّدًا وَ آلَهُ الطَّيِّبِينَ الطَّاهِرِينَ- لَقَدْ جَعَلَنِي اللَّهُ طَوْعَ يَدِي أَبِي ذَرٍّ حَتَّى لَوْ أَمَرَنِي بِأَفْتِرَاسِكُمْ وَ هَلَاكِكُمْ لِأَهْلِكِكُمْ وَ الَّذِي لَا يُحْلَفُ بِأَعْظَمَ مِنْهُ- لَوْ سَأَلَ اللَّهُ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ص- أَنْ يُحَوِّلَ الْبِحَارَ دُهْنَ زَنْبِقٍ وَ بَانَ وَ الْجِبَالَ مِسْكَاً وَ عَنَبَرًا وَ كَافُورًا، وَ فُضْبَانَ الْأَشْجَارِ فُضْبَ الزُّمْرَدِ، وَ الزَّبْرَجِدِ لَمَا مَنَعَهُ اللَّهُ تَعَالَى ذَلِكَ.

By the One<sup>azwj</sup> Who Honoured Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>! Allah<sup>azwj</sup> has Made me the fingertips of the hand of Abu Zarr<sup>as</sup> to the extent that if he<sup>as</sup> had ordered me with preying upon you and killing you, I would kill you all. By the One<sup>azwj</sup> Who, no swear is greater than it, if he<sup>as</sup> were to ask Allah<sup>azwj</sup> by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> to Transform the ocean into aromatic oil and perfume, and the mountains to be Musk and Amber and camphor, and the

branches of the trees as sticks of emeralds and aquamarine, Allah<sup>azwj</sup> the Exalted would not Forbid him<sup>as</sup> that'.

فَلَمَّا جَاءَ أَبُو ذَرٍّ إِلَى رَسُولِ اللَّهِ ص قَالَ لَهُ رَسُولُ اللَّهِ: يَا أَبَا ذَرٍّ إِنَّكَ أَحْسَنْتَ طَاعَةَ اللَّهِ، فَسَخَّرَ اللَّهُ لَكَ مَنْ يُطِيعُكَ فِي كَفِّ الْعَوَادِي عَنكَ، فَأَنْتَ مِنْ أَفْضَلِ مَنْ مَدَحَهُ اللَّهُ عَزَّ وَجَلَّ بِأَنَّهُ يُعِيمُ الصَّلَاةَ.

So when Abu Zarr<sup>as</sup> came to Rasool-Allah<sup>saww</sup>, Rasool-Allah<sup>saww</sup> said to him<sup>as</sup>: 'O Abu Zarr<sup>as</sup>! Your<sup>as</sup> obedience to Allah<sup>azwj</sup> is excellent, therefore Allah<sup>azwj</sup> Made subservient to you the one who would obey you in the wilderness sufficing on your<sup>as</sup> behalf, for you<sup>as</sup> are from the most superior of the ones whom Allah<sup>azwj</sup> Mighty and Majestic has Praised by - **and are establishing the Salat [2:3]**.

قوله عز و جل و مما رزقناهم يُنفقون

The Words of Mighty and Majestic **and from what We have Graced them, they are spending [2:3]**

38 قَالَ الْإِمَامُ ع يَعْنِي وَ مِمَّا رَزَقْنَاهُمْ مِنَ الْأَمْوَالِ، وَ الْقُوَى فِي الْأَبْدَانِ وَ الْجَاهِ، وَ الْمَقْدَارِ.

**S 38 –** The Imam<sup>asws</sup> said: 'It means, **from what We have Graced them**, from the wealth and the strength in the bodies, and the power and the amount.

يُنْفِقُونَ: يُؤَدُّونَ مِنَ الْأَمْوَالِ الزَّكَّوَاتِ، وَ يَجُودُونَ بِالصَّدَقَاتِ، وَ يَحْتَمِلُونَ الْكُلَّ يُؤَدُّونَ الْحُقُوقَ اللَّازِمَاتِ: كَالنَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتَحَبَّ، وَ كَسَائِرِ النَّفَقَاتِ الْوَاجِبَاتِ عَلَى الْأَهْلِيْنَ- وَ ذَوِي الْأَرْحَامِ الْقَرِيبَاتِ وَ الْآبَاءِ وَ الْأُمَّهَاتِ وَ كَالنَّفَقَاتِ الْمُسْتَحَبَّاتِ- عَلَى مَنْ لَمْ يَكُنْ فَرَضاً عَلَيْهِمُ النَّفَقَةُ مِنْ سَائِرِ الْقَرَابَاتِ، وَ كَالْمَعْرُوفِ بِالْإِسْعَافِ وَ الْقَرْضِ، وَ الْأَخْذِ بِأَيْدِي الضُّعْفَاءِ وَ الضُّعِيفَاتِ.

**They are spending** – They are paying the *Zakat* from their wealth, and they are being generous with the charities, and they are enduring the opening of the palms to be paying the necessitated Obligations – like the spending regarding the Jihad when it is necessary and when it is recommended, and like the rest of the spending Obligated upon its deserving ones – the ones with relationships, and the fathers and the mothers, and like the recommended spending upon the ones it is not Obligated to be spending upon, from the rest of the relatives, and like the goodness with the relief and the loans, and the holding the hand of the weak men and weak women.

وَ يُؤَدُّونَ مِنْ قُوَى الْأَبْدَانِ الْمَعُونَاتِ- كَالرَّجُلِ يَفُودُ ضَرِيرًا، وَ يُبْجِيهِ مِنْ مَهْلَكَةٍ أَوْ يُعِينُ مُسَافِرًا أَوْ غَيْرَ مُسَافِرٍ- عَلَى حَمْلِ مَنَاعٍ عَلَى دَابَّةٍ قَدْ سَقَطَ عَنْهَا، أَوْ كَدَفْعِ عَنِ مَظْلُومٍ [قَدْ] قَصَدَهُ ظَالِمٌ بِالضَّرْبِ أَوْ بِالْأَدْيِ.

And they are exerting from the strength of their bodies, the assistance – like the man who guides a blind and rescues him from the destruction, or he sees a traveller or other than a traveller, upon carrying the belongings which were upon an animal, having fallen off from it, or like the defending of an oppressor whom an oppressor had aimed for with a strike or some harm.

وَ يُؤَدُّونَ الْحُقُوقَ مِنَ الْجَاهِ- بِأَنْ يَدْفَعُوا بِهِ عَنِ عَرَضٍ مَنْ يُظَلَمُ بِالْوَقِيعَةِ فِيهِ، أَوْ يَطْلُبُوا حَاجَةً بِجَاهِهِمْ لِمَنْ [قَدْ] عَجَزَ عَنْهَا بِمَقْدَارِهِ. فَكُلُّ هَذَا إِنْفَاقٌ مِمَّا رَزَقَهُ اللَّهُ تَعَالَى.

And they are paying the rights from the power (influence) by defending with it from an injustice by driving a wedge in it, or (helping someone) seeking a need who was

frustrated from it, by (using) his power (influence). So all this is spending from what Allah<sup>azwj</sup> the Exalted has Graced’.

### [في أن الأعمال لا تقبل إلا بالولاية:]

## Regarding – the deeds are not Accepted except with the *Wilayah*

39 قَالَ الْإِمَامُ ع أَمَا الزَّكَاةُ فَقَدْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَدَى الزَّكَاةَ إِلَى مُسْتَحِقِّهَا، وَ قَضَى الصَّلَاةَ عَلَى حُدُودِهَا، وَ لَمْ يُلْحِقْ بِهَمَا مِنَ الْمُؤِيقَاتِ مَا يُبْطِلُهُمَا- جَاءَ يَوْمَ الْقِيَامَةِ يُعْطِيهِ كُلُّ مَنْ فِي تِلْكَ الْعَرَصَاتِ- حَتَّى يَرْفَعَهُ نَسِيمَ الْجَنَّةِ إِلَى أَعْلَى عَرْفِهَا وَ عَلَالِيهَا بِحَضْرَةِ مَنْ كَانَ يُوَالِيهِ مِنْ مُحَمِّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

**S 39 –** The Imam<sup>asws</sup> said: ‘As for the *Zakat*, so Rasool-Allah<sup>saww</sup> said: ‘The one who gives the *Zakat* to a deserving one, and fulfils the *Salat* upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, the clean.

وَ مَنْ بَخَلَ بِزَكَاتِهِ وَ أَدَى صَلَاتَهُ، فَصَلَاتُهُ مَحْبُوسَةٌ دُونَ السَّمَاءِ إِلَى أَنْ يَجِيءَ [حِينَ] زَكَاتِهِ، فَإِنْ أَدَاهَا جُعِلَتْ كَأَحْسَنِ الْأَفْرَاسِ مَطِيئَةً لِصَلَاتِهِ، فَحَمَلَتْهَا إِلَى سَاقِ الْعَرْشِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: سِرَّ إِلَى الْجَنَانِ، وَ ارْكُضْ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ، فَمَا أَنْتَهَى إِلَيْهِ رَكُضُكَ فَهُوَ (كُلُّهُ بِسَائِرِ مَا تَمَسَّهُ لِبَاعِثِكَ)

And the one who is stingy with his *Zakat* and (but) performs his *Salat*, then his *Salat* would be withheld below the sky until his *Zakat* comes. So if he pays it, it is made like the best of the horses obedient to his *Salat*, and it carries it to the base of the Throne. So Allah<sup>azwj</sup> Mighty and Majestic is Saying: “Go to the Gardens and run therein up to the Day of Judgment, and whatever you end up to, so all of it, along with whatever you touch (its left and its right) would be for you”..

فَيَرْكُضُ فِيهَا عَلَى أَنَّ كُلَّ رَكُضَةٍ مَسِيرَةٌ سَنَةً- فِي قَدْرِ لَمَحَةٍ بَصَرِهِ مِنْ يَوْمِهِ إِلَى يَوْمِ الْقِيَامَةِ، حَتَّى يَنْتَهِيَ [بِهِ] إِلَى حَيْثُ مَا شَاءَ اللَّهُ تَعَالَى، فَيَكُونُ ذَلِكَ كُلُّهُ لَهُ، وَ مِثْلُهُ عَنْ يَمِينِهِ وَ شِمَالِهِ، وَ أَمَامِهِ وَ خَلْفِهِ، وَ فَوْقِهِ وَ تَحْتِهِ.

So it runs therein and every runs of it, travel distance of a year, in a measurement of the blink of an eye from its day up to the Day of Judgment, until it ends up to whatever Allah<sup>azwj</sup> the Exalted so Desires, and all of that would happen to be for him, and the like of it from his right and his left, and his front and his behind, and above him and below him.

وَ إِنْ بَخَلَ بِزَكَاتِهِ وَ لَمْ يُؤَدِّهَا، أُمِرَ بِالصَّلَاةِ فَرَدَّتْ إِلَيْهِ، وَ لَفَّتْ كَمَا يُلْفُ الثَّوْبُ الْخَلْقُ، ثُمَّ يُضْرَبُ بِهَا وَجْهَهُ، وَ يُقَالُ [لَهُ]: يَا عَبْدَ اللَّهِ مَا تَصْنَعُ بِهَذَا دُونَ هَذَا

And if he is stingy with his *Zakat* and does not pay it, it is Commanded with the *Salat* for its return to him, and it is folded just like the folding of the clothes of the people, and then his face its struck with it, and it is said to him, ‘O Servant of Allah<sup>azwj</sup>! What it to be done with (*Salat*) this without this (*Zakat*)!’

قَالَ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص: مَا أَسْوَأَ حَالٍ هَذَا [وَ اللَّهِ]! قَالَ رَسُولُ اللَّهِ ص أَوْ لَا أَتَّبِعُكُمْ بِمَنْ هُوَ أَسْوَأَ حَالًا مِنْ هَذَا قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

He<sup>asws</sup> said: 'So the companions of Rasool-Allah<sup>saww</sup> said: 'How evil is the state of this one, by Allah<sup>azwj</sup>!'. Rasool-Allah<sup>saww</sup> said: 'Or shall I<sup>saww</sup> inform you with the one who is of a state more evil that this one?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!'.

قَالَ: رَجُلٌ حَضَرَ الْجِهَادَ فِي سَبِيلِ اللَّهِ تَعَالَى، فَقَتِلَ مُقْبِلًا غَيْرَ مُدْبِرٍ، وَ الْحُورُ الْعِينُ يَنْطَلِعْنَ إِلَيْهِ، وَ خَزَائِنُ الْجَنَانِ يَنْطَلِعُونَ [إِلَيْ] وَرُودِ رُوحِهِ عَلَيْهِمْ [وَ أَمَلَاكُ السَّمَاءِ] وَ أَمَلَاكُ الْأَرْضِ يَنْطَلِعُونَ [إِلَى] نَزُولِ حُورِ الْعِينِ إِلَيْهِ، وَ الْمَلَائِكَةُ خَزَائِنُ الْجَنَانِ، فَلَا يَأْتُونَهُ.

He<sup>saww</sup> said: 'A man who attends the Jihad in the Way of Allah<sup>azwj</sup> the Exalted, so he fights facing (the enemy) without turning back, and the maiden Houries are aspiring to him, and the keepers of the Gardens are aspiring to the return of his soul to them, and the Angels of the sky and the Angels of the earth are aspiring at the descent of the maiden Houries to him, and the Angels (who are the) keepers of the Gardens are not coming to him.

فَتَقُولُ مَلَائِكَةُ الْأَرْضِ حَوَالِي ذَلِكَ الْمَقْتُولِ: مَا بَالُ الْحُورِ [الْعِينِ] لَا يَنْزِلُنَ إِلَيْهِ وَ مَا بَالُ خَزَائِنِ الْجَنَانِ لَا يَرِدُونَ عَلَيْهِ فَيَنَادُونَ مِنْ فَوْقِ السَّمَاءِ السَّابِعَةِ: يَا أَيُّهَا الْمَلَائِكَةُ، انظُرُوا إِلَى آفَاقِ السَّمَاءِ [وَ] دُونِهَا.

So the Angels of the earth surrounding that killed one are saying, 'What is the matter the maiden Houries are not descending to him, and what is the matter the maiden Houries are not descending to him, and what is the matter the keepers of the Gardens are not coming to him?' So they are calling out from above the seventh sky, 'O you Angels! Look the horizons of the sky and below it!'

فَيَنْظُرُونَ، فَإِذَا تَوَجَّهُوا هَذَا الْعَبْدِ [الْمَقْتُولِ] وَ إِيْمَانُهُ بِرَسُولِ اللَّهِ ص، وَ صَلَاتُهُ وَ زَكَاتُهُ، وَ صَدَقَاتُهُ، وَ أَعْمَالُ بَرِّهِ كُلِّهَا مَحْبُوسَاتٌ دُونِ السَّمَاءِ، وَ قَدْ طَبِقَتْ آفَاقُ السَّمَاءِ كُلِّهَا- كَالْقَافِلَةِ الْعَظِيمَةِ قَدْ مَلَأَتْ مَا بَيْنَ أَقْصَى الْمَشَارِقِ وَ الْمَغَارِبِ، وَ مَهَابِ الشَّمَالِ وَ الْجَنُوبِ- تَنَادِي أَمَلَاكُ تِلْكَ الْأَفْعَالِ الْحَامِلُونَ لَهَا، الْوَارِدُونَ بِهَا: مَا بَالُنَا لَا تُفْتَحُ لَنَا أَبْوَابُ السَّمَاءِ- لِنَدْخُلَ إِلَيْهَا بِأَعْمَالِ هَذَا الشَّهِيدِ

So they are looking, and the *Tawheed* of this servant, the killed one, and his *Eman* with Rasool-Allah<sup>saww</sup>, and his *Salat*, and his *Zakat*, and his charities, and his righteous deeds, all of them are being withheld below the sky and the horizons of the sky have snapped shut, all of them – like the great caravan which is filled with what is between the outskirts of the east and the west, and the objects of the north and the south – the Angels (carrying) those deeds, the one bring these over are calling out, 'What is the matter the gateways of the sky are not opening up for us, in order for us to enter through these with the deeds of this martyr?'

فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ بِفَتْحِ أَبْوَابِ السَّمَاءِ، فَيُفْتَحُ، ثُمَّ يَنَادِي هُوَ لِأَيِّ الْأَمَلَاكِ: انْخُلُوهَا إِنْ قَدَرْتُمْ. فَلَا تُقَالُهَا أَجْنِحَتُهُمْ، وَ لَا يَقْدِرُونَ عَلَى الْإِرْتِفَاعِ بِتِلْكَ الْأَعْمَالِ. فَيَقُولُونَ: يَا رَبَّنَا لَا نَقْدِرُ عَلَى الْإِرْتِفَاعِ بِهَذِهِ الْأَعْمَالِ.

So Allah<sup>azwj</sup> Mighty and Majestic Commands with the opening of the gateways of the sky, and they are open. Then it is called out to these Angels, 'Enter if you are able to'. But their wings are not taking them nor are they able upon rising with those deeds. So they are saying, 'O our Lord<sup>azwj</sup>! We are not able upon rising with these deeds!'

فَيُنَادِيهِمْ مُنَادِي رَبَّنَا عَزَّ وَجَلَّ: يَا أَيُّهَا الْمَلَائِكَةُ لَسْتُمْ حَمَالِي هَذِهِ الْأَثْقَالِ [الصَّاعِدِينَ بِهَا] إِنَّ حَمَلَتَهَا الصَّاعِدِينَ بِهَا- مَطَايَاهَا- الَّتِي تَرْفَعُهَا إِلَى دُورِ الْعَرْشِ، ثُمَّ تُفْرِغُهَا فِي دَرَجَاتِ الْجَنَانِ.

So a caller of our Lord<sup>azwj</sup> Mighty and Majestic calls out to them, ‘O you Angels! You aren’t the carriers of these loads, the ascenders with these. The ascenders with these are their runners who would raise these to the base of the Throne, then settle these in levels of the Gardens’.

فَيَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا مَا مَطَايَاهَا فَيَقُولُ اللَّهُ تَعَالَى: وَمَا الَّذِي حَمَلْتُمْ مِنْ عِنْدِهِ فَيَقُولُونَ: تَوْحِيدَهُ لَكَ، وَ إِيْمَانَهُ بِنَبِيِّكَ. فَيَقُولُ اللَّهُ تَعَالَى: فَمَطَايَاهَا مُوَالَاةٌ عَلَيَّ أَحِي نَبِيِّي، وَ مُوَالَاةٌ الْأَيْمَةَ الطَّاهِرِينَ، فَإِنَّ أُتِيَتْ فِيهَا الْحَامِلَةُ الرَّافِعَةَ الْوَاضِعَةَ لَهَا فِي الْجَنَانِ.

So the Angels are saying, ‘O our Lord<sup>azwj</sup>! What are their runners?’. So Allah<sup>azwj</sup> the Exalted is Saying: “And what is which you are carrying from him?’ They are saying, ‘His (belief in) *Tawheed* for You<sup>azwj</sup> and his *Eman* with Your<sup>azwj</sup> Prophet<sup>sawww</sup>’. So Allah<sup>azwj</sup> the Exalted is Saying: “So its runner is the *Wilayah* of the brother<sup>asws</sup> of My<sup>azwj</sup> Prophet<sup>sawww</sup>, and the *Wilayah* of the Imams<sup>asws</sup>, the clean. Thus, if it comes, then it would be the carrier, the lifter, the placer of these in the Gardens”.

فَيَنْظُرُونَ فَإِذَا الرَّجُلُ مَعَ مَا لَهُ مِنْ هَذِهِ الْأَشْيَاءِ، لَيْسَ لَهُ مُوَالَاةٌ عَلَيَّ بْنِ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِ، وَ مُعَادَاةٌ أَعْدَائِهِمْ.

So they look around at the man with whom are these things, but there isn’t for him the *Wilayah* of Ali Bin Abu Talib<sup>asws</sup> and the goodly ones from his<sup>asws</sup> Progeny<sup>asws</sup>, and the enmity of his<sup>asws</sup> enemies,

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمَلَائِكِ الَّذِينَ كَانُوا حَامِلِيهَا: اعْتَزَلُوهَا، وَ الْحَقُوا بِمَرَكَزِكُمْ مِنْ مَلَكُوتِي- لِيَأْتِيَهَا مَنْ هُوَ أَحَقُّ بِحَمَلِهَا، وَ وَضِعَهَا فِي مَوْضِعٍ اسْتِحْقَاقِهَا. فَتَلْحَقُ تِلْكَ الْأَمْلاَكُ بِمَرَكَزِهَا الْمَجْعُولَةِ لَهَا.

So Allah<sup>azwj</sup> Blessed and Exalted is Saying to the Angels who were the carriers: “Isolate these, and join up with your positions from My<sup>azwj</sup> Kingdom so that he would bring these, the one who is more rightful with carrying these and placing these in a rightful place!”. So those Angels join up with their positions made for these.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَجَلَّ: يَا أَيُّهَا الزَّبَانِيَّةُ تَنَاوَلِيهَا، وَ حُطِّبِهَا إِلَى سِوَاءِ الْجَحِيمِ، لِأَنَّ صَاحِبَهَا لَمْ يَجْعَلْ لَهَا مَطَايَا- مِنْ مُوَالَاةٍ عَلَيَّ وَ الطَّيِّبِينَ مِنْ آلِهِ ع.

Then a caller of our Lord<sup>azwj</sup> Mighty and Majestic calls out, ‘O you Zabaniyya (Angels of Hell)! Grab these and place these in the midst of the Blazing Fire, because their owner did not make a runner to be for these – from the *Wilayah* of Ali<sup>asws</sup> and the goodly ones from his<sup>asws</sup> Progeny<sup>asws</sup>!

قَالَ [رَسُولُ اللَّهِ ص]: فَتَنَاوَلِ تِلْكَ الْأَمْلاَكُ، وَ يُقَلِّبُ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْأَثْقَالِ أَوْزَاراً وَ بَلَايَا- عَلَى بَاعِثِهَا لِمَا فَارَقَتْهَا مَطَايَاهَا- مِنْ مُوَالَاةِ أَمِيرِ الْمُؤْمِنِينَ ع

Rasool-Allah<sup>sawww</sup> said: ‘So those Angels would grab (those deeds) and Allah<sup>azwj</sup> Mighty and Majestic would Transform those loads as burdens (of sins) and afflictions upon its urging due to their separation of their runner – from the *Wilayah* of Amir Al-Momineen<sup>asws</sup>.

و نَادَتْ تِلْكَ الْمَلَائِكَةُ إِلَىٰ مُخَالَفَتِهِ لِعَلِيِّ عَ، وَ مَوَالِيَتِهِ لِأَعْدَائِهِ. فَيَسْلُطُهَا اللَّهُ عَزَّ وَ جَلَّ وَ هِيَ فِي صُورَةِ الْأَسْوَدِ عَلَىٰ تِلْكَ الْأَعْمَالِ، وَ هِيَ كَالْغُرْبَانِ وَ الْقُرْقِيسِ فَتَخْرُجُ مِنْ أَفْوَاهِ تِلْكَ الْأَسْوَدِ نِيرَانٌ تُحْرِقُهَا، وَ لَا يَبْقَىٰ لَهُ عَمَلٌ إِلَّا أَحْبَطَ وَ يَبْقَىٰ عَلَيْهِ مَوَالِيَتُهُ لِأَعْدَائِهِ عَلَىٰ عَ وَ جَحْدُهُ وَ لَابِتُهُ، فَيُفِرُّهُ ذَلِكَ فِي سَوَاءِ الْجَحِيمِ فَإِذَا هُوَ قَدْ حَبِطَتْ أَعْمَالُهُ، وَ عَظُمَتْ أَوْزَارُهُ وَ اتَّقَلَّاهُ.

And those Angels (of Hell) would call out to his opposition to Ali<sup>asws</sup> and his friendship to his<sup>asws</sup> enemies, and Allah<sup>azwj</sup> Mighty and Majestic would Cause these to be overcome by an image of a black snake upon those deeds, and it would be like the crows and the insects. So flames would come out from the mouth of that black snake incinerating these, and there would not remain a (single) deed for him except it would be thwarted, and there would remain upon him his *Wilayah* to the enemies of Ali<sup>asws</sup> and his rejection of his<sup>asws</sup> *Wilayah*. So he would admit that in the midst of the Blazing Fire, and his deeds would have been thwarted, and his burden would be greater and heavier.

فَهَذَا أَسْوَأُ حَالًا مِنْ مَانِعِ الزَّكَاةِ الَّذِي يَحْفَظُ الصَّلَاةَ.

So this is the one of a state more evil than the preventer of the *Zakat* who preserved the *Salat*.

**[مستحق الزكاة، و عدم جواز دفعها إلى المخالف]**

## The ones deserving of the *Zakat* and the inadmissibility of handing it over to the adversary

40 قَالَ: فَقِيلَ لِرَسُولِ اللَّهِ صَ فَمَنْ يَسْتَحِقُّ الزَّكَاةَ قَالَ: الْمُسْتَضْعَفُونَ مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِهِ الَّذِينَ لَمْ تَقَوْا بِصَائِرِهِمْ. فَأَمَّا مَنْ قَوِيَتْ بَصِيرَتُهُ، وَ حَسُنَتْ بِالْوِلَايَةِ لِأَوْلِيَائِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ مَعْرِفَتُهُ، فَذَلِكَ أَحْوَكُكُمْ فِي الدِّينِ،

**S 40** – He<sup>asws</sup> said: ‘It was said to Rasool-Allah<sup>saww</sup>, ‘So who is the one deserving of the *Zakat*?’ He<sup>saww</sup> said: ‘The weak ones from the Shias of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, those whose insight is not strong. But, as for the one whose insight is strong, and his recognition is excellent with the *Wilayah* of His<sup>azwj</sup> friends, and the disavowing from His<sup>azwj</sup> enemies, then that one is your brother in the Religion.

أَمْسُ بِكُمْ رَحِمًا مِنَ الْآبَاءِ وَ الْأُمَّهَاتِ الْمُخَالَفِينَ فَلَا تُعْطَوْهُ زَكَاةً وَ لَا صَدَقَةً، فَإِنَّ مَوَالِيَنَا وَ شِيعَتَنَا مِنَّا، وَ كُنَّا كَالْجَسَدِ الْوَاحِدِ- يَحْرُمُ عَلَىٰ جَمَاعَتِنَا الزَّكَاةَ وَ الصَّدَقَةَ، وَ لَيْكُنْ مَا تُعْطُونَهُ إِخْوَانَكُمْ الْمُسْتَبْصِرِينَ: الْبِرَّ، وَ ارْفَعُوهُمْ عَنِ الزَّكَاةِ وَ الصَّدَقَاتِ، وَ نَزَّهُوهُمْ عَنْ أَنْ تَصُبُّوا عَلَيْهِمْ أَوْسَاحَكُمْ، أَوْ يُحِبُّ أَحَدَكُمْ أَنْ يَغْسِلَ وَسْخَ بَدَنِهِ، ثُمَّ يَصُبَّهُ عَلَىٰ أَخِيهِ الْمُؤْمِنِ إِنَّ وَسْخَ الذُّنُوبِ أَعْظَمُ مِنْ وَسْخِ الْبَدَنِ، فَلَا تُؤَسِّخُوا بِهَا إِخْوَانَكُمْ الْمُؤْمِنِينَ.

(As for) those who were your relatives yesterday (in the pre-Islamic period), from the fathers and the mothers of the adversaries, so neither give him the *Zakat* nor charity, for our<sup>asws</sup> friends and our<sup>asws</sup> Shias are from us<sup>asws</sup>, but (on the other hand) all of us<sup>asws</sup> are like one body. It is Prohibited upon our<sup>asws</sup> group, the *Zakat* and the charity, and let it happen to be, what you are giving to your brethren, the ones of insight, (an act of) righteousness, and raise them from the *Zakats* and the charities and exalt them from pouring your filth upon them. Would one of you like it if he were to wash the filth of his body, then pour it upon his Momin brother. Surely, the filth of

the sins is greater than the filth of the body, therefore do not dirty your brethren, the Momineen, with it.

وَلَا تَقْصِدُوا أَيْضاً بِصَدَقَاتِكُمْ وَ زَكَاةِكُمْ [الْمُخَالِفِينَ] الْمُعَانِدِينَ لِأَلِ مُحَمَّدٍ، الْمُجِبِّينَ لِأَعْدَائِهِمْ، فَإِنَّ الْمُتَصَدِّقَ عَلَى أَعْدَائِنَا [كَانَ] كَالسَّارِقِ فِي حَرَمِ رَبِّنَا عَزَّ وَجَلَّ وَ حَرَمِي.

And do not give charity as well with your charities and your *Zakats* to the adversaries, the enemies of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the ones who love their<sup>asws</sup> enemies, for giving of charity upon your<sup>asws</sup> enemies is like the thief in the *Hurum* (Sanctuary) of our Lord<sup>azwj</sup> Mighty and Majestic and my<sup>saww</sup> *Hurum*.

قِيلَ: يَا رَسُولَ اللَّهِ فَأَلْمُسْتَضْعَفُونَ مِنَ الْمُخَالِفِينَ الْأَجَاهِلِينَ، لَا هُمْ فِي مَخَالَفَتِنَا مُسْتَبْصِرُونَ وَ لَا هُمْ لَنَا مُعَانِدُونَ قَالَ: فَيُعْطَى الْوَاحِدَ [مِنْهُمْ] مِنَ الدَّرَاهِمِ مَا دُونَ الدَّرَاهِمِ، وَ مِنَ الْخُبْزِ مَا دُونَ الرِّغِيفِ.

It was said, ‘O Rasool-Allah<sup>saww</sup>! But the weak ones from our adversaries, the ignorant ones, they are not viewing to be in our opposition nor are they being inimical to us’. He<sup>saww</sup> said: ‘So give to one of them from the Dirhams, what is less than the Dirham, and from the bread, what is less than the loaf’.

### [استحباب صيانة العرض بالمال]

## Recommendation of maintaining the presentation with the wealth

وَ قَالَ رَسُولُ اللَّهِ ص: نَمَّ كُلُّ مَعْرُوفٍ بَعْدَ ذَلِكَ، وَ مَا وَقَيْتُمْ بِهِ أَعْرَاضَكُمْ وَ صُنْتُمْوَهَا عَنِ أَلْسِنَةِ كِلَابِ النَّاسِ، كَالشُّعْرَاءِ الْوَقَاعِينَ فِي الْأَعْرَاضِ، تَكْفُونَهُمْ فَهُوَ مَحْسُوبٌ لَكُمْ فِي الصَّدَقَاتِ.

And Rasool-Allah<sup>saww</sup> said: ‘Then every good deed after that, and whatever you save your presentation (esteem/honour in front of the people), and (instead) you spend it for the tongues of the dogs of the people, like the poets, the backbiters during the presentations, refrain from them, for it would be counted for you among the charities’.

### [فضل إعانة المجاهدين]

## Merits of subsidising the fighters (Mujahideen)

41 وَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنِ النَّفَقَةِ فِي الْجِهَادِ- إِذَا لَزِمَ أَوْ اسْتُحِبَّ فَقَالَ: أَمَّا إِذَا لَزِمَ الْجِهَادُ- بِأَنْ لَا يَكُونَ بِإِزَاءِ الْكَافِرِينَ مَنْ يُتَوَّبُ عَنْ سَائِرِ الْمُسْلِمِينَ فَالنَّفَقَةُ هُنَاكَ: الدَّرَاهِمُ بِسَبْعِمِائَةِ أَلْفٍ.

**S 41** – And Amir Al-Momineen<sup>asws</sup> was asked about the *Taqiyyah* (dissimulation) regarding the Jihad – when it is necessitated or recommended. So he<sup>asws</sup> said: ‘As for when the Jihad is necessitated and there do not happen to be, to confront the Kafirs, the one who represent on behalf of the rest of the Muslims (sufficient fighters), so the spending over here, the Dirham (equates to) seven hundred thousand.

فَأَمَّا الْمُسْتَحَبُّ الَّذِي هُوَ قَصَدَ [هُ] الرَّجُلُ، وَ قَدْ نَابَ عَنْهُ مَنْ سَبَقَهُ وَ اسْتَعْنَى عَنْهُ فَالَّذِي هُمْ بِسَبْعِمِائَةِ حَسَنَةٍ، كُلُّ حَسَنَةٍ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا مِائَةٌ أَلْفِ مَرَّةٍ..

And as for the recommended, it is that which the man aims for, and there has been represented on his behalf the ones who preceded him, and there is no need for him (to fight), so the Dirham (spent) would be with seven hundred good Rewards, each Reward being better than the world and whatever is in it, by one hundred thousand times.

### [ثواب القرض]

## Rewards of the (granting a) loan

42 وَ أَمَّا الْقَرْضُ، فَفَرَضُ دِرْهِمٍ كَصَدَقَةِ دِرْهِمَيْنِ، سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص، فَقَالَ: هُوَ الصَّدَقَةُ عَلَى الْأَعْيَابِ.

**S 42** – And as for the loan, so lending a Dirham is like (giving) a charity of two Dirhams. I<sup>asws</sup> heard it from Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> said: ‘It (loan) is the charity upon the rich ones’.

### [ثواب نصر الضعفاء و المظلومين]

## Rewards for helping the weak and the oppressed

43 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع، عَنْ رَسُولِ اللَّهِ ص [أَنَّهُ] قَالَ: مَنْ قَادَ ضَرِيرًا أَرْبَعِينَ خُطْوَةً عَلَى أَرْضٍ سَهْلَةٍ، لَا خَوْفَ عَلَيْهِ [فِيهَا]، أُعْطِيَ بِكُلِّ خُطْوَةٍ قَصْرًا فِي الْجَنَّةِ مَسِيرَةَ أَلْفِ سَنَةٍ [فِي أَلْفِ سَنَةٍ] لَا يَفِي بِقَدْرِ إِبْرَةٍ مِنْهَا جَمِيعُ طِلَاعِ الْأَرْضِ ذَهَبًا.

**S 43** – And Amir Al-Momineen<sup>asws</sup> said, from Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> said: ‘The one who guides a blind one for forty steps upon an easy (safe) ground, there being no gear upon it, would be Given for each step taken, a castle in the Paradise of a travel distance of a thousand years, such that a needle (pinprick) from it would be the entire earth filled with gold.

فَإِنْ كَانَ فِيهَا قَادَهُ مَهْلِكَةً جَوَّزَهُ عَنْهَا، وَجَدَ ذَلِكَ فِي مِيزَانِ حَسَنَاتِهِ يَوْمَ الْقِيَامَةِ أَوْسَعَ مِنَ الدُّنْيَا مِائَةَ أَلْفِ مَرَّةٍ، وَ رَجَحَ بِسَيِّئَاتِهِ كُلِّهَا وَ مَحَقَّهَا، وَ أَقْرَ [لَهُ] فِي أَعَالِي الْجَنَّةِ وَ عُرِفَهَا.

However, if there were some danger in what he guided him across over from it, he would find that in the scale of his good deeds on the Day of Judgment as being more expansive than the world one hundred thousand times, and it would overweigh his evils deeds, all of them and delete them, and it would be a delight for him in the lofty Gardens and its chambers.

وَ مَا مِنْ رَجُلٍ رَأَى مَلْهُوفًا فِي طَرِيقٍ بِمَرْكُوبٍ لَهُ فَدَسَّ سَفَطَ، وَ هُوَ يَسْتَعِينُ وَ لَا يُعَاثُ فَأَعَاتَهُ وَ حَمَلَهُ عَلَى مَرْكُوبِهِ، وَ سَوَى لَهُ- إِلَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَدَدْتُ نَفْسَكَ، وَ بَدَلْتُ جُهْدَكَ فِي إِعَاثَةِ أَخِيكَ [هَذَا الْمُؤْمِنِ]، لِأَكُدَّنَّ مَلَائِكَةً هُمْ أَكْثَرُ عَدَدًا

مِنْ خَلَائِقِ الْإِنْسِ كُلِّهِمْ- مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ، وَ أَعْظَمُ قُوَّةَ كُلِّ وَاحِدٍ مِنْهُمْ- مِمَّنْ يَسْهَلُ عَلَيْهِ حَمْلُ السَّمَاوَاتِ وَ الْأَرْضَيْنِ- لِيَبْنُوا لَكَ الْقُصُورَ وَ الْمَسَاكِينَ وَ [ل] يَرْفَعُوا لَكَ الدَّرَجَاتِ، فَإِذَا أَنْتَ فِي جَنَاتِي كَأَحَدِ مُلُوكِهَا الْفَاضِلِينَ.

And there is none from a man who sees an aggrieved one in the street with a ride of his which has fallen and he was seeking help, and he is not being helped, so he helps him and carries him upon his ride, and straightens (his affairs) for him, except Allah<sup>azwj</sup> Mighty and Majestic would Say: “You exhausted yourself and exerted your efforts in helping your brother (this Momin), I<sup>azwj</sup> shall Exhaust the Angels who are more in number than the people, the humans, all of them - from the beginning of the time to its end, and each one of them is greater in strength than the one for whom it is easy to carry the skies and the earths – to build for you the castles and the dwellings, and raise for you the levels. So then you would in My<sup>azwj</sup> Paradise like one of its graceful kings”.

وَ مَنْ دَفَعَ عَنِ مَظْلُومٍ قُصِيدَ بَظْلَمٍ ضَرَرًا فِي مَالِهِ أَوْ بَدَنِهِ، خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حُرُوفِ أَقْوَالِهِ، وَ حَرَكَاتِ أَعْمَالِهِ، وَ سُكُونِهَا، أَمْلَاكًا بَعْدَ كُلِّ حَرْفٍ مِنْهَا [مِائَةَ] أَلْفِ مَلَكٍ- كُلُّ مَلَكٍ مِنْهُمْ يَفْصِدُونَ الشَّيَاطِينَ الَّذِينَ يَأْتُونَ لِإِغْوَائِهِ- فَيَسْجُونَهُمْ ضَرْبًا بِالْأَحْجَارِ الدَّامِغَةِ

And the one who defends an oppressed aimed at with an injustice, being harmed in his wealth or his body, Allah<sup>azwj</sup> Mighty and Majestic would Create from the letters of his words, and the movement of his deeds, and its stillness, Angels of the number of every letter from it, a hundred thousand Angels – each Angel from them aiming at the Satans<sup>la</sup> who would be coming to tempt him – so they would be supporting each other in striking with the piercing stones.

وَ أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ ذَرَّةٍ ضَرَرَ دَفَعَ عَنْهُ، وَ بِأَقْلٍ قَلِيلٍ جُزْءِ أَلَمِ الضَّرَرِ الَّذِي كَفَّ عَنْهُ- مِائَةَ أَلْفٍ مِنْ خُدَّامِ الْجِنَانِ، وَ مِثْلَهُمْ مِنَ الْحُورِ الْعِينِ الْحَسَنِ- يُدَلِّلُونَهُ هُنَاكَ وَ يُشْرَفُونَهُ وَ يَقُولُونَ: هَذَا بِدَفْعِكَ عَنْ فُلَانٍ ضَرَرًا فِي مَالِهِ أَوْ بَدَنِهِ.

And Allah<sup>azwj</sup> Mighty and Majestic would Obligate, with each particle of harm defended from him, and with the least of the little part of pain of the harm which is refrained from him – a hundred thousand from the servants of the Gardens, and the like of them from the maiden Houries, the beautiful – welcoming him over there and honouring him and saying, ‘This is for your defending from so and so, some harm in his wealth or his body’.

### [رد غيبة المؤمن]

## Refuting the backbite of the *Momin*

وَ مَنْ حَضَرَ مَجْلِسًا وَ قَدْ حَضَرَ فِيهِ كَلْبٌ- يَفْتَرِسُ عَرِضَ أَخِيهِ الْعَائِبِ وَ اتَّسَعَ جَاهُهُ فَاسْتَحَفَّ بِهِ، وَ رَدَّ عَلَيْهِ، وَ دَبَّ عَنْ عَرِضِ أَخِيهِ الْعَائِبِ، قَبِضَ اللَّهُ الْمَلَائِكَةَ الْمُجْتَمِعِينَ عِنْدَ الْبَيْتِ الْمَعْمُورِ لِحَجَّتِهِمْ، وَ هُمْ شَطْرُ مَلَائِكَةِ السَّمَاوَاتِ، وَ مَلَائِكَةِ الْكُرْسِيِّ وَ الْعَرْشِ وَ الْمَلَائِكَةُ الْحُجُبِ، فَأَحْسَنَ كُلُّ وَاحِدٍ مِنْهُمْ بَيْنَ يَدَيِ اللَّهِ تَعَالَى مَحْضَرَهُ، يَمْدُحُونَهُ وَ يَقْرَبُونَهُ وَ يَسْأَلُونَ اللَّهَ تَعَالَى لَهُ- الرَّفْعَةَ وَ الْجَلَالَ.

And the one who attends a gathering and there is already present therein a dog, preying on the prestige of his absent brother (backbiting him), and he (instead) expands his merits, so he belittles him (the backbiter) and rebuts upon him, and defends the prestige of his absent brother, Allah<sup>azwj</sup> Ordains the Angels gathered by

the Bayt Al-Mamour (the Oft-frequented house) for their Hajj, and they are the (only) a part of the Angels of the skies, and the Angels of the Chair and the Throne, and the Angels of the Veils, so each one of them prepares his presentation in front of Allah<sup>azwj</sup> the Exalted, Praising Him<sup>azwj</sup> and drawing closer to Him<sup>azwj</sup> and asking Allah<sup>azwj</sup> the Exalted for the sublimity and the majesty for him,

فَيَقُولُ اللَّهُ تَعَالَى: أَمَا أَنَا فَقَدْ أُوجِبْتُ لَهُ بِعَدَدِ كُلِّ وَاحِدٍ مِنْ مَادِحِيكُمْ- مِثْلَ عَدَدِ جَمِيعِكُمْ مِنْ دَرَجَاتٍ [و] قُصُورٍ، وَ جَنَّاتٍ، وَ بَسَاتِينٍ، وَ أَشْجَارٍ، وَ مَا تَشْتُونَ، مِمَّا لَا يُحِيطُ بِهِ الْمَخْلُوقُونَ.

So Allah<sup>azwj</sup> the Exalted is Saying: "As for I<sup>azwj</sup>, so I<sup>azwj</sup> have Obligated for him, with the number of each of your praises, a like number from the levels and the castles, and gardens, and orchards, and trees, and whatever he so desires from what the creatures cannot encompass it".

### عبادة على ع

## Worship of Ali<sup>asws</sup>

44 وَ لَقَدْ أَصْبَحَ رَسُولُ اللَّهِ ص يَوْمًا- وَ قَدْ غَصَّ مَجْلِسُهُ بِأَهْلِهِ، فَقَالَ: أَيُّكُمْ أَنْفَقَ الْيَوْمَ مِنْ مَالِهِ ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى فَسَكَّنُوا.

**S 44** – One day Rasool-Allah<sup>saww</sup> came and his<sup>saww</sup> gathering had crammed with its people, so he<sup>saww</sup> said: 'Which one of you spent from his wealth today seeking the Face of Allah<sup>azwj</sup> the Exalted?' But they were silent.

فَقَالَ عَلِيُّ ص: أَنَا خَرَجْتُ وَ مَعِيَ دِينَارٌ أُرِيدُ أَنْ أَشْتَرِيَ بِهِ دَقِيقًا، فَرَأَيْتُ الْمُقْدَادَ بْنَ الْأَسْوَدِ، وَ تَبَيَّنْتُ فِي وَجْهِهِ أَثَرَ الْجُوعِ، فَأَنَاوَلْتُهُ الدِّينَارَ. فَقَالَ رَسُولُ اللَّهِ ص: وَجِبْتُ.

So Ali<sup>asws</sup> said: 'I<sup>asws</sup> went out and with me<sup>asws</sup> was a Dinar I<sup>asws</sup> wanted to buy some flour with it, so I<sup>asws</sup> saw Al-Miqdad<sup>as</sup> Bin Al-Aswad<sup>as</sup> and the pangs of hunger had appeared in his face. So I<sup>asws</sup> gave him<sup>as</sup> the Dinar'. So Rasool-Allah<sup>saww</sup> said: '(The Paradise is) Obligated'.

ثُمَّ قَامَ [رَجُلٌ] آخَرَ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ أَنْفَقْتُ الْيَوْمَ أَكْثَرَ مِمَّا أَنْفَقَ عَلِيُّ جَهَّزْتُ رَجُلًا وَ امْرَأَةً يُرِيدَانِ طَرِيقًا وَ لَا نَفَقَةَ لِهَمَّا، فَأَعْطَيْتُهُمَا أَلْفِي دِرْهَمٍ. فَسَكَتَ رَسُولُ اللَّهِ ص.

Then another man stood up and he said, 'O Rasool-Allah<sup>saww</sup>! Today I have spent a lot more than what Ali<sup>asws</sup> spent. I equipped a man and a woman who wanted to travel and they did not have expense monies for them, so I gave them two thousand Dirhams'. But, Rasool-Allah<sup>saww</sup> was silent.

فَقَالُوا: يَا رَسُولَ اللَّهِ مَا لَكَ قُلْتَ لِعَلِيٍّ: «وَجِبْتُ»، وَ لَمْ تَقُلْ لِهَذَا وَ هُوَ أَكْثَرَ صَدَقَةً! فَقَالَ رَسُولُ اللَّهِ ص: أَمَا رَأَيْتُمْ مَلِكًا يُهْدِي خَادِمَهُ إِلَيْهِ هَدِيَّةً خَفِيفَةً، فَيُحْسِنُ مَوْفَعَهَا عِنْدَهُ، وَ يَرْفَعُ مَحَلَّ صَاحِبِهَا، وَ يُحْمَلُ إِلَيْهِ مِنْ عِنْدِ خَادِمٍ آخَرَ هَدِيَّةً عَظِيمَةً فَيَرُدُّهَا، وَ يَسْتَخْفُفُ بِبَاعِئِهَا قَالُوا: بَلَى.

So they (the people) said, 'O Rasool-Allah<sup>saww</sup>! What is the matter you<sup>saww</sup> said to Ali<sup>asws</sup>, '(The Paradise is) Obligated', and did not say (it) to this one, and was more charitable?' So Rasool-Allah<sup>saww</sup> said: 'Have you not seen a king being gifted by a

servant of his by a small gift, but it is excellent in his presence and he raises the position of his companion, and another servant carries over to him a great gift, but he returns it, and belittles its sender?'. They said, 'Yes'.

قَالَ: فَكَذَلِكَ صَاحِبُكُمْ عَلِيٌّ دَفَعَ دِينَاراً مُنْقَاداً لِلَّهِ سَادّاً خَلَّةَ فَقِيرٍ مُؤْمِنٍ، وَ صَاحِبُكُمْ الْآخَرَ أَعْطَى مَا أَعْطَى (نُظَيْراً لَهُ، مُعَانَدَةً عَلَى أَخِي) رَسُولِ اللَّهِ، يُرِيدُ بِهِ الْعُلُوَّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع، فَأَحْبَطَ اللَّهُ تَعَالَى عَمَلَهُ، وَ صَيَّرَهُ وَبَالاً عَلَيْهِ.

He<sup>saww</sup> said: 'And similar to that is your companion Ali<sup>asws</sup>. He<sup>asws</sup> handed over a Dinar Guided by Allah<sup>azwj</sup> helping in privacy a poor Momin, and your other companions gave what he gave to be a match for him<sup>asws</sup>, in enmity to the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, intending by it to be higher over Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So Allah<sup>azwj</sup> the Exalted Confiscated his deed and Made it to be a scourge upon him.

أَمَا لَوْ تَصَدَّقَ بِهَذِهِ النَّيَّةِ- مِنَ الثَّرَى إِلَى الْعَرْشِ ذَهَباً وَ [فِضَّةً] وَ لُؤْلُؤاً- لَمْ يَزِدْ بِذَلِكَ مِنْ رَحْمَةِ اللَّهِ تَعَالَى إِلَّا بُعْداً، وَ إِلَى سَخَطِ اللَّهِ تَعَالَى إِلَّا قُرْباً، وَ فِيهِ وُلُوجاً وَ اقْتِحَاماً.

But, if you were to give in charity with this intention – from the soil to the Throne in gold and silver and pearls – it would increase with that from the Mercy of Allah<sup>azwj</sup> the Exalted except for remoteness, and to the Wrath of Allah<sup>azwj</sup> the Exalted except for nearness, and he would be storming into it'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَأَيْكُمْ دَفَعَ الْيَوْمَ عَنْ أَخِيهِ الْمُؤْمِنِ بِوُتَيْهِ [ضُرُوا] فَقَالَ عَلِيٌّ ع: أَنَا مَرَرْتُ فِي طَرِيقِ كَذَا، فَرَأَيْتُ فَقِيرًا مِنْ فُقَرَاءِ الْمُؤْمِنِينَ قَدْ تَنَاوَلَهُ أَسَدٌ، فَوَضَعَهُ تَحْتَهُ وَ قَعَدَ عَلَيْهِ، وَ الرَّجُلُ يَسْتَعِيْبُ بِي مِنْ تَحْتِهِ، فَنَادَيْتُ الْأَسَدَ: خَلْ عَنْ الْمُؤْمِنِ. فَلَمْ يَخَلْ، فَتَقَدَّمْتُ إِلَيْهِ فَرَكَلْتُهُ بِرِجْلِي [فَنَخَلْتُ رِجْلِي] فِي جَنْبِهِ الْأَيْمَنِ وَ خَرَجْتُ مِنْ جَنْبِهِ الْأَيْسَرِ، وَ خَرَّ الْأَسَدُ صَرِيحاً.

Then Rasool-Allah<sup>saww</sup> said: 'So which one of you today defended his *Momin* brother from a harm by the strength of his body?' So Ali<sup>asws</sup> said: 'I<sup>asws</sup> passed by such and such a road, and I<sup>asws</sup> saw a poor one the poor Momineen and a lion had grabbed him, and it had placed him under it and had sat upon him, and the man was crying out for help to me<sup>asws</sup> from under it. So I<sup>asws</sup> called out to the lion: 'Leave from the *Momin*!' But it did not leave him alone. So I<sup>asws</sup> proceeded to it and I<sup>asws</sup> kicked it with my<sup>asws</sup> left and my<sup>asws</sup> leg entered into his right side and came out from its left side, and the lion fell down quickly'.

فَقَالَ رَسُولُ اللَّهِ ص: وَجَبَتْ- هَكَذَا يَفْعَلُ اللَّهُ بِكُلِّ مَنْ آذَى لَكَ وَلِيّاً، يُسَلِّطُ اللَّهُ عَلَيْهِ فِي الْآخِرَةِ سَكَكِينَ النَّارِ وَ سُيُوفَهَا، يُبْعَجُ بِهَا بَطْنَهُ وَ يُحْسَى نَاراً، ثُمَّ يُعَادُ خَلْقاً جَدِيداً أَبَدَ الْأَبْدِينَ وَ دَهْرَ الدَّاهِرِينَ.

So Rasool-Allah<sup>saww</sup> said: '(The Paradise is) Obligated. Like this Allah<sup>azwj</sup> would Deal with everyone who harms a friend of yours<sup>asws</sup>. Allah<sup>azwj</sup> would Cause him to be overcome upon him in the Hereafter knives of fires and its swords, by which his belly would be torn apart and filled with fire. Then it would be renewed by a new creation forever and ever, and ages and ages'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَأَيْكُمْ الْيَوْمَ نَفَعَ بِجَاهِهِ أَخَاهُ الْمُؤْمِنَ فَقَالَ عَلِيٌّ ع: أَنَا. قَالَ: صَنَعْتَ مَا دَا قَالَ: مَرَرْتُ بِعَمَّارِ بْنِ يَاسِرٍ وَ قَدْ لَازَمَهُ بَعْضُ الْيَهُودِ فِي ثَلَاثِينَ دِرْهماً كَانَتْ لَهُ عَلَيْهِ فَقَالَ عَمَّارٌ: يَا أَخَا رَسُولِ اللَّهِ ص هَذَا يَلَازِمُنِي وَ لَا يُرِيدُ إِلَّا أَدَايَ وَ إِذْلَالِي لِمَحَبَّتِي لَكُمْ أَهْلَ الْبَيْتِ، فَخَلَّصَنِي مِنْهُ بِجَاهِكَ.

Then Rasool-Allah<sup>saww</sup> said: 'So which of you today benefitted by his virtue, his Momin brother?' So Ali<sup>asws</sup> said: 'I<sup>asws</sup> did'. He<sup>saww</sup> said: 'What is that which you<sup>asws</sup>

did?' He<sup>asws</sup> said: 'I<sup>asws</sup> passed by Ammar Bin Yasser<sup>as</sup> and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. So Ammar said, 'O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! This one is pressing me and is not intending except to harm me and humiliate me due to my love for you<sup>asws</sup>, the People<sup>asws</sup> of the Household. Therefore finish me off from him<sup>asws</sup> by your<sup>asws</sup> virtue'.

فَأَرَدْتُ أَنْ أَكَلِّمَ لَهُ الْيَهُودِيَّ. فَقَالَ: يَا أَخَا رَسُولِ اللَّهِ إِنَّكَ أَجَلٌ فِي قَلْبِي وَ عَيْنِي- مِنْ أَنْ أَبْذُلَكَ لِهَذَا الْكَافِرِ وَ لَكِنْ أَشْفَعُ لِي إِلَى مَنْ لَا يَرُدُّكَ عَنْ طَلِبَةٍ، وَ لَوْ أَرَدْتَ جَمِيعَ جَوَانِبِ الْعَالَمِ- أَنْ يُصَيِّرَهَا كَأَطْرَافِ السُّفْرَةِ [لَفَعَلَ] فَاسْأَلْهُ أَنْ يُعِينَنِي عَلَى أَدَاءِ دَيْنِهِ، وَ يُغْنِيَنِي عَنِ الْإِسْتِدَانَةِ.

So I<sup>asws</sup> intended to speak to the Jew for him, and he (Ammar) said, 'O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! You<sup>asws</sup> are more majestic in my heart and my eyes than that I should exert you<sup>asws</sup> for this Kafir, but intercede for me to the One Who<sup>azwj</sup> would not Return you<sup>asws</sup> from your<sup>asws</sup> seeking; and if you<sup>asws</sup> were to intend the entire sides of the world to become like the sides of the yellow (gold), He<sup>azwj</sup> would Do so. So ask Him<sup>azwj</sup> to Assist me upon the paying off of my debts, and make me needless from the borrowing'.

فَقُلْتُ: اللَّهُمَّ افْعَلْ ذَلِكَ بِهِ، ثُمَّ قُلْتُ لَهُ: اضْرِبْ بِيَدِكَ إِلَيَّ مَا بَيْنَ يَدَيْكَ مِنْ شَيْءٍ «حَجَرٍ أَوْ مَدْرٍ» فَإِنَّ اللَّهَ يُقَلِّبُهُ لَكَ ذَهَبًا إِبْرِيضًا فَضْرَبَ يَدَهُ، فَتَنَاقَلَ حَجْرًا فِيهِ أَمْنَانٌ فَتَحَوَّلَ فِي يَدِهِ ذَهَبًا.

So I<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Do that for him!' Then I<sup>asws</sup> said to him: 'Strike with your hand upon whatever is in front of you, from anything from a stone or mud, so Allah<sup>azwj</sup> would Transform it for you as pure gold'. So he struck his hand and grabbed a stone which was 'Amnaan' (Two Rats – 812gms.), and it transformed into his hand as gold.

ثُمَّ أَقْبَلَ عَلَى الْيَهُودِيَّ فَقَالَ: وَ كَمْ دَيْنُكَ قَالَ: ثَلَاثُونَ دِرْهَمًا. فَقَالَ: كَمْ قِيمَتُهَا مِنَ الذَّهَبِ قَالَ: ثَلَاثَةٌ دِنَانِيرٍ.

Then he turned towards the Jews and he said, 'And how much is your debt?' He said, 'Thirty Dirhams'. So he said, 'How much is its value in gold?' He said, 'Three Dinars'.

قَالَ عَمَّارٌ: اللَّهُمَّ بَجَاهِ مَنْ بَجَاهِهِ- قَلْبَتَ هَذَا الْحَجَرَ ذَهَبًا، لِيُنَّ لِي هَذَا الذَّهَبَ لِأَفْصِلَ قَدْرَ حَقِّهِ. فَأَلَانَهُ اللَّهُ عَزَّ وَ جَلَّ لَهُ، فَفَصَلَ لَهُ ثَلَاثَةَ مِثْقَالٍ، وَ أَعْطَاهُ.

Ammar said, 'O Allah<sup>azwj</sup>! By the virtue of the one<sup>asws</sup> by whose virtue, You<sup>azwj</sup> Transformed this rock into gold, Soften this gold for me so I can break a (piece of the) measurement of his right'. So Allah<sup>azwj</sup> Mighty and Majestic Softened it for him, and he broke of this three *Misqals* (6.2 gms x 3) and gave it to him.

ثُمَّ جَعَلَ يَنْظُرُ إِلَيْهِ وَ قَالَ: اللَّهُمَّ إِنِّي سَمِعْتُكَ تَقُولُ كَلًّا إِنَّ الْإِنْسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى وَ لَا أَرِيدُ غِنَى يُطْغِينِي. اللَّهُمَّ فَاعْذُ هَذَا الذَّهَبَ حَجْرًا- بَجَاهِ مَنْ جَعَلْتَهُ ذَهَبًا بَعْدَ أَنْ كَانَ حَجْرًا. فَعَادَ حَجْرًا فَرَمَاهُ مِنْ يَدِهِ، وَ قَالَ: حَسْبِي مِنَ الدُّنْيَا وَ الْآخِرَةِ مُوَالَاتِي لَكَ- يَا أَخَا رَسُولِ اللَّهِ ص.

Then he went on looking at him, and he said, 'O Allah<sup>azwj</sup>! I heard You<sup>azwj</sup> Saying: **Never! The human being transgresses [96:6] if he sees himself as needless [96:6]**, and I do not want riches making me transgress. O Allah<sup>azwj</sup>! Return this gold as a rock, by the virtue of the one<sup>asws</sup> whom You<sup>azwj</sup> Made it to be as gold after it having been a rock'. So it returned to be as a rock, and he threw it from his hand and

said, 'It suffices me from the world and the Hereafter, my friendship for you<sup>asws</sup> – O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!'

[فَقَالَ رَسُولُ اللَّهِ ص: ] فَتَعَجَّبَتْ مَلَائِكَةُ السَّمَاوَاتِ وَالْأَرْضِ مِنْ فِعْلِهِ، وَ عَجَّتْ إِلَى اللَّهِ تَعَالَى بِالتَّنَاءِ عَلَيْهِ، فَصَلَّاتُ اللَّهِ مِنْ فَوْقِ عَرْشِهِ تَنَوَّلَى عَلَيْهِ.

So Rasool-Allah<sup>saww</sup> said: 'The Angels of the sky and the earth were astounded from his deed, and they raised their voices to Allah<sup>azwj</sup> the Exalted with the praise upon him. So Allah<sup>azwj</sup> Sent *Salawat* from above His<sup>azwj</sup> Throne to come upon him.

قَالَ ص: فَأَبْشِرْ يَا أَبَا الْبُقْطَانَ فَإِنَّكَ أَخُو عَلِيٍّ فِي دِيَانَتِهِ، وَ مِنْ أَفْضَلِ أَهْلِ وَ لَائِيَّتِهِ وَ مِنَ الْمَقْتُولِينَ فِي مَحَبَّتِهِ، تَقْتُلُكَ الْفِتْنَةُ الْبَاطِنِيَّةُ، وَ آخِرُ زَادِكَ مِنَ الدُّنْيَا صَيَّاحٌ مِنْ لَيْلٍ وَ تَلْحَقُ رُوحَكَ بِأَرْوَاحِ مُحَمَّدٍ وَ إِلِهِ الْفَاضِلِينَ، فَأَنْتَ مِنْ خِيَارِ شِيعَتِي.

He<sup>saww</sup> said: 'Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali<sup>asws</sup> in his<sup>asws</sup> Religion, and from the meritorious ones of his<sup>asws</sup> *Wilayah*, and from the ones to be killed in his<sup>asws</sup> love. The rebellious group would kill you, and the last of your provision from the world would be a Sa'a of milk, and your soul would join with the souls of Muhammad<sup>saww</sup> and his<sup>saww</sup> superior Progeny<sup>asws</sup>, for you are from the best of my<sup>saww</sup> Shias'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَأَيُّكُمْ آدَى زَكَاتُهُ الْيَوْمَ قَالَ عَلِيٌّ ع: أَنَا يَا رَسُولَ اللَّهِ. فَأَسْرَّ الْمُنَافِقُونَ فِي أُخْرِيَاتِ الْمَجْلِسِ بَعْضُهُمْ إِلَى بَعْضٍ- يَقُولُونَ: وَ أَيُّ مَالٍ لِعَلِيٍّ ع حَتَّى يُؤَدِّيَ مِنْهُ الزَّكَاةَ

Then Rasool-Allah<sup>saww</sup> said: 'So which one of you paid his *Zakat* today?' Ali<sup>asws</sup> said: 'I<sup>asws</sup> did, O Rasool-Allah<sup>saww</sup>!'. So the hypocrites started whispering privately to each at the far ends of the gathering, saying, 'And which wealth does Ali<sup>asws</sup> have until he<sup>asws</sup> paid the *Zakat* from it?'

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أ تَدْرِي مَا يُسِرُّهُ هَؤُلَاءِ الْمُنَافِقُونَ فِي أُخْرِيَاتِ الْمَجْلِسِ قَالَ عَلِيٌّ ع: بَلَى، فَذُ أَوْصَلَ اللَّهُ تَعَالَى إِلَى أذُنِي مَقَالَتَهُمْ، يَقُولُونَ: وَ أَيُّ مَالٍ لِعَلِيٍّ ع حَتَّى يُؤَدِّيَ زَكَاتَهُ كُلُّ مَالٍ يُعْتَنَمُ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ فَبِي خُمْسُهُ بَعْدَ وَفَاتِكَ يَا رَسُولَ اللَّهِ وَ حُكْمِي عَلَى الَّذِي مِنْهُ لَكَ فِي حَيَاتِكَ جَائِزٌ، فَإِنِّي نَفْسُكَ وَ أَنْتَ نَفْسِي.

So Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Do you<sup>asws</sup> know what these Hypocrites are secretly whispering at the ends of the gathering?' Ali<sup>asws</sup> said: 'Yes, Allah<sup>azwj</sup> the Exalted has Cause their speech to arrive to my<sup>asws</sup> ears. They are saying, 'And which wealth is there for Ali<sup>asws</sup> until he<sup>asws</sup> paid his<sup>asws</sup> *Zakat*?' Every wealth which is a war booty from this day of ours up to the Day of Judgment, so a fifth of it is for me<sup>asws</sup> after your<sup>saww</sup> passing away, O Rasool-Allah<sup>saww</sup>, and my<sup>asws</sup> decision upon that which is from it, is allowed during your<sup>saww</sup> lifetime, for I<sup>asws</sup> am your<sup>saww</sup> self, and you<sup>saww</sup> are my<sup>asws</sup> self'.

قَالَ رَسُولُ اللَّهِ ص: كَذَلِكَ [هُوَ] يَا عَلِيُّ، وَ لَكِنْ كَيْفَ أَدْتَيْتَ زَكَاتَهُ ذَلِكَ فَقَالَ عَلِيٌّ ع: يَا رَسُولَ اللَّهِ عَلِمْتُ بِتَعْرِيفِ اللَّهِ إِيَّايَ عَلَى لِسَانِكَ- أَنْ نُبُوتَكَ هَذِهِ سَيَكُونُ بَعْدَهَا مَلِكٌ عَضُوضٌ، وَ جَبْرِيَّةٌ فَيَسْتَوْلِي عَلَى خُمُسِي مِنَ السَّنِي وَالْغَنَائِمِ فَيَبِيعُونَهُ، فَلَا يَجِلُّ لِمُسْتَرِيهِ، لِأَنَّ نَصِيبِي فِيهِ، فَقَدْ وَهَبْتُ نَصِيبِي فِيهِ لِكُلِّ مَنْ مَلَكَ شَيْئاً مِنْ ذَلِكَ مِنْ شِيعَتِي، لِتَجَلَّ لَهُمْ مِنْ مَنَافِعِهِمْ مِنْ مَأْكَلٍ وَ مَشْرَبٍ، وَ لِتَطِيبَ مَوَالِيدِهِمْ، وَ لَا يَكُونَ أَوْلَادُهُمْ أَوْلَادَ حَرَامٍ.

Rasool-Allah<sup>saww</sup> said: 'It is like that, O Ali<sup>asws</sup>. But, how did you<sup>asws</sup> pay that *Zakat*?' So Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Allah<sup>azwj</sup> Taught, by the Introduction by Allah<sup>azwj</sup> to me<sup>asws</sup>, upon your<sup>saww</sup> tongue – that this Prophet-hood of yours<sup>saww</sup>, would happen to be after it king (ruler) devouring and tyrannous, so he would be in charge over

my<sup>asws</sup> fifth from the captives and the war booty. So he would sell these and it would not be Permissible for its buyer (to be buying it, because my<sup>asws</sup> share would be in it. So I<sup>asws</sup> have gifted my<sup>asws</sup> share which would be in it to everyone who owns anything from that, from my<sup>asws</sup> Shias, in order for it to be Permissible for them, from their benefits and eating and drinking, and in order to purify their births, and their children would not become the unlawful children (bastards).

قَالَ رَسُولُ اللَّهِ ص: مَا تَصَدَّقَ أَحَدٌ أَفْضَلَ مِنْ صَدَقَتِكَ وَ قَدْ تَبِعَكَ رَسُولُ اللَّهِ فِي فِعْلِكَ: أَحَلَّ لِشِيعَتِهِ كُلِّ مَا كَانَ فِيهِ مِنْ غَنِيمَتِهِ، وَ بَيْعَ مِنْ نَصِيبِهِ عَلَى وَاحِدٍ مِنْ شِيعَتِهِ وَ لَا أَحَلَّهُ أَنَا وَ لَا أَنْتَ لِغَيْرِهِمْ.

Rasool-Allah<sup>saww</sup> said: 'No one has given in charity anything more superior than your<sup>asws</sup> charity, and Rasool-Allah<sup>saww</sup> has concurred with your<sup>asws</sup> deed. It is Permissible of his<sup>asws</sup> Shias, everything what was in it from his<sup>asws</sup> war booty, and a sale from his<sup>asws</sup> share, upon anyone from his<sup>asws</sup> Shias, and neither do I<sup>asws</sup> nor do you<sup>asws</sup> permit it for others'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَأَيْكُمْ دَفَعَ الْيَوْمَ عَنْ عَرَضِ أَخِيهِ الْمُؤْمِنِ قَالَ عَلِيُّ ع: أَنَا يَا رَسُولَ اللَّهِ، مَرَرْتُ بِعَبْدِ اللَّهِ [بْنِ أَبِي] وَ هُوَ يَتَنَاوَلُ عَرَضَ زَيْدِ بْنِ حَارِثَةَ فَقُلْتُ لَهُ: اسْكُتْ لِعَنِكَ اللَّهُ- فَمَا، تَنْظُرُ إِلَيْهِ إِلَّا كَنْظَرِكَ إِلَى الشَّمْسِ، وَ لَا تَتَحَدَّثَ عَنْهُ إِلَّا كَتَحَدَّثِ أَهْلَ الدُّنْيَا عَنِ الْجَنَّةِ، فَإِنَّ اللَّهَ قَدْ زَادَكَ لَعَائِنَ إِلَى لَعَائِنِ بَوَيْعَتِكَ فِيهِ.

Then Rasool-Allah<sup>saww</sup> said: 'So which one of you today defended an honour of his Momin brother?' Ali<sup>asws</sup> said: 'I<sup>asws</sup> did, O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> passed by a servant of Allah<sup>azwj</sup> (Ibn Abayy) and he was damaging the honour of Zayd Bin Haris. So I<sup>asws</sup> said to him: 'Be silent! May Allah<sup>azwj</sup> Curse you! Do not look at him except like you're looking at the sun, and do not discuss about him except like the discussion of the people of the world about the Paradise, for Allah<sup>azwj</sup> has Added curses to the curses due to your indulging in it (disrespecting a Momin).

فَخَجَلَ وَ اغْتَاظَ، فَقَالَ: يَا أَبَا الْحَسَنِ، إِنَّمَا كُنْتُ فِي قَوْلِي مَارِحًا. فَقُلْتُ لَهُ: إِنْ كُنْتُ جَادًا فَأَنَا جَادٌ، وَ إِنْ كُنْتُ هَازِلًا فَأَنَا هَازِلٌ.

So he blushed and resented, and he said, 'O Abu Al-Hassan<sup>asws</sup>! But rather I<sup>asws</sup> just joking in my words'. So I<sup>asws</sup> said to him: 'If you were serious, then I<sup>asws</sup> am serious, and if you were jesting, so I<sup>asws</sup> am jesting'.

فَقَالَ رَسُولُ اللَّهِ ص: لَقَدْ لَعَنَهُ اللَّهُ عَزَّ وَ جَلَّ عِنْدَ لَعْنِكَ لَهُ، وَ لَعَنَتْهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ، إِنَّ اللَّهَ تَعَالَى يَغْضَبُ لِعِظْبِكَ، وَ يَرْضَى لِرِضَاكَ، وَ يَغْفُو عِنْدَ غَفْوِكَ، وَ يَسْطُو عِنْدَ سَطْوَتِكَ.

So Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic has Cursed him during your<sup>asws</sup> cursing him, and they (also) cursed him, the Angels of the skies and the earth, and the Veils, and the Chair, and the Throne. Allah<sup>azwj</sup> the Exalted is Wrathful due to your<sup>asws</sup> anger, and He<sup>azwj</sup> is Pleased due to your<sup>asws</sup> pleasure, and He<sup>azwj</sup> Pardons during your<sup>asws</sup> excusing, and is Aggressive during your assaults'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَ تَدْرِي مَاذَا سَمِعْتُ فِي الْمَلَأِ الْأَعْلَى فِيكَ- لَيْلَةَ أُسْرِي بِي يَا عَلِيُّ سَمِعْتُهُمْ يُقْسِمُونَ عَلَى اللَّهِ تَعَالَى بِكَ، وَ يَسْتَفْضُونَ حَوَائِجَهُمْ، وَ يَتَفَرَّبُونَ إِلَى اللَّهِ تَعَالَى بِمَحَبَّتِكَ، وَ يَجْعَلُونَ أَشْرَفَ مَا يَعْبُدُونَ اللَّهَ تَعَالَى بِهِ الصَّلَاةَ عَلَيَّ وَ عَلَيْنِكَ.

Then Rasool-Allah<sup>saww</sup> said: 'Do you know what is being heard in the lofty assemblies regarding you<sup>asws</sup>? On the night I<sup>asws</sup> was ascended (Mi'raj), O Ali<sup>asws</sup>,

I<sup>saww</sup> heard them swearing upon Allah<sup>azwj</sup> the Exalted with you<sup>asws</sup> and they were getting their needs fulfilled, and they were drawing closer to Allah<sup>azwj</sup> the Exalted by having your<sup>asws</sup> love, and they were being ennobled what they were worshipping Allah<sup>azwj</sup> Exalted with – the *Salawat* upon me<sup>saww</sup> and upon you<sup>asws</sup>.

وَ سَمِعْتُ حَاطِبَهُمْ فِي أَعْظَمَ مَحَافِلِهِمْ وَ هُوَ يَقُولُ: عَلِيُّ الْحَاوِي لِأَصْنَافِ الْخَيْرَاتِ الْمُشْتَمِلِ عَلَى أَنْوَاعِ الْمُكْرَمَاتِ، الَّذِي قَدْ اجْتَمَعَتْ فِيهِ مِنْ خِصَالِ الْخَيْرِ (مَا قَدْ تَفَرَّقَ فِي غَيْرِهِ مِنَ الْبِرِّيَّاتِ) عَلَيْهِ مِنَ اللَّهِ تَعَالَى الصَّلَوَاتُ وَ الْبَرَكَاتُ وَ النَّحِيَّاتُ.

And I<sup>saww</sup> heard their preacher in the greatest of their gatherings, and he was saying, 'Ali<sup>asws</sup> is overwhelmed by the varieties of the goodness inclusive upon types of prestige, wherein is gathered from the good characteristics (what have been Granted separately among others from the righteous ones). Upon him<sup>asws</sup>, from Allah<sup>azwj</sup> the Exalted is the *Salawat*, and the Blessings, and the Greetings'.

وَ سَمِعْتُ الْأَمْلَاقَ بِحَضْرَتِهِ، وَ الْأَمْلَاقَ فِي سَائِرِ السَّمَاوَاتِ وَ الْحُجُبِ- وَ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْجَنَّةِ وَ النَّارِ يَقُولُونَ بِاجْتِمَاعِهِمْ عِنْدَ فِرَاقِ الْخَطِيبِ مِنْ قَوْلِهِ: آمِينَ اللَّهُمَّ وَ طَهَّرْنَا بِالصَّلَاةِ عَلَيْهِ- وَ عَلَى آلِهِ الطَّيِّبِينَ.

And I<sup>saww</sup> head the Angels in his presence and the Angels in the rest of the skies and the Veils, and the Throne, and the Chair, and the Paradise, and the Fire (all of them) saying altogether when the preacher was free from his speech, 'Ameen, and we are cleaned with the (sending of the) *Salawat* upon him<sup>asws</sup> and upon his<sup>asws</sup> goodly Progeny<sup>asws</sup>'.

قوله عز و جل وَ الَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَ مَا أُنزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ

The Words of the Mighty and Majestic: ***And those who are believing in what is Revealed unto you and what was Revealed before you and of the Hereafter, they are certain [2:4]***

45 قَالَ الْإِمَامُ ع ثُمَّ وَصَفَ بَعْدَ هُوَ لِأَنَّ الَّذِينَ يُؤْمِنُونَ الصَّلَاةَ فَقَالَ: «وَ الَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ يَا مُحَمَّدُ وَ مَا أُنزِلَ مِنْ قَبْلِكَ» عَلَى الْأَنْبِيَاءِ الْمَاضِينَ، كَالْتَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ، وَ صُحُفِ إِبْرَاهِيمَ، وَ سَائِرِ كُتُبِ اللَّهِ تَعَالَى الْمُنزَّلَةِ عَلَى أَنْبِيَائِهِ، بِأَنَّهَا حَقٌّ وَ صِدْقٌ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ، الْعَزِيزِ، الصَّادِقِ، الْحَكِيمِ.

**S 45** - Imam Hassan Al-Askari<sup>asws</sup> said: 'After having Described the attributes of those that establish the *Salat*, He<sup>saww</sup> Says: ***And those who are believing in what is Revealed unto you [2:4]*** – O Muhammad<sup>saww</sup> – ***and what was Revealed before you*** upon the previous Prophets<sup>as</sup>, like the Torah, and the Evangel and the Psalms and the Parchments of Ibrahim<sup>as</sup> and rest of the Books of Allah<sup>azwj</sup> the Exalted, the ones Revealed upon the Prophets<sup>as</sup>, that it is the Truth and truly from the Lord<sup>azwj</sup> of the Worlds, The Mighty, The Truthful, The Wise.'

«وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ»: وَ بِالذَّارِ الْآخِرَةِ بَعْدَ هَذِهِ الدُّنْيَا يُوقِنُونَ، [وَ] لَا يَشْكُونَ فِيهَا إِنَّهَا الدَّارُ الَّتِي فِيهَا جَزَاءُ الْأَعْمَالِ الصَّالِحَةِ- بِأَفْضَلِ مِمَّا عَمِلُوهُ، وَ عِقَابُ الْأَعْمَالِ السَّيِّئَةِ بِمِثْلِ مَا كَسَبُوهُ.

***And of the Hereafter, they are certain*** And with the house ***of the Hereafter, they are certain*** – as being after this world and they are not doubting in it that it is the house in which is the Recompense of the righteous deeds from what they had done, and Punishment of the evil deeds with the like of what they had earned'.

**[في من دفع فضل علي ع]****Regarding the one who rejects the preference of Ali<sup>asws</sup>**

46 قَالَ الْإِمَامُ ع: [وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع] مَنْ دَفَعَ فَضْلَ أَمِيرِ الْمُؤْمِنِينَ عَ عَلَيَّ جَمِيعَ مَنْ بَعَدَ النَّبِيَّ ص فَقَدْ كَذَّبَ بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ الرَّبُّورِ وَ صُحُفِ إِبْرَاهِيمَ وَ سَائِرِ كُتُبِ اللَّهِ الْمُنَزَّلَةِ، فَإِنَّهُ مَا نَزَلَ شَيْءٌ مِنْهَا إِلَّا وَ أَهْمٌ مَا فِيهِ- بَعْدَ الْأَمْرِ بِتَوْحِيدِ اللَّهِ تَعَالَى وَ الْإِقْرَارِ بِالنُّبُوَّةِ: الْإِعْتِرَافُ بِوَلَايَةِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ ع.

**S 46 –** The Imam<sup>asws</sup> said: ‘And Al-Hassan Bin Ali<sup>asws</sup> said: ‘The one who rejects the preference of Amir Al-Momineen<sup>asws</sup> over the entirety of the ones after the Prophet<sup>saww</sup>, so he has belied the Torah, and the Evangel, and the Psalms, and the Parchments of Ibrahim<sup>as</sup> and the rest of the Revealed Books of Allah<sup>azwj</sup>, for it is so that nothing from these is Revealed except the most important of what is therein – after the Command with the *Tawheed* of Allah<sup>azwj</sup> the Exalted and the acknowledgment with the Prophet-hood, is the acknowledgment with the *Wilayah* of Ali<sup>asws</sup> and the goodly ones from his<sup>asws</sup> Progeny<sup>asws</sup>’.

47 وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ دَفَعَ الزَّاهِدِ الْعَابِدِ لِفَضْلِ عَلِيٍّ عَ عَلَيَّ الْخَلْقِ كُلِّهِمْ بَعْدَ النَّبِيِّ ص، لَيَصِيرُ كَشُعْلَةَ نَارٍ فِي يَوْمِ رِيحِ عَاصِيفٍ، وَ تَصِيرُ سَائِرُ أَعْمَالِ الدَّافِعِ لِفَضْلِ عَلِيٍّ عَ كَالْخَلْفَاءِ وَ إِنْ امْتَلَأَتْ مِنْهُ الصَّحَارِي، وَ اشْتَعَلَتْ فِيهَا تِلْكَ النَّارُ وَ نَخَشَاهَا [تَغَشَاهَا] تِلْكَ الرِّيحُ- حَتَّى تَأْتِيَ عَلَيْهَا كُلُّهَا فَلَا تَبْقَى لَهَا بَاقِيَةٌ.

**S 47 –** And Al-Husayn Bin Ali<sup>asws</sup> said: ‘If the ascetic worshipper were to reject the preference of Ali<sup>asws</sup> over the people, all of them, after the Prophet<sup>saww</sup>, he would become like a flame of fire on a day of stormy wind, and the rest of his deeds would become, due to his repelling of the preference of Ali<sup>asws</sup>, like the blades of grass, and even if the deserts are filled from it, and they would catch fire by that flame and the wind would overwhelm these until all of it comes upon it, so there does not remain any remainder for it’.

**[في من شك أن الحق لعلي ع:]****Regarding the one who doubts that the right (of the Caliphate) is for Ali<sup>asws</sup>**

48 وَ لَقَدْ حَضَرَ رَجُلٌ عِنْدَ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ: مَا تَقُولُ فِي رَجُلٍ يُؤْمِنُ بِمَا أَنْزَلَ اللَّهُ عَلَيَّ مُحَمَّدٍ ص: وَ مَا أَنْزَلَ [عَلَيَّ] مَنْ قَبْلَهُ، وَ يُؤْمِنُ بِالْآخِرَةِ، وَ يُصَلِّي وَ يُزَكِّي، وَ يَصِلُ الرَّحْمَ، وَ يَعْمَلُ الصَّالِحَاتِ [وَ] لَكِنَّهُ مَعَ ذَلِكَ يَقُولُ: لَا أُدْرِي الْحَقَّ لِعَلِيٍّ أَوْ لِفُلَانٍ

**S 48 –** And a man had attended in the presence of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and he said to him<sup>asws</sup>, ‘What are you<sup>asws</sup> saying regarding a man who believes in what Allah<sup>azwj</sup> Revealed unto Muhammad<sup>saww</sup>, and whatever He<sup>azwj</sup> Revealed from before him<sup>saww</sup>, and believes in the Hereafter, and he prays *Salat* and (gives) *Zakat*, and he helps the relatives, and he does the righteous deeds, but along with (all of) that, he is saying, ‘I don’t know the right is for Ali<sup>asws</sup> or is it for so and so?’.

فَقَالَ لَهُ عَلِيٌّ بْنُ الْحُسَيْنِ ع: مَا تَقُولُ أَنْتَ فِي رَجُلٍ يَفْعَلُ هَذِهِ الْخَيْرَاتِ كُلَّهَا إِلَّا أَنَّهُ يَقُولُ: لَا أُدْرِي النَّبِيَّ مُحَمَّدًا أَوْ مُسَيِّمَةً هَلْ يَنْتَفِعُ بِشَيْءٍ مِنْ هَذِهِ الْأَفْعَالِ فَقَالَ: لَا.

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'What are you saying regarding a man who does these good things, all of them, except that he is saying, 'I don't know whether the Prophet is Muhammad<sup>saww</sup> or Musaylama (the false claimant of Prophet-hood). Would he benefit with anything from these deeds?' He said, 'No'.

قَالَ: فَكَذَلِكَ صَاحِبِكَ هَذَا، [فَب] كَيْفَ يَكُونُ مُؤْمِنًا بِهَذِهِ الْكُتُبِ- مَنْ لَا يَدْرِي أَمْ مُحَمَّدٌ النَّبِيُّ أَمْ مُسَيْلِمَةُ الْكُذَّابِ وَ كَذَلِكَ كَيْفَ يَكُونُ مُؤْمِنًا بِهَذِهِ الْكُتُبِ وَ [بِالْآخِرَةِ] أَوْ مُنْتَفِعًا (بِشَيْءٍ مِنْ أَعْمَالِهِ) مَنْ لَا يَدْرِي أَعَلِيٌّ مُحَقٌّ أَمْ فَلَانٌ.

He<sup>asws</sup> said: 'Similar to that is this companion of yours. So how can he happen to be a believer in these Books, the one who does not know whether Muhammad<sup>saww</sup> is the Prophet or Musaylama, and similar to that, how can he happen to be a believer in these Book and in the Hereafter, or benefit by anything from his deeds, the one who doesn't know whether Ali<sup>asws</sup> is more rightful or so and so?'

قوله عز و جل أولئك على هدى من ربهم وأولئك هم المفلحون

The Words of the Mighty and Majestic: ***They are on a Guidance from their Lord and they shall be successful [2:5]***

49 قَالَ الْإِمَامُ ع ثُمَّ أَخْبَرَ (عَنْ جَلَالَةِ) هُوَ لَاءِ- الْمَوْصُوفِينَ بِهَذِهِ الصِّفَاتِ الشَّرِيفَةِ، فَقَالَ: «أُولَئِكَ» أَهْلُ هَذِهِ الصِّفَاتِ «عَلَى هُدًى» بَيَانٍ وَ صَوَابٍ «مِنْ رَبِّهِمْ» وَ عَلِمَ بِمَا أَمَرَهُمْ بِهِ «أُولَئِكَ هُمُ الْمَفْلِحُونَ» النَّاجُونَ مِمَّا مِنْهُ يَوجِبُونَ، الْفَائِزُونَ بِمَا يُؤْمَلُونَ.

**S 49** - Hassan Al-Askari<sup>asws</sup>: 'Then Allah<sup>azwj</sup> Informs about the majesty of the ones with these honourable attributes and Says: ***They are [2:5]***, that is the ones with these attributes, ***on a Guidance from their Lord [2:5]***. They obey and act upon the Words of the Lord<sup>azwj</sup> and know what they have been Commanded to do, ***and they shall be successful [2:5]*** - They will achieve salvation and be the winners due to what they had been doing'.

50 قَالَ وَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بِلَالَ كَانَ يُنَاطِرُ الْيَوْمَ فَلَنَا، فَجَعَلَ [بِلَالٌ] يَلْحَنُ فِي كَلَامِهِ، وَ فَلَانٌ يُعْرَبُ، وَ يَضْحَكُ مِنْ بِلَالٍ.

**S 50** – He<sup>asws</sup> said: 'A man came over to Amir Al-Momineen<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Bilal was debating with so and so today, and Bilal went on mispronouncing in his speech, and so and so was being articulate in Arabic and was laughing at Bilal'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: يَا عَبْدَ اللَّهِ، إِنَّمَا يُرَادُ إِعْرَابُ الْكَلَامِ وَ تَقْوِيمُهُ لِتَقْوِيمِ الْأَعْمَالِ وَ تَهْدِيبُهَا، مَاذَا يَنْفَعُ فَلَانًا إِعْرَابُهُ وَ تَقْوِيمُهُ لِكَلَامِهِ- إِذَا كَانَتْ أَعْمَالُهُ مَلْحُونَةً أَفَبِحَ لَحْنٍ وَ مَا يَضُرُّ بِلَالَ لِحْنُهُ فِي كَلَامِهِ- إِذَا كَانَتْ أَعْمَالُهُ مَقْوَمَةً أَحْسَنَ تَقْوِيمٍ، مُهَدَّبَةً أَحْسَنَ تَهْدِيبٍ

So Amir Al-Momineen<sup>asws</sup> said: 'O servant of Allah<sup>azwj</sup>! But rather, the expression of the speech and its straightness is for straightening the deeds and their refinement. What is that which would benefit so and so by his expression and his straightness in his speech, when his deeds are corrupted, of an ugly nature, and what would harm Bilal of his mispronouncing in his speech, when his deeds are straight and of the best stature, and his politeness is better refined?'

قَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ ذَلِكَ قَالَ: حَسْبُ (بِلَالٍ) مِنَ التَّقْوِيمِ لِأَفْعَالِهِ وَ التَّهْذِيبِ لَهَا- أَنَّهُ لَا يَرَى أَحَدًا نَظِيرًا لِمُحَمَّدٍ رَسُولِ اللَّهِ ص تَمَّ لَا يَرَى أَحَدًا بَعْدَهُ نَظِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَ أَنَّهُ يَرَى أَنَّ كُلَّ مَنْ عَانَدَ عَلِيًّا فَقَدْ عَانَدَ اللَّهَ وَ رَسُولَهُ، وَ مَنْ أَطَاعَهُ فَقَدْ أَطَاعَ اللَّهَ وَ رَسُولَهُ.

The man said, 'O Amir Al Momineen<sup>asws</sup>! And how can that be so?' He<sup>asws</sup> said: 'Bilal would be Reckoned from the straightness of his deeds and the refinement of these – he does not see anyone as an equal to Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup>. Then he does not see anyone after him<sup>saww</sup> as an equal to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he sees that everyone who is inimical to Ali<sup>asws</sup>, so he has been inimical to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the one who obeys him<sup>asws</sup> so he has obeyed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.'

وَ حَسْبُ فُلَانٍ مِنَ الإِعْوَجَاجِ وَ اللَّحْنِ فِي أَفْعَالِهِ- الَّتِي لَا يَنْتَفِعُ مَعَهَا بِإِعْرَابِهِ لِكَلامِهِ بِالْعَرَبِيَّةِ، وَ تَقْوِيمِهِ لِلِسَانِهِ- أَنْ يُقَدَّمَ الأَعْجَازَ عَلَى الصُّدُورِ، وَ الأَسْتَنَاءَ عَلَى الوُجُوهِ وَ أَنْ يُفْضَلَ الخَلُّ فِي الحَلَاوَةِ عَلَى العَسَلِ، وَ الحَنْظَلُ فِي الطَّيْبِ، وَ العُدُوبَةَ عَلَى اللَّبَنِ يُقَدَّمُ عَلَى وَلِيِّ اللَّهِ عَدُوَّ اللَّهِ- الَّذِي لَا يُنَاسِبُهُ فِي شَيْءٍ مِنَ الخِصَالِ [وَ] فَضْلِهِ.

And so and so would be Reckoned from the crookedness and the corruption in his deeds – which he would not benefit with these by his articulation of his speech with the Arabic, and the straightness of his language – if he was to give preference to his back over his chest, and the back of his head over his face, and that he prefers the vinegar among the sweets over the honey, and the colocynth among the perfumes as being fresher than the milk. He gives precedence to the enemies of Allah<sup>azwj</sup> over the friends of Allah<sup>azwj</sup>, those (enemies) for whom it is not appropriate, anything from the characteristics and his<sup>asws</sup> merits'.

هَلْ هُوَ إِلَّا كَمَنْ قَدَّمَ مُسَيْلَمَةَ عَلَى مُحَمَّدٍ فِي النُّبُوَّةِ وَ الفُضْلَ مَا هُوَ إِلَّا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى: «قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا- الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا- وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا». (هَلْ هُوَ إِلَّا مِنْ إِخْوَانِ أَهْلِ حَرُورًا.

Is he anything except like the one who gave precedence to Musaylama<sup>la</sup> over Muhammad<sup>saww</sup> regarding the Prophet-hood and the merits. He is not except from those for whom Allah<sup>azwj</sup> the Exalted Said: **Say: Shall We Inform you of the greatest losers in deeds? [18:103] Those whose efforts are lost in the life of the world and they are reckoning that they are being good in what they do [18:104].** Is he anything except from the brethren of the people of Haroura<sup>2?</sup>'

قوله عز و جل إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

The Words of the Mighty and Majestic: **Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]**

51 قَالَ الإِمَامُ ع [ف] لَمَّا ذَكَرَ [اللَّهُ] هُوَ لَاءِ الْمُؤْمِنِينَ وَ مَنَحَهُمْ، ذَكَرَ الكَافِرِينَ المُخَالِفِينَ لَهُمْ فِي كُفْرِهِمْ، فَقَالَ: إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ- وَ بِمَا آمَنَ بِهِ هُوَ لَاءِ الْمُؤْمِنُونَ بِتَوْحِيدِ اللَّهِ تَعَالَى، وَ بِنُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص- وَ بِوَصِيَّةِ عَلِيِّ وَ لِيِّ اللَّهِ وَ وَصِيِّ رَسُولِ اللَّهِ، وَ بِالْأَيْمَةِ الطَّاهِرِينَ الطَّيِّبِينَ خِيَارِ عِبَادِهِ المَيَامِينَ، القَوَامِينَ بِمَصَالِحِ خَلْقِ اللَّهِ تَعَالَى.

**S 51** - Imam Hassan Al-Askari<sup>asws</sup>: 'So when Allah<sup>azwj</sup> had Mentioned these Momineen and Praised them, He<sup>azwj</sup> Mentioned the disbelievers, the adversaries of their in their disbelief, and He<sup>azwj</sup> Said: '**Surely those who are disbelieving [2:6]** in

<sup>2</sup> A village behind Al-Kufa where the Kharijites encamped to oppose Ali<sup>asws</sup> in the battle of Nahrwan.

Allah<sup>azwj</sup> and in what those *Momineen* have believed in, the *Tawheed* (Oneness) of Allah<sup>azwj</sup> the Exalted, and in the Prophet-hood of Rasool-Allah<sup>saww</sup> and in his<sup>asws</sup> bequeathing Ali<sup>asws</sup> as Guardian of Allah<sup>azwj</sup> and a successor<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>, and in the Imams<sup>asws</sup>, the clean, the goodly, the best of His<sup>azwj</sup> virtuous servants, the ones in charge of the affairs of the creatures of Allah<sup>azwj</sup> the Exalted -

«سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ» حَوَفْتَهُمْ «أَمْ لَمْ تُنذِرْهُمْ» لَمْ تُخَوِّفُهُمْ [فَهُمْ] لَا يُؤْمِنُونَ [أَخْبَرَ عَنْ عِلْمِهِ فِيهِمْ، وَ هُمْ الَّذِينَ قَدْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُمْ لَا يُؤْمِنُونَ].

- **It is the same to them, whether you warn them, scare them, or you do not warn them, or do not scare them, they will not be believing.** He<sup>azwj</sup> Informed about His<sup>azwj</sup> Knowledge regarding them, and they are those whom Allah<sup>azwj</sup> Mighty and Majestic had Known that they will not be believing’.

### معجزاته ص

#### His<sup>asws</sup> (Ali<sup>asws</sup>)'s miracles

52 قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَ الْمَدِينَةَ، وَ ظَهَرَتْ آثَارُ صِدْقِهِ، وَ آيَاتُ حَقِّهِ، وَ بَيِّنَاتُ نُبُوَّتِهِ، كَادَتْهُ الْيَهُودُ أَشَدَّ كَيْدٍ، وَ قَصْدُوهُ أَفْبَحَ قَصْدٍ- يَقْصِدُونَ أَنْوَارَهُ لِيَطْمِسُوهَا، وَ حُجَجَهُ لِيَبْطُلُوَهَا.

**S 52** - Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup>, when he<sup>saww</sup> proceeded to Al-Medina and the effects of his<sup>saww</sup> truthfulness were apparent, and the signs of his<sup>saww</sup> realities, and the clarification of his<sup>saww</sup> Prophet-hood, the Jews plotted against him<sup>asws</sup> with severe plots, and aimed at him<sup>saww</sup> with the ugliest of aims – in order to obliterate his<sup>saww</sup> light and invalidate his<sup>saww</sup> arguments.

فَكَانَ مِمَّنْ قَصَدَهُ لِلرَّدِّ عَلَيْهِ وَ تَكْذِيبِهِ: مَالِكُ بْنُ الصَّيْفِ وَ كَعْبُ بْنُ الْأَشْرَفِ وَ حَيِيُّ بْنُ أَخْطَبَ وَ جُدِيُّ بْنُ أَخْطَبَ، [وَ أَبُو يَاسِرِ بْنِ أَخْطَبَ] وَ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ وَ شُعْبَةُ.

So there were from the ones who aimed at him<sup>saww</sup> for the responding against him<sup>saww</sup> and belying him<sup>saww</sup> – Malik Bin Al-Sayf, and Ka'ab Bin Al-Ashraf, and Huyayy Bin Akhtab, and Judayy Bin Akhtab, and Abu Yasser Bin Akhtab, and Abu Lubaba Bin Abdul Munzir and Shu'ba.

فَقَالَ مَالِكُ لِرَسُولِ اللَّهِ ص: يَا مُحَمَّدُ تَزْعُمُ أَنَّكَ رَسُولُ اللَّهِ قَالَ رَسُولُ اللَّهِ ص: كَذَلِكَ قَالَ اللَّهُ خَالِقُ الْخَلْقِ أَجْمَعِينَ.

So Malik said to Rasool-Allah<sup>saww</sup>, ‘O Muhammad<sup>saww</sup>! Are you<sup>saww</sup> claiming that you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>?’ Rasool-Allah<sup>saww</sup> said: ‘Like that is what Allah<sup>azwj</sup> Said, the Creator of the creatures in their entirety’.

قَالَ: يَا مُحَمَّدُ لَنْ نُؤْمِنَ لَكَ أَنَّكَ رَسُولُ اللَّهِ- حَتَّى يُؤْمِنَ لَكَ هَذَا الْبِسَاطُ الَّذِي تَحْتَنَا، وَ لَنْ نَشْهَدَ أَنَّكَ عَنِ اللَّهِ جِئْتَنَا حَتَّى يَشْهَدَ لَكَ هَذَا الْبِسَاطُ.

He said, ‘O Muhammad<sup>saww</sup>! We will not express belief in you<sup>saww</sup> that you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup> until this carpet believes in you<sup>saww</sup>, which is underneath us, and we will never testify that you<sup>saww</sup> are (Sent) from Allah<sup>azwj</sup> coming to us until this carpet testifies to you<sup>saww</sup>’.

وَقَالَ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ: لَنْ نُؤْمِنَ لَكَ يَا مُحَمَّدُ أَنَّكَ رَسُولُ اللَّهِ، وَ لَا نَشْهَدُ لَكَ بِهِ- حَتَّى يُؤْمِنَ وَ يَشْهَدَ لَكَ هَذَا السَّوْطُ الَّذِي فِي يَدِي.

And Abu Lubaba Bin Abdul Munzir said, 'We will never express belief to you<sup>saww</sup>, O Muhammad<sup>saww</sup>, that you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, nor will we testify to you<sup>saww</sup> with it, until it believes and testifies to you<sup>asws</sup>, this whip which is in my hand'.

وَقَالَ كَعْبُ بْنُ الْأَشْرَفِ: لَنْ نُؤْمِنَ لَكَ أَنَّكَ رَسُولُ اللَّهِ، وَ لَنْ نَصَدِّقَكَ بِهِ- حَتَّى يُؤْمِنَ لَكَ هَذَا الْحِمَارُ (الَّذِي أَرْكَبُهُ)

And Ka'ab Bin Al-Ashraf said, 'We will never express belief in you<sup>saww</sup> that you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup> and will never ratify you<sup>saww</sup> with it until it expresses belief to you<sup>asws</sup>, this donkey which I rode'.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّهُ لَيْسَ لِلْعِبَادِ الْإِقْتِرَاحُ عَلَى اللَّهِ تَعَالَى، بَلْ عَلَيْهِمُ التَّسْلِيمُ لِلَّهِ وَ الْإِنْقِيَادُ لِأَمْرِهِ وَ الْإِكْتِفَاءُ بِمَا جَعَلَهُ كَافِيًا.

So Rasool-Allah<sup>saww</sup> said: 'It isn't for the servants, the suggesting upon Allah<sup>azwj</sup> the Exalted, but it is upon them the submission to Allah<sup>azwj</sup> and the subjugation to His<sup>azwj</sup> Commands and the satisfaction with whatever He<sup>azwj</sup> Made to be, as being sufficient.

أَمَا كَفَّاكُمْ أَنْ أَنْطَقَ التَّوْرَةَ، وَ الْإِنْجِيلَ، وَ الزَّبُورَ، وَ صُحُفَ إِبْرَاهِيمَ بِنُبُوتِي وَ دَلَّ عَلَى صِدْقِي، وَ بَيَّنَّ [لَكُمْ] فِيهَا ذِكْرَ أَخِي وَ وَصِيِّي، وَ خَلِيفَتِي، وَ خَيْرٍ مِنْ أَنْتَرِكُهُ عَلَى الْخَلَائِقِ مِنْ بَعْدِي عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَنْزَلَ عَلَيَّ هَذَا الْقُرْآنَ الْبَاهِرَ لِلْخَلْقِ أَجْمَعِينَ، الْمُعْجَزَ لَهُمْ عَنْ أَنْ يَأْتُوا بِمِثْلِهِ وَ أَنْ يَنْكَلِفُوا شِبْهَهُ.

But, is it not sufficient for you that the Torah, and the Evangel, and the Psalms, and the Parchments of Ibrahim<sup>as</sup> speak of my<sup>saww</sup> Prophet-hood and point upon my<sup>saww</sup> truthfulness, and there is clarified for you all therein the mention of my<sup>saww</sup> brother, and my<sup>saww</sup> successor, and my<sup>saww</sup> Caliph, and the best one I<sup>saww</sup> leave to be among the people from after me<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and this Quran is Revealed unto me<sup>saww</sup> dazzling the people in their entirety, the frustration to them from bringing the like of it, and from faking its resemblance?

وَ أَمَا هَذَا الَّذِي أَفْتَرَحْتُمُوهُ، فَلَسْتُ أَفْتَرِحُهُ عَلَى رَبِّي عَزَّ وَ جَلَّ، بَلْ أَقُولُ إِنَّمَا أَعْطَانِي رَبِّي تَعَالَى- مِنْ (دَلَالَةٍ هُوَ) حَسْبِي وَ حَسْبِكُمْ، فَإِنْ فَعَلَ عَزَّ وَ جَلَّ مَا أَفْتَرَحْتُمُوهُ فَذَلِكَ زَائِدٌ فِي تَطْوِيلِهِ عَلَيْنَا وَ عَلَيْكُمْ، وَ إِنْ مَنَعْنَا ذَلِكَ فَلِعَلِمِهِ- بِأَنَّ الَّذِي فَعَلَهُ كَافٍ فِيمَا أَرَادَهُ مِنَّا.

And as for this which you are suggesting, so I<sup>saww</sup> wouldn't be suggesting it upon my<sup>saww</sup> Lord<sup>azwj</sup>. But, I<sup>saww</sup> am saying, rather my<sup>saww</sup> Lord<sup>azwj</sup> the Exalted Gave me<sup>saww</sup> from the evidence which suffices me<sup>saww</sup> and suffices you all. So if the Mighty and the Majestic were to Do what you are suggesting, then that would be an increase in His<sup>azwj</sup> Forbearance upon us and upon you all; and if He<sup>azwj</sup> were to Refuse us that, then it is in His<sup>azwj</sup> Knowledge that which He<sup>azwj</sup> has Done is sufficient regarding what He<sup>azwj</sup> Wants from us'.

قَالَ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ص مِنْ كَلَامِهِ هَذَا- أَنْطَقَ اللَّهُ الْبِسَاطَ- فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ- إِلَهًا وَاحِدًا أَحَدًا صَمَدًا [حَيًّا] قَيُّومًا أَبَدًا- لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا، وَ لَمْ يُشْرِكْ فِي حُكْمِهِ أَحَدًا وَ أَشْهَدُ أَنَّكَ- يَا مُحَمَّدُ عَبْدُهُ وَ رَسُولُهُ، أَرْسَلْتُكَ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَكَ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.

He<sup>asws</sup> said: 'So when Rasool-Allah<sup>saww</sup> was free from this speech of his<sup>saww</sup> – the carpet spoke and it said, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there

being no associates for Him<sup>azwj</sup>. One God, First, Solid, Living eternally forever – neither having taken a female companions nor a son, and did not Participate anyone in His<sup>azwj</sup> Rule. And I testify that you<sup>saww</sup>, O Muhammad<sup>saww</sup>, are His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>azwj</sup> Sent you<sup>saww</sup> with the Guidance and the Religion of the Truth in order to Cause you<sup>saww</sup> (it) to prevail upon the (other) Religions, all of them, and even if the Polytheists dislike it’.

وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ- بِنَ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَاةٍ أَخْرَجَ وَ وَصِيَّكَ، وَ خَلِيفَتَكَ فِي أُمَّتِكَ، وَ خَيْرُ مَنْ تَنَزَّلَتْ عَلَيْهِ عَلَى الْخَلَائِقِ بَعْدَكَ، وَ أَنَّ مَنْ وَالَاهُ فَقَدْ وَالَاكَ، وَ مَنْ عَادَاهُ فَقَدْ عَادَاكَ، وَ مَنْ أَطَاعَهُ فَقَدْ أَطَاعَكَ، وَ مَنْ عَصَاهُ فَقَدْ عَصَاكَ.

And I testify that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Bin Hashim<sup>asws</sup> Bin Abd Manaf<sup>asws</sup>, is your<sup>asws</sup> brother and your<sup>saww</sup> successor<sup>asws</sup>, and your<sup>saww</sup> Caliph in your<sup>saww</sup> community, and the best legacy upon the upon the creatures after you<sup>saww</sup>, and that the one who befriends him<sup>asws</sup> so he has befriended you<sup>saww</sup>, and the one who is inimical to him<sup>asws</sup> has been inimical to you<sup>saww</sup>, and the one who obeys him<sup>asws</sup> so he has obeyed you<sup>saww</sup>, and the one who disobeys him<sup>asws</sup> so he has disobeyed you<sup>saww</sup>.

وَ أَنَّ مَنْ أَطَاعَكَ فَقَدْ أَطَاعَ اللَّهَ، وَ اسْتَحَقَّ السَّعَادَةَ بِرِضْوَانِهِ. وَ أَنَّ مَنْ عَصَاكَ فَقَدْ عَصَى اللَّهَ، وَ اسْتَحَقَّ أَلِيمَ الْعَذَابِ بِبِرِّانِهِ.

And the one who has obeyed you<sup>saww</sup>, so he has obeyed Allah<sup>azwj</sup>, and is deserving of the happiness by His<sup>azwj</sup> Pleasure, and the one who disobeys you<sup>saww</sup> so he has disobeyed Allah<sup>azwj</sup> and is deserving of the painful Punishment by His<sup>azwj</sup> Fires.

قَالَ: فَعَجِبَ الْقَوْمُ، وَ قَالَ بَعْضُهُمْ لِبَعْضٍ: - مَا هَذَا إِلَّا سِحْرٌ مُبِينٌ.

He<sup>asws</sup> said: ‘So the group was astonished and some of them said to the others, ‘This is not except clear sorcery’.

فَاضْطَرَبَ الْبِسَاطُ وَ ارْتَفَعَ، وَ نَكَسَ مَالِكُ بْنُ الصَّنِيفِ وَ أَصْحَابُهُ عَنْهُ- حَتَّى وَقَعُوا عَلَى رُءُوسِهِمْ وَ وُجُوهِهِمْ.

So the carpet stirred and lifted, and inverted Malik Bin Al-Sayf and his companions from it until they fell upon their heads and their faces.

ثُمَّ أَنْطَقَ اللَّهُ تَعَالَى الْبِسَاطَ ثَانِيًا فَقَالَ: أَنَا بَسَاطٌ أَنْطَقَنِي اللَّهُ وَ أَكْرَمَنِي بِالنُّطْقِ بِتَوْحِيدِهِ وَ تَمَجِيدِهِ، وَ الشَّهَادَةِ لِمُحَمَّدٍ ص نَبِيِّهِ بِأَنَّهُ سَيِّدُ أَنْبِيَائِهِ، وَ رَسُولُهُ إِلَى خَلْقِهِ وَ الْقَائِمُ بَيْنَ عِبَادِ اللَّهِ بِحَقِّهِ، وَ بِإِمَامَةِ أَخِيهِ، وَ وَصِيِّهِ وَ وَزِيرِهِ، وَ شَقِيقِهِ وَ خَلِيلِهِ، وَ قَاضِي دُبُونِهِ وَ مُنْجِرِ عِدَائِهِ، وَ نَاصِرِ أَوْلِيَائِهِ وَ قَامِعِ أَعْدَائِهِ، وَ الْإِنْفِيَادِ لِمَنْ نَصَبَهُ إِمَامًا وَ وَلِيًّا، وَ الْبِرَاءَةِ مِمَّنْ اتَّخَذَهُ مُنَابِدًا وَ عَدُوًّا.

Then Allah<sup>azwj</sup> Cause the carpet to speak for a second time, so it said, ‘I am a speaking carpet of Allah<sup>azwj</sup>, and He<sup>azwj</sup> Honoured me with the speaking with His<sup>azwj</sup> *Tawheed*, and His<sup>azwj</sup> Glory, and the testimony for Muhammad<sup>saww</sup> His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> is the Chief of His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Rasools<sup>as</sup> to His<sup>azwj</sup> creatures, and the establisher among the servants of Allah<sup>azwj</sup> with his<sup>saww</sup> right and the Imamate of his<sup>saww</sup> brother, and his<sup>saww</sup> successor, and his<sup>saww</sup> Vizier, and his<sup>saww</sup> counterpart, and his<sup>saww</sup> friend, and the fulfiller of his<sup>saww</sup> debts, and the accomplisher of his<sup>saww</sup> promises made, and helper of his<sup>saww</sup> friends, and repressor of his<sup>saww</sup> enemies, and the one compliant to the one<sup>saww</sup> who appointed him<sup>asws</sup> as

an Imam<sup>asws</sup> and a Guardian<sup>asws</sup>, and the disavowing from the one who takes him<sup>asws</sup> as an adversary and an enemy’.

فَمَا يُبْغِي لِكَافِرٍ أَنْ يَطَّأَنِي، وَلَا [أَنْ] يَجْلِسَ عَلَيَّ إِنَّمَا يَجْلِسُ عَلَيَّ الْمُؤْمِنُونَ.

Therefore, it is not befitting for a Kafir that he treads me, nor that he sits upon me. But rather, the *Momineen* should sit upon me’.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَمَنْ جَلَسَ عَلَيَّ فَاجْلِسُوا عَلَيَّ فَإِنَّكُمْ بِجَمِيعِ مَا شَهِدَ بِهِ هَذَا الْبِسَاطُ مُؤْمِنُونَ. فَجَلَسُوا عَلَيَّ.

So Rasool-Allah<sup>saww</sup> said to Salman<sup>as</sup>, and Al-Miqdad<sup>as</sup>, and Abu Zarr<sup>as</sup>, and Ammar<sup>as</sup>: ‘Arise, and sit upon it, for you<sup>as</sup> are believers in the entirety of whatever this carpet has testified with’.

ثُمَّ أَنْطَقَ اللَّهُ عَزَّ وَجَلَّ سَوَاطِئَ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ خَالِقُ الْخَلْقِ، وَبَاسِطُ الرَّزْقِ، وَ مُدَبِّرُ الْأُمُورِ، وَالْقَادِرُ عَلَى كُلِّ شَيْءٍ.

Then Allah<sup>azwj</sup> Mighty and Majestic Caused the whip of Abu Lubaba Bin Abdul Munzir to speak, so it said, ‘I testify that there is no god except Allah<sup>azwj</sup>, Creator of the creatures, and Extender of the sustenance, and Administrator of the affairs, and the Able upon everything.

وَ أَشْهَدُ أَنَّكَ يَا مُحَمَّدُ عَبْدُهُ وَ رَسُولُهُ، وَ صَوِيَّهُ وَ خَلِيلُهُ، وَ حَبِيبُهُ وَ وَلِيُّهُ وَ نَجِيُّهُ جَعَلَكَ السَّفِيرَ بَيْنَهُ وَ بَيْنَ عِبَادِهِ، لِيُنْجِيَ بِكَ السُّعْدَاءَ، وَ يَهْلِكَ بِكَ الْأَشْقِيَاءَ.

And I testify that you<sup>saww</sup>, O Muhammad<sup>saww</sup>, are His<sup>azwj</sup> servant, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and His<sup>azwj</sup> Elite, and His<sup>azwj</sup> Fiend, and His<sup>azwj</sup> Beloved, and His<sup>azwj</sup> Guardian, and His<sup>azwj</sup> Rescuer. He<sup>azwj</sup> Made you<sup>saww</sup> the ambassador between Him<sup>azwj</sup> and His<sup>azwj</sup> servants in order to Rescue the fortunate ones by you<sup>saww</sup>, and destroy the wretched ones by you<sup>saww</sup>.

وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ الْمَذْكُورُ فِي الْمَلَأِ الْأَعْلَى بِأَنَّهُ سَيِّدُ الْخَلْقِ بَعْدَكَ وَ أَنَّهُ الْمُقَاتِلُ عَلَى تَنْزِيلِ كِتَابِكَ لِيَسُوقَ مَخَالَفِيهِ إِلَى قَبُولِهِ طَائِعِينَ وَ كَارِهِينَ.

And I testify that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the one mentioned in the lofty assemblies that he<sup>asws</sup> is the Chief of the creatures after you<sup>saww</sup>, and he<sup>asws</sup> would be the one fought upon the Revelation of your<sup>saww</sup> Book to usher his<sup>asws</sup> adversaries to its acceptance, willingly or unwillingly.

ثُمَّ الْمُقَاتِلُ بَعْدُ عَلَى تَأْوِيلِهِ الْمُحَرِّفِينَ الَّذِينَ غَلَبَتْ أَهْوَاؤُهُمْ عُقُولَهُمْ، فَحَرَّفُوا تَأْوِيلَ كِتَابِ اللَّهِ تَعَالَى وَ غَيَّرُوهُ، وَ السَّابِقُ إِلَى رِضْوَانِ اللَّهِ أَوْلِيَاءَ اللَّهِ بِفَضْلِ عَطِيَّتِهِ وَ الْقَادِفُ فِي نِيرَانِ اللَّهِ أَعْدَاءَ اللَّهِ بِسَيْفِ نِقْمَتِهِ، وَ الْمُؤَثِّرِينَ لِمَعْصِيَّتِهِ وَ مُخَالَفَتِهِ.

Then the one fought upon its explanation by the distorters, those overcome by their desires and their intellects. So they would alter the explanation of the Book of Allah<sup>azwj</sup> the Exalted and Change it, and (he<sup>asws</sup> would be) the one preceding (ushering) his<sup>asws</sup> friends to the Pleasure of Allah<sup>azwj</sup> by the grace of his<sup>asws</sup> gifting, and the flinger into the Fires of Allah<sup>azwj</sup>, the enemies of Allah<sup>azwj</sup>, by his<sup>asws</sup> sword of his<sup>asws</sup> retribution, and the one giving preference to his<sup>asws</sup> disobedience and his<sup>asws</sup> opposition’.

قَالَ: ثُمَّ انْجَذَبَ السَّوْطُ مِنْ يَدِ أَبِي لُبَابَةَ، وَ جَذَبَ أَبُو لُبَابَةَ فَخَرَّ لَوْجِهِ، ثُمَّ قَامَ بَعْدُ فَجَذَبَهُ السَّوْطُ فَخَرَّ لَوْجِهِ، ثُمَّ لَمْ يَزَلْ كَذَلِكَ مِرَاراً حَتَّى قَالَ أَبُو لُبَابَةَ: وَيْلِي مَا لِي

He<sup>asws</sup> said: 'Then the whip inclined from the hand of Abu Lubaba and struck him, so he fell on his face (struck himself). Then he stood up afterwards, so the whip struck him (again) and he fell upon his face. Then it did not cease to be like that time and again until Abu Lubaba said, 'Woe is me! What is the matter with me?'

[قَالَ] فَأَنْطَقَ اللَّهُ عَزَّ وَ جَلَّ السَّوْطَ- فَقَالَ: يَا أبا لُبَابَةَ إِنِّي سَوْطٌ قَدْ أَنْطَقَنِي اللَّهُ بِتَوْحِيدِهِ وَ أَكْرَمَنِي بِتَمَجِيدِهِ، وَ شَرَّفَنِي بِتَصْدِيقِ نُبُوَّةِ مُحَمَّدٍ سَيِّدِ عِبِيدِهِ، وَ جَعَلَنِي مِمَّنْ يُرَالِي خَيْرَ خَلْقِ اللَّهِ بَعْدَهُ، وَ أَفْضَلَ أَوْلِيَاءِ اللَّهِ مِنَ الْخَلْقِ حَاشَاءُ وَ الْمَخْصُوصِ بِابْنَتِهِ سَيِّدَةِ النِّسْوَانِ،

So Allah<sup>azwj</sup> Mighty and Majestic Caused the whip to speak, so it said, 'O Abu Lubaba! I am a whip whom Allah<sup>azwj</sup> Caused to speak with His<sup>azwj</sup> *Tawheed*, and Honoured me with Glorifying Him<sup>azwj</sup>, and Ennobled me with the ratification of the Prophet-hood of Muhammad<sup>saww</sup>, Chief of His<sup>azwj</sup> servants, and Made me to be from the one who befriend the best of the creatures of Allah<sup>azwj</sup> after him<sup>saww</sup>, and the most superior of the friends of Allah<sup>azwj</sup> from the creatures He<sup>saww</sup> Perfected, and the one particularised with his<sup>saww</sup> daughter<sup>asws</sup> the Chief Tess of the women.

وَ الْمُشْرَفَ بِبَيْتُوتَيْهِ عَلَى فِرَاشِهِ أَفْضَلَ الْجِهَادِ، وَ الْمَذِلَّ لِأَعْدَائِهِ بِسَيْفِ الْإِنْتِقَامِ، وَ الْبَائِنَ (فِي أُمَّتِهِ بِعُلُومِ) الْحَلَالِ وَ الْحَرَامِ، وَ الشَّرَائِعِ وَ الْأَحْكَامِ،

And he<sup>asws</sup> was the one ennobled with spending the night sleeping upon his<sup>saww</sup> bed, as being the most superior Jihad, and the humiliator of his<sup>saww</sup> enemies by the sword of revenge, and the one unmistakably among his<sup>saww</sup> community with the knowledge of the Permissible and the Prohibition, and the Laws, and the Ordinances.

مَا يَنْبَغِي لِكَافِرٍ مُجَاهِرٍ بِالْخِلَافِ عَلَى مُحَمَّدٍ أَنْ يَبْتَدِلَنِي وَ يَسْتَعْمَلَنِي، لَا أزالُ أَجِدُكَ حَتَّى أَتُخِنِكَ، ثُمَّ أَفْتُلِكَ، وَ أَرُولُ عَنْ يَدِكَ، أَوْ تُظْهِرَ الْإِيمَانَ بِمُحَمَّدٍ ص.

It is not befitting for a Kafir outspoken with the opposition against Muhammad<sup>saww</sup> that he humiliates me and utilises me. I will not cease to strike you until I weaken you, then I shall kill you, and I will decline from your hand, or (unless) you manifest the *Eman* upon Muhammad<sup>saww</sup>.

فَقَالَ أَبُو لُبَابَةَ: فَأَشْهَدُ بِجَمِيعِ مَا شَهِدْتَ بِهِ أَيُّهَا السَّوْطُ- وَ أَعْتَقُدُهُ وَ أُوْمِنُ بِهِ.

So Abu Lubaba said, 'I hereby testify with the entirety of what you testified with, o you whip, and I believe in it'.

فَنَطَقَ السَّوْطُ: هَا أَنَا دَا قَدْ تَقَرَّرْتُ فِي يَدِكَ، لِإِظْهَارِكَ الْإِيمَانَ، وَ اللَّهُ أَوْلَى بِسِرِّرَتِكَ وَ هُوَ الْحَاكِمُ لَكَ أَوْ عَلَيْكَ فِي يَوْمِ الْوَقْتِ الْمَعْلُومِ\*

The whip spoke, 'Here, I have calmed down in your hand, due to your manifesting the *Eman*, and Allah<sup>azwj</sup> is Closer with your secrets and He<sup>azwj</sup> would be the judge for you or against you on a Day of the known time'.

قَالَ ع: وَ لَمْ يَحْسُنْ إِسْلَامُهُ وَ كَانَتْ مِنْهُ هَنَاتٌ وَ هَنَاتٌ.

He<sup>asws</sup> said: 'And his Islam was not good, and from him there were flaws and flaws'.

فَلَمَّا قَامَ الْقَوْمُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص جَعَلَتِ الْيَهُودُ يُسِرُّ بَعْضُهَا إِلَى بَعْضٍ بِأَنَّ مُحَمَّدًا لَمُوتَى لَهُ وَ مَبْخُوتٌ فِي أَمْرِهِ، وَ لَيْسَ بِنَبِيِّ صَادِقٍ.

So when the people arose from the presence of Rasool-Allah<sup>saww</sup>, the Jews went on to secretly whisper to each other that, 'Muhammad<sup>saww</sup> has two hundred followers for him<sup>saww</sup> and is fortunate in his affairs, he<sup>saww</sup> isn't a true Prophet<sup>saww</sup>'.

وَ جَاءَ كَعْبُ بْنُ الْأَشْرَفِ يَرْكَبُ حِمَارَهُ فَسَبَّ بِهِ الْحِمَارُ، وَ صَرَخَهُ عَلَى رَأْسِهِ فَأَوْجَعَهُ، ثُمَّ عَادَ يَرْكَبُهُ فَعَادَ عَلَيْهِ الْحِمَارُ بِمِثْلِ صَنِيعِهِ، ثُمَّ عَادَ يَرْكَبُهُ، فَعَادَ عَلَيْهِ الْحِمَارُ بِمِثْلِ صَنِيعِهِ،

And Ka'ab Bin al-Ashraf came over riding his donkey and the donkey kicked and knocked him down upon his head and pained him. Then he repeated riding it, and the donkey repeated with the like of what it had done. Then he repeated riding it, and the donkey repeated with the like of what it had done.

فَلَمَّا كَانَ فِي السَّابِعَةِ [أَوْ] وَ الثَّامِنَةِ أَنْطَقَ اللَّهُ تَعَالَى الْحِمَارَ، فَقَالَ: يَا عَبْدَ اللَّهِ بِنْسِ الْعَبْدِ أَنْتَ، شَاهَدْتَ آيَاتِ اللَّهِ وَ كَفَرْتَ بِهَا وَ أَنَا حِمَارٌ قَدْ أَكْرَمَنِي اللَّهُ عَزَّ وَ جَلَّ بِتَوْحِيدِهِ- فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، خَالِقِ الْأَنْامِ ذُو الْجَلَالِ وَ الْإِكْرَامِ

So when it was during the seventh or the eighth (attempt), Allah<sup>azwj</sup> the Exalted Caused the donkey to speak, and it said, 'O servant of Allah<sup>azwj</sup>! You are an evil servant. You witnessed the Signs of Allah<sup>azwj</sup> and disbelieved in these, and I am a donkey. Allah<sup>azwj</sup> Mighty and Majestic has Honoured me with His<sup>azwj</sup> Tawheed, therefore I am testifying that there is no god except Allah<sup>azwj</sup>, Alone, there being no associates for Him<sup>azwj</sup>, Creator of the creatures, One<sup>azwj</sup> with the Majesty and the Honour.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، سَيِّدُ أَهْلِ دَارِ السَّلَامِ مَبْعُوثٌ لِإِسْعَادِ مَنْ سَبَقَ فِي عِلْمِ اللَّهِ سَعَادَتُهُ، وَ إِشْقَاءِ مَنْ سَبَقَ الْكِتَابَ عَلَيْهِ بِالشَّقَاءِ لَهُ.

And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, Chief of the House of the Peace (Paradise), Sent to make fortunate the one whose being fortunate has preceded in the Knowledge of Allah<sup>azwj</sup>, and to make wretched, the one for whom the Book (Ordainment) has preceded upon him with the wretchedness for him.

وَ أَشْهَدُ أَنَّ بَعْثِي بِنِ أَبِي طَالِبٍ [وَلِيِّهِ وَ وَصِيِّ رَسُولِهِ] يُسْعِدُ اللَّهَ مَنْ يُسْعِدُهُ إِذَا وَفَّقَهُ لِقَبُولِ مَوْعِظَتِهِ، وَ التَّأْدِيبِ بِأَدَابِهِ وَ الْإِتِّمَارِ لِأَوَامِرِهِ، وَ الْإِنْتِزَاجِ بِزَوَاجِرِهِ

And I testify that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is His<sup>azwj</sup> Guardian<sup>asws</sup> and a successor of His<sup>azwj</sup> Rasool<sup>saww</sup>. Allah<sup>azwj</sup> Makes happy the one who makes him<sup>asws</sup> happy when He<sup>azwj</sup> harmonises him to the acceptance of his<sup>asws</sup> advice, and to be educated by his<sup>asws</sup> education, and the compliance to his<sup>asws</sup> orders, and the staying away from his<sup>asws</sup> prohibitions.

وَ أَنَّ اللَّهَ تَعَالَى بِسُيُوفِ سَطْوَتِهِ وَ صَوْلَاتِ نِقْمَتِهِ- يَكْبُ وَ يُحْزِي أَعْدَاءَ مُحَمَّدٍ حَتَّى يَسُوقَهُمْ بِسُيُوفِهِ الْبَاطِرِ وَ دَلِيلِهِ الْوَاضِحِ الْقَاهِرِ إِلَى الْإِيمَانِ بِهِ، أَوْ يَقْدِفُهُ [اللَّهُ] فِي الْهَآوِيَةِ إِذَا أَبَى- إِلَّا تَمَادِيًا فِي غِيِّهِ وَ امْتِدَادًا فِي طَغْيَانِهِ وَ عَمِهِ،

And that Allah<sup>azwj</sup> the Exalted, by the swords of his<sup>asws</sup> prevalence, and the arrival of his<sup>asws</sup> retribution, represses the enemies of Muhammad<sup>saww</sup> until he<sup>asws</sup> ushers them by his<sup>asws</sup> sword to the Fire, and his<sup>asws</sup> clear compelling evidence to the *Eman* with him<sup>saww</sup>, or else Allah<sup>azwj</sup> would Fling him into the blazing Fire when he refuses but to deliberate in his straying and increase in his rebellion and his blindness.

مَا يَنْبَغِي لِكَافِرٍ أَنْ يَرْكَبَنِي بَلْ لَا يَرْكَبَنِي إِلَّا مُؤْمِنٌ بِاللَّهِ، مُصَدِّقٌ بِمُحَمَّدٍ رَسُولِ اللَّهِ ص، فِي جَمِيعِ أَقْوَالِهِ مُصَوِّبٌ لَهُ فِي جَمِيعِ أَفْعَالِهِ- فَأَعْلَى أَشْرَفَ الطَّاعَاتِ- فِي نَصْبِهِ أَخَاهُ عَلِيًّا وَصِيْبًا وَوَلِيًّا، وَ لِعِلْمِهِ وَارْتِئَاءِ، وَ بِيَدِينِهِ قِيَمًا، وَ عَلَى أَمْتِهِ مُهَيْمِنًا، وَ لِذِيُونِهِ قَاضِيًا، وَ لِعِدَاتِهِ مُنْجِرًا، وَ لِأَوْلِيَائِهِ مُوَالِيًا، وَ لِأَعْدَائِهِ مُعَادِيًا.

It does no benefit for a Kafir that he rides me, but none shall ride me except for a Momin with Allah<sup>azwj</sup>, ratifying with Muhammad<sup>saww</sup> as being Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, in the entirety of his<sup>saww</sup> words, as being correct in the entirety of his<sup>saww</sup> deeds – the deeds being the noblest of the acts of obedience – in his<sup>saww</sup> appointing his<sup>saww</sup> brother Ali<sup>asws</sup> as a successor, and a Guardian, and an inheritor of his<sup>saww</sup> knowledge, and a caretaker of his<sup>saww</sup> Religion, and a controller upon his<sup>saww</sup> community, and a fulfiller of his<sup>saww</sup> debts, and a fulfiller of his<sup>saww</sup> promises made, and a friend to his<sup>saww</sup> friends and an enemy to his<sup>saww</sup> enemies’.

فَقَالَ رَسُولُ اللَّهِ ص: يَا كَعْبُ بْنُ الْأَشْرَفِ جِمَارُكَ خَيْرٌ مِنْكَ، قَدْ أَبَى أَنْ تَرْكَبَهُ [فَلَنْ تَرْكَبَهُ أَبَدًا] فَبِعَهُ مِنْ بَعْضِ إِخْوَانِنَا الْمُؤْمِنِينَ.

So Rasool-Allah<sup>saww</sup> said: ‘O Ka’ab Bin Al-Ashraf! Your donkey is better than you. He has refused to be ridden by you, so you will never (be able to) ride him, ever! therefore sell him to one our *Momineen* brothers’.

[ف] قَالَ كَعْبٌ: لَا حَاجَةَ لِي فِيهِ بَعْدَ أَنْ ضُرِبَ بِسِحْرِكَ.

So Ka’ab said, ‘There is no need for me with regards to it after having been struck with your<sup>saww</sup> sorcery’.

فَنَادَاهُ جِمَارُهُ: يَا عَدُوَّ اللَّهِ- كُفَّ عَن تَهْجُمِ مُحَمَّدٍ رَسُولِ اللَّهِ ص [وَ اللَّهِ] لَوْ لَا كَرَاهَةُ مُخَالَفَةِ رَسُولِ اللَّهِ لَقَاتَلْتُكَ، وَ وَطَيْتُكَ بِحَوَافِرِي، وَ لَقَطَعْتُ رَأْسَكَ بِأَسْنَانِي.

His donkey called out, ‘O enemy of Allah<sup>azwj</sup>! Refrain from scowling at Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup>. By Allah<sup>azwj</sup>! If I had not disliked opposing Rasool-Allah<sup>saww</sup>, I would have killed you, and trodden you with my hooves, and would have cut your head with my teeth’.

فَخَزِي وَ سَكَتَ، وَ اشْتَدَّ جَزَعُهُ مِمَّا سَمِعَ مِنَ الْجِمَارِ، وَ مَعَ ذَلِكَ غَلَبَ عَلَيْهِ الشَّقَاءُ وَ اشْتَرَى الْجِمَارَ مِنْهُ ثَابِتُ بْنُ قَبِيْسٍ بِمِائَةِ دِينَارٍ وَ كَانَ يَرْكَبُهُ، وَ يَجِيءُ عَلَيْهِ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ تَحْتَهُ هَيِّنٌ لَيِّنٌ، ذَلِيلٌ، كَرِيمٌ، يَقْبِهِ الْمَتَالِفُ، وَ يَرْفُقُ بِهِ فِي الْمَسَالِكِ.

So he was disgraced and was silent, and his panic intensified from what he heard from the donkey, and along with that, misery overcame upon him and the donkey was bought from him by Sabit Bin Qays for one hundred Dinars (Dirhams), and he used to ride it and come over to Rasool-Allah and it was easy going, soft, humble, honourable, protective, composed, and accompanied with him during the journeys.

فَقَالَ رَسُولُ اللَّهِ ص: يَا ثَابِتُ هَذَا لَكَ وَ أَنْتَ مُؤْمِنٌ يَرْفُقُ بِمُرْتَفِقِينَ.

So Rasool-Allah<sup>saww</sup> said: 'O Sabit! This is for you and you are a Momin being accompanied by two escorts'.

قَالَ: فَلَمَّا أَنْصَرَفَ الْقَوْمُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص وَ لَمْ يُؤْمِنُوا أَنْزَلَ اللَّهُ: يَا مُحَمَّدُ «إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ [فِي الْعِظَةِ] أَأَنْذَرْتَهُمْ وَعَظَّيْتَهُمْ وَ حَوَفَّيْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ» لَا يُصَدِّقُونَ بِنُبُوتِكَ، وَ هُمْ قَدْ شَاهَدُوا هَذِهِ الْآيَاتِ وَ كَفَرُوا، فَكَيْفَ يُؤْمِنُونَ بِكَ عِنْدَ قَوْلِكَ وَ فَعَالِكَ.

He<sup>asws</sup> said: 'So when the group left from the presence of Rasool-Allah<sup>saww</sup> and did not believe, Allah<sup>azwj</sup> Revealed: **Surely those who are disbelieving, it is the same to them,** (regarding the advice) **whether you warn them** – and advise them and scare them - **or you do not warn them [2:6]**, they will not be ratifying with your<sup>saww</sup> Prophet-hood, and they had witnessed these Signs and disbelieved, so how would they be believing in you<sup>saww</sup> in your<sup>saww</sup> words and your<sup>saww</sup> deeds?'

53 قَوْلُهُ عَزَّ وَ جَلَّ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً وَ لَهُمْ عَذَابٌ عَظِيمٌ

**S 53 - Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7]**

قَالَ الْإِمَامُ ع أَيُّ وَسْمَهَا بِسِمَةٍ يَعْرِفُهَا مَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ- إِذَا نَظَرَ إِلَيْهَا بِأَنَّهُمُ الَّذِينَ لَا يُؤْمِنُونَ، «وَ عَلَى سَمْعِهِمْ» كَذَلِكَ بِسِمَاتٍ.

Imam Hassan Al-Askari<sup>asws</sup> said: 'They have such signs set on their hearts that the Angels can recognise all of them that will not believe. **And upon their hearing [2:7]** – And such is the case for their ears.

وَ عَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَ ذَلِكَ أَنَّهُمْ لَمَّا أَعْرَضُوا عَنِ النَّظَرِ فِيمَا كَلَّفُوهُ وَ قَصَرُوا فِيمَا أُرِيدَ مِنْهُمْ [وَ] جَهَلُوا مَا لَزِمَهُمْ مِنَ الْإِيمَانِ بِهِ، فَصَارُوا كَمَنْ عَلَى عَيْنَيْهِ غِطَاءٌ لَا يُبْصِرُ [مَا] أَمَامَهُ. فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَتَعَالَى عَنِ الْعَيْبِ وَ الْفَسَادِ، وَ عَنِ مُطَالَبَةِ الْعِبَادِ بِمَا قَدْ مَنَعَهُمْ بِالْقَهْرِ مِنْهُ، فَلَا يَأْمُرُهُمْ بِمُغَالَبَتِهِ، وَ لَا بِالْمَسِيرِ إِلَى مَا [قَدْ] صَدَّهُمْ بِالْعَجْزِ عَنْهُ.

**And there is a covering over their eyes** – And that they turned away from that which they saw and disbelieved and derogated that which was wanted from them and displayed ignorance in that which was Obligatory for them to believe in, and they became like those on whose eyes there was a covering and they cannot see even what is there in front of them. Surely, Allah<sup>azwj</sup> does not like mischief and to compel or force anyone to stay away from prohibitions, He<sup>azwj</sup> does not Command them as such nor forcefully stop them as such'.

ثُمَّ قَالَ: «وَ لَهُمْ عَذَابٌ عَظِيمٌ» يَعْنِي فِي الْآخِرَةِ الْعَذَابَ الْمُعَدَّ لِلْكَافِرِينَ، وَ فِي الدُّنْيَا أَيْضاً لِمَنْ يُرِيدُ أَنْ يَسْتَصْلِحَهُ- بِمَا يُنْزَلُ بِهِ مِنْ عَذَابِ الْإِسْتِصْلَاحِ لِيُنَبِّهَهُ لِطَاعَتِهِ، أَوْ مِنْ عَذَابِ الْإِسْطِلَامِ- لِيُصَيِّرَهُ إِلَى عَدْلِهِ وَ حُكْمَتِهِ.

Then he<sup>asws</sup> said: '**and for them is a grievous Punishment** – meaning, in the Hereafter the punishment for the *Kafirs*, and in the world as well for the one whom He<sup>azwj</sup> Intends to correct and Sends down Punishment on him for his correction so that he will become obedient or for diverting him towards His<sup>azwj</sup> Justice and His<sup>azwj</sup> Decisions'.

54 وَ قَالَ الصَّادِقُ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا دَعَا هُوَ لِإِيَّائِهِ النَّفَرَ- الْمُعَيَّنِينَ فِي الْآيَةِ الْمُتَقَدِّمَةِ [فِي] قَوْلِهِ: «إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ- أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ» وَ أَظْهَرَ لَهُمْ تِلْكَ الْآيَاتِ فَقَابَلُوهَا بِالْكَفْرِ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ بِأَنَّهُ جَلَّ ذِكْرُهُ- خَتَمَ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ-

**S 54 - Al-Sadiq<sup>asws</sup> said: 'When Rasool-Allah<sup>saww</sup> invited the number of the people meant in the previous Verse: *Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]* and Showed them these Verses, they were overcome with *Kufr*, Allah<sup>azwj</sup> Mighty and Majestic Informed (Rasool-Allah<sup>saww</sup>) about them that He<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention: *has Set a seal upon their hearts and upon their hearing [2:7]*.**

حَتْمًا يَكُونُ عَلَامَةً لِمَلَائِكَتِهِ الْمُقَرَّبِينَ - الْفُرَاءِ لِمَا فِي اللَّوْحِ الْمَحْفُوظِ - مِنْ أَخْبَارِ هَؤُلَاءِ [الْمُكَدَّبِينَ] الْمَذْكُورِ فِيهِ أَحْوَالُهُمْ. حَتَّى [إِذَا] نَظَرُوا إِلَى أَحْوَالِهِمْ - وَ قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ - وَ شَاهَدُوا مَا هُنَاكَ مِنْ حَتْمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهَا، اَزْدَادُوا بِاللَّهِ مَعْرِفَةً، وَ بَعِلْمِهِ بِمَا يَكُونُ قَبْلَ أَنْ يَكُونَ يَقِينًا. حَتَّى إِذَا شَاهَدُوا هَؤُلَاءِ الْمَخْتُومَ عَلَى جَوَارِحِهِمْ - يَمْرُونَ عَلَى مَا قَرَأُوهُ مِنَ اللَّوْحِ الْمَحْفُوظِ، وَ شَاهَدُوهُ فِي قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ - اَزْدَادُوا - بِعِلْمِ اللَّهِ عَزَّ وَ جَلَّ بِالْعَائِنَاتِ - يَقِينًا.

(These are) seals which happen to be marks for the Angels of Proximity- the readers of what is in the Guarded Tablet – from the news of these believers wherein their situations are mentioned, to the extent that when they are looking at their situations – their hearts and their hearing and their sight – and they witness what is over them from the Seals of Allah<sup>azwj</sup> Mighty and Majestic upon these, it increases their recognition with Allah<sup>azwj</sup>, and of His<sup>azwj</sup> Knowledge, certain of what would be happening before it happens – to the extent that when they are witnesses the seals upon their body parts, they are finding what they had read from the Guarded Tablet, and they are witnessing in their hearts, and their hearing, and their sights – they are increased with conviction that Allah<sup>azwj</sup> Mighty and Majestic has knowledge of the unseen’.

[قَالَ:] فَقَالُوا: يَا رَسُولَ اللَّهِ فَهَلْ فِي عِبَادِ اللَّهِ مَنْ يُشَاهِدُ هَذَا الْحَتْمَ كَمَا تُشَاهِدُهُ الْمَلَائِكَةُ فَقَالَ رَسُولُ اللَّهِ ص: بَلَى، مُحَمَّدٌ رَسُولُ اللَّهِ يُشَاهِدُهُ بِإِشْهَادِ اللَّهِ تَعَالَى لَهُ، وَ يُشَاهِدُهُ مِنْ أُمَّتِهِ أَطْوَعُهُمْ لِلَّهِ عَزَّ وَ جَلَّ، وَ أَشَدَّهُمْ جِدًّا فِي طَاعَةِ اللَّهِ تَعَالَى، وَ أَفْضَلُهُمْ فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ.

He<sup>asws</sup> said: ‘They said, ‘O Rasool-Allah<sup>saww</sup>! So is there among the servants of Allah<sup>azwj</sup>, the one who witnesses this seal just as the Angels witness it?’ So Rasool-Allah<sup>saww</sup> said: ‘Yes. Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup> by Allah<sup>azwj</sup> the Exalted Causing him<sup>saww</sup> witness it, and he witnesses it from his<sup>saww</sup> community who is the most obedient to Allah<sup>azwj</sup> Mighty and Majestic, and the most intense in the obedience of Allah<sup>azwj</sup> the Exalted, and the most superior of them in the Religion of Allah<sup>azwj</sup> Mighty and Majestic’.

فَقَالُوا: مَنْ هُوَ يَا رَسُولَ اللَّهِ وَ كُلُّ مِنْهُمْ تَمَنَّى أَنْ يَكُونَ هُوَ.

So they said, ‘Who is he, O Rasool-Allah<sup>saww</sup>? And everyone from them is wishing that he would happen to be him’.

فَقَالَ رَسُولُ اللَّهِ ص: دَعُوهُ يَكُنْ مِنْ شَاءَ اللَّهُ، فَلَيْسَ الْجَلَالَةُ فِي الْمَرَاتِبِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ بِالتَّمَنِّي، وَ لَا بِالتَّنْظِي، وَ لَا بِالِاقْتِرَاحِ، وَ لِكِنَّهُ فَضْلٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى مَنْ يَسْأَلُ،

So Rasool-Allah<sup>saww</sup> said: ‘Leave it! He would happen to be the one Allah<sup>azwj</sup> Desires, for the majesty in the ranks in the Presence of Allah<sup>azwj</sup> Mighty and Majestic isn’t with the wishing, or with the thinking, or with the suggesting. But it is a Grace from Allah<sup>azwj</sup> Mighty and Majestic upon the one He<sup>azwj</sup> so Desires.

يُوقِّفُهُ لِلْأَعْمَالِ الصَّالِحَةِ يُكْرِمُهُ بِهَا، فَيَبْلُغُهُ أَفْضَلَ الدَّرَجَاتِ وَ أَشْرَفَ الْمَرَاتِبِ إِنَّ اللَّهَ تَعَالَى سَيُكْرِمُ بِذَلِكَ مَنْ يُرِيكُمُوهُ فِي عَدِّ، فَجِدُوا فِي الْأَعْمَالِ الصَّالِحَةِ. فَمَنْ وَقَفَهُ اللَّهُ لِمَا يُوجِبُ عَظِيمَ كَرَامَتِهِ عَلَيْهِ. فَلِلَّهِ عَلَيْهِ فِي ذَلِكَ الْفَضْلُ الْعَظِيمُ.

He<sup>azwj</sup> would incline him to the righteous deeds, Honouring him with it, so he would reach the highest of the levels and the noblest of the ranks. Allah<sup>azwj</sup> would Honour with that the one He<sup>azwj</sup> would Honour tomorrow morning. Therefore, strive in (doing) the righteous deeds. So the one whom Allah<sup>azwj</sup> Inclines to what would Obligate His<sup>azwj</sup> Honouring upon, so for him would be the great Grace regarding that’.

قَالَ ع: فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ص، وَ غَصَّ مَجْلِسُهُ بِأَهْلِهِ، وَ قَدَّ جَدَّ بِالْأَمْسِ كُلُّ مَنْ خَيَّرَهُمْ فِي خَيْرِ عَمَلِهِ، وَ إِحْسَانِ إِلَى رَبِّهِ قَدَّمَهُ، يَرْجُو أَنْ يَكُونَ هُوَ ذَلِكَ الْخَيْرِ الْأَفْضَلِ

He<sup>asws</sup> said: ‘So when Rasool-Allah<sup>saww</sup> (came in the) morning, and his<sup>saww</sup> gathering was crammed with its people, and there had come everyone who had strived the day before in his good deed, and favours sent forward to his Lord<sup>azwj</sup>, hoping that he would happen to be that best one, the most superior.

قَالُوا: يَا رَسُولَ اللَّهِ مَنْ هَذَا عَرَفْنَاهُ بِصِفَتِهِ، وَ إِنْ لَمْ تَنْصُنَا عَلَى اسْمِهِ

They said, ‘O Rasool-Allah<sup>saww</sup>! Who is this one? Introduce him with his characteristics, and if you<sup>saww</sup> do not state his name upon us’.

فَقَالَ رَسُولُ اللَّهِ ص: هَذَا الْجَامِعُ لِلْمَكَارِمِ، الْحَاوِي لِلْفَضَائِلِ، الْمُشْتَمَلُ عَلَى الْجَمِيلِ قَاضٍ عَنْ أَخِيهِ ذَنْبًا مُجْحِفًا إِلَى غَرِيمٍ- مُنْعَتَبٌ غَاضِبٌ لِلَّهِ تَعَالَى، قَاتِلٌ لِغَضَبِهِ ذَلِكَ عَدُوٌّ لِلَّهِ مُسْتَحْيٍ مِنْ مُؤْمِنٍ مُعْرِضٍ عَنْهُ لِجَحْلِهِ، يُكَادِي فِي ذَلِكَ الشَّيْطَانَ الرَّجِيمِ- حَتَّى أَخْرَاهُ [اللَّهُ] عَنْهُ، وَ وَقَى بِنَفْسِهِ نَفْسَ عَبْدٍ لِلَّهِ مُؤْمِنٍ- حَتَّى أَنْقَذَهُ مِنَ الْهَلَاكَةِ.

So Rasool-Allah<sup>saww</sup> said: ‘These are the whole of his honourable characteristics – the one enclosing (all) the merits, and one inclusive upon the beautiful repayment of debts on behalf of his brother to the unfair creditors satisfying them, angry for (the Sake of) Allah<sup>azwj</sup> the Exalted, fighting the enemies of Allah<sup>azwj</sup> due to than anger of his, too embarrassed from a Momin to turn away from him due to his shyness, confronting the Pelted Satan<sup>la</sup> during that until Allah<sup>azwj</sup> Disgraced him<sup>la</sup> on his behalf, and he saved a soul of a Momin by his soul for (the Sake of) Allah<sup>azwj</sup> – until he saved him from the destruction’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَيُّكُمْ فَضَى الْبَارِحَةَ أَلْفَ دِرْهَمٍ وَ سَبْعِمِائَةَ دِرْهَمٍ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: أَنَا يَا رَسُولَ اللَّهِ.

Then Rasool-Allah<sup>saww</sup> said: ‘Which one of you yesterday paid off one thousand the seven hundred Dirhams?’ So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: ‘I<sup>asws</sup> did, O Rasool-Allah<sup>saww</sup>!’

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ فَحَدِّثْ إِخْوَانَكَ الْمُؤْمِنِينَ كَيْفَ كَانَتْ قِصَّتُهُ أُصَدِّقُكَ لِتَصْدِيقِ اللَّهِ إِلَيْكَ، فَهَذَا الرُّوحُ الْأَمِينُ أَخْبَرَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ- أَنَّهُ قَدْ هَدَبَكَ مِنَ الْقَبِيحِ كُلِّهِ، وَ نَزَّهَكَ عَنِ الْمَسَاوِي بِأَجْمَعِهَا، وَ خَصَّكَ مِنَ الْفَضَائِلِ بِأَشْرَفِهَا وَ أَفْضَلِهَا لَا يَتَّبِعُكَ إِلَّا مَنْ كَفَرَ بِهِ، وَ أَخْطَأَ حَظَّ نَفْسِهِ.

So Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Narrate to your<sup>asws</sup> *Momineen* brothers how its story was (and) I<sup>saww</sup> will ratify you<sup>asws</sup> due to the Ratification of Allah<sup>azwj</sup> of you<sup>asws</sup>, for this here is the Trustworthy Spirit informing me<sup>saww</sup> on behalf of Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Has Kept away from you<sup>asws</sup> from the ugliness, all of it, and Removed the disadvantages in their entirety, and Specialised you<sup>asws</sup> from the merits

with the noblest of these and the most superior of these. None shall accuse you<sup>asws</sup> except the one who disbelieves in it and is himself mistaken in it by chance’.

فَقَالَ عَلِيُّ ع: مَرَرْتُ الْبَارِحَةَ بِفُلَانِ بْنِ فُلَانِ الْمُؤْمِنِ، فَوَجَدْتُ فُلَانًا - وَ أَنَا أَنْتَهُمُ بِالْإِنْفَاقِ - قَدْ لَازَمَهُ وَ ضَيَّقَ عَلَيْهِ فَنَادَانِي الْمُؤْمِنُ: يَا أَخَا رَسُولِ اللَّهِ وَ كَسَّافَ الْكَرْبِ عَنْ وَجْهِ رَسُولِ اللَّهِ، وَ قَامَعَ أَعْدَاءَ اللَّهِ عَنْ حَبِيبِهِ، أَغْنَيْتَنِي وَ أَكْثِفَ كُرْبِي، وَ نَجَّنِي مِنْ غَمِّي، سَلْ غَرِيمِي هَذَا لَعَلَّهُ يُجِيبُكَ، وَ يُوجِّلَنِي، فَإِنِّي مُعْسِرٌ.

So Ali<sup>asws</sup> said: ‘Yesterday I<sup>asws</sup> passed by so and so, son of so and so, the Momin, and I found so and so – and I<sup>asws</sup> accuse him of the hypocrisy – pressing him and constraining upon him. So the Momin called out to me<sup>asws</sup>, ‘O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and the remover of the worries from the face of Rasool-Allah<sup>saww</sup>, and the repressor of the enemies of Allah<sup>azwj</sup> from His<sup>azwj</sup> Beloved! Help me and remove my distress, and rescue me from my gloom. Ask this creditor of mine, perhaps he would respond to you<sup>asws</sup> and he would respite me, for I am insolvent’.

فَقُلْتُ لَهُ: اللَّهُ، إِنَّكَ لَمُعْسِرٌ! فَقَالَ: يَا أَخَا رَسُولِ اللَّهِ لَئِن كُنْتُ أَسْتَحِلُّ أَنْ أَكْذِبَ فَلَا تَأْمَنِي عَلَى يَمِينِي [أَيْضًا]، أَنَا مُعْسِرٌ، وَ فِي قَوْلِي هَذَا صَادِقٌ، وَ أَوْقِرُ اللَّهُ وَ أَجِلُّهُ [مِنْ] أَنْ أَحْلِفَ بِهِ صَادِقًا أَوْ كَاذِبًا.

So I<sup>asws</sup> said to him: ‘(By) Allah<sup>azwj</sup>! You are insolvent!?’ He said, ‘O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! If it was Permissible, I would lie, so you<sup>asws</sup> wouldn’t trust upon my oath as well. I am (indeed) insolvent, and am truthful in this word (claim), and I am more revering of Allah<sup>azwj</sup> and consider Him<sup>azwj</sup> as more Majestic than that I should swear by Him<sup>azwj</sup>, whether truthfully or falsely’.

فَأَقْبَلْتُ عَلَى الرَّجُلِ فَقُلْتُ: إِنِّي لِأَجْلِ نَفْسِي عَنْ أَنْ يَكُونَ لِهَذَا عَلَيَّ يَدٌ أَوْ [مِنَّةٌ] وَ أَجْلُكَ أَيْضًا عَنْ أَنْ يَكُونَ لَهُ عَلَيْكَ يَدٌ أَوْ مِنَّةٌ، وَ أَسْأَلُ مَلِكَ الْمَلِكِ الَّذِي لَا يُؤْتَفُّ مِنْ سُؤَالِهِ - وَ لَا يُسْتَحَى مِنَ التَّعَرُّضِ لِتَوَابِهِ.

So I<sup>asws</sup> turned upon the man, and I<sup>asws</sup> said: ‘I<sup>asws</sup> for my<sup>asws</sup> reason, from there happening to be a hand upon me<sup>asws</sup> or a favour, and for your reason as well, from there happening to be a hand (favour) for him upon you, or a favour, and I<sup>asws</sup> shall ask the King of the kings, Whom there is no dislike from asking Him<sup>azwj</sup> nor any embarrassment from exposing to His<sup>azwj</sup> Rewards’.

ثُمَّ قُلْتُ: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - لَمَّا قَضَيْتَ عَنْ عَبْدِكَ هَذَا [هَذَا] الدَّيْنَ.

Then I<sup>asws</sup> said: ‘O Allah<sup>azwj</sup>! By the right of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> – Pay off the debt from this servant of Yours<sup>azwj</sup>’.

فَرَأَيْتُ أَبْوَابَ السَّمَاءِ تُنَادِي أَمْلَاكَهَا: يَا أَبَا الْحَسَنِ مِنْ هَذَا الْعَبْدِ يَضْرِبُ بِيَدِهِ إِلَى مَا شَاءَ - مِمَّا بَيْنَ يَدَيْهِ مِنْ حَجَرٍ وَ مَرٍ وَ حَصِيَّاتٍ وَ تَرَابٍ - لِيَسْتَحِيلَ فِي يَدِهِ ذَهَبًا، ثُمَّ يَقْضِي دَيْنَهُ مِنْهُ، وَ يَجْعَلُ مَا يَبْقَى نَفَقَتَهُ وَ بَضَاعَتَهُ الَّتِي يَسُدُّ بِهَا فَاقَتَهُ، وَ يَمُونُ بِهَا عِيَالَهُ.

So I saw the gateways of the sky, its Angels calling out, ‘O Abu Al-Hassan<sup>asws</sup>! Order this servant to strike his hand to whatever he so desires to – from what is in front of him, from a stone, and mud, and pebbles and dust – it would be converted to gold in his hand. Then he can pay off his debt from it and make whatever remains as his expense monies, and (for) his goods by which he can block his destitution with it, and he can secure his dependants with it’.

فَقُلْتُ: يَا عَبْدَ اللَّهِ قَدْ أَذِنَ اللَّهُ بِقَضَاءِ دَيْنِكَ، وَ [بِ] يَسَارِكَ بَعْدَ فَقْرِكَ، اضْرِبْ بِيَدِكَ إِلَى مَا تَشَاءُ مِمَّا أَمَامَكَ فَتَنَاولَهُ، فَإِنَّ اللَّهَ يُحَوِّلُهُ فِي يَدِكَ ذَهَبًا إِبْرِيضًا.

So I said, 'O servant of Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has Permitted the fulfilment of your debt and make you affluent after your poverty. Strike your hand to whatever you so desire, from what is in front of you, and grab it, for Allah<sup>azwj</sup> would Transform it to pure gold in your hand'.

فَتَنَاولَ أَحْجَارًا ثُمَّ مَدَّرًا فَأَتَقَلَّبَتْ لَهُ ذَهَبًا أَحْمَرَ. ثُمَّ قُلْتُ لَهُ: أَفْصِلْ لَهُ مِنْهَا قَدْرَ دَيْنِهِ فَأَعْطِهِ فَفَعَلَ. قُلْتُ: وَ الْبَاقِي رِزْقٌ سَأَقَهُ اللَّهُ تَعَالَى إِلَيْكَ.

So he grabbed a rock, then some mud, and it turned for him as red gold. Then I<sup>asws</sup> said to him: 'Cut out a piece from it for him of a measurement of his debt and give it to him'. So he did. I<sup>asws</sup> said: 'And the remainder is sustenance which Allah<sup>azwj</sup> the Exalted Ushered towards you'.

وَ كَانَ الَّذِي قَضَاهُ مِنْ دَيْنِهِ أَلْفًا وَ سَبْعِمِائَةَ دِرْهَمٍ. وَ كَانَ الَّذِي بَقِيَ أَكْثَرَ مِنْ مِائَةِ أَلْفِ دِرْهَمٍ، فَهُوَ مِنْ أَهْلِ الْمَدِينَةِ.

And it was so, that which was paid off from his debt was one thousand and seven hundred Dirhams, and that which remained (with him) was more than one hundred thousand Dirhams. Thus he is from the most affluent ones of Al-Medina'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَعْلَمُ مِنَ الْحِسَابِ مَا لَا يَبْلُغُهُ عُقُولُ الْخَلْقِ إِنَّهُ يَضْرِبُ أَلْفًا وَ سَبْعِمِائَةَ فِي أَلْفٍ وَ سَبْعِمِائَةَ، (ثُمَّ مَا ارْتَفَعَ مِنْ ذَلِكَ فِي مِثْلِهِ) إِلَى أَنْ يَفْعَلَ ذَلِكَ أَلْفَ مَرَّةٍ، ثُمَّ أَخْرُ مَا يَرْتَفِعُ مِنْ ذَلِكَ [فِي مِثْلِهِ، إِلَى أَنْ يَفْعَلَ ذَلِكَ أَلْفَ مَرَّةٍ، ثُمَّ أَخْرُ مَا يَرْتَفِعُ مِنْ ذَلِكَ] عَدَدَ مَا يَهْبُهُ اللَّهُ لَكَ [يَا عَلِيَّ]

Then Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He<sup>azwj</sup> would Multiply one thousand and seven hundred by one thousand and seven hundred, (then whatever is raised (total) from that, (Multiply) by the like of it, until He<sup>azwj</sup> Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He<sup>azwj</sup> Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah<sup>azwj</sup> would Gift to you<sup>asws</sup>, O Ali<sup>asws</sup>.

فِي الْجَنَّةِ مِنَ الْقُصُورِ: قَصْرٌ مِنْ ذَهَبٍ، وَ قَصْرٌ مِنْ فِضَّةٍ، وَ قَصْرٌ مِنْ لَوْلُؤٍ، وَ قَصْرٌ مِنْ زَبْرَجَدٍ، وَ قَصْرٌ مِنْ زُمْرِدٍ، وَ قَصْرٌ مِنْ جَوْهَرٍ، وَ قَصْرٌ مِنْ نُورِ رَبِّ الْعَالَمِينَ- وَ أَضْعَافُ ذَلِكَ مِنَ الْعَبِيدِ وَ الْخَدَمِ [وَ الْخَيْلِ] وَ النُّجَبِ تَطْيِيرُ بَيْنَ سَمَاءِ الْجَنَّةِ وَ أَرْضِهَا.

(There will be for you<sup>asws</sup>) in the Paradise, from the castles – a castle of gold, and a castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord<sup>azwj</sup> of the worlds – and He<sup>azwj</sup> would Add on top of that, from the servants, and the attendants, and the horses, and the (winged) animals flying between the sky of the Paradise and its ground'.

فَقَالَ عَلِيُّ ع: «حَمْدًا لِرَبِّي، وَ شُكْرًا».

So Ali<sup>asws</sup> said: 'I<sup>asws</sup> praising my<sup>asws</sup> Lord<sup>azwj</sup> and thanking'.

قَالَ رَسُولُ اللَّهِ ص: وَ هَذَا الْعَدَدُ هُوَ عَدَدُ مَنْ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ، وَ يَرْضَى عَنْهُمْ بِمَحَبَّتِهِمْ لَكَ، وَ أَضْعَافَ هَذَا الْعَدَدِ مِمَّنْ يُدْخِلُهُمُ النَّارَ مِنَ الشَّيَاطِينِ مِنَ الْجِنِّ وَ الْإِنْسِ بِبُغْضِهِمْ لَكَ- وَ وَقَبِيحَتِهِمْ فِيكَ، وَ تَنَقِيصِهِمْ إِيَّاكَ.

Rasool-Allah<sup>saww</sup> said: 'And this is the number of the ones Allah<sup>azwj</sup> would Enter them into the Paradise, and be Pleased from them with their love for you<sup>asws</sup>, and Add to this number, from the ones He<sup>azwj</sup> would Enter into the Fire, from the Satans<sup>la</sup> from the Jinn and the human beings, due to their hatred for you<sup>asws</sup>, and their belittling you<sup>asws</sup> and their derogation of you<sup>asws</sup>'.

55 ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيْكُمْ قَتَلَ رَجُلًا الْبَارِحَةَ، غَضَبًا لِلَّهِ وَ لِرَسُولِهِ. فَقَالَ عَلِيٌّ ع: أَنَا، وَ سَيِّئَتِكَ الْخُصُومُ الْآنَ. فَقَالَ رَسُولُ اللَّهِ ص: حَدَّثَ إِخْوَانِكَ الْمُؤْمِنِينَ بِالْقِصَّةِ.

**S 55** – Then Rasool-Allah<sup>saww</sup> said: 'Which one of you killed a man yesterday, out of anger for the Sake of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?' So Ali<sup>asws</sup> said: 'I<sup>asws</sup> did, and the disputants would be coming to you<sup>saww</sup> now'. Rasool-Allah<sup>saww</sup> said: 'Narrate the story to your<sup>asws</sup> Momineen brothers'.

فَقَالَ عَلِيٌّ ع: كُنْتُ فِي مَنْزِلِي- إِذْ سَمِعْتُ رَجُلَيْنِ خَارِجَ دَارِي يَتَدَارَءَانِ فَدَخَلَا إِلَيَّ، فَإِذَا فُلَانٌ الْيَهُودِيُّ، وَ فُلَانٌ رَجُلٌ مَعْرُوفٌ فِي الْأَنْصَارِ.

So Ali<sup>asws</sup> said: 'I<sup>asws</sup> was in my<sup>asws</sup> house, when I<sup>asws</sup> heard two men outside my<sup>asws</sup> house disputing. So they both came over to me<sup>asws</sup>, one of them was so and so Jew, and so and so well known among the Ansaar.

فَقَالَ الْيَهُودِيُّ: يَا أَبَا حَسَنٍ أَعْلَمُ أَنَّهُ قَدْ بَدَتْ لِي مَعَ هَذَا حُكُومَةٌ، فَأَخْتَكَمْنَا إِلَى مُحَمَّدٍ صَاحِبِكُمْ، فَقَضَى لِي عَلَيْهِ، فَهُوَ يَقُولُ: لَسْتُ أَرْضَى بِقَضَائِهِ فَقَدْ خَافَ وَ مَالَ وَ لَيْكُنْ بَيْنِي وَ بَيْنَكَ كَعَبُ [بْنِ] الْأَشْرَفِ. فَأَبَيْتُ عَلَيْهِ.

So the Jew said, 'O Abu Al-Hassan<sup>asws</sup>! Know that a (need for a) judgment was apparent for me with this one, so we went for judgment to your<sup>asws</sup> companion Muhammad<sup>saww</sup>, and he<sup>saww</sup> judged for me, against him. But, he is saying, 'I am not happy with his<sup>saww</sup> judgment, so he<sup>saww</sup> has been unjust and biased, and there be Ka'ab Bin Al-Ashraf between me and you (as a judge)'. But I refused upon it.

فَقَالَ لِي: أ فَتَرْضَى بِعَلِيِّ [ف] قُلْتُ: نَعَمْ. فَهَا هُوَ قَدْ جَاءَ بِي إِلَيْكَ

So he (the Jew) said to me, 'Are you happy with Ali<sup>asws</sup> (as a judge)?' I said, 'Yes'. And here, he has come with me to you<sup>asws</sup>'.

. فَقُلْتُ لِصَاحِبِهِ: أ كَمَا يَقُولُ قَالَ: نَعَمْ. فَقُلْتُ: أَعِدْ عَلَيَّ الْحَدِيثَ.

So I<sup>asws</sup> said to his companion, 'Is it just as he is saying it?' He said, 'Yes'. So I<sup>asws</sup> said: 'Repeat the discussion upon me<sup>asws</sup>'.

فَأَعَادَ كَمَا قَالَ الْيَهُودِيُّ، ثُمَّ قَالَ لِي: يَا عَلِيُّ فَاقْضِ بَيْنَنَا بِالْحَقِّ. فَقُمْتُ أَدْخُلُ مَنْزِلِي فَقَالَ الرَّجُلُ: إِلَى أَيِّنَ قُلْتُ: أَدْخُلُ آتِيكَ بِمَا بِهِ أَحْكُمُ بِالْحُكْمِ الْعَدْلِ. فَدَخَلْتُ، وَ اسْتَمَلْتُ عَلَى سَيْفِي، فَضَرَبْتُهُ عَلَى حَبْلِ عَاتِقِهِ، فَلَوْ كَانَ جَبَلًا لَقَدَدْتُهُ فَوْقَ رَأْسِهِ بَيْنَ يَدَيْهِ.

So he repeated just as the Jew had said, then said to me, 'O Ali<sup>asws</sup>! Judge between us with the truth'. So I<sup>asws</sup> stood up and entered into my<sup>asws</sup> house'. So the man said, 'Where (are you<sup>asws</sup> going)?'. I<sup>asws</sup> said, 'Entering (my<sup>asws</sup> house). I<sup>asws</sup> shall come to

you with what I<sup>asws</sup> would judge with the justice'. So I<sup>asws</sup> entered and uncovered my<sup>asws</sup> sword and I<sup>asws</sup> upon the neck on his shoulders (so hard) that, had there been a mountain (between us), it would have been split, and his head fell in front of him'.

فَلَمَّا فَرَغَ عَلِيُّ ع مِنْ حَدِيثِهِ- جَاءَ أَهْلُ ذَلِكَ الرَّجُلِ [بِالرَّجُلِ] الْمَقْتُولِ، وَ قَالُوا: هَذَا ابْنُ عَمِّكَ قَتَلَ صَاحِبَنَا، فَأَقْتَصَّ مِنْهُ.

So when Ali<sup>asws</sup> was free from his<sup>asws</sup> narration, the family of that man, the killed one, came over (with the dead man) and they said, 'This cousin of yours<sup>saww</sup> killed our companions, so we want retaliation from him<sup>asws</sup>'.

فَقَالَ رَسُولُ اللَّهِ ص: لَا قِصَاصَ. [فَ] قَالُوا: أَوْ دِيَّةً يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ص: وَ لَا دِيَّةَ لَكُمْ، هَذَا وَ اللَّهُ [قَتِيلُ اللَّهِ] لَا يُودَى، إِنَّ عَلِيًّا قَدْ شَهِدَ [عَلَى صَاحِبِكُمْ] بِشَهَادَةٍ وَ اللَّهُ يَلْعَنُهُ بِشَهَادَةِ عَلِيٍّ، وَ لَوْ شَهِدَ عَلِيُّ عَلَى الثَّقَلَيْنِ لَقَبِلَ اللَّهُ شَهَادَتَهُ عَلَيْهِمْ- إِنَّهُ الصَّادِقُ الْأَمِينُ، أَرْفَعُوا صَاحِبَكُمْ هَذَا وَ ادْفِنُوهُ مَعَ الْيَهُودِ، فَقَدْ كَانَ مِنْهُمْ.

So Rasool-Allah<sup>saww</sup> said: 'There is no retaliation'. They said, 'Or (not even) a compensation, O Rasool-Allah<sup>saww</sup>!' So Rasool-Allah<sup>saww</sup> said: 'And no compensation (either) for you. And Allah<sup>azwj</sup> (for the one) killed by Allah<sup>azwj</sup>, does not pay compensation. Ali<sup>asws</sup> had testified upon your companion with a testimony, and Allah<sup>azwj</sup> Cursed him with the testimony against me<sup>saww</sup>. And has Ali<sup>asws</sup> testified against the 'Saqalayn' (All the Jinn and the human beings), Allah<sup>azwj</sup> would Accept his<sup>asws</sup> testimony against (all of) them. He<sup>asws</sup> is the truthful, the trustworthy. Lift him (the deceased) up and bury him with the Jews, so he was from them'.

فَرَفَعَ وَ أَوْدَأَجُهُ تَشْخَبُ دَمًا، وَ بَدَنُهُ قَدْ كُسِيَ شَعْرًا.

So he was lifted up and his neck was flowing with blood, and his body was covered with hair.

فَقَالَ عَلِيُّ ع: يَا رَسُولَ اللَّهِ مَا أَشْبَهَهُ إِلَّا بِالْخَنْزِيرِ فِي شَعْرِهِ! قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَوْ لَيْسَ لَوْ حَسَبْتَ بَعْدَ كُلِّ شَعْرَةٍ- مِثْلَ عَدَدِ رِمَالِ الدُّنْيَا حَسَنَاتٍ لَكَانَ كَثِيرًا قَالَ: بَلَى يَا رَسُولَ اللَّهِ.

So Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! He does not resemble except with the pigs with regards to his hair!' Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! If you<sup>asws</sup> were to count the number of every hair like the number of sands of the world as good deed, it would be a lot'. He<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'.

قَالَ رَسُولُ اللَّهِ ص: يَا أَبَا الْحَسَنِ إِنَّ هَذَا الْقَتْلَ الَّذِي قَتَلْتَ بِهِ هَذَا الرَّجُلَ- قَدْ أَوْجَبَ اللَّهُ لَكَ بِهِ مِنَ الثَّوَابِ- كَأَنَّما أَعْتَقْتَ رِقَابًا بَعْدَ رَمْلِ عَالِجِ [الدُّنْيَا] وَ بَعْدَ كُلِّ شَعْرَةٍ عَلَى هَذَا الْمَنَافِقِ، وَ إِنَّ أَقْلَ مَا يُعْطِي اللَّهُ بِعِنَقِ رَقِيبَةٍ- لِمَنْ يَهَبُ لَهُ بَعْدَ كُلِّ شَعْرَةٍ مِنْ تِلْكَ الرَّقِيبَةِ أَلْفَ حَسَنَةٍ، وَ يَمْحُو [اللَّهُ] عَنْهُ أَلْفَ سَيِّئَةٍ، فَإِنْ لَمْ يَكُنْ لَهُ فَلِأَبِيهِ، فَإِنْ لَمْ يَكُنْ لِأَبِيهِ فَلِأُمِّهِ، فَإِنْ لَمْ يَكُنْ لَهَا فَلِأَخِيهِ، وَ إِنْ لَمْ يَكُنْ لَهُ فَلِذَرِّيَّتِهِ وَ جِيرَانِهِ وَ قَرَابَاتِهِ.

Rasool-Allah<sup>saww</sup> said: 'O Abu Al Hassan<sup>asws</sup>! This killing by which you<sup>asws</sup> killed this man with – Allah<sup>azwj</sup> has Obligated for you<sup>asws</sup>, due to it, from the Rewards – as if you freed necks (slaves) of the number of sands of a desert (of the world), and of the number of every hair upon this hypocrite. And the least of what Allah<sup>azwj</sup> Grants for the freeing of a neck – to the one He<sup>azwj</sup> Gifts to – for every hair from that (freed) person, a thousand Rewards and Allah<sup>azwj</sup> Deletes a thousand evil deeds of his. So if there does not happen to be for him (the evil deeds), then for his father. And if there does not happen to be for his father, then for his mother. And if there does not

happen to be for her, then for his brother. And if there does not happen to be for him, then for his offspring, and his neighbours, and his relatives’.

56 ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيُّكُمْ اسْتَحَى الْبَارِحَةَ مِنْ أَخٍ لَهُ فِي اللَّهِ- لِمَا رَأَى بِهِ [مِنْ] خُلَّةٍ، ثُمَّ كَايَدَ الشَّيْطَانُ فِي ذَلِكَ الْأَخِ، وَ لَمْ يَزَلْ بِهِ حَتَّى غَلِبَهُ

**S 56** – Then Rasool-Allah<sup>saww</sup> said: ‘Which one of you yesterday who took pity on his brother of his for the Sake of Allah<sup>azwj</sup> – due to what he saw with him from a friendship, then confronted the Satan<sup>la</sup> regarding that brother, and did not cease to be with him until he overcame him<sup>la</sup>?’

فَقَالَ عَلِيُّ ع: أَنَا يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ص: حَدِّثْ يَا عَلِيُّ بِهِ إِخْوَانَكَ الْمُؤْمِنِينَ، لِيَتَأَسَّوْا بِحُسْنِ صَنِيعِكَ فِيمَا يُمَكِّنُهُمْ، وَ إِنَّ كَانَ أَحَدٌ مِنْهُمْ لَا يَلْحَقُ تَارِكَ وَ (لَا يَشُقُّ غُبَارَكَ) وَ لَا يَرْمُقُكَ فِي سَابِقَةٍ لَكَ إِلَى الْفَضَائِلِ- إِلَّا كَمَا يَرْمُقُ الشَّمْسُ مِنَ الْأَرْضِ، وَ أَقْصَى الْمَشْرِقِ مِنْ أَقْصَى الْمَغْرِبِ.

So Ali<sup>asws</sup> said: ‘I<sup>asws</sup> did, O Rasool-Allah<sup>saww</sup>!’. So Rasool-Allah<sup>saww</sup> said: ‘Narrate with it, O Ali<sup>asws</sup>, to your<sup>asws</sup> brethren, the Momineen, in order for them to be following the goodness of your<sup>asws</sup> doing in what is possible for them, and even though not one of them can reach your<sup>asws</sup> standard nor the difficulty of your<sup>asws</sup> worship, nor ogle at you<sup>asws</sup> in preceding you to the merit – but it is like ogling at the sun from the earth, and looking at the outskirts of the east from the outskirts of the west’.

فَقَالَ عَلِيُّ ع: يَا رَسُولَ اللَّهِ مَرَرْتُ بِمَرْبَلَةَ بَنِي فُلَانٍ، وَ رَأَيْتُ رَجُلًا مِنَ الْأَنْصَارِ مُؤْمِنًا- فَذَ أَخَذَ مِنْ تِلْكَ الْمَرْبَلَةِ قُشُورَ الْبُطِيخِ وَ الْقِنَاءِ وَ التَّنِينِ، فَهُوَ يَأْكُلُهَا مِنْ شِدَّةِ الْجُوعِ، فَلَمَّا رَأَيْتُهُ اسْتَحْيَيْتُ مِنْهُ أَنْ يَرَانِي فَيَخْجَلِ، وَ أَعْرَضْتُ عَنْهُ، وَ مَرَرْتُ إِلَى مَنْزِلِي،

So Ali<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> passed by a house of the Clan of so and so, and I<sup>asws</sup> saw a man from the Ansaar, a Momin having taken from that dustbin, skins of the melons and the cucumbers and the figs, and he was eating these due to the intensity of the hunger. So when I saw him, I was embarrassed from him that he would see me, so he would be ashamed, and I<sup>asws</sup> turned away from him went to my<sup>asws</sup> house.

وَ كُنْتُ أَعَدَدْتُ لِسُحُورِي وَ فَطُورِي قُرْصَيْنِ مِنْ شَعِيرٍ، فَجِئْتُ بِهِمَا إِلَى الرَّجُلِ وَ نَاوَلْتُهُ [إِيَّاهُمَا] وَ قُلْتُ لَهُ أَصِيبْ مِنْ هَذَا كُلَّمَا جُعْتَ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَجْعَلُ الْبَرَكَهَةَ فِيهِمَا.

And I<sup>asws</sup> had prepared for my<sup>asws</sup> pre-dawn meal and for the breaking of my<sup>asws</sup> Fast, two discs of barley (bread). So I<sup>asws</sup> came over with these two to the man and gave these to him, and I<sup>asws</sup> said to him: ‘Take from this every time you are hungry, for Allah<sup>azwj</sup> Mighty and Majestic would Make the Blessings to be in these two’.

فَقَالَ لِي: يَا أَبَا الْحَسَنِ أَنَا أُرِيدُ أَنْ أَمْتَحِنَ هَذِهِ الْبَرَكَهَةَ- لِعِلْمِي بِصِدْقِكَ فِي قَيْلِكَ إِنِّي أَشْتَهِي لَحْمَ فِرَاحٍ، اسْتَهَاهُ عَلِيُّ أَهْلُ مَنْزِلِي.

So he said to me<sup>asws</sup>, ‘O Abu Al-Hassan<sup>asws</sup>! I want to test these Blessings for my knowledge of your<sup>asws</sup> truthfulness in your<sup>asws</sup> words. I<sup>asws</sup> desire the meat of a duckling. The people of my household desired it upon me’.

فَقُلْتُ [لَهُ]: أَكْبِيرُ مِنْهُمَا لَقَمًا- بَعْدَ مَا تُرِيدُهُ مِنْ فِرَاحٍ، فَإِنَّ اللَّهَ تَعَالَى يَقْلِبُهَا فِرَاحًا بِمَسْأَلَتِي إِيَّاهُ لَكَ- بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

So I<sup>asws</sup> said to him: 'Break a morsel from these two – by a number of what you want from a duckling, for Allah<sup>azwj</sup> the Exalted would Convert it to a duckling by my<sup>asws</sup> asking for it for you – by the virtue of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, the clean'.

فَأَخْطَرَ الشَّيْطَانُ بِنَالِي فَقَالَ: يَا أَبَا الْحَسَنِ تَفْعَلُ هَذَا بِهِ وَ لَعَلَّهُ مُنَافِقٌ. فَرَدَدْتُ عَلَيْهِ: إِنَّ يَكُنْ مُؤْمِنًا فَهُوَ أَهْلٌ لِمَا أَفْعَلُ مَعَهُ وَ إِنَّ يَكُنْ مُنَافِقًا فَأَنَا لِلْإِحْسَانِ أَهْلٌ، فَلَيْسَ كُلُّ مَعْرُوفٍ يَلْحَقُ بِمُسْتَحَقِّهِ.

So the Satan<sup>la</sup> posed a danger in front of me<sup>asws</sup> and he<sup>la</sup> said, 'O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> are doing this with him, and perhaps he is a hypocrite?' So I<sup>asws</sup> responded upon him<sup>la</sup>: 'If he happens to be a Momin, then he is rightful of what I<sup>asws</sup> am dealing with him, and if he happens to be a hypocrite, so I<sup>asws</sup> am rightful of the favouring, for it isn't so that every good deed would meet its deserving one'.

وَ قُلْتُ لَهُ: أَنَا أَدْعُو اللَّهَ بِمُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ- لِيُوقِّعَهُ لِلْإِخْلَاصِ وَ النَّزْوَعِ عَنِ الْكُفْرِ إِنْ كَانَ مُنَافِقًا، فَإِنَّ تَصَدَّقِي عَلَيْهِ بِهِذَا أَفْضَلُ مِنْ تَصَدَّقِي عَلَيْهِ- بِهِذَا الطَّعَامِ الشَّرِيفِ الْمَوْجِبِ لِلتَّرَاءِ وَ الْعِنَاءِ، فَكَأَيْدُ الشَّيْطَانِ، وَ دَعَوْتُ اللَّهَ سِرًّا مِنَ الرَّجُلِ بِالْإِخْلَاصِ بِجَاهِ مُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ.

And I<sup>asws</sup> said to him<sup>la</sup>: 'I<sup>asws</sup> am supplicating to Allah<sup>azwj</sup> by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> – in order to Incline him to the sincerity and the refraining from the Kufr if he was a hypocrite, for this charity of mine<sup>asws</sup> upon him (the supplication) with this is superior than my<sup>asws</sup> charity upon him – with noble meal, the Obligated for the wealth and the riches. So the Satan<sup>la</sup> was overcome and I<sup>asws</sup> supplicated to Allah<sup>azwj</sup> secretly from the man for the sincerity, by the virtue of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>'.

فَارْتَعَدَتْ فَرَائِصُ الرَّجُلِ وَ سَقَطَ لَوَجْهِهِ فَأَقْمَتُهُ. وَ قُلْتُ لَهُ: مَاذَا سَأَلْتَنِي قَالَ: كُنْتُ مُنَافِقًا سَأَلْتُ فِيهَا بِقَوْلِهِ مُحَمَّدٌ وَ فِيهَا تَقَوْلُهُ أَنْتَ، فَكَشَفَ لِي [اللَّهُ] عَنِ السَّمَاوَاتِ وَ الْحُجُبِ فَأَبْصَرْتُ الْجَنَّةَ، [وَ أَبْصَرْتُ] كُلَّمَا تَعَدَّانِ بِهِ مِنَ الْمُتَوَاتِرَاتِ، وَ كَشَفَ لِي عَنْ أَطْبَاقِ الْأَرْضِ فَأَبْصَرْتُ جَهَنَّمَ، وَ أَبْصَرْتُ كُلَّمَا [ت] نُوعِدَانِ بِهِ مِنَ الْعُقُوبَاتِ.

So the man started trembling and fell down on his face. So I<sup>asws</sup> stood him up, and I<sup>asws</sup> said to him: 'What is that which you did?' He said, 'I was a hypocrite, doubting in what Muhammad<sup>saww</sup> was saying and it what you<sup>asws</sup> were saying, and Allah<sup>azwj</sup> has Uncovered for me, from the skies and the veils, so I saw the Paradise and I saw everything what is prepared with it from the Rewards, and Uncovered for me from the layers of the earth, so I saw Hell, and I saw everything what is prepared with it from the Punishments.

فَذَلِكَ حِينٌ وَقَرَ الْإِيمَانَ فِي قَلْبِي، وَ أَخْلَصَ بِهِ جَنَانِي، وَ زَالَ عَنِّي الشُّكُّ الَّذِي كَانَ يَعْتَوِرُنِي

So that is where the *Eman* occurred in my heart and finished off my insanity with it, and the doubts which used overwhelm me, declined from me'.

فَأَخَذَ الرَّجُلُ الْفُرْصَيْنِ، وَ قُلْتُ لَهُ: كُلُّ شَيْءٍ تَشْتَهِيهِ فَآكِسِرْ مِنَ الْفُرْصِ قَلِيلًا، فَإِنَّ اللَّهَ يُحَوِّلُهُ مَا تَشْتَهِيهِ وَ تَتَمَنَّاهُ وَ تُرِيدُهُ.

So the man took the two discs (of bread), and I<sup>asws</sup> said to him: 'Everything you desire, so break a little from the disc, and Allah<sup>azwj</sup> will Convert it to whatever you desire, and covet, and want'.

فَمَا زَالَ كَذَلِكَ يَنْقَلِبُ لَحْمًا وَ شَحْمًا، وَ حَلْوَاءً، وَ رُطْبًا، وَ بَطِيخًا، وَ فَوَاكِهَ الشَّتَاءِ وَ فَوَاكِهَ الصَّيْفِ، حَتَّى أَظْهَرَ اللَّهُ تَعَالَى مِنَ الرَّغِيفِينَ عَجَبًا، وَ صَارَ الرَّجُلُ مِنْ عُنُقَاءِ اللَّهِ مِنَ النَّارِ (وَ مِنْ عِبِيدِهِ الْمُصْطَفَيْنِ) الْأَخْيَارِ.

So it did not cease to be like that, being converted to meat, and fat, and sweets, and dates, and melons, and winter fruits, and summer fruits, until Allah<sup>azwj</sup> the Exalted Manifested wonders from the two breads, and the man came to be from the ones Allah<sup>azwj</sup> Liberated from the Fire, and from His<sup>azwj</sup> special ones, the good.

فَذَلِكَ حِينَ رَأَيْتُ جَبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ مَلَكَ الْمَوْتِ قَدْ قَصَدُوا الشَّيْطَانَ كُلَّ وَاحِدٍ [مِنْهُمْ] بِمِثْلِ جَبَلِ أَبِي قُبَيْسٍ، فَوَضَعَ أَحَدُهُمْ عَلَيْهِ، وَ بَنَاهُ بَعْضُهُمْ عَلَى بَعْضٍ فَتَهَشَّم. وَ جَعَلَ إِبْلِيسُ يَقُولُ: يَا رَبِّ وَ عَذِّكَ وَ عَذِّكَ، أَلَمْ تُنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ فَإِذَا نِدَاءٌ [بَعْضِ الْمَلَائِكَةِ]: أَنْظِرْتَنِي لِنَاءِ تَمُوتَ، مَا أَنْظِرْتَنِي لِنَاءِ تَهَشَّمُ وَ تُرَضَّضَ.

So that is when I<sup>asws</sup> saw Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and the Angel of Death to have aimed for the Satan<sup>la</sup>, each one of them<sup>as</sup> with (a rock) the like (size) of the mount Abu Qubays. So one of them<sup>as</sup> placed it upon him<sup>la</sup>, and piled one on top of the other, so he<sup>la</sup> almost fragmented, and Iblees<sup>la</sup> went on saying, 'O Lord<sup>azwj</sup>! Your<sup>azwj</sup> Promise! Your<sup>azwj</sup> Promise! Did You<sup>azwj</sup> not Respite me<sup>la</sup> up to the Day they would be Resurrected?' So there was a call (from one of the Angels): "I<sup>azwj</sup> Have Given Respite to you<sup>la</sup> from dying. I<sup>azwj</sup> did not Respite you<sup>la</sup> from breakage of limbs and injuries".

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا الْحَسَنِ كَمَا كَايَدَتِ الشَّيْطَانَ فَأَعْطَيْتَ فِي اللَّهِ مِنْ نَهَاكَ عَنْهُ وَ عَابْتَهُ، فَإِنَّ اللَّهَ تَعَالَى يُخْزِي عَنْكَ الشَّيْطَانَ، وَ عَنْ مُجِيبِكَ،

So Rasool-Allah<sup>saww</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! Just as you<sup>asws</sup> overcame the Satan<sup>la</sup>, and you<sup>asws</sup> gave for the Sake of Allah<sup>azwj</sup> to the one he<sup>la</sup> forbade from, and you<sup>asws</sup> overcame him<sup>la</sup>, so Allah<sup>azwj</sup> the Exalted would Disgrace the Satan<sup>la</sup> on your<sup>asws</sup> behalf, and from those that love you<sup>asws</sup>.

وَ يُعْطِيكَ [فِي الْآخِرَةِ] بِعَدَدِ كُلِّ حَبَّةٍ خَرْدَلٍ- مِمَّا أُعْطِيتَ صَاحِبَكَ (وَ فِيمَا تَمَنَّاهُ مِنَ اللَّهِ، وَ فِيمَا يُمْنِيهِ اللَّهُ مِنْهُ دَرَجَةٌ فِي الْجَنَّةِ مِنْ ذَهَبٍ) أَكْبَرَ مِنَ الدُّنْيَا، مِنَ الْأَرْضِ إِلَى السَّمَاءِ،

And He<sup>azwj</sup> would Give you (in the Hereafter), with the number of every mustard seed (size) from what you<sup>asws</sup> gave your<sup>asws</sup> companion (and with regards to what you<sup>asws</sup> wished for him from Allah<sup>azwj</sup>, and regarding what he wished it from Allah<sup>azwj</sup>, a level of gold from the Paradise), larger than the world, from the earth up to the sky.

وَ بَعْدَ كُلِّ حَبَّةٍ مِنْهَا جَبَلًا مِنْ فِضَّةٍ كَذَلِكَ، وَ جَبَلًا مِنْ لَوْلُؤٍ، وَ جَبَلًا مِنْ يَاقُوتٍ، وَ جَبَلًا مِنْ جَوْهَرٍ، وَ جَبَلًا مِنْ نُورٍ رَبِّ الْعِزَّةِ كَذَلِكَ، وَ جَبَلًا مِنْ زَمْرُودٍ، وَ جَبَلًا مِنْ زَبْرَجِدٍ كَذَلِكَ وَ جَبَلًا مِنْ مِسْكِ، وَ جَبَلًا مِنْ عَنَبٍ كَذَلِكَ.

And with the number of every seed from it, a mountain of silver like that, and a mountain of pearls, and a mountain of rubies, and a mountain of jewels, and a mountain of Light of the Lord<sup>azwj</sup> of Might like that, and a mountain of emeralds, and a mountain of aquamarines like that, and a mountain of musk, and a mountain of ambergris like that.

وَ إِنَّ عَدَدَ خَدَمِكَ فِي الْجَنَّةِ أَكْثَرُ مِنْ عَدَدِ قَطْرِ الْمَطَرِ- وَ النَّبَاتِ وَ شُعُورِ الْحَيَوَانَاتِ بِكَ يُنَمُّ اللَّهُ الْخَيْرَاتِ، وَ يَمْحُو عَنْ مُجِيبِكَ السَّيِّئَاتِ، وَ بِكَ يُمَيِّزُ اللَّهُ الْمُؤْمِنِينَ مِنَ الْكَافِرِينَ، وَ الْمُحْلِصِينَ مِنَ الْمُتَافِقِينَ، وَ أَوْلَادِ الرَّشِدِ مِنَ أَوْلَادِ الْعِي.

And the number of your<sup>asws</sup> servants in the Paradise is more than the number of the drops of rain, and the vegetation, and the hairs of the animals. By you<sup>asws</sup>, Allah<sup>azwj</sup> Completes the goodness, and Deletes the evils deeds from those that love you<sup>asws</sup>. And by you<sup>asws</sup>, Allah<sup>azwj</sup> Differentiates between the Momin from the Kafir, and the sincere ones from the hypocrites, and the children on the right (legitimate) from the children of sin (illegitimate)'.  
 57 ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنَا يَا رَسُولَ اللَّهِ وَقَيْتُ بِنَفْسِي نَفْسَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسِ الْأَنْصَارِيِّ

**S 57-** Then Rasool-Allah<sup>saww</sup> said: 'Which one of you saved a soul of a man by his soul yesterday?' So Ali<sup>asws</sup> said: 'I<sup>asws</sup> did, O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> saved by my<sup>asws</sup> soul, the soul of Sabit Bin Qays Bin Shamas Al-Ansaary'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: حَدِّثْ بِالْفِصَّةِ إِخْوَانَكَ الْمُؤْمِنِينَ، وَ لَا تُكْشِفْ عَنِ اسْمِ الْمُنَافِقِ الْمُكَايِدِ لَنَا، فَقَدْ كَفَاكَمَ اللَّهُ شَرَّهُ وَ آخِرَهُ لِلتَّوْبَةِ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى.

So Rasool-Allah<sup>saww</sup> said: 'Narrate the story to your Momineen brothers, and do not uncover a name of the hypocrite plotting against us, so Allah<sup>azwj</sup> has Suffice you of his evil and Delayed him for the repentance, perhaps he would mind or fear'.

فَقَالَ عَلِيٌّ ع: بَيْنَمَا أَنَا أُسِيرُ فِي بَنِي فَلَانَ بِظَاهِرِ الْمَدِينَةِ، وَ بَيْنَ يَدَيَّ- بَعِيداً مِنِّي ثَابِتُ بْنُ قَيْسٍ، إِذْ بَلَغَ بِنِراً عَادِيَةً عَمِيقَةً بَعِيدَةَ الْقَعْرِ، وَ هُنَاكَ رَجُلٌ مِنَ الْمُنَافِقِينَ فَدَفَعَهُ لِيْرْمِيهِ فِي الْبَيْرِ، فَتَمَّاسَكَ ثَابِتٌ، ثُمَّ عَادَ فَدَفَعَهُ، وَ الرَّجُلُ لَا يَشْعُرُ بِي حَتَّى وَصَلْتُ إِلَيْهِ وَ قَدْ اُنْدَفَعَ ثَابِتٌ فِي الْبَيْرِ، فَكْرَهْتُ أَنْ اُسْتَنْغَلَ بِطَلْبِ الْمُنَافِقِ خَوْفاً عَلَيَّ ثَابِتٍ، فَوَقَعْتُ فِي الْبَيْرِ لَعَلِّي أَخْذُهُ، فَظَنَرْتُ فَإِذَا [أَنَا] قَدْ سَبَقْتُهُ إِلَى قَرَارِ الْبَيْرِ.

So Ali<sup>asws</sup> said: 'While I was passing by an area of the Clan of so and so at the back of Al-Medina, and in front of me<sup>asws</sup> – at a distance from me<sup>asws</sup> – was Sabit Bin Qays. When he reached a common deep well, of a distant bottom, and over there was a man from the hypocrites, and he pushed him (Sabit) in order to throw him into the well, but Sabit hung on. Then he repeatedly pushed him, and the man was not aware of me<sup>asws</sup> until I<sup>asws</sup> arrived to him, and he had already pushed Sabit into the well. So I disliked to pre-occupy myself by going after the hypocrite out of fear over Sabit, and I<sup>asws</sup> jumped into the well to perhaps grab him. But, (when) I did so, I<sup>asws</sup> realised that I<sup>asws</sup> had preceded him to the bottom of the well'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَ كَيْفَ لَا تَسْبِقُهُ وَ أَنْتَ أَرْزَنُ مِنْهُ! وَ لَوْ لَمْ يَكُنْ مِنْ رِزَانَتِكَ إِلَّا مَا فِي جَوْفِكَ مِنْ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ، الَّذِي أَوْدَعَهُ اللَّهُ رَسُولَهُ وَ أَوْدَعَكَ لَكَانَ مِنْ حَقِّكَ أَنْ تَكُونَ أَرْزَنَ مِنْ كُلِّ شَيْءٍ، فَكَيْفَ كَانَ حَالُكَ وَ حَالُ ثَابِتِ

So Rasool-Allah<sup>saww</sup> said: 'And how can you<sup>asws</sup> not precede him and you<sup>asws</sup> are heavier than him? And it has not been from your<sup>asws</sup> weight except what is in your<sup>asws</sup> inside from the knowledge of the former ones and the latter ones, which Allah<sup>azwj</sup> Deposited into His<sup>azwj</sup> Rasool<sup>saww</sup> and Deposited into you<sup>asws</sup>, it was from your<sup>asws</sup> right that you<sup>asws</sup> should happen to be heavier than everything. So, how was your<sup>asws</sup> state and the state of Sabit?'

قَالَ: يَا رَسُولَ اللَّهِ صَبَرْتُ إِلَى قَرَارِ الْبَيْرِ، وَ اسْتَقَرَّرْتُ قَائِماً، وَ كَانَ ذَلِكَ أَسْهَلَ عَلَيَّ وَ أَخَفَّ عَلَيَّ رَجُلِي- مِنْ خُطَايَا النَّبِيِّ أَخْطَوْهَا رُوَيْدًا [رُوَيْدًا]، ثُمَّ جَاءَ ثَابِتٌ، فَانْحَدَرَ فَوَقَعَ عَلَيَّ يَدِي، وَ قَدْ بَسَطْتُهُمَا لَهُ، فَخَشِيتُ أَنْ يَضْرِبَنِي سُقُوطُهُ عَلَيَّ أَوْ يَضْرِبُهُ، فَمَا كَانَ إِلَّا كِبَاقَةً رِيحَانٍ تَنَاوَلْتَهَا بِيَدِي.

He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww!</sup> I<sup>asws</sup> came to be at the bottom of the well, and I<sup>asws</sup> was standing at the bottom, and that was easier upon me<sup>asws</sup> and lighter upon my<sup>asws</sup> legs – than my<sup>asws</sup> steps which I<sup>asws</sup> tend to take walking (on the surface). Then Sabit came sliding down and fell upon my<sup>asws</sup> hands, and I<sup>asws</sup> had extended them for him. So I<sup>asws</sup> fear that his falling upon me<sup>asws</sup> might hurt me or hurt him, but it was not except like a bunch of basil I<sup>asws</sup> grab with my<sup>asws</sup> hands.

ثُمَّ نَظَرْتُ، فَإِذَا ذَلِكَ الْمُنَافِقُ- وَ مَعَهُ آخِرَانِ عَلَى شَفِيرِ الْبُئْرِ وَ هُوَ يَقُولُ لَهُمَا: أَرَدْنَا وَإِجْدًا فَصَارَ اثْنَيْنِ! فَجَاءُوا بِصَخْرَةٍ فِيهَا مِقْدَارُ مِائَتَيْ مَنْ فَرَسَلُوهَا عَلَيْنَا، فَخَشِيبْتُ أَنْ تُصِيبَ تَابِتًا، فَاحْتَضَنْتُهُ وَ جَعَلْتُ رَأْسَهُ إِلَى صَدْرِي، وَ انْحَنَيْتُ عَلَيْهِ، فَوَقَعَتِ الصَّخْرَةُ عَلَى مُؤَخَّرِ رَأْسِي، فَمَا كَانَتْ إِلَّا كَتَرَوِيحَةٍ بِمِرْوَحَةٍ رَوَّحْتُ بِهَا فِي حَمَارَةِ الْقَيْظِ.

Then I<sup>asws</sup> looked, and there was that hypocrite – and with him there were two others upon the edge of the well, and he was saying to them both, 'We intended one, and there came to be two!' So they came with rock wherein was two hundred 'mann' of weight, and they dropped it upon us. I<sup>asws</sup> feared that it might hit Sabit, and I<sup>asws</sup> embraced him and made his head to be upon my chest (to protect him), and I<sup>asws</sup> bent upon him, and the rock fell upon the back of my<sup>asws</sup> head. But, it was not except like a waft of breeze in a day of extreme heat.

ثُمَّ جَاءُوا بِصَخْرَةٍ أُخْرَى فِيهَا قَدْرُ ثَلَاثِمِائَةٍ مَنْ- فَرَسَلُوهَا عَلَيْنَا، فَانْحَنَيْتُ عَلَى تَابِتٍ فَأَصَابَتْ مُؤَخَّرَ رَأْسِي، فَكَانَتْ كَمَا صَبَبْتُهُ عَلَى رَأْسِي وَ بَدَنِي- فِي يَوْمٍ شَدِيدِ الْحَرِّ.

Then they came with another rock wherein was a weight of three hundred 'mann' – and they dropped it upon us. So I<sup>asws</sup> bent over Sabit (to protect him), and it hit the back of my<sup>asws</sup> head. But, it was like water pouring upon my<sup>asws</sup> head and my<sup>asws</sup> body – in a day of extreme heat.

ثُمَّ جَاءُوا بِصَخْرَةٍ ثَالِثَةٍ فِيهَا- قَدْرُ خَمْسِمِائَةٍ مَنْ يُدِيرُونَهَا عَلَى الْأَرْضِ- لَا يُمَكِّنُهُمْ أَنْ يَقْلُبُوهَا، فَرَسَلُوهَا عَلَيْنَا، فَانْحَنَيْتُ عَلَى تَابِتٍ فَأَصَابَتْ مُؤَخَّرَ رَأْسِي وَ ظَهْرِي فَكَانَتْ كَتَوْبٍ نَاعِمٍ صَبَبْتُهُ عَلَى بَدَنِي- وَ لَبِسْتُهُ، فَتَنَعَمْتُ بِهِ.

Then they came with a third rock wherein was a weight of five hundred 'mann' rolling it upon the ground – being unable to overturning it. So they dropped it upon us, and I<sup>asws</sup> bent over Sabit (to protect him), and it hit the back of my<sup>asws</sup> head and my<sup>asws</sup> back. But it was like a piece of soft cloth hitting me<sup>asws</sup> upon my<sup>asws</sup> body – and I<sup>asws</sup> wear it to sleep in it.

ثُمَّ سَمِعْتُهُمْ يَقُولُونَ: لَوْ أَنَّ لِابْنِ أَبِي طَالِبٍ وَ ابْنِ قَيْسٍ مِائَةَ أَلْفِ رُوحٍ- مَا نَجَّتْ وَاحِدَةٌ مِنْهَا مِنْ بَلَاءِ هَذِهِ الصُّخُورِ.

Then I<sup>asws</sup> head them saying, 'Even if there were one hundred thousand souls for the son<sup>asws</sup> of Abu Talib<sup>asws</sup> and Ibn Qays, not one from these would be saved from the afflictions of these rocks'.

ثُمَّ انْصَرَفُوا، وَ قَدْ دَفَعَ اللَّهُ عَنَّا شَرَّهُمْ، فَأَذِنَ اللَّهُ عَزَّ وَ جَلَّ لِشَفِيرِ الْبُئْرِ فَانْحَطَّ، وَ لِقَرَارِ الْبُئْرِ فَارْتَفَعَ، فَاسْتَوَى الْقُرَارُ وَ الشَّفِيرُ بَعْدَ بِالْأَرْضِ، فَخَطُونَا وَ خَرَجْنَا.

Then they left, and Allah<sup>azwj</sup> had Repelled their evil from us. Then Allah<sup>azwj</sup> Mighty and Majestic Permitted for the edge of the well, so it ebbed, and to the bottom of the well, so it raised. Thus, the bottom of the well and the edge equalised with the ground afterwards. So we stepped out and exited'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا الْحَسَنِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْجَبَ لَكَ بِذَلِكَ مِنَ الْفَضَائِلِ وَالثَّوَابِ مَا لَا يَعْرِفُهُ غَيْرُهُ.

So Rasool-Allah<sup>saww</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! Allah<sup>azwj</sup> Mighty and Majestic has Obligated for you<sup>asws</sup>, due to that, from the merits and the Rewards what none can recognise apart from Him<sup>azwj</sup>.

يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ: أَيُّنَ مَحَبُّو عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَقُومُ قَوْمٌ مِنَ الصَّالِحِينَ، فَيَقَالُ لَهُمْ: خُذُوا بِأَيْدِي مَنْ شِئْتُمْ مِنْ عَرَصَاتِ الْقِيَامَةِ فَأَدْخِلُوهُمْ الْجَنَّةَ، فَأَقْلُ رَجُلٍ مِنْهُمْ يَنْجُو بِشَفَاعَتِهِ- مِنْ أَهْلِ [تِلْكَ] الْعَرَصَاتِ أَلْفُ أَلْفِ رَجُلٍ.

A caller would call out on the Day of Judgment: 'Where are those that love Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>! So a group from the righteous ones would stand, and he<sup>asws</sup> would say to them: 'Grab by the hand, the one you so desire to from the plains of the Day of Judgment, and enter them into the Paradise'. Thus, the lowest of the man from them would be rescuing by his intercession, from those plains, a thousand thousand men (million)'.  
'

ثُمَّ يُنَادِي مُنَادٍ: أَيُّنَ الْبُيُوتَةِ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ مُقْتَصِدُونَ فَيَقَالُ لَهُمْ: تَمَنَّوْا عَلَى اللَّهِ عَزَّ وَجَلَّ مَا شِئْتُمْ. فَيَتَمَنَّوْنَ فَيَفْعَلُ بِكُلِّ وَاحِدٍ [مِنْهُمْ] مَا تَمَنَّى، ثُمَّ يَضَعُ لَهُ مِائَةَ أَلْفِ ضِعْفٍ.

Then a caller would call out, 'Where are the remainders of the one who love Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!?' So a moderate group would stand, and it would be said to them, 'Wish to Allah<sup>azwj</sup> Mighty and Majestic whatever you so desire to'. So they would be wishing, and He<sup>azwj</sup> would Deal with each one of them whatever he so desired to. Then He<sup>azwj</sup> would multiply it for him by a hundred thousand multiple.

ثُمَّ يُنَادِي مُنَادٍ: أَيُّنَ الْبُيُوتَةِ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ ظَالِمُونَ لَأَنْفُسِهِمْ مُعْتَدُونَ عَلَيْهَا. فَيَقَالُ: أَيُّنَ الْمُبْغِضُونَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيُؤْتَى بِهِمْ جَمٌّ غَفِيرٌ، وَ عَدَدٌ عَظِيمٌ كَثِيرٌ، فَيَقَالُ: أ لَا نَجْعَلُ كُلَّ أَلْفٍ مِنْ هَؤُلَاءِ فِدَاءً لَوَاحِدٍ- مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع لِيَدْخُلُوا الْجَنَّةَ.

Then a caller would call out, 'Where are the remainders of the ones who love Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>! So a group who had been unjust to themselves would be standing, being aggressive upon it (sinning), and it would be said, 'Where are those hateful towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?' So they would come with them, a myriad (of them), a great number, a lot, and it would be said, 'Indeed! We shall make every thousand from these as a ransom for one of those that love Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, in order to enter him into the Paradise'.

فَيَنْجِي اللَّهُ عَزَّ وَجَلَّ مُحِبِّيكَ، وَ يَجْعَلُ أَعْدَاءَكَ فِدَاءَهُمْ.

Thus would Allah<sup>azwj</sup> Mighty and Majestic Rescue those that love you<sup>asws</sup>, and Make your<sup>asws</sup> enemies as their ransom'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: هَذَا الْأَفْضَلُ الْأَكْرَمُ، مُجِبُّهُ مُحِبُّ اللَّهِ وَ [مُحِبُّ] رَسُولِهِ وَ مُبْغِضُهُ مُبْغِضُ اللَّهِ وَ [مُبْغِضُ] رَسُولِهِ، هُمْ خَيْرٌ خَلَقَ اللَّهُ مِنْ أُمَّةٍ مُحَمَّدٍ ص.

Then Rasool-Allah<sup>saww</sup> said: 'This is the most superior of the prestige. The one who loves him<sup>asws</sup>, loves Allah<sup>azwj</sup>, and loves His<sup>azwj</sup> Rasool<sup>saww</sup>, but the one who hates him<sup>asws</sup> hates Allah<sup>azwj</sup> and hates His<sup>azwj</sup> Rasool<sup>saww</sup>. They are the best of the creatures of Allah<sup>azwj</sup> from the community of Muhammad<sup>saww</sup>.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع: انظُرْ. فَانظَرَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَ إِلَى سَبْعَةٍ [نَفَرٍ] مِنَ الْيَهُودِ، فَقَالَ قَدْ شَاهَدْتُ خَتَمَ اللَّهِ عَلَى قُلُوبِهِمْ- وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ.

Then Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'Look!' So he<sup>asws</sup> looked at Abdullah Bin Abayy and to seven persons from the Jews, and he<sup>asws</sup> said: 'I<sup>asws</sup> have witnessed that Allah<sup>azwj</sup> has Set a seal upon their hearts, and upon their hearing, and upon their sight'.

فَقَالَ رَسُولُ اللَّهِ ص: أَنْتَ يَا عَلِيُّ أَفْضَلُ شُهَدَاءِ اللَّهِ فِي الْأَرْضِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ.

So Rasool-Allah<sup>saww</sup> said: 'You<sup>asws</sup>, O Ali<sup>asws</sup>, are the most superior of the witnesses of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth after Muhammad<sup>saww</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>'.

قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى: «خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ- وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً» تُبْصِرُهَا الْمَلَائِكَةُ فَيَعْرِفُونَهُمْ بِهَا، وَ يُبْصِرُهَا رَسُولُ اللَّهِ مُحَمَّدٌ ص، وَ يُبْصِرُهَا خَيْرٌ خَلَقَ اللَّهُ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

He (Imam Hassan Al-Askari<sup>asws</sup>) said: 'So these are the Words of the Exalted: **Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes [2:7]** – The Angels see these and they are recognising these, and Rasool-Allah<sup>saww</sup> Muhammad<sup>saww</sup>, sees these (seals), and the best of the creatures of Allah<sup>azwj</sup> after him<sup>saww</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> sees these (seals)'.

ثُمَّ قَالَ: وَ لَهُمْ عَذَابٌ عَظِيمٌ فِي الْآخِرَةِ (بِمَا كَانَ) مِنْ كُفْرِهِمْ بِاللَّهِ وَ كُفْرِهِمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ ص.

Then he<sup>asws</sup> said: '**And for them is a grievous Punishment [2:7]** – in the Hereafter with what was from their *Kufr* with Allah<sup>azwj</sup> and their *Kufr* with Muhammad<sup>saww</sup>, Rasool<sup>saww</sup> of Allah<sup>saww</sup>'.