

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI^{asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{azwj} the Beneficent, the Merciful[إشارة إلى حديث العباءة:]**Reference to the Hadeeth of the Cloak**

261 وَ أَمَّا تَأْيِيدُ اللَّهِ عَزَّ وَ جَلَّ لِعِيسَى عِ بِرُوحِ الْقُدُسِ، فَإِنَّ جِبْرَائِيلَ هُوَ الَّذِي لَمَّا حَضَرَ رَسُولَ اللَّهِ ص وَ هُوَ قَدْ اشْتَمَلَ بِعِبَاءَتِهِ الْقَطَوَانِيَّةَ عَلَى نَفْسِهِ- وَ عَلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ ع وَ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي، أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ، وَ سَلَمٌ لِمَنْ سَأَلَهُمْ، مُحِبٌّ لِمَنْ أَحَبَّهُمْ، وَ مُبْغِضٌ لِمَنْ أَبْغَضَهُمْ، فَكُنْ لِمَنْ حَارَبَهُمْ حَرْباً، وَ لِمَنْ سَأَلَهُمْ سَلماً، وَ لِمَنْ أَحَبَّهُمْ مُحِبّاً، وَ لِمَنْ أَبْغَضَهُمْ مُبْغِضاً».

S 261 – And as for the Support of Allah^{azwj} Mighty and Majestic to Isa^{as} with the Holy Spirit, so it was Jibraeel^{as} the one who presented to Rasool-Allah^{saww}, and he^{saww} had put on his^{saww} Al-Qatwaniyya cloak upon himself^{saww} – and upon Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and said: ‘O Allah^{azwj}! They^{asws} are my^{saww} family. I^{saww} am at war against the one (who) is at war with them^{asws}, and am at peace with the one who is at a peace with them^{asws}, loving to the one who loves them^{asws}, and hateful towards the one who hates them^{asws}. Therefore, Be at war with the one who flights against them^{asws}, and Peaceful with the one who is at peace with them^{asws}, and Loving to the one who loves them^{asws}, and Hateful to the one who hates them^{asws}!’

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: «قَدْ أَجَبْتُكَ إِلَى ذَلِكَ يَا مُحَمَّدٌ».

So Allah^{azwj} Mighty and Majestic Said: “I^{azwj} have Answered you^{saww} to that, O Muhammad^{saww}!”

فَرَفَعَتْ أُمُّ سَلَمَةَ جَانِبَ الْعِبَاءَةِ لِتَدْخُلَ، فَجَذَبَهُ رَسُولُ اللَّهِ ص وَ قَالَ: لَسْتُ هُنَاكَ وَ إِنْ كُنْتَ فِي خَيْرٍ وَ إِلَيَّ خَيْرٌ.

Then Umm Salma^{ra} raised a side of the cloak in order to enter, but Rasool-Allah^{saww} pulled it away and said: ‘Not over here (is your place), although you^{asws} are in goodness and towards goodness!’

وَ جَاءَ جِبْرَائِيلُ عِ مُتَدَبِّراً وَ قَالَ: يَا رَسُولَ اللَّهِ اجْعَلْنِي مِنْكُمْ! قَالَ: أَنْتَ مِنَّا. قَالَ: أ فَأَرْفَعُ الْعِبَاءَةَ وَ أَدْخُلُ مَعَكُمْ قَالَ بَلَى. فَدَخَلَ فِي الْعِبَاءَةِ، ثُمَّ خَرَجَ وَ صَعِدَ إِلَى السَّمَاءِ إِلَى الْمَلَكُوتِ الْأَعْلَى، وَ قَدْ تَضَاعَفَ حُسْنُهُ وَ بَهَاؤُهُ.

And Jibraeel^{as} came over pondering, and said: ‘O Rasool-Allah^{saww}! Make me^{as} to be from you^{asws} all!’ He^{saww} said: ‘You^{as} are from us^{asws}’. He^{as} said: ‘Can I raise the cloak and enter (to be) with you^{asws} all?’ He^{saww} said: ‘Yes’. So he^{as} entered into the cloak, then exited and ascended to the sky towards the high kingdoms, and there had been a doubling of his^{as} beauty and his^{as} glory.

وَقَالَتِ الْمَلَائِكَةُ: قَدْ رَجَعْتَ بِجَمَالٍ خِلَافَ مَا ذَهَبْتَ بِهِ مِنْ عِنْدِنَا! قَالَ: وَكَيْفَ لَا أَكُونُ كَذَلِكَ وَ قَدْ شَرَّفْتُ- بَأَنْ جُعِلْتُ مِنْ آلِ مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ! قَالَتِ الْمَلَائِكَةُ فِي مَلَكُوتِ السَّمَاوَاتِ- وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ: حَقٌّ لَكَ هَذَا الشَّرْفُ أَنْ تَكُونَ كَمَا قُلْتَ.

And the (other) Angels said: ‘You^{as} have returned different to what you^{as} had gone with from our presence!’ He^{as} said: ‘And how can I^{as} not happen to the like that and I^{as} have been ennobled with being made to be from the Progeny^{asws} of Muhammad^{saww} and the People^{asws} of his^{saww} Household?’ The Angels in the kingdoms of the skies, and the Veils, and the Chair said: ‘It is a right for you^{as}, this nobility, that you^{as} should become as you^{as} saying’.

وَ كَانَ عَلِيٌّ ع مَعَهُ جَبْرَائِيلُ عَنْ يَمِينِهِ فِي الْحُرُوبِ، وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ إِسْرَافِيلُ خَلْفَهُ، وَ مَلَكُ الْمَوْتِ أَمَامَهُ.

And Ali^{asws} was such that Jibraeel^{as} was with him^{asws} on his^{asws} right during the wars, and Mikaeel^{ias} on his^{asws} left, and Israfeel^{ias} behind him^{asws}, and the Angel of death in front of him^{asws}.

262 وَ أَمَّا إِبْرَاءُ الْأَكْمَهِ وَ الْأَبْرَصِ، وَ الْإِنْبَاءُ بِمَا يَأْكُلُونَ وَ مَا يَدَّخِرُونَ فِي بُيُوتِهِمْ، فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا كَانَ بِمَكَّةَ قَالُوا: يَا مُحَمَّدُ إِنَّ رَبَّنَا هُبَلٌ، الَّذِي يَشْفِي مَرْضَانَا، وَ يُنْقِذُ هَلْكَانَا، وَ يُعَالِجُ جَرْحَانَا.

S 262 – And as for curing the blind and the leper, and the informing with what they had eaten and what they were hoarding in their houses, so when Rasool-Allah^{saww} was in Makkah, they said, ‘O Muhammad^{saww}! Our lord is ‘Hobal’ (name of an idol) who heals our sick one, and rescues our destroyed ones, and treats our wounded’.

قَالَ ص: كَذَبْتُمْ، مَا يَفْعَلُ هُبَلٌ مِنْ ذَلِكَ شَيْئًا، بَلِ اللَّهُ تَعَالَى يَفْعَلُ بِكُمْ مَا يَشَاءُ مِنْ ذَلِكَ.

He^{saww} said: ‘You are lying! Hobal didn’t do anything from that. But it is Allah^{azwj} the Exalted Who Does with you all whatever He^{azwj} so Desires to from that’.

قَالَ ع: فَكَبَّرَ هَذَا عَلَى مَرَدَّتِهِمْ، فَقَالُوا: يَا مُحَمَّدُ مَا أَحْوَفَنَا عَلَيْكَ مِنْ هُبَلٍ أَنْ يَضْرِبَكَ بِاللَّقْوَةِ وَ الْفَالِجِ وَ الْجُدَامِ وَ الْعَمَى، وَ ضُرُوبِ الْعَاهَاتِ لِدَعَائِكَ إِلَى خِلَافِهِ.

He^{asws} said: ‘So this was grievous upon their renegades, and they said, ‘O Muhammad^{saww}! We fear upon you^{saww} from (the wrath of) Hobal that he would hit you with the facial paralysis, and the stroke, and the leprosy, and the blindness, and the hits of disabilities for your^{saww} calling to his opposition’.

قَالَ ص: لَنْ يَفْدِرَ عَلَى شَيْءٍ مِمَّا ذَكَرْتُمُوهُ- إِلَّا اللَّهُ عَزَّ وَ جَلَّ. قَالُوا: يَا مُحَمَّدُ فَإِنْ كَانَ لَكَ رَبٌّ تَعْبُدُهُ لَا رَبَّ سِوَاهُ، فَاسْأَلْهُ أَنْ يَضْرِبَنَا بِهَذِهِ الْأَفَاتِ- الَّتِي ذَكَرْنَاهَا لَكَ حَتَّى نَسْأَلَ نَحْنُ هُبَلٌ أَنْ يَبْرَأَنَا مِنْهَا، لِتَعْلَمَ أَنَّ هُبَلٌ هُوَ شَرِيكَ رَبِّكَ الَّذِي إِلَيْهِ نُومِي وَ نُشِيرُ.

He^{saww} said: ‘He will never be able upon anything from what you are mentioning – only Allah^{azwj} Mighty and Majestic (can do that)’. They said, ‘O Muhammad^{saww}! So if there was a Lord^{azwj} for you^{saww} that you^{saww} worship, there being no (other) Lord^{azwj} besides Him^{azwj}, then ask Him^{azwj} that He^{azwj} should Strike us with these disabilities – which we are mentioning to you, until we ask Hobal that he cures us from these, in order for you^{saww} to know that Hobal, he is an associate of your^{saww} Lord^{azwj} whom you^{saww} are indicating and gesturing towards’.

فَجَاءَهُ جِبْرَائِيلُ ع فَقَالَ: ادْعُ أَنْتَ عَلَى بَعْضِهِمْ، وَ لِيُدْعُ عَلَيَّ عَلَى بَعْضٍ. فَدَعَا رَسُولُ اللَّهِ ص عَلَى عَشْرِينَ مِنْهُمْ، وَ دَعَا عَلَيَّ ص عَلَى عَشْرَةٍ.

So Jibraeel^{as} came and he^{as} said: 'You^{saww} should supplicate against some of them and let Ali^{asws} supplicate against some'. So Rasool-Allah^{saww} supplicated against twenty of them, and Ali^{asws} supplicated against ten.

فَلَمْ يَرِيْمُوا مَوَاضِعَهُمْ- حَتَّى بَرَصُوا وَ جَدِمُوا وَ فُلَجُوا وَ لَفُوا وَ عَمُوا، وَ انْفَصَلَتْ عَنْهُمْ الْأَيْدِي وَ الْأَرْجُلُ، وَ لَمْ يَبْقَ فِي شَيْءٍ مِنْ أَيْدِيهِمْ عَضْوٌ صَحِيحٌ- إِلَّا أَلْسِنَتُهُمْ وَ آذَانُهُمْ، فَلَمَّا أَصَابَهُمْ ذَلِكَ صَبَرَ بِهِمْ إِلَى هُبَلٍ وَ دَعَا لِيَشْفِيَهُمْ، وَ قَالُوا: دَعَا عَلَيَّ هُوَ لَاءِ مُحَمَّدٍ وَ عَلَيَّ، فَفَعَلَ بِهِمْ مَا تَرَى فَاشْفَوْهُمْ.

So they had not budged from their places – until they (were struck by) vitiligo, and leprosy, and stroke, and facial paralysis, and blindness, and the joints of their hands and legs disjoined from them, and there did not remain any healthy part from their bodies – except for their tongues and their ears. So when that hit them, they (their relatives) came with them to *Hobal* and supplicated to him to heal them, and they said, 'Muhammad^{saww} and Ali^{asws} supplicated against them, and did with them what you can see, therefore heal them'.

فَنَادَاهُمْ هُبَلٌ: يَا أَعْدَاءَ اللَّهِ- وَ أَيُّ قُدْرَةٍ لِي عَلَى شَيْءٍ مِنَ الْأَشْيَاءِ وَ الَّذِي بَعَثَهُ إِلَى الْخَلْقِ أَجْمَعِينَ، وَ جَعَلَهُ أَفْضَلَ النَّبِيِّينَ وَ الْمُرْسَلِينَ، لَوْ دَعَا عَلَيَّ لَنَهَاقَتَتْ أَعْضَائِي وَ تَفَاصَلَتْ أَجْزَائِي، وَ احْتَمَلْتَنِي الرِّيَّاحُ وَ تَذَرُوْا إِيَّاي- حَتَّى لَا يَرَى لِشَيْءٍ مِنِّي عَيْنٌ وَ لَا أُنْزَرُ، يَفْعَلُ اللَّهُ ذَلِكَ بِي- حَتَّى يَكُونَ أَكْبَرَ جُزْءٍ مِنِّي نُونٌ عَشْرٍ عَشِيرٍ خَرْدَلَةٍ.

So *Hobal* called out to them, 'O enemies of Allah^{azwj}! And which power is there for me upon anything from the things? By the One^{azwj} Who Sent him^{saww} to the creatures altogether, and Made him^{saww} as the most superior of the Prophets^{as} and the Mursils^{as}! Had they^{asws} supplicated against me, my organs would become incoherent and my limbs disjoined, and the winds would carry me off scatter me as particles – until nothing from me would be seen by an eye, nor any traces. Allah^{azwj} would Do that with me to the extent that a large part of me would be less than a tenth of a tenth of a mustard seed'.

فَلَمَّا سَمِعُوا ذَلِكَ مِنْ هُبَلٍ صَجُّوا إِلَى رَسُولِ اللَّهِ ص وَ قَالُوا: قَدْ انْقَطَعَ الرَّجَاءُ عَمَّنْ سِوَاكَ، فَأَعْتَنَا وَ ادْعُ اللَّهَ لِأَصْحَابِنَا، فَإِنَّهُمْ لَا يَعُودُونَ إِلَيَّ أَدَاكَ.

So when they (their relatives) heard that from *Hobal*, they raised a clamour to Rasool-Allah^{saww}, and they said, 'The hopes have been cut off from the ones besides you^{saww}, therefore help us and supplicate to Allah^{azwj} for our companions, for they would not be returning to hurt you^{saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: شِفَاؤُهُمْ بِأَيْدِيهِمْ مِنْ حَيْثُ أَتَاهُمْ دَاؤُهُمْ، عَشْرُونَ عَلَيَّ وَ عَشْرَةٌ عَلَيَّ. فَجَاءُوا بِعَشْرِينَ، فَأَقَامُوهُمْ بَيْنَ يَدَيْهِ، وَ بَعْشْرَةَ أَقَامُوهُمْ بَيْنَ يَدَيَّ عَلَيَّ ع.

So Rasool-Allah^{saww} said: 'Their healing would come from where their diseases have come, twenty upon me^{saww} and ten upon Ali^{asws}'. So they came with twenty and placed them in front of him^{saww}, and with ten, and placed them in front of Ali^{asws}.

فَقَالَ رَسُولُ اللَّهِ ص لِلْعَشْرِينَ: غُضُّوا أَعْيُنَكُمْ، وَ قُولُوا: اللَّهُمَّ بَجَاهِ مَنْ بَجَاهِهِ ابْتَلَيْتَنَا، فَعَاَفْنَا بِمُحَمَّدٍ وَ عَلَيَّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا. وَ كَذَلِكَ قَالَ عَلَيَّ ع لِلْعَشْرَةِ الَّذِينَ بَيْنَ يَدَيْهِ.

So Rasool-Allah^{saww} said to the twenty: ‘Shut your eyes and say, ‘O Allah^{azwj}! By the virtue of the one^{saww} by whose virtue You^{azwj} Afflicted us, so Restore our health by Muhammad^{saww} and Ali^{asws} and the goodly from their^{asws} Progeny^{asws}’. And Ali^{asws} said similar to that to the ten who were in front of him^{asws}.

فَقَالُوا، فَقَامُوا فَكَانَ مَا أَنْشَطُوا مِنْ عَقَالٍ، مَا بِأَحَدٍ مِنْهُمْ نَكْبَةٌ وَ هُوَ أَصْحُ مِمَّا كَانَ قَبْلَ أَنْ أُصِيبَ بِمَا أُصِيبَ. فَأَمَّنَ الثَّلَاثُونَ وَ بَعْضُ أَهْلِيهِمْ، وَ غَلَبَ الشَّقَاءُ عَلَى [أَكْثَرِ] الْبَاقِينَ.

So they said it, and they stood up as if they had been refreshed from hobbling. There wasn't with any one of them any catastrophe and he was healthier than what he had been before he was hit with what he had been hit with. So, thirty of them expressed belief along with some of their families, and the wretchedness overcame upon most of the remaining ones.

263 وَ أَمَّا الْإِنْبَاءُ بِمَا كَانُوا يَأْكُلُونَ- وَ مَا يَدْخِرُونَ فِي بُيُوتِهِمْ، فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا بَرَّعُوا- قَالَ لَهُمْ: آمِنُوا. فَقَالُوا: آمَنَّا. فَقَالَ: أَلَا أَرِيدُكُمْ بِصِيرَةٍ قَالُوا: بَلَى.

S 263 – And as for the informing with that they had eaten and what they had been hoarding in their houses, so Rasool-Allah^{azwj}, when he^{saww} had cured them, said to them: ‘Believe!’ So they said, ‘We believe’. So he^{saww} said: ‘Shall I^{saww} increase you all with insight?’ They said, ‘Yes’.

قَالَ: أُخْبِرْكُمْ بِمَا تَعْدَى بِهِ هُوَ لَاءٍ وَ تَدَاوُوا [فَقَالُوا: قُلْ يَا رَسُولَ اللَّهِ. فَقَالَ:] تَعْدَى فُلَانٌ بِكَذَا، وَ تَدَاوَى فُلَانٌ بِكَذَا، وَ بَقِيَ عِنْدَهُ كَذَا حَتَّى ذَكَرَهُمْ أَجْمَعِينَ، ثُمَّ قَالَ: يَا مَلَائِكَةَ رَبِّي- أَحْضِرُونِي بِقَايَا غِذَائِهِمْ وَ دَوَائِهِمْ عَلَى أَطْبَاقِهِمْ وَ سُفْرِهِمْ.

He^{saww} said: ‘I^{saww} shall inform you with what food they have partaken with and what medication.’ They said, ‘Say (it), O Rasool-Allah^{saww}!’ He^{saww} said: ‘So and so ate such and such, and took such and such medication, and there remains in his presence such and such’ – until he^{saww} had mentioned them in their entirety. Then he^{saww} said: ‘O Angels of my^{saww} Lord^{azwj}! – present to me with the remainder of their meals and their medications, upon their dishes and their table-spreads!’

فَأَحْضَرَتِ الْمَلَائِكَةُ ذَلِكَ، وَ أَنْزَلَتْ مِنَ السَّمَاءِ بِقَايَا طَعَامِ أَوْلِيَاكَ وَ دَوَائِهِمْ. فَقَالُوا: هَذِهِ الْبَقَايَا مِنَ الْمَأْكُولِ كَذَا، وَ الْمُدَاوَى بِهِ كَذَا.

So, the Angels presented that, and descended from the sky (with) the remainder of their meals and their medications, and they said, ‘These are the left-over from the meals of such and such, and so and so medicated with such and such’.

ثُمَّ قَالَ: يَا أَيُّهَا الطَّعَامُ أَخْبِرْنَا، كَمْ أَكَلَ مِنْكَ فَقَالَ الطَّعَامُ: أَكَلَ مِنِّْي كَذَا، وَ تَرَكَ مِنِّْي كَذَا، وَ هُوَ مَا تَرَوْنَ. وَ قَالَ بَعْضُ ذَلِكَ الطَّعَامِ: أَكَلَ صَاحِبِي [هَذَا] مِنِّْي كَذَا وَ بَقِيَ مِنِّْي كَذَا، (وَ جَاءَ بِهِ) الْخَادِمُ فَأَكَلَ مِنِّْي كَذَا، وَ أَنَا الْبَاقِي.

Then he^{saww} said: ‘O the foodstuff! Inform us, how much has been eaten from you!’ So the (partaken) meals said, ‘Such and such was eaten from me, and such and such was left from me, and it is what you are seeing (at present)’. And some of that meal said, ‘This owner of mine ate such from me and there remains such from me, and the servant came with him and ate such from me, and I am the left-over’.

فَقَالَ رَسُولُ اللَّهِ ص: فَمَنْ أَنَا فَقَالَ الطَّعَامُ وَ الدَّوَاءُ: أَنْتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَ أَلَيْكَ.

So Rasool-Allah^{saww} said: ‘So who am I^{saww}?’ The meal and the medication said, ‘You^{saww} are Rasool-Allah^{saww}! May Allah^{azwj} Send *Salawat* upon you^{saww} and your^{saww} Progeny^{asws}’.

قَالَ: فَمَنْ هَذَا يُشِيرُ إِلَى عَلِيِّ ع فَقَالَ الطَّعَامُ وَ الدَّوَاءُ: هَذَا أَحْوَكُ سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ، وَ وَزِيرُكَ أَفْضَلُ الْوُزَرَاءِ وَ خَلِيفَتُكَ سَيِّدُ الْخُلَفَاءِ.

He^{asws} (Imam Hassan Al-Askari^{asws} said) said: ‘So from this, he^{saww} indicated towards Ali^{asws}, and the meal and the medication said, ‘This one is your^{saww} brother^{asws}, chief of the former ones and the latter ones, and your^{saww} Vizier is the most superior of the Viziers, and your^{saww} Caliph is the chief of the caliphs’.

264 ثُمَّ وَجَّهَ اللَّهُ الْعَدْلَ نَحْوَ الْيَهُودِ الْمَذْكُورِينَ- فِي قَوْلِهِ تَعَالَى: ثُمَّ فَسَّتْ قُلُوبُكُمْ: أ فَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ فَآخَذَ عَهْدَكُمْ وَمَوَاقِفَكُمْ بِمَا لَا تُحِبُّونَ- مِنْ بَدْلِ الطَّاعَةِ لِأَوْلِيَاءِ اللَّهِ الْأَفْضَلِينَ- وَ عِبَادِهِ الْمُنتَجِبِينَ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ لَمَا قَالُوا لَكُمْ كَمَا آدَاهُ إِلَيْكُمْ أَسْلَافُكُمْ- الَّذِينَ قِيلَ لَهُمْ: إِنَّ وَايَةَ مُحَمَّدٍ [وَ آلِ مُحَمَّدٍ] هِيَ الْغَرَضُ الْأَفْصَى- وَ الْمُرَادُ الْأَفْضَلُ،

S 264 - (Imam Hassan Al-Askari^{asws} said): ‘Then Allah^{azwj} Diverted the Rebuke towards the mentioned Jews – in the Words of the Exalted: ***Then your hearts hardened after that - Is it not so that every time the Rasools came to you with what your souls did not desire [2:74]*** – So I^{azwj} Took your agreements and your Covenants with what you are not liking, from being obedient to the Guardians^{asws} of Allah^{azwj}, the superior ones, and His^{azwj} Chosen servants, Muhammad^{saww} and his^{saww} goodly Progeny^{asws} due to what they^{asws} said to you, just as your ancestors had passed it on to you, those to whom it was said that the *Wilayah* of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, it is the purpose, the ultimate, the intended, the superior.

مَا خَلَقَ اللَّهُ أَحَدًا مِنْ خَلْقِهِ وَ لَا بَعَثَ أَحَدًا مِنْ رُسُلِهِ إِلَّا لِيُدْعُوهُمْ إِلَى وَايَةِ مُحَمَّدٍ وَ عَلِيِّ وَ خُلَفَائِهِ ع- وَ يَأْخُذَ بِهِ عَلَيْهِمُ الْعَهْدَ لِيُقِيمُوا عَلَيْهِ وَ لِيَعْمَلَ بِهِ سَائِرُ عَوَامِ الْأُمَّمِ.

Allah^{azwj} did not Create anyone from His^{azwj} creation, nor did He^{azwj} Send anyone from His^{azwj} Rasools^{as} except he^{as} called them to the *Wilayah* of Muhammad^{saww}, and Ali^{asws} and his^{asws} Caliphs^{asws}, and He^{azwj} Took upon them the pact in order for them to be standing by it and to be acted in accordance to it by the rest of the generalities of the communities.

فَلِهَذَا اسْتَكْبَرْتُمْ كَمَا اسْتَكْبَرَ أَوَائِلُكُمْ- حَتَّى قَتَلُوا زَكَرِيَّا وَ يَحْيَى، وَ اسْتَكْبَرْتُمْ أَنْتُمْ حَتَّى رُمْتُمْ قَتْلَ مُحَمَّدٍ وَ عَلِيِّ ع فَخَيَّبَ اللَّهُ تَعَالَى سَعْيَكُمْ وَ رَدَّ فِي نُحُورِكُمْ كَيْدَكُمْ

Therefore, due to this, ***you were arrogant [2:87]*** – Just as your former ones were arrogant until they killed Zakariyya^{as} Bin Yahya^{as}, and you are being arrogant to the extent that you intended to kill Muhammad^{saww} and Ali^{asws}. But, Allah^{azwj} the Exalted Defeated your efforts and Repelled your plots in your cunningness.

وَ أَمَا قَوْلُهُ عَزَّ وَ جَلَّ: تَقْتُلُونَ فَمَعْنَاهُ قَتَلْتُمْ، كَمَا تَقُولُ لِمَنْ تُؤَبِّخُهُ وَيَلَاكُ كَمْ تُكْذِبُ وَ كَمْ تُمَخْرِقُ وَ لَا تُرِيدُ مَا [لِم] يَفْعَلُهُ بَعْدُ، وَ إِنَّمَا تُرِيدُ: كَمْ فَعَلْتَ، وَ أَنْتَ عَلَيْهِ مُوْطِنٌ.

And as for His^{azwj} Words, Mighty and Majestic ***you are killing [2:87]*** – so its meaning is, ‘you killed’, just as you are saying to the one whom you rebuke, ‘Woe be unto you! How much you lie and how much you chide?’ And you do not mean what

he would be doing afterwards. But rather, you mean, ‘How much you have done, and you are habitual upon it’.

[واقعة ليلة العقبة:]

The incident of the night at Al-Aqaba

265 قَالَ الْإِمَامُ ع وَ لَقَدْ رَامَتِ الْفَجْرَةُ الْكُفْرَةَ لَيْلَةَ الْعَقَبَةِ قَتَلَ رَسُولُ اللَّهِ ص [عَلَى الْعَقَبَةِ] وَ رَامَ مَنْ بَقِيَ مِنْ مَرَدَةِ الْمُنَافِقِينَ بِالْمَدِينَةِ قَتَلَ عَلِيٌّ بِنَ أَبِي طَالِبٍ ع فَمَا قَدَرُوا عَلَى مُعَالَبَةِ رَبِّهِمْ، حَمَلَهُمْ عَلَى ذَلِكَ حَسَدُهُمْ لِرَسُولِ اللَّهِ ص فِي عَلِيٍّ ع لِمَا فَخَمَ مِنْ أَمْرِهِ، وَ عَظَمَ مِنْ شَأْنِهِ.

S 265 – The Imam^{asws} said: ‘And the mischievous Kafirs wished to kill Rasool-Allah^{saww} on the night of Al-Aqaba (at Al-Aqaba), and the remaining ones from the renegade hypocrites at Al-Medina wished to kill Ali^{asws} Bin Abu Talib^{asws}. But they were not able upon overcoming their Lord^{azwj}. That which carried them upon that was their envy to Rasool-Allah^{saww} regarding Ali^{asws} due to the grandness of his^{asws} matter and the greatness of his^{asws} glory.

مِنْ ذَلِكَ: أَنَّهُ لَمَّا خَرَجَ مِنَ الْمَدِينَةِ وَ قَدْ كَانَ خَلْفَهُ عَلَيْهَا قَالَ لَهُ: إِنَّ جِبْرَائِيلَ أَنَابِي وَ قَالَ لِي: يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يُفْرُتُكَ السَّلَامُ- وَ يَقُولُ لَكَ: يَا مُحَمَّدُ إِمَّا أَنْ تَخْرُجَ أَنْتَ وَ يُقِيمَ عَلِيٌّ، أَوْ يَخْرُجَ عَلِيٌّ وَ يُقِيمُ أَنْتَ، لَا بُدَّ مِنْ ذَلِكَ، فَإِنَّ عَلِيًّا قَدْ نَدَبْتَهُ لِإِحْدَى اثْنَتَيْنِ، لَا يَعْلَمُ أَحَدٌ كُنْهَ جَلَالِ مَنْ أَطَاعَنِي فِيهِمَا، وَ عَظِيمِ تَوَابِهِ غَيْرِي.

From that – When he^{saww} went out from Al-Medina, and he^{saww} had left him^{asws} behind upon it, said to him^{asws}: ‘Jibraeel^{as} came to me^{saww} and said to me: ‘O Muhammad^{saww}! The most Exalted Conveys the Greetings and is saying to you^{saww}: “O Muhammad^{saww}! Either you^{saww} go out and Ali^{asws} stays, or Ali^{asws} goes out and you^{saww} stay. It is a must from that, for Ali^{asws} has been Mandated with one of the two. No one knows the majesty of the one who obeys Me^{azwj} in these two (choices), and the greatness of its Rewards apart from Me^{azwj}”.

فَلَمَّا خَلْفَهُ، أَكْثَرَ الْمُنَافِقُونَ [الطَّعْنَ] فِيهِ، فَقَالُوا: مَلَأَهُ وَ سَمَّمَهُ، وَ كَرِهَ صُحْبَتَهُ فَتَبِعَهُ عَلِيٌّ ع حَتَّى لَحِقَهُ- وَ قَدْ وَجَدَ مِمَّا قَالُوا فِيهِ.

So when he^{saww} left him^{asws} behind, most of the hypocrites taunted him^{asws} with regards to it and they said, ‘He^{saww} is fed up with him^{asws}, and is tired of him^{asws}, and dislikes his^{asws} company’. So Ali^{asws} followed him^{saww} until he^{asws} met him, and he^{asws} had found (grief) from what they had said regarding him^{asws}.

[حديث المنزلة:]

Hadeeth of the Status

فَقَالَ رَسُولُ اللَّهِ ص مَا أَشْخَصَكَ عَنْ مَرَكَزِكَ قَالَ: بَلَّغَنِي عَنِ النَّاسِ كَذَا وَ كَذَا. فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

So Rasool-Allah^{saww} said: 'What made you^{asws} come back from your^{asws} position?' He^{asws} said: 'It reached me^{asws}, such and such from the people'. He^{saww} said to him^{asws}: 'Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, except that there would be no Prophet^{as} after me^{saww}?'

فَانصَرَفَ عَلَيَّ عَ إِلَى مَوْضِعِهِ، فَدَبَّرُوا عَلَيْهِ أَنْ يَقْتُلُوهُ، وَ تَقَدَّمُوا فِي أَنْ يَحْفَرُوا لَهُ فِي طَرِيقِهِ حَفِيرَةً طَوِيلَةً قَدَّرَ خَمْسِينَ ذِرَاعًا، ثُمَّ غَطُّوْهَا بِخَصْرِ رَفَاقٍ وَ نَثَرُوا فَوْقَهَا يَسِيرًا مِنَ التُّرَابِ، يَقْدِرُ مَا غَطُّوا وَجُوهَ الْحَصْرِ، وَ كَانَ ذَلِكَ عَلَى طَرِيقِ عَلِيٍّ عَ الَّذِي لَا بُدَّ لَهُ مِنْ سُلُوكِهِ- لِيَقَعَ هُوَ وَ دَابَّتُهُ فِي الْحَفِيرَةِ الَّتِي قَدْ عَمَّوْهَا، وَ كَانَ مَا حَوْلِي الْمَحْفُورِ أَرْضٌ ذَاتُ جِبَارَةٍ، وَ دَبَّرُوا عَلَيَّ أَنَّهُ إِذَا وَقَعَ مَعَ دَابَّتِهِ فِي ذَلِكَ الْمَكَانِ كَبَسُوهُ بِالْأَحْجَارِ حَتَّى يَقْتُلُوهُ.

So Ali^{asws} left to go (back) to his^{asws} place, and they (hypocrites) pondered on killing him^{asws}, and they preceded in digging a pit for him^{asws} (to fall into it) on his^{asws} way, a long pit of a measurement of fifty cubits. Then they covered it with palm leaves and spread some soil above it, by a measurement of what was required to cover up the face of the palm leaves. And that was upon the way of Ali^{asws} which was a must for him^{asws} from travelling it – so that he^{asws} and his^{asws} ride would fall into the pit which they had dug deep. And it was so that around the dugout was rocky ground, and they pondered upon that he^{asws}, when he^{asws} does fall along with his^{asws} ride into that place, they would pelt him^{asws} with the stones until they kill him^{asws}.

فَلَمَّا بَلَغَ عَلِيٌّ عَ قُرْبَ الْمَكَانِ لَوَى فَرَسُهُ عُنُقَهُ، وَ أَطَالَهُ اللَّهُ فَبَلَغَتْ جَحْفَلَتُهُ أُذُنَهُ- وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ حَفَرَ هَاهُنَا وَ دَبَّرَ عَلَيْكَ الْحَتْفَ- وَ أَنْتَ أَعْلَمُ لَا تُمَرُّ فِيهِ.

So when Ali^{asws} reached near to the place, his^{asws} horse twisted its neck and Allah^{azwj} elongated it and it reached to his^{asws} ears, and it said, 'O Amir Al-Momineen^{asws}! They have dug out over here and contrived a doom upon you^{asws} – and you^{asws} are more knowing that you^{asws} should not be passing therein'.

فَقَالَ لَهُ عَلِيٌّ عَ: «جَزَاكَ اللَّهُ مِنْ نَاصِحٍ خَيْرًا، كَمَا تُدَبِّرُ بِنَدْبِيرِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخْلِيكَ مِنْ صُنْعِهِ الْجَمِيلِ». وَ سَارَ حَتَّى شَارَفَ الْمَكَانَ فَتَوَقَّفَ الْفَرَسُ- خَوْفًا مِنَ الْمُرُورِ عَلَى الْمَكَانِ.

So Ali^{asws} said to it: 'May Allah^{azwj} Reward you for good advice. Just as you thought about me^{asws}, so Allah^{azwj} Mighty and Majestic would not let you be bereft of beautiful dealing'. And it went until it was by the place, and the horse paused, fearing from passing over the place.

فَقَالَ عَلِيٌّ عَ: سِرُّ بِإِذْنِ اللَّهِ تَعَالَى سَالِمًا سَوِيًّا، عَجِيبًا شَأْنُكَ، بَدِيعًا أَمْرُكَ. فَتَبَادَرَتِ الدَّابَّةُ، فَإِذَا اللَّهُ عَزَّ وَ جَلَّ قَدْ مَتَّنَ الْأَرْضَ وَ صَلَّبَهَا- وَ لَأَمْ حُفَرُهَا وَ جَعَلَهَا كَسَائِرِ الْأَرْضِ.

Ali^{asws} said: 'Pass, by the Permission of Allah^{azwj} the Exalted, safely correctly, incredible would be your state, adorable would be your matter!' So the animal kept coming, and Allah^{azwj} Mighty and Majestic had Hardened the ground and Solidified it, and Repaired the pit and Made it to be like the rest of the ground (surrounding it).

فَلَمَّا جَاوَزَهَا عَلِيٌّ عَ لَوَى الْفَرَسُ عُنُقَهُ، وَ وَضَعَ جَحْفَلَتَهُ عَلَى أُذُنِهِ، ثُمَّ قَالَ: مَا أَكْرَمَكَ عَلَى رَبِّ الْعَالَمِينَ، جَوَزَكَ عَلَى هَذَا الْمَكَانِ الْخَاوِي! فَقَالَ أَمِيرَ الْمُؤْمِنِينَ عَ: جَزَاكَ اللَّهُ بِهَذِهِ السَّلَامَةِ عَنْ تِلْكَ النَّصِيحَةِ الَّتِي نَصَحْتَنِي.

So when Ali^{asws} had crossed over it, the horse twisted its neck, and placed its mouth upon his^{asws} ears, then said, 'How prestigious you^{asws} are upon the Lord^{azwj} of the worlds! He^{azwj} Made you^{asws} cross upon this empty place!' So Amir Al-Momineen^{asws}

said: 'Allah^{azwj} Reward you with the safety, for that advice which you advised me^{asws} with'.

ثُمَّ قَلَبَ وَجْهَ الدَّابَّةِ إِلَى مَا يَلِي كَفَلَهَا وَ الْقَوْمَ مَعَهُ بَعْضُهُمْ كَانَ أَمَامَهُ، وَ بَعْضُهُمْ خَلْفَهُ، وَ قَالَ: اكْشِفُوا عَنْ هَذَا الْمَكَانِ. فَكَشَفُوا [عَنْهُ] فَإِذَا هُوَ خَاوٍ، وَ لَا يَسِيرُ عَلَيْهِ أَحَدٌ إِلَّا وَقَعَ فِي الْحَفِيرَةِ، فَأَظْهَرَ الْقَوْمُ الْفَزَعَ وَ التَّعَجُّبَ مِمَّا رَأَوْا.

Then he^{asws} turned the face of the animal towards its rump, and the group was with him^{asws}, some of them were in front of him^{asws}, and some of them behind him^{asws}, and he^{asws} said: 'Uncover from this place!' So they uncovered from it, and it was empty, and no one would have travelled upon it except he would have fallen into the pit. So the people displayed the panic and astonishment from what they had seen.

فَقَالَ عَلِيُّ ع لِقَوْمِهِ: أ تَدْرُونَ مَنْ عَمِلَ هَذَا قَالُوا: لَا نَدْرِي. قَالَ ع: لَكُنْ فَرَسِي هَذَا يَدْرِي.

So Ali^{asws} said to the people: 'Do you know who did this?' They said, 'We don't know'. He^{asws} said: 'But this horse of mine knows'.

[ثُمَّ قَالَ:] يَا أَيُّهَا الْفَرَسُ كَيْفَ هَذَا وَ مَنْ دَبَّرَ هَذَا فَقَالَ الْفَرَسُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا كَانَ اللَّهُ عَزَّ وَ جَلَّ يَبْرُمُ مَا يَرُومُ جُهَالُ الْخَلْقِ نَفْضُهُ- أَوْ كَانَ يَنْفُضُ مَا يَرُومُ جُهَالُ الْخَلْقِ إِبْرَامَهُ، فَاللَّهُ هُوَ الْعَالِبُ وَ الْخَلْقُ هُمُ الْمَغْلُوبُونَ

Then he^{asws} said: 'O you horse! How was this (done), and who masterminded this?' So the horse said, 'O Amir Al-Momineen^{asws}! If it was such that Allah^{azwj} Mighty and Majestic Does what the ignorant people want undone, or He^{azwj} Undoes what the ignorant people want to be done, then Allah^{azwj}, He^{azwj} is the Conqueror, and they (people) are the defeated ones.

فَعَلَ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ فَلَانٌ وَ فَلَانٌ وَ فَلَانٌ- إِلَى أَنْ ذَكَرَ الْعَشْرَةَ بِمَوَاطِئِهِ مِنْ أَرْبَعَةٍ وَ عَشْرِينَ، هُمْ مَعَ رَسُولِ اللَّهِ ص فِي طَرِيقِهِ. ثُمَّ دَبَّرُوا- هُمْ- عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ ص عَلَى الْعَقَبَةِ وَ اللَّهُ عَزَّ وَ جَلَّ مِنْ وَرَاءِ حِيَاظَةِ رَسُولِ اللَّهِ ص، وَ وَلِيَّ اللَّهِ لَا يَغْلِبُهُ الْكَافِرُونَ.

O Amir Al-Momineen^{asws}! This was done by so and so, and so and so, and so and so, and so and so'- until it mentioned the ten colluders from the twenty four who were with Rasool-Allah^{saww} in his^{saww} way. Then they deliberated upon killing Rasool-Allah^{saww} upon Al-Aqaba (a hillock), and Allah^{azwj} Mighty and Majestic Protected Rasool-Allah^{saww} from behind, and a Guardian^{asws} of Allah^{azwj} is such that the Kafirs cannot overcome him^{asws}.

فَأَشَارَ بَعْضُ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع بِأَنْ يُكَاتِبَ رَسُولَ اللَّهِ ص بِذَلِكَ وَ يَبْعَثَ رَسُولًا مُسْرِعًا، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: إِنَّ رَسُولَ اللَّهِ إِلَى مُحَمَّدٍ رَسُولِهِ ص أَسْرَعُ وَ كِتَابُهُ إِلَيْهِ أَسْبَقُ، فَلَا يُهَمِّنْكُمْ هَذَا.

So one of the companions of Amir Al-Momineen^{asws} indicated that he^{asws} should write to Rasool-Allah^{saww} with that (what had happened), and he^{asws} should send a messenger quickly, but Amir Al-Momineen^{asws} said: 'The messenger of Allah^{azwj} to Muhammad^{saww} - His^{azwj} Rasool^{saww} would be quicker, and His^{azwj} letter to him^{saww} would (get there) earlier, therefore this should not concern you'.

فَلَمَّا قَرُبَ رَسُولُ اللَّهِ ص مِنَ الْعَقَبَةِ الَّتِي بَارِئِهَا- فَضَائِحُ الْمُتَافِقِينَ وَ الْكَافِرِينَ نَزَلَ دُونَ الْعَقَبَةِ، ثُمَّ جَمَعَهُمْ فَقَالَ لَهُمْ: هَذَا جَبْرِيئِيلُ الْوَحْيِ الْأَمِينُ يُخْبِرُنِي: «أَنَّ عَلِيًّا دَبَّرَ عَلَيْهِ كَذَا وَ كَذَا، فَدَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ بِالطَّافِهِ وَ عَجَائِبِ مُعْجَزَاتِهِ بِكَذَا وَ كَذَا، إِنَّهُ صَلَبَ الْأَرْضِ تَحْتَ حَافِرِ دَابَّتِهِ وَ أَرْجُلِ أَصْحَابِهِ،

So when Rasool-Allah^{saww} came closer to Al-Aqaba which faced him^{saww}, he^{saww} gathered the hypocrites and the Kafirs who had descended below Al-Aqaba, and he^{saww} said to them: 'This is Jibraeel^{as}, the trustworthy messenger. He^{as} is informing me that Ali^{asws}, such and such colluded against him^{asws}, but Allah^{azwj} Mighty and Majestic Defended him^{asws} from it by His^{azwj} Kindness and wonders of his^{asws} miracles by such and such. He^{azwj} Solidified the ground of a pit beneath his^{asws} ride and the legs of his^{asws} companions.

ثُمَّ انْقَلَبَ عَلَى ذَلِكَ الْمَوْضِعِ عَلِيٌّ عَ وَ كُتِبَ عَنْهُ فَرُئِيَتْ الْحَفِيرَةُ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَأَمَهَا كَمَا كَانَتْ لِكِرَامَتِهِ عَلَيْهِ، وَ أَنَّهُ قِيلَ لَهُ: كَاتِبٌ بِهَذَا وَ أُرْسِلَ إِلَى رَسُولِ اللَّهِ، فَقَالَ عَلِيٌّ: رَسُولُ اللَّهِ إِلَى رَسُولِ اللَّهِ أَسْرَعُ، وَ كِتَابُهُ إِلَيْهِ أَسْبَقُ.»

Then Ali^{asws} turned back to that place and uncovered from it, and the pit was seen. Then Allah^{azwj} Mighty and Majestic Returned it to be just as it was before due to His^{azwj} Prestige upon him^{asws}. And it was said to him^{asws}, 'Write with this and send a messenger to Rasool-Allah^{saww}'. But Ali^{asws} said: 'The messenger of Allah^{azwj} to Rasool-Allah^{saww} would be quicker and His^{azwj} letter to him^{saww} would get there earlier'.

وَ لَمْ يُخْبِرْهُمْ رَسُولُ اللَّهِ ص بِمَا قَالَ عَلِيٌّ عَ عَلَى بَابِ الْمَدِينَةِ: إِنَّ مَنْ مَعَ رَسُولِ اللَّهِ سَيَكِيدُونَهُ وَ يَدْفَعُ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ.

And Rasool-Allah^{saww} did not inform them with that Ali^{asws} had said at the gateway of Al-Medina, that the ones with Rasool-Allah^{saww} would be plotting against him^{saww}, and that Allah^{azwj} Mighty and Majestic would Defend him^{saww}.

فَلَمَّا سَمِعَ الْأَرْبَعَةَ وَ الْعِشْرُونَ أَصْحَابُ الْعَقَبَةِ مَا قَالَهُ ص فِي أَمْرِ عَلِيٍّ عَ قَالَ بَعْضُهُمْ لِبَعْضٍ: مَا أَمَهَرَ مُحَمَّدًا بِالْمُخْرَقَةِ، إِنَّ فَيْجًا مُسْرِعًا آتَاهُ، أَوْ طَيْرًا مِنَ الْمَدِينَةِ مِنْ بَعْضِ أَهْلِهِ وَقَعَ عَلَيْهِ! أَنْ عَلِيًّا قُتِلَ بِحِيلَةٍ كَذَا وَ كَذَا- وَ هُوَ الَّذِي وَاطْنَا عَلَيْهِ أَصْحَابُنَا فَهُوَ الْأَنْ لَمَّا بَلَغَهُ كَتَمَ الْخَبَرَ، وَ قَلْبُهُ إِلَى ضِدِّهِ، يُرِيدُ أَنْ يُسَكِّنَ مَنْ مَعَهُ، لِئَلَّا يَمْدُوا أَيْدِيَهُمْ عَلَيْهِ،

So when the twenty four companions at Al-Aqaba heard what he^{saww} said regarding the matter of Ali^{asws}, some of them said to the others, 'What an expert Muhammad^{saww} is with the trickery. A quick pigeon came to him^{asws} or a bird from Al-Medina from one of his^{saww} family members and fell upon him^{saww}! Ali^{asws} has already been killed by such and such a ploy – and it is which has occurred upon him^{asws} by our companions, but he^{saww} at the moment, due to what has reached him^{saww}, is concealing the news, and facing it to its opposite, intending to calm the ones who are with him^{saww}, lest they extend their hands against him^{saww} (now that Ali^{asws} has been killed).

وَ هَيْهَاتَ وَ اللَّهُ مَا لَبَّتْ عَلِيًّا بِالْمَدِينَةِ إِلَّا حَبْنُهُ [وَ لَا أَخْرَجَ مُحَمَّدًا إِلَى هَاهُنَا إِلَّا حَبْنُهُ] وَ قَدْ هَلَكَ عَلِيٌّ وَ هُوَ هَاهُنَا هَالِكٌ لَا مَحَالَةَ، وَ لَكِنْ تَعَالَوْا حَتَّى نَذْهَبَ إِلَيْهِ- وَ نَظْهَرَ لَهُ السُّرُورَ بِأَمْرِ عَلِيٍّ لِيَكُونَ أَسْكَنَ لِقَلْبِهِ إِنِنَّا، إِلَى أَنْ نَمْضِيَ فِيهِ تَدْبِيرَنَا.

And far be it! However, Allah^{azwj} did not Let Ali^{asws} remain in Al-Medina except for a while, and He^{azwj} did not Let Muhammad^{saww} come out to over here except for a while. And Ali^{asws} has perished, and he^{saww} will be perishing over here inevitably. But, come, until we go to him^{saww} and display the cheerfulness to him^{asws} with the matter of Ali^{asws} (that he^{asws} is safe) in order for his^{saww} heart to be at rest towards us, until we accomplish our plot regarding him^{saww}.

فَحَضَرُوهُ وَ هَنَّنُوهُ عَلَى سَلَامَةِ عَلِيٍّ مِنَ الْوَرُطَةِ الَّتِي رَامَهَا أَعْدَاؤُهُ.

So they presented themselves to him^{asws} and congratulated him^{saww} upon the safety of Ali^{asws} from the predicament which his^{asws} enemies had wished it.

[إِشَارَةٌ إِلَى أَنَّ مُحِبِّي عَلِيٍّ عَ أَفْضَلُ مِنَ الْمَلَائِكَةِ]

Reference to (the fact) that the one who loves Ali^{asws} is superior than the Angels.

ثُمَّ قَالُوا لَهُ: [يَا رَسُولَ اللَّهِ] أَخْبِرْنَا عَنْ عَلِيٍّ أَمْ هُوَ أَفْضَلُ أَمْ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ فَقَالَ رَسُولُ اللَّهِ ص: وَ هَلْ شَرَّفَتِ الْمَلَائِكَةُ- إِلَّا بِحِبِّهَا لِمُحَمَّدٍ وَعَلِيٍّ وَقِيلَ لَهَا لَوْلَايَتُهُمَا إِنَّهُ لَا أَحَدٌ مِنْ مُحِبِّي عَلِيٍّ ع وَ قَدْ نَظَفَ قَلْبُهُ- مِنْ قَدْرِ الْعِشِّ وَ الدَّعْلِ وَ الْعِلِّ وَ نَجَّاسَاتِ الذُّنُوبِ- إِلَّا كَانَ أَطْهَرَ وَ أَفْضَلَ مِنَ الْمَلَائِكَةِ.

Then they said to him^{saww}, ‘O Rasool-Allah^{saww}! Inform us about Ali^{asws}. Is he^{asws} superior or the Angels of Proximity of Allah^{azwj}?’ So Rasool-Allah^{saww} said: ‘And are the Angels noble except by their loved for Muhammad^{saww} and Ali^{asws}, and their acceptance of their^{asws} Wilayah? There is no one from those that love Ali^{asws}, and his heart has been cleaned from the filth of the deceit, and malice and corruption and the impurities of the sins – except (even) he would be cleaner and superior than the Angels.

وَ هَلْ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِأَدَمَ إِلَّا لِمَا كَانُوا قَدْ وَضَعُوهُ فِي نُفُوسِهِمْ إِنَّهُ لَا يَصِيرُ فِي الدُّنْيَا خَلْقٌ بَعْدَهُمْ إِذَا رَفَعُوا عَنْهَا- إِلَّا وَ هُمْ- يَعْنُونَ أَنْفُسَهُمْ- أَفْضَلُ مِنْهُ فِي الدِّينِ فَضْلاً، وَ أَعْلَمَ بِاللَّهِ وَ بِنَبِيِّهِ عِلْماً.

And was Allah^{azwj} Commanding the Angels with the *Sajda* to Adam^{as} except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been Raised from it – except and they were meaning their own selves – (who would be) superior than him^{as} in the Religion excessively, and more knowledgeable with Allah^{azwj} and His^{azwj} Prophet^{saww} in knowledge.

فَأَرَادَ اللَّهُ أَنْ يُعْرِفَهُمْ- أَنَّهُمْ قَدْ أَخْطَأُوا فِي ظُنُونِهِمْ وَ اعْتِقَادَاتِهِمْ، فَخَلَقَ آدَمَ وَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا، ثُمَّ عَرَضَهَا عَلَيْهِمْ، فَعَجَزُوا عَنْ مَعْرِفَتِهَا، فَأَمَرَ آدَمَ أَنْ يُنَبِّئَهُمْ بِهَا، وَ عَرَفَهُمْ فَضْلَهُ فِي الْعِلْمِ عَلَيْهِمْ.

So Allah^{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs. So He^{azwj} Created Adam^{as} and Taught him^{as} the Names, all of them. Then He^{azwj} Displayed these to them, but they were unable from recognising these (names). Then He^{azwj} Commanded Adam^{as} to inform them of these, and they recognised his^{as} superiority regarding the knowledge, over them.

ثُمَّ أَخْرَجَ مِنْ صُلْبِ آدَمَ ذُرِّيَّتَهُ مِنْهُمْ الْإِنْبِيَاءُ وَ الرُّسُلُ وَ الْخِيَارُ مِنْ عِبَادِ اللَّهِ أَفْضَلُهُمْ مُحَمَّدٌ، ثُمَّ أَلَّ مُحَمَّدٌ، وَ مِنَ الْخِيَارِ الْفَاضِلِينَ مِنْهُمْ أَصْحَابُ مُحَمَّدٍ وَ خِيَارُ أُمَّةٍ مُحَمَّدٍ.

Then He^{azwj} Extracted from the forehead of Adam^{as}, his^{as} offspring – from whom were the Prophets^{as}, and the Rasools^{as}, and the Chosen ones from the servants of Allah^{azwj}, the most superior of them being Muhammad^{saww}, the Progeny^{asws} of Muhammad^{saww}, and from the Chosen ones^{asws} from them, the meritorious ones, the

companions of Muhammad^{saww} and the Chosen ones^{asws} of the community of Muhammad^{saww}.

وَعَرَفَ الْمَلَائِكَةُ بِذَلِكَ أَنَّهُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ (إِذَا احْتَمَلُوا) مَا حُمَلُوهُ مِنَ الْأَثْقَالِ- وَ قَاسُوا مَا هُمْ فِيهِ مِنْ تَعَرُّضِ أَعْوَانِ الشَّيَاطِينِ- وَ مُجَاهَدَةِ النُّفُوسِ وَ احْتِمَالِ أَدَى ثِقَلِ الْعِيَالِ، وَ الإِجْتِهَادِ فِي طَلَبِ الْحَلَالِ، وَ مُعَانَاةِ مُحَاطَرَةِ الْخَوْفِ مِنَ الْأَعْدَاءِ مِنْ لُصُوصِ مُحَوِّفِينَ، وَ مِنْ سَلَاطِينِ جَوْرَةِ قَاهِرِينَ- وَ صُعُوبَةِ الْمَسَالِكِ فِي الْمَضَائِقِ وَ الْمَخَافِ، وَ الْأَجْرَاعِ وَ الْجِبَالِ وَ النَّوَالِ- لِتَحْصِيلِ أَقْوَاتِ الْأَنْفُسِ وَ الْعِيَالِ مِنَ الطَّيِّبِ الْحَلَالِ.

And due to that, the Angels recognised that they^{asws} are more superior than the Angels (when they^{asws} are bearing) what they^{asws} are bearing from the load – and they compared what (situations) they^{asws} were in from the exposure to the seduction of the Satans^{la} and struggles of the selves and bearing the hardship of the weight of the dependants, and the striving in seeking the Permissible (earnings), and the risk of suffering from the enemies, fearing from the thieves, and the coercion from the tyrannical ruling authorities – and the difficulties of travelling in the narrow and fearful ways, and the valleys, and the mountains and the hills – in order to attain the livelihoods for themselves and their dependants from the good, the Permissible.

عَرَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَنَّ خِيَارَ الْمُؤْمِنِينَ- يَحْتَمِلُونَ هَذِهِ الْبَلَايَا وَ يَتَخَلَّصُونَ مِنْهَا وَ يُحَارِبُونَ الشَّيَاطِينَ وَ يَهْزُمُونَهُمْ، وَ يُجَاهِدُونَ أَنْفُسَهُمْ بِدَفْعِهَا عَنْ شَهَوَاتِهَا، وَ يَغْلِبُونَهَا مَعَ مَا رُكِبَ فِيهِمْ مِنْ شَهْوَةِ الْفُحُولَةِ- وَ حُبِّ اللَّبَاسِ وَ الطَّعَامِ وَ الْعِزِّ وَ الرَّئَاسَةِ، وَ الْفَخْرِ وَ الْخِيَلَاءِ، وَ مُقَاسَاةِ الْعَنَاءِ وَ الْبَلَاءِ-

Allah^{azwj} Mighty and Majestic Made them recognise that the best of the Momineen – they are bearing these afflictions and are being finished off from these, and they are battling the Satans^{la} and are defeating them, and they are fighting against their own selves by defending from their own lustful desires and are overcoming these, along with whatever is within them from the desires of the virility – and the love of the clothes, and the food, and the honour, and the governance, and the pride, and the snobbery, and causing troubles and the afflictions (to others).

مِنْ إِبْلِيسَ لَعَنَهُ اللَّهُ- وَ عَفَارِيَّتِهِ، وَ خَوَاطِرِهِمْ وَ إِغْوَائِهِمْ وَ اسْتِهْوَائِهِمْ، وَ دَفْعِ مَا يُكَابِدُونَهُ مِنْ أَلَمِ الصَّبْرِ- عَلَى سَمَاعِ الطَّعْنِ مِنْ أَعْدَاءِ اللَّهِ، وَ سَمَاعِ الْمَلَاهِي، وَ الشَّتْمِ لِأَوْلِيَائِهِ اللَّهِ،

(They are defending against these) from Iblees^{la}, may Allah^{azwj} Curse him^{la}, and his^{la} audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allah^{azwj}, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah^{azwj}.

وَ مَعَ مَا يُقَاسُونَهُ فِي أَسْفَارِهِمْ لِطَلَبِ أَقْوَاتِهِمْ وَ الْهَرَبِ مِنْ أَعْدَاءِ دِينِهِمْ، وَ الطَّلَبِ لِمَنْ يَأْمُلُونَ مُعَامَلَتَهُ مِنْ مُخَالِفِيهِمْ فِي دِينِهِمْ.

And along with (that), they are experiencing during their journeys to seek their livelihoods and the wars from the enemies of their Religion, and seeking (needs) to the one who are office bearers of their affairs, from the adversaries in their Religion.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مَلَائِكَتِي- وَ أَنْتُمْ مِنْ جَمِيعِ ذَلِكَ بِمَعْرَلٍ: لَا شَهَوَاتِ الْفُحُولَةِ تُزْجِعُكُمْ، وَ لَا شَهْوَةَ الطَّعَامِ تُحَوِّرُكُمْ وَ لَا الْخَوْفَ مِنْ أَعْدَاءِ دِينِكُمْ وَ دُنْيَاكُمْ يُنْخَبِ فِي قُلُوبِكُمْ: وَ لَا لِإِبْلِيسَ فِي مَلَكُوتِ سَمَاوَاتِي وَ أَرْضِي شُغْلٌ عَلَى إِغْوَاءِ مَلَائِكَتِي الَّذِينَ قَدْ عَصَمْتُهُمْ مِنْهُمْ.

Allah^{azwj} Mighty and Majestic Said: “O My^{azwj} Angels! And you all are aloof from the entirety of that – there are neither any lustful desires of virility bothering you, nor are there any desires for the food making you crave, nor is there any fear from the enemies of your Religion and your world (affairs) a setback in your hearts, nor is Iblees^{la}, in the kingdoms of My^{azwj} skies and My^{azwj} earth too pre-occupied upon straying My^{azwj} Angels, those from whom I^{azwj} have Protected.

يَا مَلَائِكَتِي فَمَنْ أَطَاعَنِي مِنْهُمْ- وَ سَلَّمَ دِينَهُ مِنْ هَذِهِ الْأَفَاتِ وَ النَّكَبَاتِ- فَقَدْ احْتَمَلَ فِي جَنْبِ مَحَبَّتِي مَا لَمْ تَحْتَمِلُوهُ، وَ اكْتَسَبَ مِنَ الْفُرْبَاتِ مَا لَمْ تَكْتَسِبُوهُ.

O My^{azwj} Angels! So the one who obeys Me^{azwj} from them (people) – and saves his Religion from these afflictions and calamities – so he has borne regarding a side of My^{azwj} Love what you are not bearing, and has earned from the nearness what you are not earning”.

فَلَمَّا عَرَفَ اللَّهُ مَلَائِكَتَهُ فَضَلَ خَيْرَ أُمَّةٍ مُحَمَّدٍ ص وَ شَيْعَةَ عَلِيٍّ ع وَ خُلَفَائِهِ عَلَيْهِمْ، وَ احْتَمَالُهُمْ فِي جَنْبِ مَحَبَّةِ رَبِّهِمْ- مَا لَا تَحْتَمِلُهُ الْمَلَائِكَةُ أَبَانَ بَنِي آدَمَ الْخَيْرَ الْمُتَّقِينَ بِالْفَضْلِ عَلَيْهِمْ.

So when His^{azwj} Angels recognised the merits of the best of the community of Muhammad^{saww} and the Shias of Ali^{asws}, and his^{asws} Caliphs upon them, and their bearing regarding a side of the love of their Lord^{azwj} – what the Angels are not bearing – it became clear that the sons of Adam^{as}, the good, the pious are with the superiority over them.

ثُمَّ قَالَ [اللَّهُ] فَلِذَلِكَ فَاسْجُدُوا لِآدَمَ لَمَّا كَانَ مُشْتَمِلًا عَلَى أَنْوَارِ هَذِهِ الْخَلَائِقِ الْأَفْضَلِينَ.

Then Allah^{azwj} Said, for that, “Perform *Sajda* to Adam^{as}!” It was due to what was contained (within him^{as}) of the lights of these people^{asws}, the meritorious ones^{asws} .

[ذكر فضل العلم:]

Mention of the merits of knowledge.

وَ لَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ، إِنَّمَا كَانَ آدَمَ قِبَلَهُ لَهُمْ- يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَ جَلَّ، وَ كَانَ بِذَلِكَ مُعْظَمًا مُبْجَلًا لَهُ، وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ (لِأَحَدٍ مِنْ دُونِ) اللَّهِ، وَ يَخْضَعَ لَهُ كَخُضُوعِهِ لِلَّهِ، وَ يُعْظَمَهُ- بِالسُّجُودِ لَهُ- كَتَعْظِيمِهِ لِلَّهِ،

And their *Sajdas* did not happen to be to Adam^{as}. But rather, Adam^{as} was a Qiblah (direction) for them – they were doing *Sajdas* towards him^{as}, (but) to Allah^{azwj} Mighty and Majestic – and it was a veneration, a dignity to him^{as} with that, and it is not befitting for anyone that he does *Sajda* to anyone besides Allah^{azwj}, and be humble to him like his humbleness to Allah^{azwj}, and venerate him – with the *Sajdas* to him – like his veneration to Allah^{azwj}.

وَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ [هَكَذَا] لِغَيْرِ اللَّهِ، لِأَمَرْتُ ضِعْفَاءَ شَيْعَتِنَا وَ سَائِرَ الْمُكَلَّفِينَ مِنْ شَيْعَتِنَا أَنْ يَسْجُدُوا لِمَنْ نَوَسَطَ فِي عُلُومِ عَلِيٍّ وَصِيِّ رَسُولِ اللَّهِ، وَ مَحَضَ وَدَادَ خَيْرِ خَلْقِ اللَّهِ عَلِيٍّ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ، وَ احْتَمَلَ الْمَكَارِهِ وَ الْبَلَايَا فِي النَّصْرِ يَحِبُّ بِإِطْهَارِ حُقُوقِ اللَّهِ، وَ لَمْ (يُنْكَرْ عَلَيَّ) حَقًّا أَرْقُبُهُ عَلَيْهِ قَدْ كَانَ جِهَلُهُ أَوْ أَغْفَلُهُ.

And if I^{asws} were to order anyone that he does *Sajdah* like this to other than Allah^{azwj}, I^{asws} would order the weak ones of our^{asws} Shias and the rest of the encumbered ones from our^{asws} Shias that they do *Sajda* to the one who is the intermediary regarding the teachings of Ali^{asws}, successor^{asws} of Rasool-Allah^{saww}, and pure cordiality to the best of the creatures of Allah^{azwj} - Ali^{asws}, after Muhammad^{saww} – the Rasool-Allah^{saww}, and endure its abhorrence and the affliction regarding the declarations with the manifesting the rights of Allah^{azwj}, and not to deny Ali^{asws} collared upon him, whether he was ignorant of it or heedless’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: عَصَى اللَّهُ إِبْلِيسَ، فَهَلَكَ لِمَا كَانَ مَعْصِيَتُهُ بِالْكَبْرِ عَلَى آدَمَ وَ عَصَى اللَّهُ آدَمَ بِأَكْلِ الشَّجَرَةِ، فَسَلِمَ وَ لَمْ يَهْلِكْ لِمَا لَمْ يُقَارِنْ بِمَعْصِيَتِهِ التَّكْبُرَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ،

Then Rasool-Allah^{saww} said: ‘Iblees^{la} disobeyed Allah^{azwj}, so he^{la} was destroyed due to what his disobedience was with the arrogance upon Adam^{as}. And Adam^{as} disobeyed Allah^{azwj} by eating (from) the tree, but he^{as} was safe and was not destroyed due to him^{as} not combining his^{as} disobedience with the arrogance upon Muhammad^{saww} and his^{as} goodly Progeny^{asws}’.

وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَالَ لَهُ: «يَا آدَمُ عَصَانِي فِيكَ إِبْلِيسُ، وَ تَكْبَرَ عَلَيْكَ فَهَلَكَ، وَ لَوْ تَوَاضَعَ لَكَ بِأَمْرِي، وَ عَظَّمَ عِزَّ جَلَالِي لِأَفْلَحَ كُلُّ الْفَلَاحِ كَمَا أَفْلَحْتَ،

And that is (because) Allah^{azwj} the Exalted Said to him^{as}: “O Adam^{as}! Iblees^{la} disobeyed Me^{azwj} regarding you^{as}, and was arrogant upon you^{as}. So I^{azwj} Destroyed him^{la}. And had he^{la} been humble to you^{as} with My^{azwj} Command, and magnified the Honour of My^{azwj} Majesty, he^{la} would have succeeded with every success just as you^{as} succeeded.

وَ أَنْتَ عَصَيْتَنِي بِأَكْلِ الشَّجَرَةِ، وَ بِالتَّوَضُّعِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ تُفْلِحُ كُلُّ الْفَلَاحِ، وَ تَزُولُ عَنْكَ وَصْمَةُ الذَّلَّةِ فَادْعُنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِذَلِكَ».

And (although) you^{as} (also) disobeyed Me^{azwj} by eating (from) the tree, but the humbleness to Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} (made) you^{as} victorious with every success, and the stigma of humiliation was removed from you^{as}. Therefore, supplicate to Me^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, for that!”

فَدَعَا بِهِمْ، فَأَفْلَحَ كُلُّ الْفَلَاحِ- لِمَا تُمْسِكُ بِعُرْوَتِنَا أَهْلَ الْبَيْتِ.

So he^{as} supplicated by them^{asws}, and succeeded with every success – due to having attached with our^{asws} handhold, the People^{asws} of the Household’.

[أَمْرُهُ ص لِحُدَيْفَةَ وَ مَا جَرَى لَهُ:]

His^{saww} order to Huzeyfa and what happened to him.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالرَّجِيلِ- فِي أَوَّلِ نِصْفِ اللَّيْلِ الْأَخِيرِ، وَ أَمَرَ مُنَادِيَهُ فَنَادَى: أَلَا لَا يَسْبِقَنَّ رَسُولَ اللَّهِ ص أَحَدٌ إِلَى الْعَقَبَةِ، وَ لَا يَطُوقَهَا حَتَّى يُجَاوِزَهَا رَسُولُ اللَّهِ ص.

Then Rasool-Allah^{saww} ordered with the departure – during the first half of the last night, and ordered his^{saww} caller to call out, ‘Indeed! No one should precede Rasool-Allah^{saww} to Al-Aqaba (ravine), nor tread upon it until Rasool-Allah^{saww} has crossed it’.

ثُمَّ أَمَرَ حُدَيْفَةَ أَنْ يَتَّعِدَ فِي أَصْلِ الْعَقَبَةِ، فَيَنْظُرَ مَنْ يَمُرُّ بِهِ، وَ يُخْبِرُ رَسُولَ اللَّهِ صَ وَ كَانَ رَسُولُ اللَّهِ صَ أَمْرَهُ أَنْ يَسْتَتِرَ بِحَجَرٍ.

Then he^{saww} instructed Huzeifa that he be seated at the base of Al-Aqaba and look at the ones who pass by it, and he should inform Rasool-Allah^{saww}; and Rasool-Allah^{saww} had instructed him that he should conceal himself by (behind) the rocks.

فَقَالَ حُدَيْفَةُ: يَا رَسُولَ اللَّهِ إِنِّي أَنْتَبِينُ الشَّرَّ فِي وُجُوهِ رُؤَسَاءِ عَسْكَرِكَ، وَ إِنِّي أَخَافُ إِنْ قَعَدْتُ فِي أَصْلِ الْجَبَلِ، وَ جَاءَ مِنْهُمْ مَنْ أَخَافُ أَنْ يَتَقَدَّمَكَ إِلَى هُنَاكَ- لِلتَّنْبِيهِ عَلَيْكَ يُحْسِبُنِي، فَيَكْشِفُ عَنِّي، فَيَعْرِفُنِي وَ مَوْضِعِي مِنْ نَصِيحَتِكَ- فَيَتَّهَمُنِي وَ يَخَافُنِي فَيَقْتُلُنِي.

So Huzeifa said, ‘O Rasool-Allah^{saww}! I can clearly see the evil in the faces of the chiefs of your^{saww} soldiers, and I fear that if I were to sit at the base of the mountain, and there comes one whom I fear and precedes you^{saww} to over there – in order to plot against you^{saww}, and he senses me (as being there), and he uncovers from me, so he would recognise me and my position from advising you^{saww} – and he would accuse me and would fear from me (that I will inform you^{saww}) so he would kill me’.

فَقَالَ رَسُولُ اللَّهِ صَ: إِنَّكَ إِذَا بَلَغْتَ أَصْلَ الْعَقَبَةِ، فَأَقْصِدْ أَكْبَرَ صَخْرَةٍ هُنَاكَ إِلَى جَانِبِ أَصْلِ الْعَقَبَةِ وَ قُلْ لَهَا: «إِنَّ رَسُولَ اللَّهِ صَ يَأْمُرُكَ- أَنْ تَنْفَرَجِي لِي حَتَّى أَدْخَلَ فِي جَوْفِكَ، ثُمَّ يَأْمُرُكَ أَنْ يَنْتَقِبَ فِيكَ نَفْبَةً أَبْصِرُ مِنْهَا الْمَارِّينَ، وَ يَدْخُلَ عَلَيَّ مِنْهَا الرُّوحُ لِئَلَّا أَكُونَ مِنَ الْهَالِكِينَ» فَإِنَّهَا تَصِيرُ إِلَى مَا تَقُولُ لَهَا بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ.

So Rasool-Allah^{saww} said: ‘You, when you reach the base of Al-Aqaba, aim for the largest rock over there to the side of the base of Al-Aqaba, and say to it, ‘Rasool-Allah^{azwj} orders you that you cleave asunder for me until I enter into your inside. Then he^{saww} orders you that you make a hole inside you for me to see the passers-by from it, and the air can enter unto me from it, lest I would happen to be from the destroyed ones’, so it would come to be what you would be saying to it, by the Permission of Allah^{azwj}, Lord^{azwj} of the worlds!’

فَأَدَى حُدَيْفَةُ الرَّسَالََةَ وَ دَخَلَ جَوْفَ الصَّخْرَةِ، وَ جَاءَ الْأَرْبَعَةُ وَ الْعِشْرُونَ عَلَى جَمَالِهِمْ وَ بَيْنَ أَيْدِيهِمْ رَجَالُهُمْ، يَقُولُ بَعْضُهُمْ لِبَعْضٍ: مَنْ رَأَيْتُمُوهُ هَاهُنَا كَانِنًا مَنْ كَانَ فَأَقْتُلُوهُ، لِئَلَّا يُخْبِرُوا مُحَمَّدًا أَنَّهُمْ قَدْ رَأَوْا هَاهُنَا فَيُنْكَصِ مُحَمَّدًا، وَ لَا يَصْعَدَ هَذِهِ الْعَقَبَةَ إِلَّا نَهَارًا، فَيَبْطُلُ تَدْبِيرُنَا عَلَيْهِ.

Huzeifa repeated the message and entered into the inside of the rock, and there came twenty four (men) upon their camels, and in front of them were their infantry. Some of them were saying to the others, ‘If you see anyone over here, whoever it may be, kill him, lest he informs Muhammad^{saww} that he has seen us over here, and Muhammad^{saww} would turn back and will not ascend this Al-Aqaba (ravine) except at daytime, and it would invalidate our plot against him^{saww}’.

وَ سَمِعَهَا حُدَيْفَةُ، وَ اسْتَفْصَوْا فَلَمْ يَجِدُوا أَحَدًا، وَ كَانَ اللَّهُ قَدْ سَتَرَ حُدَيْفَةَ بِالْحَجَرِ عَنْهُمْ فَتَوَرَّقُوا، فَبَعْضُهُمْ صَعِدَ عَلَى الْجَبَلِ وَ عَدَلَ عَنِ الطَّرِيقِ الْمَسْلُوكِ، وَ بَعْضُهُمْ وَقَفَ عَلَى سَفْحِ الْجَبَلِ عَنِ يَمِينِ وَ شِمَالِ، وَ هُمْ يَقُولُونَ، أَلَا نَرُونَ حِينَ مُحَمَّدٍ كَيْفَ أَعْرَاهُ بَأَنْ يَمْنَعَ النَّاسَ مِنْ صُعُودِ الْعَقَبَةِ حَتَّى يَطْعَمَهَا هُوَ لِنَحْلُو بِهِ هَاهُنَا- فَنَمْضِي فِيهِ تَدْبِيرَنَا وَ أَصْحَابُهُ عَنْهُ بِمَعْرَلٍ

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah^{azwj} had Veiled Huzeyfa from them with the rock. So they dispersed, and some of them ascended upon the mountain and altered from the travelled path, and some of them paused at the foot of the mountain, on the right and left, and they were saying, 'Are you not seeing where Muhammad^{saww}, how he^{saww} was lured into preventing the people from ascending Al-Aqaba until he^{saww} has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him^{saww} and his^{saww} companions are away from him^{saww}'.

وَكُلُّ ذَلِكَ يُوصِلُهُ اللَّهُ مِنْ قَرِيبٍ أَوْ بَعِيدٍ - إِلَى أُذُنِ حُذَيْفَةَ وَ يَعْجِبُهُ. فَلَمَّا تَمَكَّنَ الْقَوْمُ عَلَى الْجَبَلِ - حَيْثُ أَرَادُوا كَلَمَتِ الصَّخْرَةِ حُذَيْفَةَ وَ قَالَتْ: انْطَلِقِ الْآنَ إِلَى رَسُولِ اللَّهِ ص فَأَخْبِرْهُ بِمَا رَأَيْتَ وَ مَا سَمِعْتَ. قَالَ حُذَيْفَةُ: كَيْفَ أَخْرَجَ عَنكَ وَ إِنْ رَأَيْتِ الْقَوْمَ قَتَلُونِي - مَخَافَةَ عَلَى أَنْفُسِهِمْ مِنْ نَمِيمَتِي عَلَيْهِمْ

And all of that, Allah^{azwj} Transmitted from near or afar – to the ears of Huzeyfa and he retained it. So when the group had settled upon the mountain, wherever they had wanted to, the rock spoke to Huzeyfa and said, 'Go now, to Rasool-Allah^{saww}, and inform him^{saww} with what you have seen and what you heard'. Huzeyfa said, 'How can I exit from you, and if the people were to see me, they would kill me – fearing upon themselves from my informing upon them'.

قَالَتِ الصَّخْرَةُ: إِنَّ الَّذِي مَكَنَكَ مِنْ جَوْفِي، وَ أَوْصَلَ إِلَيْكَ الرُّوحَ مِنَ الثَّقَبَةِ الَّتِي أَحَدَّثَهَا فِيَّ - هُوَ الَّذِي يُوصِلُكَ إِلَى نَبِيِّ اللَّهِ وَ يُنْقِذُكَ مِنْ أَعْدَائِهِ اللَّهِ.

The rock said, 'The One^{azwj} Who enables you from my inside, and Transmitted to you the air from aperture which it bore into me – He^{azwj} is the One^{azwj} Who would Transport you to the Prophet^{saww} of Allah^{azwj}, Saving you from the enemies of Allah^{azwj}'.

فَفَهَضَ حُذَيْفَةُ لِيَخْرُجَ، وَ انْفَرَجَتِ الصَّخْرَةُ، فَحَوَّلَهُ اللَّهُ طَائِرًا فَطَارَ فِي الْهَوَاءِ مُحَلَّقًا حَتَّى انْقَضَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص، ثُمَّ أُعِيدَ عَلَى صُورَتِهِ، فَأَخْبَرَ رَسُولَ اللَّهِ ص بِمَا رَأَى وَ سَمِعَ.

So Huzeyfa got up to exit, and the rock cleft asunder and Allah^{azwj} Transformed him into a bird, and it flew in the air, flying until it swooped in front of Rasool-Allah^{saww}. Then he returned upon his (original) image, and informed Rasool-Allah^{saww} with what he had seen and heard.

فَقَالَ رَسُولُ اللَّهِ ص: أَوْ عَرَفْتُهُمْ بِوُجُوهِهِمْ قَالَ: يَا رَسُولَ اللَّهِ كَانُوا مُتَلَمِّمِينَ وَ كُنْتُ أَعْرِفُ أَكْثَرَهُمْ بِجَمَالِهِمْ، فَلَمَّا فَتَّشُوا الْمَوْضِعَ فَلَمْ يَجِدُوا أَحَدًا، أَحَدَرُوا اللَّتَامَ فَرَأَيْتُ وُجُوهُهُمْ وَ عَرَفْتُهُمْ بِأَعْيَانِهِمْ - وَ أَسْمَائِهِمْ فَلَانَ وَ فَلَانَ حَتَّى عَدَّ أَرْبَعَةَ وَ عَشْرِينَ.

So Rasool-Allah^{saww} said: 'And did you recognise them by their faces?' He said, 'They were veiled, and I was recognising them by their camels. So when they investigated the place, and they could not find anyone, they let down their veils, and I saw their faces and recognised them with my eyes – and their names are so and so, and so and so' – until he counted twenty-four.

فَقَالَ رَسُولُ اللَّهِ ص: يَا حُذَيْفَةُ إِذَا كَانَ اللَّهُ تَعَالَى يُنَبِّتُ مُحَمَّدًا لَمْ يَقْدِرْ هُوَ لَاءِ وَ لَا الْخَلْقُ أَجْمَعُونَ أَنْ يُرِيْلُوهُ، إِنَّ اللَّهَ تَعَالَى بَالِغٌ فِي مُحَمَّدٍ أَمْرَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

So Rasool-Allah^{saww} said: 'O Huzeyfa! When it was so that Allah^{azwj} the Exalted Affirms Muhammad^{saww}, neither they nor the creatures altogether would not be able to move him^{saww}. Allah^{azwj} the Exalted will Make the matter of Muhammad^{saww} reach its accomplishment, and even if the Kafirs dislike it'.

ثُمَّ قَالَ: يَا حُذَيْفَةَ فَانْهَضْ بِنَا أَنْتَ وَ سَلْمَانُ وَ عَمَّارٌ، وَ تَوَكَّلُوا عَلَى اللَّهِ، فَإِذَا جُرْنَا النَّبِيَّةَ الصَّعْبَةَ فَأَذْنُوا لِلنَّاسِ أَنْ يَتَّبِعُونَا.

Then he^{saww} said: 'O Huzeyfa! Arise with us^{saww}, you, and Salman^{as}, and Ammar^{as}, and rely upon Allah^{azwj}. So when we have crossed the difficult ravine (Al-Aqaba), then (only) permit the people that they should follow us'.

فَصَعِدَ رَسُولُ اللَّهِ ص وَ هُوَ عَلَى نَاقَتِهِ- وَ حُذَيْفَةُ وَ سَلْمَانُ أَحَدُهُمَا آخِذٌ بِخَطَامِ نَاقَتِهِ يَتَوَدَّهَا، وَ الْآخَرُ خَلْفَهَا يَسُوقُهَا، وَ عَمَّارٌ إِلَى جَانِبِهَا، وَ الْقَوْمُ عَلَى جَمَالِهِمْ وَ رَجَالَتُهُمْ مُنْبَثُونَ حَوْلَ النَّبِيَّةِ عَلَى تِلْكَ الْعُقَبَاتِ، وَ قَدْ جَعَلَ الَّذِينَ فَوْقَ الطَّرِيقِ حِجَارَةً فِي دَبَابِ فَدَحْرَجُوهَا مِنْ فَوْقٍ لِيَنْفِرُوا النَّاقَةَ بِرَسُولِ اللَّهِ ص، وَ تَقَعَّ بِهِ فِي الْمَهْوَى الَّذِي يَهْوِلُ النَّاطِرُ النَّظْرُ إِلَيْهِ مِنْ بَعْدِهِ.

So Rasool-Allah^{saww} ascended, and he^{saww} was upon his^{saww} she-camel; and Huzeyfa and Salman^{as}, - one of them grabbed the rein of his^{saww} she-camel guiding it, and the other one was behind it, ushering it, and Ammar^{as} was to its side, and the people were upon their camels and their feet (walking), scattered around the bend of Al-Aqaba. And those ones above the path had made stones to be in bags so they could roll these from above in order to frighten the she-camel of Rasool-Allah^{saww}, and it would fall with him^{saww} into the chasm which would terrify the beholder looking into it from afar.

فَلَمَّا قَرُبَتِ الدَّبَابُ مِنَ نَاقَةِ رَسُولِ اللَّهِ ص أَذِنَ اللَّهُ تَعَالَى لَهَا، فَارْتَفَعَتْ ارْتِفَاعًا عَظِيمًا- فَجَاوَزَتْ نَاقَةَ رَسُولِ اللَّهِ ص ثُمَّ سَقَطَتْ فِي جَانِبِ الْمَهْوَى، وَ لَمْ يَبْقَ مِنْهَا شَيْءٌ إِلَّا صَارَ كَذَلِكَ- وَ نَاقَةَ رَسُولِ اللَّهِ ص كَأَنَّهَا لَا تُحْسِنُ بِشَيْءٍ- مِنْ تِلْكَ الْقَعَقَاتِ الَّتِي كَانَتْ لِلدَّبَابِ.

So when they brought the bags (of stones) closer to the she-camel of Rasool-Allah^{saww}, Allah^{azwj} the Exalted Permitted to it, and it arose with a great rising – and the she-camel of Rasool-Allah^{saww} crossed over, then it settled by the side of the chasm, and there did not remain anything from it, except it became like that – and the she-camel of Rasool-Allah^{saww} was as if it had not felt anything – from that from the rumbling of the stones.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ: اصْعِدِ الْجَبَلَ- فَاضْرِبْ بِعَصَاكَ هَذِهِ وَجْهَهُ رَوَاجِلِهِمْ فَارْمِ بِهَا. فَفَعَلَ ذَلِكَ عَمَّارٌ، فَفَنَفَرَتْ بِهِمْ، وَ سَقَطَ بَعْضُهُمْ فَانْكَسَرَ عَضُدُهُ، وَ مِنْهُمْ مَنْ انْكَسَرَتْ رِجْلُهُ وَ مِنْهُمْ مَنْ انْكَسَرَ جَنْبُهُ وَ اسْتَدَّتْ لِذَلِكَ أَوْجَاعُهُمْ، فَلَمَّا جَبُرَتْ وَ انْدَمَلَتْ بَقِيَّتْ عَلَيْهِمْ آثَارُ الْكَسْرِ إِلَى أَنْ مَاتُوا.

Then Rasool-Allah^{saww} said to Ammar^{as}: 'Ascend the mountain, and strike with this staff of yours at the faces of their rides, and toss with it'. So Ammar^{as} did that, and they (the rides) were frightened with them, and one of them fell down and broke his arms, and from them was one who broke his leg, and from them was one who broke his side, and their pains intensified due to that. So when the bones set and healed, the scars of the breaks remained upon them until they died.

وَ لِذَلِكَ قَالَ رَسُولُ اللَّهِ ص فِي حُذَيْفَةَ وَ أَمِيرِ الْمُؤْمِنِينَ ع: إِنَّهُمَا أَعْلَمُ النَّاسِ بِالْمُنَافِقِينَ، لِقُعودِهِ فِي أَصْلِ الْعُقَبَةِ وَ مُشَاهَدَتِهِ مِنْ مَرَّ سَابِقًا لِرَسُولِ اللَّهِ ص، وَ كَفَى اللَّهَ رَسُولُهُ أَمْرَ مَنْ قَصَدَ لَهُ، وَ عَادَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ،

And for that, Rasool-Allah^{saww} said regarding Huzeyfa and Amir Al-Momineen^{asws}: 'Both of them are the most knowing of the people with the hypocrites'. (For Huzeyfa) it was due to his being seated at the base of Al-Aqaba and his witnessing the ones who passed by preceding Rasool-Allah^{saww}. And Allah^{azwj} Sufficed His^{azwj} Rasool^{saww} of the matter of the ones who had aimed for him^{saww}; and Rasool-Allah^{saww} returned to Al-Medina.

فَكَسَى اللَّهُ الذَّلَّ وَالْعَارَ مَنْ كَانَ قَعَدَ عَنْهُ، وَ أَلْبَسَ الْخِزْيَ مَنْ كَانَ دَبَّرَ عَلَى عَلِيٍّ ع مَا دَفَعَ اللَّهُ عَنْهُ.

Thus Allah^{azwj} Disgraced and Shamed the ones who had sat (in ambush) from him^{saww} and Clothed in humiliation the ones who had plotted against Ali^{asws}, what Allah^{azwj} had Defended him^{asws} from it'.

قوله عز وجل وَ قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

The Words of the Mighty and Majestic: **And they are saying: Our hearts are covered. But, Allah Cursed them due to their Kufr; so little it is what they are believing [2:88]**

266 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ قَالُوا يَعْنِي هَؤُلَاءِ الْيَهُودَ الَّذِينَ أَرَاهُمْ رَسُولُ اللَّهِ ص الْمُعْجَزَاتِ الْمَذْكُورَاتِ- عِنْدَ قَوْلِهِ: فَهِيَ كَالْحِجَارَةِ الْآبَةِ-

S 266 – The Imam^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: **And they are saying** – meaning these Jews, those to whom Rasool-Allah^{saww} showed the aforementioned miracles – at His^{azwj} Words **so these were like rocks [2:74]** – the Verse.

«قُلُوبُنَا غُلْفٌ أَوْ عِيَّةٌ لِلْخَيْرِ، وَ الْعُلُومُ قَدْ أَحَاطَتْ بِهَا وَ اسْتَمَلَتْ عَلَيْهَا، ثُمَّ هِيَ مَعَ ذَلِكَ لَا تَعْرِفُ لَكَ يَا مُحَمَّدُ فَضْلًا- مَذْكُورًا فِي شَيْءٍ مِنْ كُتُبِ اللَّهِ، وَ لَا عَلَى لِسَانِ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ.

Our hearts are covered – containers of the goodness and the knowledge having encompassed by these and inclusive over it. Then along with that, they are not recognising for you^{saww}, O Muhammad^{saww}, merits regarding something from the Books of Allah^{azwj}, nor upon the tongue of anyone from the Prophets^{as} of Allah^{azwj}.

فَقَالَ اللَّهُ تَعَالَى رَدًّا عَلَيْهِمْ: بَلْ لَيْسَ كَمَا يَقُولُونَ أَوْ عِيَّةٌ الْعُلُومِ- وَ لَكِنْ قَدْ لَعَنَهُمُ اللَّهُ أَبَعَدَهُمْ مِنَ الْخَيْرِ فَقَلِيلًا مَّا يُؤْمِنُونَ قَلِيلٌ إِيْمَانُهُمْ، يُؤْمِنُونَ بِبَعْضِ مَا أَنْزَلَ اللَّهُ تَعَالَى وَ يَكْفُرُونَ بِبَعْضٍ، فَإِذَا كَذَّبُوا مُحَمَّدًا ص فِي سَائِرِ مَا يَقُولُ، فَقَدْ صَارَ مَا كَذَّبُوا بِهِ أَكْثَرَ، وَ مَا صَدَّقُوا بِهِ أَقَلَّ.

So Allah^{azwj} the Exalted Said in response to them: **But**, - it isn't as they are saying, 'containers of knowledge', but **Allah** (has) **Cursed them** – distancing them from the goodness, **so little it is what they are believing** – little is their *Eman*, believing in part of what Allah^{azwj} the Exalted Revealed and disbelieving in part. So when they are belying Muhammad^{saww} in the rest of what he^{saww} is saying, so what they are belying has come to be more, and what they are ratifying with, (has come to be) little.

وَ إِذَا قُرِئَ غُلْفٌ فَإِنَّهُمْ قَالُوا: قُلُوبُنَا [غُلْفٌ] فِي غَطَاءٍ، فَلَا نَفْهَمُ كَلَامَكَ وَ حَدِيثَكَ. نَحْوُ مَا قَالَ اللَّهُ تَعَالَى: وَ قَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ- وَ فِي آدَانِنَا وَ قُرَّ وَ مِنْ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ وَ كِلَا الْقَرَاءَتَيْنِ حَقٌّ، وَ قَدْ قَالُوا بِهِذَا وَ بِهِذَا جَمِيعًا.

And when you read (our hearts are) **covered**, so they are saying – a covering – in a lid. Therefore your^{saww} speech and your^{saww} Ahadeeth will not benefit them,

approximate to what Allah^{azwj} the Exalted Said: **And they are saying, 'Our hearts are in a covering from what you are inviting us to, and in our ears is a deafness, and from between us and you is a veil [41:5].** And both these recitations are true, and they had said with this, and this, both together.

267 ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَعَاشِرَ الْيَهُودِ تُعَانِدُونَ رَسُولَ اللَّهِ رَبِّ الْعَالَمِينَ وَ تَأْبُونَ الْإِعْتِرَافَ بِأَنَّكُمْ كُنْتُمْ بِدُنُوبِكُمْ مِنَ الْجَاهِلِينَ، إِنَّ اللَّهَ لَا يُعَذِّبُ بِهَا أَحَدًا وَلَا يُزِيلُ عَنْ فَاعِلِ هَذَا عَذَابَهُ أَبَدًا، إِنَّ آدَمَ ع لَمْ يَقْتَرِحْ عَلَى رَبِّهِ الْمَغْفِرَةَ لِدُنْبِهِ إِلَّا بِالْتُّوبَةِ، فَكَيْفَ تَقْتَرِحُونَهَا أَنْتُمْ مَعَ عِنَادِكُمْ.

S 267 - And when you read (our hearts are) **covered**, so they are saying – a covering – in a lid. Therefore your^{saww} speech and your^{saww} Ahadeeth will not benefit them, approximate to what Allah^{azwj} the Exalted Said: **And they are saying, 'Our hearts are in a covering from what you are inviting us to, and in our ears is a deafness, and from between us and you is a veil [41:5].** And both these recitations are true, and they had said with this, and this, both together.

[ذكر توبة آدم و توسله بمحمد و آله صلوات الله عليهم أجمعين:]

Mention of the repentance of Adam^{as}, and his^{as} beseeching by Muhammad^{saww} and his^{saww} Progeny^{asws}, may the Salawat be upon them^{asws} altogether.

قِيلَ: وَ كَيْفَ كَانَ ذَلِكَ يَا رَسُولَ اللَّهِ [قَالَ:] فَقَالَ رَسُولُ اللَّهِ ص: لَمَّا زَلَّتِ الْخَطِيئَةُ مِنْ آدَمَ ع وَ أُخْرِجَ مِنَ الْجَنَّةِ وَ عُوتِبَ وَ وُيِّحَ قَالَ: يَا رَبِّ إِنْ تَبَّتْ وَ أَصْلَحْتُ أ تَرُدُّنِي إِلَى الْجَنَّةِ قَالَ: بَلَى.

It was said, 'How did that happen, O Rasool-Allah^{saww}?' So Rasool-Allah^{saww} said: 'When the mistake occurred from Adam^{as} and he^{as} exited from the Garden and was Admonished (friendly reproach) and Rebuked, he^{as} said: 'O Lord^{azwj}! If I^{as} repent and correct, would You^{azwj} Return me^{as} to the Garden?' He^{azwj} Said: "Yes".

قَالَ آدَمُ: فَكَيْفَ أَصْنَعُ يَا رَبِّ- حَتَّى أَكُونَ تَائِبًا وَ تَقْبَلَ تَوْبَتِي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: تُسَبِّحُنِي بِمَا أَنَا أَهْلُهُ، وَ تَعْتَرِفُ بِخَطِيئَتِكَ كَمَا أَنْتَ أَهْلُهُ، وَ تَتَوَسَّلُ إِلَيَّ بِالْفَاضِلِينَ الَّذِينَ عَلَّمْتَهُمْ أَسْمَاءَهُمْ، وَ فَضَّلْتَهُمْ عَلَيَّ مَلَائِكَتِي، وَ هُمْ مُحَمَّدٌ وَ آلُهُ الطَّيِّبُونَ وَ أَصْحَابُهُ الْخَيْرُونَ.

Adam^{as} said: 'So how shall I^{as} do so, O Lord^{azwj} – until I^{as} happen to have repented and my^{as} repentance is Accepted?' So Allah^{azwj} Mighty and Majestic Said: "You^{as} should Glorify Me^{azwj} with what I^{azwj} am Rightful of, and you^{as} should acknowledge you^{as} mistake just as you^{as} are rightful of, and you^{as} should beseech to Me^{azwj} by the meritorious ones, those whose names I^{azwj} have Taught you^{as}, and Preferred you by them^{asws} over My^{azwj} Angels, and they^{asws} are Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and his^{saww} Chosen companions^{asws}!"

فَوَفَّقَهُ اللَّهُ تَعَالَى فَقَالَ: يَا رَبِّ- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي- فَارْحَمْنِي إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ خِيَارِ أَصْحَابِهِ الْمُتَنَجِّبِينَ [سُبْحَانَكَ وَ بِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ- عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي، فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ، بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ خِيَارِ أَصْحَابِهِ الْمُتَنَجِّبِينَ].

And Allah^{azwj} the Exalted Inclined him^{as} so, and he^{as} said: 'There is no god except You^{azwj}! Glory is for You^{azwj} and with Your^{azwj} Praise. I^{as} have done evil and was unjust to myself^{as} – therefore You^{azwj} be Merciful to me^{as} as You^{azwj} are the most Merciful of the merciful ones, by the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and the best ones^{asws} of his^{saww} companions, the Chosen (Glory is for You^{azwj} and with Your^{azwj} Praise. There is no god except You^{azwj}! I^{as} have done evil and was unjust to myself^{as} – therefore Turn to me^{as}, **surely You are the Oft-turning, the Merciful [2:128]**, by the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and the best of his^{saww} companions, the Chosen ones^{asws}).

فَقَالَ اللَّهُ تَعَالَى: لَقَدْ قَبِلْتُ تَوْبَتَكَ، وَ آيَةُ ذَلِكَ أَنِّي أَنْقَيْتُ بَشْرَتَكَ، فَقَدْ تَغَيَّرَتْ وَ كَانَ ذَلِكَ لِثَلَاثَةِ عَشَرَ مِنْ شَهْرِ رَمَضَانَ فَصُمُّ هَذِهِ الثَّلَاثَةَ أَيَّامَ الَّتِي تَسْتَقْبِلُكَ فِيهَا أَيَّامَ الْبَيْضِ يُنْقِي اللَّهُ فِي كُلِّ يَوْمٍ بَعْضَ بَشْرَتِكَ.

So Allah^{azwj} the Exalted Said: "I^{azwj} have Accepted your^{as} repentance, and a sign of that is I^{as} shall Purify your^{as} skin, for it has changed. And that is for the 13th of the Month of Ramazan, therefore Fast these three days which face you^{as}, for these are the days of whiteness, Allah^{azwj} would Purify part of your^{as} skin during every day".

قَالَ آدَمُ: يَا رَبِّ عَرَّفَنِي لِأَعْرِفَ. فَصَامَهَا فَنُقِّيَ فِي كُلِّ يَوْمٍ مِنْهَا ثُلُثُ بَشْرَتِهِ. فَعِنْدَ ذَلِكَ قَالَ آدَمُ: يَا رَبِّ مَا أَعْظَمَ شَأْنَ مُحَمَّدٍ وَ آلِهِ وَ خِيَارِ أَصْحَابِهِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا آدَمُ إِنَّكَ لَوْ عَرَفْتَ كُنَّةَ جَلَالِ مُحَمَّدٍ وَ آلِهِ عِنْدِي وَ خِيَارِ أَصْحَابِهِ، لِأَحَبِّبْنَهُ حُبًّا يَكُونُ أَفْضَلَ أَعْمَالِكَ.

So he^{as} Fasted these, and during every day from these, a third of his^{as} skin was Purified. Thus, during that, he^{as} said: 'O Lord^{azwj}! How magnificent is the glory of Muhammad^{saww} and his^{saww} Progeny^{asws}, and the chosen ones of his^{saww} companions!' So Allah^{azwj} the Exalted Revealed unto him^{as}: "O Adam^{as}! You^{as}, if you^{as} were to recognise the majesty of Muhammad^{saww} and his^{saww} Progeny^{asws} in My^{azwj} Presence, and of his chosen companions, your^{as} love for them^{asws} would happen to be the most superior of your^{as} deeds'.

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ إِنَّ مُحَمَّدًا لَوْ وَزَنَ بِهِ [جَمِيعُ] الْخَلْقِ- مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ سَائِرِ عِبَادِي الصَّالِحِينَ- مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ مِنَ التَّرَى إِلَى الْعَرْشِ لَرَجَحَ بِهِمْ،

Allah^{azwj} the Exalted Said: 'O Adam^{as}! Surely Muhammad^{saww} is such that if there were to be weighed with him^{saww}, the entirety of the creatures – from the Prophets^{as}, and the Mursils^{as}, and the Angels of Proximity, and the rest of My^{azwj} righteous servants – from the beginning of time up to its end, and from the soil up to the Throne, he^{saww} would outweigh them (all).

وَ إِنَّ رَجُلًا مِنْ خِيَارِ آلِ مُحَمَّدٍ لَوْ وَزَنَ بِهِ جَمِيعُ آلِ النَّبِيِّينَ لَرَجَحَ بِهِمْ، وَ إِنَّ رَجُلًا مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ لَوْ وَزَنَ بِهِ جَمِيعُ أَصْحَابِ الْمُرْسَلِينَ لَرَجَحَ بِهِمْ.

And that, if a man from the chosen ones of the Progeny of Muhammad^{saww} is such that, if he were to be weighed by the entirety of the progenies of the Prophets^{as}, he^{asws} would outweigh them. And that a man from the best of the companions of Muhammad^{saww} is such that, if he were to be weighed with the entirety of the companions of the Mursils^{as}, he would outweigh them.

يَا آدَمُ لَوْ أَحَبَّ رَجُلٌ مِنَ الْكُفَّارِ أَوْ جَمِيعُهُمْ- رَجُلًا مِنْ آلِ مُحَمَّدٍ وَ أَصْحَابِهِ الْخَيْرِيِّينَ- لَكَافَاهُ اللَّهُ عَنْ ذَلِكَ بِأَنْ يَخْتِمَ لَهُ بِالتَّوْبَةِ وَ الْإِيمَانِ، ثُمَّ يُدْخِلُهُ [اللَّهُ] الْجَنَّةَ.

O Adam^{as}! If a man from the Kafirs or the entirety of them was to love a man from the Progeny^{asws} of Muhammad^{saww} and his^{saww} chosen companions – Allah^{azwj} would Suffice him from that by ending for him with the repentance and the *Eman*, then Allah^{azwj} would Enter him into the Paradise.

إِنَّ اللَّهَ لَنُفِضُ عَلَى كُلِّ وَاحِدٍ مِنْ مُجِبِّي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَصْحَابِهِ مِنَ الرَّحْمَةِ مَا لَوْ قُسِمَتْ عَلَى عَدَدِ- كَعَدَدِ [كُلِّ] مَا خَلَقَ اللَّهُ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ كَانُوا كُفَّاراً لِكِفَّاهُمْ، وَ لَأَدَّاهُمْ إِلَى عَاقِبَةِ مَحْمُودَةٍ: الْإِيمَانِ بِاللَّهِ حَتَّى يَسْتَحِقُّوا بِهِ الْجَنَّةَ.

Allah^{azwj} Deluges the Mercy upon each one – from those that love Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and his^{saww} companions, what, if it were to be distributed upon a number – like the number of every one whom Allah^{azwj} Created, from the beginning of the time up to its end, and they were all Kafirs, it would suffice them to have a praise-worthy ending – the *Eman* with Allah^{azwj} – until they would be rightful of the Paradise.

وَ إِنَّ رَجُلًا مِمَّنْ يُبِغِضُ [آلَ] مُحَمَّدٍ وَ أَصْحَابِهِ الْخَيْرِينَ أَوْ وَاحِدًا مِنْهُمْ لَعَذَّبَهُ اللَّهُ عَذَابًا- لَوْ قُسِمَ عَلَى مِثْلِ عَدَدِ مَا خَلَقَ اللَّهُ تَعَالَى لِأَهْلِكُهُمْ أَجْمَعِينَ.

And that a man from the one who hates (Muhammad^{saww} and) the Progeny^{asws} of Muhammad^{saww} and his^{saww} chosen companions, or one of them^{asws}, Allah^{azwj} would Punish him with such Punishment – if it was to be apportioned upon a number like the number of what Allah^{azwj} the Exalted Created, it would destroy them all’.

قوله عز و جل وَ لَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

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

268 قَالَ الْإِمَامُ ع دَمَّ اللَّهُ تَعَالَى الْيَهُودَ فَقَالَ: وَ لَمَّا جَاءَهُمْ يَعْنِي هُوَ لَاءِ الْيَهُودِ الَّذِينَ تَقَدَّمَ ذِكْرُهُمْ- وَ إِخْوَانَهُمْ مِنَ الْيَهُودِ، جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ الْفُرْآنُ مُصَدِّقٌ ذَلِكَ الْكِتَابِ لِمَا مَعَهُمْ مِنَ التَّوْرَةِ الَّتِي بَيَّنَّ فِيهَا أَنَّ مُحَمَّدًا الْأَمِّيَّ مِنْ وُلْدِ إِسْمَاعِيلَ، الْمُؤَيَّدِ بِخَيْرِ خَلْقِ اللَّهِ بَعْدَهُ: عَلِيِّ وَ لِيِّ اللَّهِ.

S 268 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} the Exalted Condemned the Jews, so He^{azwj} Said **[2:89] And when there came to them** – meaning those Jews – those mentioned previously –and their brethren from the Jews, there came to them **a Book from the Presence of Allah** – the Quran, **Verifying** – that Book, **what was with them** – from the Torah in which was clarified that Muhammad^{saww}, the *Ummi* (a resident of Makkah) from the children of Ismail^{as}, the one supported by the best of the creatures of Allah^{azwj} after him^{saww}, Ali^{asws}, the Guardian of Allah^{azwj}.

وَ كَانُوا يَعْنِي هُوَ لَاءِ الْيَهُودِ مِنْ قَبْلُ ظُهُورِ مُحَمَّدٍ ص بِالرَّسَالَةِ يَسْتَفْتِحُونَ يَسْأَلُونَ اللَّهَ الْفَتْحَ وَ الظَّفَرَ عَلَى الَّذِينَ كَفَرُوا مِنْ أَعْدَائِهِمْ وَ الْمُنَافِقِينَ لَهُمْ، فَكَانَ اللَّهُ يَفْتَحُ لَهُمْ وَ يَنْصُرُهُمْ.

And they had been – meaning those Jews, **from before** – the appearance of Muhammad^{saww} with the Message, **praying for victory** – asking Allah^{azwj} for the

victory and the success, **over those who disbelieved** – from their enemies and adversaries of theirs, so that Allah^{azwj} would Grant victory to them and Help them.

قَالَ اللَّهُ تَعَالَى: فَلَمَّا جَاءَهُمْ جَاءَ هُوَ لِأَيِّ الْيَهُودِ مَا عَرَفُوا مِنْ نَعْتِ مُحَمَّدٍ صَ وَصِفَتِهِ كَفَرُوا بِهِ وَ جَحَدُوا نُبُوَّتَهُ حَسَدًا لَهُ وَ بَغْيًا عَلَيْهِ.

Allah^{azwj} the Exalted Said **so when there came to them** – came to those Jews, **what they recognised** – from the attributes of Muhammad^{saww}, **they disbelieved in it**, and they rejected his^{saww} Prophet-hood in envy to him^{saww} and rebelling against him^{saww}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ.

Allah^{azwj} Mighty and Majestic Said: **Therefore, the Curse of Allah is upon the unbelievers**

[توسل اليهود أيام موسى ع بمحمد و آله صلوات الله عليهم أجمعين:]

Beseeking of the Jews in the days of Musa^{as}, by Muhammad^{saww} and his^{saww} Progeny^{asws}, may the Salawat of Allah^{azwj} be upon them all.

269 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى أَخْبَرَ رَسُولَهُ بِمَا كَانَ مِنْ إِيْمَانِ الْيَهُودِ بِمُحَمَّدٍ ص قَبْلَ ظُهُورِهِ، وَ مِنْ اسْتِغْنَانِهِمْ عَلَى أَعْدَائِهِمْ بِذِكْرِهِ، وَ الصَّلَاةِ عَلَيْهِ وَ عَلَى آلِهِ.

S 269 - Amir Al-Momineen^{asws} said: 'Allah^{azwj} the Exalted Informed His^{azwj} Rasool^{saww} with what was from the Eman of the Jews in Muhammad^{saww} before his^{saww} appearance, and the ones who were praying for victory upon their enemies by mentioning him^{saww}, and the Sending of Salawat upon him^{saww} and upon his^{saww} Progeny^{asws}.

قَالَ ع: وَ كَانَ اللَّهُ عَزَّ وَ جَلَّ أَمَرَ الْيَهُودَ فِي أَيَّامِ مُوسَى وَ بَعْدَهُ إِذَا دَهَمَهُمْ أَمْرٌ، وَ دَهَنَهُمْ دَاهِيَةٌ- أَنْ يَدْعُوا اللَّهَ عَزَّ وَ جَلَّ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ أَنْ يَسْتَنْصِرُوا بِهِمْ، وَ كَانُوا يَفْعَلُونَ ذَلِكَ- حَتَّى كَانَتِ الْيَهُودُ مِنْ أَهْلِ الْمَدِينَةِ قَبْلَ ظُهُورِ مُحَمَّدٍ ص بَسِينِينَ كَثِيرَةً يَفْعَلُونَ ذَلِكَ، فَيُخْفُونَ الْبَلَاءَ وَ الدَّهْمَاءَ وَ الدَّاهِيَةَ.

He^{asws} said: 'And it was so that Allah^{azwj} Mighty and Majestic Commanded the Jews during the days of Musa^{as} and after him^{as} when a matter surprised them, and a disaster befell them, that they should be supplicating to Allah^{azwj} Mighty and Majestic by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and they should be seeking help by them^{asws}. And they were doing that to the extent that the Jews from the inhabitants of Al-Medina - before the appearance of Muhammad^{saww} by many years, that they were (reciting) it, and they were being salvaged from the afflictions, and the disasters, and misfortunes.

وَ كَانَتِ الْيَهُودُ قَبْلَ ظُهُورِ مُحَمَّدِ النَّبِيِّ ص بَعِشْرَ سِنِينَ يُعَادِيهِمْ أَسَدٌ وَ عَطْفَانُ قَوْمٍ مِنَ الْمُشْرِكِينَ وَ يَفْضِدُونَ أَدَاهُمْ، وَ كَانُوا يَسْتَدْفِعُونَ شُرُورَهُمْ وَ بَلَاءَهُمْ- بِسُؤَالِهِمْ رَبَّهُمْ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، حَتَّى قَصَدَهُمْ فِي بَعْضِ الْأَوْقَاتِ أَسَدٌ وَ عَطْفَانُ

فِي ثَلَاثَةِ آلَافِ فَارِسٍ إِلَى بَعْضِ قُرَى الْيَهُودِ حَوَالِي الْمَدِينَةِ، فَتَلَقَّاهُمُ الْيَهُودُ وَ هُمْ ثَلَاثُمِائَةِ فَارِسٍ، وَ دَعُوا اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ- فَهَزَمُوهُمْ وَ قَطَعُوهُمْ.

And it was so that the Jews, before the appearance of Muhammad^{saww}, the Prophet^{saww}, by ten years, were inimical with the clans of Asad and Gatfaan, a people from the polytheists, and they were aiming at hurting them (Jews), and they were defending from their evils – by asking their Lord^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, to the extent that in certain times, the (clans of) Asad and Gatfaan aimed for them among three thousand horsemen to one of the Jewish towns around Al-Medina. So the Jews faced them, and they (Jews) were three hundred horsemen, and they supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean – and they defeated them and scattered them.

فَقَالَ أَسَدٌ وَ عَطْفَانٌ بَعْضُهُمَا لِبَعْضٍ: تَعَالَوْا نَسْتَعِينُ عَلَيْهِمْ بِسَائِرِ الْقَبَائِلِ. فَاسْتَعَانُوا عَلَيْهِمْ بِالْقَبَائِلِ وَ أَكْثَرُوا- حَتَّى اجْتَمَعُوا قَدْرَ ثَلَاثِينَ أَلْفًا، وَ قَصَدُوا هَؤُلَاءِ الثَّلَاثُمِائَةَ فِي قَرْيَتِهِمْ،

So (the clans of) Asad and Gatfaan said to each other, ‘Come! We shall assist each other against them along with the rest of the tribes’. So they assisted each other against them along with the (other) tribes, and they became more – to the extent that they gathered about thirty thousand, and they aimed for these Jews, the three hundred in their town.

فَالجَبُّوهُمْ إِلَى بَيْوتِهَا وَ قَطَعُوا عَنْهَا الْمِيَاهَ الْجَارِيَةَ- الَّتِي كَانَتْ تَدْخُلُ إِلَى قُرَاهُمْ، وَ مَنَعُوا عَنْهُمْ الطَّعَامَ، وَ اسْتَأْمَنَ الْيَهُودُ مِنْهُمْ فَلَمْ يُؤْمِنُوهُمْ، وَ قَالُوا: لَا، إِلَّا أَنْ نَقْتُلَكُمْ وَ نَسْبِيَكُمْ وَ نَنْهَبَكُمْ.

So they made them take refuge in their own houses and cut of the flow of water from them – which used to enter into their town – and they prevented the food from them, and Jews asked for safety from them, but they did not grant them safety, and they said, ‘No, except that we would kill you, and make captives of you, and plunder you’.

فَقَالَتِ الْيَهُودُ بَعْضُهَا لِبَعْضٍ: كَيْفَ نَصْنَعُ فَقَالَ لَهُمْ أَمَاتِلُهُمْ وَ ذُوو الرِّأْيِ مِنْهُمْ: أَمَا أَمَرَ مُوسَى عَ اسْلَافَكُمْ وَ مَنْ بَعْدَهُمْ بِالْإِسْتِنصَارِ بِمُحَمَّدٍ وَ آلِهِ أَمَا أَمَرَكُمْ بِالِاتِّبَاهِ إِلَى اللَّهِ تَعَالَى عِنْدَ الشَّدَائِدِ بِهِمْ قَالُوا: بَلَى. قَالُوا: فَافْعَلُوا.

So the Jews said to each other, ‘How shall we deal (with this)?’ Some of their like and ones with the opinions from them said to them, ‘Did not Musa^{as} instruct your ancestors and the ones after them with the seeking of help (of Allah^{azwj} through Muhammad^{saww} and his^{saww} Progeny^{asws}? Did he^{as} not instruct you all with the invocation to Allah^{azwj} the Exalted by them^{asws} during the difficulties?’ They said, ‘Yes’. And they did so.

فَقَالُوا: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا سَفَيْتَنَا، فَقَدْ قَطَعْتَ الظَّلْمَةَ عَنَّا الْمِيَاهَ حَتَّى ضَعُفَ شَبَابُنَا، وَ تَمَوَّتَتْ وِلْدَانُنَا، وَ أَشْرَفْنَا عَلَى الْهَلَكَةِ.

So they said, ‘O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, Quench us, for the unjust ones have cut off the waters from us to the extent that our youth have weakened, and our children have died, and our noblemen are upon the death’.

فَبَعَثَ اللَّهُ تَعَالَى لَهُمْ وَابِلًا هَظْلًا سَحًّا أَمْلَأَ حِيَاضَهُمْ وَ أَبَارَهُمْ وَ أَنْهَارَهُمْ وَ أَوْعَيْتَهُمْ وَ طَرُوفَهُمْ- فَقَالُوا: هَذِهِ إِحْدَى الْحُسَيْنِيِّينَ.

So Allah^{azwj} the Exalted Sent a torrential downpour of rain which filled upon their fountains, and their wells, and their reservoirs, and their utensils and their containers, and they said, 'This is one of the two good things'.

ثُمَّ أَشْرَفُوا مِنْ سُدُوحِهِمْ عَلَى الْعَسَاكِرِ الْمُحِيطَةِ بِهِمْ، فَإِذَا الْمَطَرُ قَدْ آذَاهُمْ غَايَةَ الْإِذْيِ- وَ أَفْسَدَ [عَلَيْهِمْ] أَمْتِعَتَهُمْ وَ أَسْلَحَتَهُمْ وَ أَمْوَالَهُمْ.

Then they overlooked from their roofs upon the soldiers who had surrounded them, and the rain had harmed them to the peak of harm – and spoilt upon them their provisions, and their weapons, and their wealth.

فَانصَرَفَ عَنْهُمْ لِذَلِكَ بَعْضُهُمْ، وَ ذَلِكَ أَنَّ الْمَطَرَ آتَاهُمْ فِي غَيْرِ أَوَانِهِ- فِي حَمَارَةِ الْفَيْظِ حِينَ لَا يَكُونُ مَطَرٌ- فَقَالَ الْبَاقُونَ مِنَ الْعَسَاكِرِ: هَبْكُمْ سَفِينَتُمْ فَمِنْ أَيْنَ تَأْكُلُونَ وَ لَئِنْ أَنْصَرَفَ عَنْكُمْ هَؤُلَاءِ فَلَسْنَا نَنْصَرِفُ- حَتَّى نَفْهَرَكُمْ عَلَى أَنْفُسِكُمْ وَ عِيَالِكُمْ وَ أَهَالِيكُمْ وَ أَمْوَالِكُمْ، وَ نَسْفِي عَيْظَنَا مِنْكُمْ.

So, some of them left from them due to that, and that is because the rain had come to them in other than its (normal) season – in the summer of extreme heat when the rains do not happen to be. So the remaining ones from the soldiers said, 'Supposing you are quenched, but from where would you be eating, and even if they have left from you, we wouldn't be leaving until we conquer upon yourselves, and your dependents, and your families, and your wealth, and take out our anger from you'.

فَقَالَتِ الْيَهُودُ: إِنَّ الَّذِي سَقَانَا بِدُعَائِنَا بِمُحَمَّدٍ وَ إِلِهِ قَادِرٌ عَلَى أَنْ يُطْعِمَنَا، وَ إِنَّ الَّذِي صَرَفَ عَنَّا مَنْ صَرَفَهُ- قَادِرٌ عَلَى أَنْ يَصْرِفَ الْبَاقِينَ. ثُمَّ دَعَوْا اللَّهَ بِمُحَمَّدٍ وَ إِلِهِ أَنْ يُطْعِمَهُمْ.

So the Jews said, 'The One^{azwj} Who Quenched us by our supplication through Muhammad^{saww} and his^{saww} Progeny^{asws}, is Able upon Feeding us, and the One^{azwj} Who Caused them to leave from us, the ones who left, is Able upon Causing the remaining ones to leave', Then they supplicated by Muhammad^{saww} and his^{saww} Progeny^{asws} that He^{azwj} should Feed them.

فَجَاءَتْ قَافِلَةٌ عَظِيمَةٌ مِنْ قَوَافِلِ الطَّعَامِ- قَدَرِ الْفَيْ جَمَلٍ وَ بَعْلِ وَ حِمَارٍ مُوقَرَةٍ حِنْطَةً وَ دَقِيقًا، وَ هُمْ لَا يَشْعُرُونَ بِالْعَسَاكِرِ فَانْتَهَوْا إِلَيْهِمْ وَ هُمْ نِيَامٌ، وَ لَمْ يَشْعُرُوا بِهِمْ، لِأَنَّ اللَّهَ تَعَالَى نَقَلَ نَوْمَهُمْ- حَتَّى دَخَلُوا الْقَرْيَةَ، وَ لَمْ يَمْنَعُوهُمْ، وَ طَرَحُوا فِيهَا أَمْتِعَتَهُمْ وَ بَاعُوا مِنْهُمْ

A large caravan from the food caravans came over – of about a thousand camels, and mules, and donkeys, with a heavy load of wheat, and flour, and they were not aware of the soldiers being there. So they ended up to them while they were sleeping, and they (soldiers) were not aware of them, because Allah^{azwj} had Deepened their sleeps – until they entered the town, and they (soldiers) could not prevent them, and laid down therein their loads and sold from these.

فَانصَرَفُوا وَ أَبْعَدُوا، وَ تَرَكَوا الْعَسَاكِرَ نَائِمَةً- لَيْسَ فِي أَهْلِهَا عَيْنٌ تَطْرَفُ، فَلَمَّا أَبْعَدُوا انْتَبَهُوا، وَ نَابَذُوا الْيَهُودَ الْحَرْبَ، وَ جَعَلَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ: الْوَحَا، الْوَحَا فَإِنَّ هَؤُلَاءِ اشْتَدَّ بِهِمُ الْجُوعُ وَ سَيَذُلُونَ لَنَا.

Then they left and went afar, and left the soldiers sleeping – there wasn't an eye among them which fluttered. So when they were distant, they became alert and called for the war against the Jews, and went on saying to each other, 'Hurry, hurry, hurry, for the hunger would be intense with them and they would be humiliated to us'.

قَالَ لَهُمُ الْيَهُودُ: هَيْهَاتَ- بَلْ قَدْ أَطْعَمَنَا رَبُّنَا وَ كُنْتُمْ نِيَامًا: جَاءَنَا مِنَ الطَّعَامِ كَذَا وَ كَذَا، وَ لَوْ أَرَدْنَا قِتَالَكُمْ فِي حَالِ نَوْمِكُمْ لَتَهَيَّأْنَا لَنَا- وَ لَكِنَّا كَرِهْنَا الْبُعْيَ عَلَيْكُمْ، فَأَنْصَرِفُوا عَنَّا- وَ إِلَّا دَعَوْنَا عَلَيْكُمْ بِمُحَمَّدٍ وَ آلِهِ، وَ اسْتَنْصَرْنَا بِهِمْ أَنْ يُخْزِيَكُمْ كَمَا قَدْ أَطْعَمَنَا وَ أَسْقَانَا.

The Jews said to them: 'Far be it! But our Lord^{azwj} has Fed us and you were all sleeping. Such and such from the foodstuff came to us, and had we wanted to kill you all during your state of sleep, it would have been easy for us – but we disliked the unfairness upon us. So leave from us, or else we will supplicate against you all by Muhammad^{saww} and his^{saww} Progeny^{asws}, and seek help through them^{asws} that He^{azwj} Humiliates you just as He^{azwj} has Fed us and Quenched us'.

فَأَبَوْا إِلَّا طُغْيَانًا فَدَعَوْا اللَّهَ بِمُحَمَّدٍ وَ آلِهِ وَ اسْتَنْصَرُوا بِهِمْ. ثُمَّ بَرَزَ الثَّلَاثُمِائَةَ إِلَى (النَّاسِ لِلْقَاءِ) فَفَقَتَلُوا مِنْهُمْ وَ أَسْرَوْا، وَ طَحَّطُواهُمْ وَ اسْتَوْتَفُوا مِنْهُمْ بِأَسْرَائِهِمْ،

But they refused except for tyranny, and they supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} Progeny^{asws}, and sought Help through them^{asws}. Then the three hundred (Jewish horsemen) went to duel the people and they killed from them and took captives, and broke them, and took a covenant from them with their captives.

فَكَانُوا لَا يَنْدَاهُمْ مَكْرُوهٌ مِنْ جِهَتِهِمْ- لِحَوْفِهِمْ عَلَى مَنْ لَهُمْ فِي أَيْدِي الْيَهُودِ. فَلَمَّا ظَهَرَ مُحَمَّدٌ ص حَسَدُوهُ، إِذْ كَانَ مِنَ الْعَرَبِ، فَكَذَّبُوهُ..

Thus they (Jews) did not face any abhorrence from their direction (of the clans of Asad and Gafaan) due to their fear upon the ones of theirs who were in the hands of the Jews. So when Muhammad^{saww} appeared, they envied him^{saww}, when he was from the Arabs, and they belied him^{saww}.

[دحر إبليس و أعوانه بمحمد و آله صلوات الله عليهم أجمعين:]

Defeat of Iblees^{la} and his^{la} aides by Muhammad^{saww} and his^{saww} Progeny^{asws}, may the *Salawat* of Allah^{azwj} be upon them^{asws} all.

270 ثُمَّ قَالَ رَسُولُ اللَّهِ هَذِهِ نُصْرَةُ اللَّهِ تَعَالَى لِلْيَهُودِ عَلَى الْمُشْرِكِينَ بِذِكْرِهِمْ لِمُحَمَّدٍ وَ آلِهِ. أَلَا فَانْذَرُوا يَا أُمَّةَ مُحَمَّدٍ، مُحَمَّدًا وَ آلَهُ عِنْدَ نَوَائِبِكُمْ وَ شِدَائِدِكُمْ لِيَنْصُرَ اللَّهُ بِهِ مَلَائِكَتَكُمْ عَلَى الشَّيَاطِينِ الَّذِينَ يَقْصِدُونَكُمْ.

S 270 – Then Rasool-Allah^{saww} said: 'This is the Help of Allah^{azwj} the Exalted to the Jews upon the polytheists, by their mentioning of Muhammad^{saww} and his^{saww} Progeny^{asws}. Indeed! O community of Muhammad^{saww}! Mention Muhammad^{saww} and his^{saww} Progeny^{asws} during your misfortunes and your difficulties, for Allah^{azwj} to Help you all by His^{azwj} Angels against the satans^{la} who are aiming for you'.

فَإِنَّ كُلَّ وَاحِدٍ مِنْكُمْ مَعَهُ مَلَكٌ عَنِ يَمِينِهِ يَكْتُبُ حَسَنَاتِهِ، وَ مَلَكٌ عَنِ شِمَالِهِ يَكْتُبُ سَيِّئَاتِهِ، وَ مَعَهُ شَيْطَانَانِ مِنْ عِنْدِ إِبْلِيسَ يُغْوِيَانِهِ، فَإِذَا وَسَّوَسَا فِي قَلْبِهِ، ذَكَرَ اللَّهُ وَ قَالَ: لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، حَسَنَ الشَّيْطَانَانِ- ثُمَّ صَارَا إِلَى إِبْلِيسَ فَسَكَّوَاهُ وَ قَالَا لَهُ: قَدْ أَغْيَانَا أَمْرُهُ، فَأَمِدْنَا بِالْمَرْدَةِ.

For each one of you there is an Angel with him on his right, recording his good deeds, and an Angel on his left recording his evil deeds, and with him there is a satan^{la} from Iblees^{la} straying him. So whenever he^{la} insinuates in his heart, he mentions Allah^{azwj} and says, 'There is neither any might nor strength except with Allah^{azwj} the Magnificent, and send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – the two satans^{la} weaken, then they come to Iblees^{la} and they complain to him^{la} and say to him^{la}, 'His matter has exhausted us^{la}, therefore help us^{la} with the renegades'.

فَلَا يَزَالُ يُمَدِّهُمَا حَتَّى يُمَدَّهُمَا بِأَلْفِ مَارِدٍ، فَيَأْتُونَهُ، فَكَلَّمَا رَامُوهُ ذَكَرَ اللَّهُ، وَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ- لَمْ يَجِدُوا عَلَيْهِ طَرِيقًا وَ لَا مَفْذًا. قَالُوا لِإِبْلِيسَ: لَيْسَ لَكَ عَزِيرُكَ تُبَاشِرُهُ بِجُنُودِكَ- فَتَغْلِبُهُ وَ تُغْوِيَهُ، فَيَقْصِدُهُ إِبْلِيسُ بِجُنُودِهِ.

So he^{la} does not cease to help them to the extent that he^{la} helps them with a thousand renegades, and they come to him. But every time, he hits them with the mention of Allah^{azwj} and *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – they cannot find a way against him nor an outlet. They say to Iblees^{la}, 'There isn't anyone apart from you^{la} who can face him with your^{la} army to overcome him and stray him'. Then Iblees^{la} aims for him with his^{la} army.

فَيَقُولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: «هَذَا إِبْلِيسُ قَدْ قَصَدَ عَبْدِي فَلَانًا، أَوْ أَمْتِي فَلَانَةَ بِجُنُودِهِ أَلَا فَقَاتِلُوهُمْ» فَيَقَاتِلُهُمْ بِإِزَاءِ كُلِّ شَيْطَانٍ رَجِيمٍ مِنْهُمْ، مِائَةٌ [أَلْف] مَلَكٍ، وَ هُمْ عَلَى أَفْرَاسٍ مِنْ نَارٍ- بِأَيْدِيهِمْ سَيْوْفٌ مِنْ نَارٍ وَ رِمَاحٌ مِنْ نَارٍ، وَ قِسِيٌّ وَ نَسَائِيبٌ وَ سَكَكِيْنٌ وَ أَسْلِحُهُمْ مِنْ نَارٍ،

So Allah^{azwj} the Exalted is Saying to the Angels: "This is Iblees^{la} who has aimed for My^{azwj} servant so and so, or My^{azwj} maid so and so, with his^{la} army. Go and fight them!" So they fight them in the face of every pelted satan^{la} from them, one hundred thousand Angels, and they are upon horses of fire – in their hands being swords of fire, and spears of fire, and bows and arrows, and knives, and their weapons of fire.

فَلَا يَزَالُونَ يُخْرِجُونَهُمْ وَ يَقْتُلُونَهُمْ بِهَا، وَ يَأْسِرُونَ إِبْلِيسَ، فَيَضَعُونَ عَلَيْهِ تِلْكَ الْأَسْلِحَةَ- فَيَقُولُ: يَا رَبِّ وَ عَذَابِكَ وَ عَذَابِكَ، قَدْ أَجَلَّتَنِي إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

So they (Angels) are not ceasing throwing them out and killing them with these and despairing Iblees^{la}, and they are placing those weapons upon him^{la} and he^{la} is saying, 'O Lord^{azwj}! Your^{azwj} Promise, Your^{azwj} Promise! You^{azwj} have Respited me^{la} up to a day of known time'.

فَيَقُولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: «وَعَدْتُهُ أَنْ لَا أُمِيتَهُ، وَ لَمْ أَعِدْهُ أَنْ لَا أُسَلِّطَ عَلَيْهِ السَّلَاحَ وَ الْعَذَابَ وَ الْأَلَامَ، اسْتَفْتُوا مِنْهُ ضَرْبًا بِأَسْلِحَتِكُمْ فَإِنِّي لَا أُمِيتُهُ»

So Allah^{azwj} the Exalted is Saying to the Angels: "I^{azwj} had Promised him^{la} that I^{azwj} shall not Cause him^{la} to die, and I^{azwj} did not Promise him^{la} that I^{azwj} will not be letting him^{la} be overcome by the weapons, and the punishments, and the pains. Keep striking him^{la} with the strikes of your weapons, for I^{azwj} will not Cause him^{la} to die".

فَيُتَخُونُهُ بِالْجِرَاحَاتِ ثُمَّ يَدْعُونَهُ، فَلَا يَزَالُ سَخِينِ الْعَيْنِ عَلَى نَفْسِهِ- وَ أَوْلَادِهِ الْمُقْتُولِينَ- وَ لَا يَنْدِمُ شَيْءٌ مِنْ جِرَاحَاتِهِ- إِلَّا بِسَمَاعِهِ أَصْوَاتِ الْمُشْرِكِينَ بِكُفْرِهِمْ.

So they keep inflicting him^{la} with the wounds, then they leave him^{la}. So he^{la} does not cease to be wailing upon himself^{la} – and upon his^{la} killed children – nor does

anything heal from his^{la} wounds – except by the hearing of the voices of the polytheists with their Kufr.

فَإِنْ بَقِيَ هَذَا الْمُؤْمِنُ عَلَى طَاعَةِ اللَّهِ وَ ذِكْرِهِ، وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ بَقِيَ عَلَى إِبْلِيسَ تِلْكَ الْجِرَاحَاتُ، وَ إِنْ زَالَ الْعَبْدُ عَنْ ذَلِكَ، وَ انْهَمَكَ فِي مَخَالَفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَاصِيهِ، انْدَمَلَتْ جِرَاحَاتُ إِبْلِيسَ،

So if this Momin remains upon the obedience of Allah^{azwj} and His^{azwj} Mention, and the *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws}, those wounds remain upon Iblees^{la}, and if the servant declines from that and engages in opposition to Allah^{azwj} Mighty and Majestic and disobeying Him^{azwj}, the wounds of Iblees^{la} get healed.

ثُمَّ قَوِيَ عَلَى ذَلِكَ الْعَبْدُ حَتَّى يُلْحِمَهُ- وَ يُسْرِجَ عَلَى ظَهْرِهِ وَ يَرْكَبَهُ، ثُمَّ يَنْزِلُ عَنْهُ وَ يَرْكَبُ عَلَى ظَهْرِهِ شَيْطَانًا مِنْ شَيْطَانِيهِ، وَ يَقُولُ لِأَصْحَابِهِ: أَمَا تَذْكُرُونَ مَا أَصَابَنَا مِنْ شَأْنِ هَذَا ذَلَّ وَ انْقَادَ لَنَا الْآنَ حَتَّى صَارَ يَرْكَبُهُ هَذَا.

Then he^{la} gets strengthened upon that servant until he^{la} reins him and mounts upon his back and rides him. Then he^{la} descends from him and there ride upon him a satan^{la} from his^{la} satans^{la}, and he^{la} is saying to his^{la} companion^{la}, ‘Do you not remember what hit us^{la} from the affair of this one, the humiliation and the abasement to us^{la}? Now, come and ride this one’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَإِنْ أَرَدْتُمْ أَنْ تُبَيِّمُوا عَلَى إِبْلِيسَ سُخْنَةَ عَيْنَيْهِ- وَ أَلَمَ جِرَاحَاتِهِ فَدَاوُمُوا عَلَى طَاعَةِ اللَّهِ وَ ذِكْرِهِ، وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ إِنْ زَلْتُمْ عَنْ ذَلِكَ كُنْتُمْ أَسْرَاءَ إِبْلِيسَ فَيَرْكَبُ أَقْفَابَكُمْ بَعْضُ مَرَدِّيهِ.

Then Rasool-Allah^{saww} said: ‘So if you intend to perpetuate upon Iblees^{la} the heat of his^{la} eyes, and the pain of his^{la} wounds, then be perpetual upon the obedience of Allah^{azwj} and His^{azwj} Mention, and the *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws}. And if you were to decline from that, you would be the captives of Iblees^{la}, and he^{la} appoints one of his^{la} renegades to ride upon your shoulder’.

271 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ كَانَ قَضَاءُ الْحَوَائِجِ وَ إِجَابَةُ الدُّعَاءِ، إِذَا سُئِلَ اللَّهُ بِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ع، مَشْهُورًا فِي الزَّمَنِ السَّالِفِ، حَتَّى إِنْ مَنْ طَالَ بِهِ الْبَلَاءُ قِيلَ: هَذَا طَالَ بِلَاؤُهُ، لِنَسْيَانِهِ الدُّعَاءَ لِلَّهِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

S 271 – And Amir Al-Momineen^{asws} said: ‘And it was so that the fulfilments of the needs and the Answers to the supplications, when Allah^{azwj} is asked through Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}, was well known in the ancient times, to the extent that if the afflictions were prolonged with someone, it was said, ‘This prolongation of his affliction is due to his forgetting the supplicating to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}’.

وَ لَقَدْ كَانَ مِنْ عَجِيبِ الْفَرَجِ بِالْدُّعَاءِ بِهِمْ: فَرَجٌ ثَلَاثَةٌ نَفَرٌ كَانُوا يَمْشُونَ فِي صَحْرَاءَ إِلَى جَانِبِ جَبَلٍ، فَأَخَذَتْهُمُ السَّمَاءُ فَأَلْجَأَتْهُمْ إِلَى غَارٍ كَانُوا يَعْرِفُونَهُ، فَدَخَلُوهُ يَتَوَقَّوْنَ بِهِ مِنَ الْمَطَرِ، وَ كَانَ فَوْقَ الْغَارِ صَخْرَةٌ عَظِيمَةٌ تَحْتَهَا مَدْرَةٌ، هِيَ رَاكِبَتُهَا فَأَبْتَلَتْ الْمَدْرَةَ فَتَدَحَّرَجَتْ الصَّخْرَةُ فَصَارَتْ فِي بَابِ الْغَارِ، فَسَدَّتْهُ وَ أَظْلَمَ عَلَيْهِمُ الْمَكَانُ.

And there has been from the wondrous reliefs by the supplication through them^{asws}: - the relief of a number who had gone walking in the desert to a side of a mountain. So the sky seized them (with a downpour of rain), and they sought shelter to a cave which they had recognised, and they entered in order to save themselves from the rain by it. And it was so that above the cave was a large rock, under which was some

mud which was holding it. So the mud dissolved and the rock rolled down and came to be at the door of the cave, and closed it, and the place was dark upon them.

وَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ عَفَا الْأَثْرُ وَ دَرَسَ الْخَبْرُ وَ لَا يَعْلَمُ بِنَا أَهْلُونَا، وَ لَوْ عَلِمُوا لَمَا أَغْنَوْا عَنَّا شَيْئًا- لِأَنَّهُ لَا طَاقَةَ لِلْأَدْمِيِّينَ- بِقَلْبِ هَذِهِ الصَّخْرَةِ عَنِ هَذَا الْمَوْضِعِ، هَذَا وَ اللَّهُ قَبْرُنَا الَّذِي فِيهِ تَمُوتُ، وَ مِنْهُ نُحْشَرُ.

And they said to each other, 'The tracks have been destroyed, and the news is cut off, and none know of our state, and even if they did know, it would not avail us of anything, because there is no strength for the human being with moving this (large) rock from this place. By Allah^{azwj}! This is (now) our grave in which we would be dying, and from it we would be Resurrected'.

ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَوْ لَيْسَ مُوسَى بْنُ عِمْرَانَ ع وَ مَنْ بَعْدَهُ مِنَ الْأَنْبِيَاءِ- أَمَرُوا أَنَّهُ إِذَا دَهَنْنَا دَاهِيَةَ- أَنْ نَدْعُو اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ قَالُوا: بَلَى.

Then they said to each other, 'Didn't Musa^{as} Bin Imran^{as}, and the ones after him^{as} from the Prophets^{as}, instructed that whenever a disaster hits us, that we should supplicate to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}? They said, 'Yes'.

قَالُوا: فَلَا نَعْرِفُ دَاهِيَةَ أَعْظَمَ مِنْ هَذِهِ. فَقَالُوا: [تَعَالَوْا] نَدْعُوا اللَّهَ بِمُحَمَّدٍ الْأَشْرَفِ الْأَفْضَلِ وَ بِآلِهِ الطَّيِّبِينَ- وَ يَذْكُرُ كُلُّ وَاحِدٍ مِنَّا حَسَنَةً مِنْ حَسَنَاتِهِ الَّتِي أَرَادَ اللَّهُ بِهَا، فَلَعَلَّ اللَّهَ أَنْ يُفَرِّجَ عَنَّا.

They said, 'So we do not know of a disaster greater than this'. And they said, 'Come! Let us supplicate to Allah^{azwj} by Muhammad^{saww} the noble, the superior, and by his^{saww} goodly Progeny^{asws} – and each one of us should mention a good deed from his good deeds which Allah^{azwj} was intended with, perhaps Allah^{azwj} would Relieve from us (from this predicament)'.

فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنِّي كُنْتُ رَجُلًا كَثِيرَ الْمَالِ، حَسَنَ الْحَالِ أَبِي الْقُصُورِ، وَ الْمَسَاكِينِ وَ النُّورِ، وَ كَانَ لِي أَجْرَاءُ، وَ كَانَ فِيهِمْ رَجُلٌ يَعْمَلُ عَمَلَ رَجُلَيْنِ

So one of them said, 'O Allah^{azwj}! Surely, You^{azwj} Know that I was a man of abundant wealth, of a good state. I built the castles, and the dwellings, and the houses, and there were employees of mine, and among them was a man who was doing the work of two men.

فَلَمَّا كَانَ عِنْدَ الْمَسَاءِ عَرَضْتُ عَلَيْهِ أَجْرَةَ وَاحِدَةٍ فَاذْتَمَنَعَ، وَ قَالَ إِنَّمَا عَمَلْتُ عَمَلَ رَجُلَيْنِ فَأَنَا أَبْتَغِي أَجْرَةَ رَجُلَيْنِ. فَقُلْتُ لَهُ: إِنَّمَا اسْتَرَطْتُ عَمَلَ رَجُلٍ، وَ الثَّانِي فَأَنْتَ بِهِ مُتَطَوِّعٌ لَا أَجْرَةَ لَكَ.

When it was evening, I presented him one wage, but he refused and said, 'But rather, I worked the work of two men, therefore I see the wage of two men. So I said to him, 'But rather, I bought the work of a man, and secondly, you volunteered (the double work), there is not wage for you (for the extra work done)'.

فَدَهَبَ وَ سَخَطَ ذَلِكَ، وَ تَرَكَهُ عَلَيَّ، فَاسْتَرَيْتُ بِتِلْكَ الْأَجْرَةِ حِنْطَةً، فَبَدَرْتُهَا، فَزَكَيْتُ وَ نَمَتُ، ثُمَّ أَعَدْتُ مَا ارْتَفَعَ فِي الْأَرْضِ- فَعَظَمَ زَكَاؤُهَا وَ نَمَاؤُهَا، ثُمَّ أَعَدْتُ بَعْدَ مَا ارْتَفَعَ- مِنَ الثَّانِي- فِي الْأَرْضِ، فَعَظَمَ النَّمَاءُ وَ الزُّكَاةُ،

So he went away angrily and left it upon me. Then I bought wheat with that wage (money) and sowed it, and watered it, and it grew. Then I harvested what had raised

from the ground, and its flourishing and its growth was great. Then I repeated a second time harvesting what had raised in the ground, and the growth and harvest was great.

ثُمَّ مَا زِلْتُ هَكَذَا حَتَّى [إِنِّي] عَقَدْتُ بِهِ الصِّيَاعَ وَالْفُصُورَ- وَالْفُرَى وَالنُّورَ وَالْمَنَازِلَ وَالْمَسَاكِينَ، وَفُطَعَانَ الْإِبِلِ وَالْبَقَرِ وَالْعَنَمَ وَصَوَارَ الْعَيْرِ وَالذَّوَابَّ، وَالْأَثَاثَ وَالْأَمْتِعَةَ، وَالْعَبِيدَ وَالْإِمَاءَ، وَالْفُرُشَ وَالْأَلَاتِ وَالنَّعَمَ الْجَلِيلَةَ، وَالذَّرَاهِمَ وَالذَّنَائِيرَ الْكَثِيرَةَ.

Then it did not cease to be like this until I acquired with it the estate, and the castles, and the villages, and the houses, and the buildings, and the dwellings, and the herds of camels, and the cows, and the sheep, and the caravan of the camels, and the animals, and the furniture, and the chattels, and the slaves, and the maids, and the furnishings, and the tools, and the abundant bounties, and a lot of Dirhams and Dinars.

فَلَمَّا كَانَ بَعْدَ سِنِينَ مَرَّ بِي ذَلِكَ الْأَجِيرُ، وَ قَدْ سَاءَتْ حَالُهُ وَ تَضَعَّضَتْ، وَ اسْتَوَلَى عَلَيْهِ الْفَقْرُ، وَ ضَعُفَ بَصَرُهُ، فَقَالَ لِي: يَا عَبْدَ اللَّهِ أَمَا تَعْرِفُنِي أَنَا أَجِيرُكَ الَّذِي سَخَطْتُ أُجْرَةَ وَاحِدَةَ ذَلِكَ الْيَوْمِ، وَ تَرَكْتُهَا لِعِنَائِي عَنْهَا، وَ أَنَا الْيَوْمَ فَقِيرٌ [وَ قَدْ صِرْتُ كَمَا تَرَى] وَ قَدْ رَضِيتُ بِهَا، فَأَعْطِينِيهَا.

So when it was after two years, that employee passed by me, and his state had become bad, and he had weakened, and the poverty had prolonged upon him, and his sight was weak. So he said to me, 'O servant of Allah^{azwj}! Do you recognise me? I am your employee who angrily left the wage of that one day, and left it due to my needlessness from it. And today, I am poor, and have come to be as you can see, and I am (now) pleased with it, therefore give it to me'.

فَقُلْتُ لَهُ: دُونَكَ هَذِهِ الصِّيَاعَ وَالْفُرَى- وَالْفُصُورَ وَالنُّورَ وَالْمَنَازِلَ وَالْمَسَاكِينَ وَفُطَعَانَ الْإِبِلِ وَالْبَقَرِ وَالْعَنَمَ وَصَوَارَ الْعَيْرِ وَالذَّوَابَّ، وَالْأَثَاثَ وَالْأَمْتِعَةَ، وَالْعَبِيدَ وَالْإِمَاءَ وَالْفُرُشَ وَالْأَلَاتِ وَالنَّعَمَ الْجَلِيلَةَ، وَالذَّرَاهِمَ وَالذَّنَائِيرَ الْكَثِيرَةَ، فَتَنَاوَلَهَا إِلَيْكَ أَجْمَعَ مُبَارَكًا، فَهِيَ لَكَ.

I said to him, 'Besides (your wage), are these estates, and villages, and the castles, and the houses, and the buildings, and the dwellings, and the herds of the camels, and the cows, and the sheep, and the caravan of the camels, and the animals, and the furniture, and the chattels, and the slaves, and the maids, and the furnishings, and the tools, and the abundant bounties, and lots of Dirhams and Dinars, therefore take these for yourself entirely. Congratulations, these are for you!'

فَنَكَى وَ قَالَ لِي: يَا عَبْدَ اللَّهِ- سَوَّفْتَ حَقِّي مَا سَوَّفْتَ، ثُمَّ أَنْتَ الْآنَ تَهْرَأُ بِي! فَقُلْتُ: «مَا أَهْرَأُ بِكَ، وَ مَا أَنَا إِلَّا جَادٌ مُجِدٌّ، هَذِهِ كُلُّهَا نَتَائِجُ أُجْرَتِكَ تِلْكَ، تَوَلَدَتْ عَنْهَا فَأَلْصَلُ كَانَ لَكَ، فَهَذِهِ الْفُرُوعُ كُلُّهَا تَابِعَةٌ لِلْأَصْلِ فَهِيَ لَكَ» فَسَلَّمْتُهَا إِلَيْهِ أَجْمَعَ.

So he cried and said to me, 'O servant of Allah^{azwj}! You procrastinated with my right what you procrastinated, then you are now mocking me!' So I said, 'I am not mocking with you, and I am not except very serious. This, all of it is the result of that wage (money), a product from it. So the root (original sum) was yours, and these are the branches, all of them being a consequence of the original (sum). Therefore these are for you'. And I submitted the whole of it to him.

اللَّهُمَّ إِنَّ كُنْتُ تَعَلَّمْتُ أَنِّي إِنَّمَا فَعَلْتُ هَذَا- رَجَاءَ ثَوَابِكَ وَ خَوْفَ عِقَابِكَ، فَافْرَجْ عَنَّا بِمُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ- سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخْرَبِينَ الَّذِي شَرَّفْتَهُ، وَ بِآلِهِ الْأَفْضَلِ آلِ النَّبِيِّينَ، وَ أَصْحَابِهِ الْأَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ، وَ أُمَّتِهِ خَيْرِ الْأُمَّمِ أَجْمَعِينَ.

O Allah^{azwj}! Surely You^{azwj} Know that I, rather did this – hoping for Your^{azwj} Rewards and fearing Your^{azwj} Punishment, then Relieve from us, by the Muhammad^{saww}, the superior, the honourable, chief of the former ones and the latter ones whom You^{azwj} Ennobled, by his^{saww} Progeny^{asws} being the most superior of the progenies of the Prophets^{as}, and his^{saww} companions being the most honourable companions of the Mursils^{as}, and his^{saww} community being the best of the communities in their entirety’.

قَالَ ع: فَرَالَ ثُلُثُ الْحَجَرِ وَ دَخَلَ عَلَيْهِمُ الصَّوُّ.

He^{asws} said: ‘So a third of the rock moved and the light entered upon them’.

وَ قَالَ الثَّانِي: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَتْ لِي بَفَرَةٍ أَحْتَلِبُهَا، ثُمَّ أَرُوْحُ بِلَيْبِنَهَا عَلَيَّ أُمِّي، ثُمَّ أَرُوْحُ بِسُورِهَا عَلَيَّ أَهْلِي وَ وُلْدِي، فَأَخْرَجْتَنِي عَائِقُ ذَاتَ لَيْلَةٍ، فَصَادَفْتُ أُمِّي نَائِمَةً، فَوَقَفْتُ عِنْدَ رَأْسِهَا لِنَتْنَبَةِ لَا أَنْبَهُهَا مِنْ طِيبِ وَسْنَهَا، وَ أَهْلِي وَ وُلْدِي يَبْتَضَاعُونَ مِنَ الْجُوعِ وَ الْعَطَشِ، فَمَا زِلْتُ وَاقِفًا لَا أَحْفِلُ بِأَهْلِي وَ وُلْدِي- حَتَّى أَنْتَبَهْتُ هِيَ مِنْ ذَاتِ نَفْسِهَا، فَسَقَيْتُهَا حَتَّى رَوَيْتُ، ثُمَّ عَطَفْتُ بِسُورِهَا عَلَيَّ أَهْلِي وَ وُلْدِي.

And the second one said, ‘O Allah^{azwj}! Surely You^{azwj} Know that there used to be a cow for me I used to milk, then I would go to my mother with its milk, then I would go with its remainder to my wife and my children. One night a hindrance delayed me, and I found my mother to have fallen asleep. So I paused by her head to nudge her awake. (But) I did not nudge her awake due to her old age, and my wife and children were crying from the hunger and the thirst. But, I did not cease pausing, not concerned with my wife and children, until she woke up from her own self. So I quenched her until she was saturated. Then I went with its left-over to my wife and children.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي إِذَا فَعَلْتُ ذَلِكَ- رَجَاءً ثَوَابِكَ، وَ خَوْفَ عِقَابِكَ، فَأَفْرُجْ عَنَّا بِحَقِّ مُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ- سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخْرِيِّنَ، الَّذِي شَرَفْتَهُ بِأَلِيهِ أَفْضَلَ آلِ النَّبِيِّينَ، وَ أَصْحَابِهِ أَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ، وَ أُمَّتِهِ خَيْرِ الْأُمَّمِ أَجْمَعِينَ.

O Allah^{azwj}! Surely You^{azwj} Know that I, rather did that – hoping for Your^{azwj} Rewards and fearing Your^{azwj} Punishment, then Relieved from us by the right of Muhammad^{saww}, the superior, the honourable, chief of the former ones and the latter ones, whom You^{azwj} Ennobled by his^{saww} Progeny^{asws} being the most superior of the progenies of the Prophets^{as}, and his^{saww} companions being the most honourable of the companions of the Mursils^{as}, and his^{saww} community being the best of the communities in their entirety’.

قَالَ ع: فَرَالَ ثُلُثُ آخَرَ مِنَ الْحَجَرِ [وَ دَخَلَ عَلَيْهِمُ الصَّوُّ] وَ قَوِيَ طَمَعُهُمْ فِي النَّجَاةِ.

He^{asws} said: ‘So another third of the rock moved, and the light entered upon them, and their hopes for salvation strengthened.

وَ قَالَ الثَّلَاثُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ- أَنِّي هَوَيْتُ أَجْمَلَ امْرَأَةٍ مِنْ بَنِي إِسْرَائِيلَ فَرَاوَدْتُهَا عَنْ نَفْسِهَا، فَأَبَتْ عَلَيَّ إِلَّا بِمِائَةِ دِينَارٍ، وَ لَمْ أَكُنْ أَمْلِكُ شَيْئًا، فَمَا زِلْتُ أَسْأَلُكَ بَرًّا وَ بَحْرًا وَ سَهْلًا وَ جَبَلًا، وَ أَبَاشِرُ الْأَخْطَارِ وَ أَسْأَلُكَ الْفَيَافِي وَ الْفَقَارَ، وَ أَنْتَعَرَضُ لِلْمَهَالِكِ وَ الْمُتَالِفِ أَرْبَعِ سِنِينَ حَتَّى جَمَعْتُهَا، وَ أَعْطَيْتُهَا إِيَّاهَا، وَ مَكَّنْتَنِي مِنْ نَفْسِهَا،

And the third one said, ‘O Allah^{azwj}! Surely You^{azwj} Know – I was in love with the most beautiful woman from the Children of Israel, and I courted her, but she refused upon me except with one hundred Dinars, and I did not happen to own anything. So I did not cease to travel the lands, and the seas, and the coasts and the mountains and I

faced dangers. And I travelled the deserts and wastelands, and I was exposed to the destruction, and kept collecting (money) until I collected it and gave it to her, and she enabled me from herself.

فَلَمَّا قَعَدْتُ مِنْهَا مَقْعَدَ الرَّجُلِ مِنْ أَهْلِهِ، ارْتَعَدَتْ فَرَائِصُهَا، وَ قَالَتْ لِي: «يَا عَبْدَ اللَّهِ إِنِّي جَارِيَةٌ عَذْرَاءٌ- فَلَا تَقْضِ خَاتَمَ اللَّهِ إِلَّا بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ، فَإِنَّهُ إِنَّمَا حَمَلَنِي عَلَى أَنْ أَمْكَنَكَ مِنْ نَفْسِي- الْحَاجَةُ وَ الشَّدَّةُ» فَفُتِمْتُ عَنْهَا وَ تَرَكْتُهَا وَ تَرَكْتُ الْمِائَةَ دِينَارٍ عَلَيْهَا.

So when I sat from her with a sitting of the man from his wife, her limbs trembled, and she said to me, 'O servant of Allah^{azwj}! I am a virgin girl, therefore do not break the seal of Allah^{azwj} except by the Command of Allah^{azwj} Mighty and Majestic, for rather I was carried upon it to enable you from myself – the severe need (of money)'. So I arose from her and left her, and left the one hundred Dinars for her.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي إِنَّمَا فَعَلْتُ ذَلِكَ- رَجَاءَ ثَوَابِكَ، وَ خَوْفَ عِقَابِكَ، فَافْرُجْ عَنَّا بِحَقِّ مُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ- سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخْرِيِّينَ، الَّذِي شَرَفْتَهُ بِآلِهِ أَفْضَلَ آلِ النَّبِيِّينَ- وَ أَصْحَابِهِ أَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ- وَ أُمَّتِهِ خَيْرِ الْأُمَمِ أَجْمَعِينَ.

O Allah^{azwj}! Surely You^{azwj} Know that I rather did that hoping for Your^{azwj} Rewards, and fearing Your^{azwj} Punishment. Therefore, Relieve from us by the right of Muhammad^{saww}, the superior, the honourable, chief of the former ones and the latter ones, whom You^{azwj} Ennoble by his^{saww} Progeny^{asws} being the most superior of the progenies of the Prophets^{as}, and his^{saww} companions being the most honourable of the companions of the Mursils^{as}, and his^{saww} community being the best of the communities in their entirety'.

قَالَ: فَزَالَ الْحَجَرُ كُلُّهُ، وَ تَدَخَّرَجَ، وَ هُوَ يُبَادِي بِصَوْتٍ فَصِيحٍ بَيْنَ يَعْظُمُونَهُ وَ يَفْهَمُونَهُ: بِحُسْنِ نَبَاتِكُمْ نَجُونُكُمْ، وَ بِمُحَمَّدٍ الْأَفْضَلِ الْأَكْرَمِ سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخْرِيِّينَ (الْمَخْصُوصِ بِآلِ الْأَفْضَلِ النَّبِيِّينَ، وَ أَكْرَمِ أَصْحَابِ الْمُرْسَلِينَ) وَ بِخَيْرِ أُمَّةٍ سَعَدْتُمْ وَ بَلَّغْتُمْ أَفْضَلَ الدَّرَجَاتِ.

He^{asws} said: 'So the rock moved away, all of it, and rolled down, and it was calling out in an eloquent voice, clear, they heard it and understood it: 'Due to the excellence of your news, you have been rescued, and by Muhammad^{saww}, the superior, the honourable, chief of the former ones and the latter ones, the one particularised with a Progeny^{asws} superior (than that of) the Prophets^{as}, and companions more honourable (than that of) the Mursils^{as}, and with the best community. You are fortunate and have attained the best levels'.

قوله عز و جل بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاؤُوا بِغَضَبٍ عَلَى غَضَبٍ وَ لِلْكَافِرِينَ عَذَابٌ مُهِينٌ

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

272 قَالَ الْإِمَامُ ع دَمَ اللَّهُ تَعَالَى الْيَهُودَ، وَ عَابَ فِعْلَهُمْ فِي كُفْرِهِمْ بِمُحَمَّدٍ ص فَقَالَ: بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَيِ اشْتَرَوْهَا بِالْهَدَايَا- وَ الْفُضُولِ الَّتِي كَانَتْ تَصِلُ إِلَيْهِمْ،

S 272 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Condemned the Jews and Faulted their deeds regarding their *Kufr* with Muhammad^{saww}, so He^{azwj} Said: ‘Evil is what they are buying by (selling) their souls** – i.e., they are buying it, the gifts and frivolities which used to arrive to them.**

وَ كَانَ اللَّهُ أَمْرَهُمْ بِشِرَائِهَا مِنَ اللَّهِ بِطَاعَتِهِمْ لَهُ- لِيَجْعَلَ لَهُمْ أَنْفُسَهُمْ وَ الْإِنْتِفَاعَ بِهَا دَائِمًا فِي نَعِيمِ الْآخِرَةِ- فَلَمْ يَشْتَرُوهَا، بَلِ اشْتَرَوْهَا بِمَا أَنْفَقُوهُ فِي عَدَاوَةِ رَسُولِ اللَّهِ ص لِيَبْقَى لَهُمْ عِزُّهُمْ فِي الدُّنْيَا، وَ رِئَاسَتُهُمْ عَلَى الْجُهَّالِ، وَ يَنَالُوا الْمُحَرَّمَاتِ، وَ أَصَابُوا الْفُضُولَاتِ مِنَ السَّفَلَةِ- وَ صَرَفُوهُمْ عَنِ سَبِيلِ الرَّشَادِ، وَ وَقَفُوهُمْ عَلَى طَرِيقِ الضَّلَالَاتِ.

And Allah^{azwj} had Commanded them with buying it from Allah^{azwj} by their obedience to Him^{azwj} in order to Make for them their own souls and benefit by these forever in the Bliss of the Hereafter. But, they did not buy it, but they exchanged it by what would have benefited it in the enmity of Rasool-Allah^{saww} in order for their respect to remain for them in the world, and their governance upon the ignorant ones, and they engaged in the Prohibited matters and achieved the frivolities from the lowly ones and diverted them away from the way of rightful guidance, and paused them upon the road of straying.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغِيًّا أَيْ بِمَا أَنْزَلَ عَلَى مُوسَى ع مِنْ تَصْدِيقِ مُحَمَّدٍ ص بَغِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. قَالَ: وَ إِنَّمَا كَانَ كَفْرُهُمْ لِيَبْقِيَ لَهُمْ وَ حَسَدِهِمْ لَهُ- لِمَا أَنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَيْهِ وَ هُوَ الْقُرْآنُ الَّذِي أَبَانَ فِيهِ نُبُوَّتَهُ وَ أَظْهَرَ بِهِ آيَتَهُ وَ مُعْجَزَتَهُ.

Then the Mighty and Majestic Said **that they are disbelieving in what Allah Revealed, out of every envy** - meaning, (disbelieving) in what was Revealed unto Musa^{as} from the ratification of Muhammad^{saww} in envy **that Allah Sends down from His Grace upon the one whom He so Desires from His servants**. And rather, it was their *Kufr*, their rebellion, and their envy for him^{saww} for what Allah^{azwj} has Revealed from his^{saww} merits upon him^{saww}, and it is the Quran wherein is clarified his^{saww} Prophet-hood, and by it appeared his^{saww} Signs and his^{saww} miracles.

ثُمَّ قَالَ: فَبَاؤُا بِغَضَبِ عَلَى غَضَبِ يَعْنِي رَجَعُوا وَ عَلَيْهِمُ الْغَضَبُ مِنَ اللَّهِ عَلَى غَضَبِ فِي آثَرِ غَضَبِ، وَ الْغَضَبُ الْأَوَّلُ حِينَ كَذَّبُوا بِعِيسَى ابْنِ مَرْيَمَ، وَ الْغَضَبُ الثَّانِي حِينَ كَذَّبُوا بِمُحَمَّدٍ ص.

Then (Allah^{azwj}) Said: **Thus they are incurring Wrath upon Wrath** – Meaning, they returned, and upon them was the Wrath from Allah^{azwj} upon Wrath, in the footsteps of Wrath. And the first Wrath was when they belied Isa^{as} Bin Maryam^{as}; and the second Wrath was when they belied Muhammad^{saww}.

قَالَ: وَ الْغَضَبُ الْأَوَّلُ أَنْ جَعَلَهُمْ قِرْدَةً خَاسِيَيْنَ، وَ لَعَنَهُمْ عَلَى لِسَانِ عِيسَى ع وَ الْغَضَبُ الثَّانِي- حِينَ سَلَطَ اللَّهُ عَلَيْهِمْ سُيُوفَ مُحَمَّدٍ وَ آلِهِ وَ أَصْحَابِهِ وَ أُمَّتِهِ حَتَّى ذَلَّلَهُمْ بِهَا- فَأَيَّمَا دَخَلُوا فِي الْإِسْلَامِ طَائِعِينَ، وَ إِذَا أَدَّوا الْجِزْيَةَ صَاحِرِينَ دَاخِرِينَ.

He^{asws} said: ‘And the first Wrath was that they were made to be despised apes, and were Cursed upon the tongue of Isa^{as}; and the second Wrath was when Allah^{azwj} Caused the swords of Muhammad^{saww} and his^{saww} companions and his^{saww} community to overcome upon them, until they were disgraced by it. So either they had to enter into Al-Islam willingly, or they had to pay the taxation, being submissive, disgraced”.

273 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ حَيْثُ يَجِبُ إِظْهَارُهُ، وَ يَزُولُ عَنْهُ النَّقِيَّةُ، جَاءَ يَوْمَ الْقِيَامَةِ مُلْجَمًا بِلِجَامٍ مِنَ النَّارِ.

S 273 – And Amir Al-Momineen^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘The one who is asked about knowledge, but he conceals it where its manifestation is obligated, and the Taqiyya (dissimulation) is removed from him, would come of the Day of Judgment reined with the reins of Fire’.

274 وَ قَالَ الْإِمَامُ ع دَخَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع: يَا جَابِرُ قَوْمٌ هَذِهِ الدُّنْيَا بِأَرْبَعَةٍ: عَالِمٌ يَسْتَعْمِلُ عِلْمَهُ وَ جَاهِلٌ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ وَ غَنِيٌّ جَوَادٍ بِمَعْرُوفِهِ، وَ فَقِيرٌ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.

S 274 – And the Imam^{asws} said: ‘Jabir Bin Abdullah Al-Ansari^{ra} came to Amir Al-Momineen^{asws}, so Amir Al-Momineen^{asws} said to him: ‘O Jabir! This world stands by four – a scholar who uses his knowledge, and an ignorant one who is not unwilling from learning, and a rich one who is generous with his (acts of) goodness, and a poor one who does not steel his Hereafter with (for) the world (wealth) of others’.

يَا جَابِرُ مِنْ كَثُرَتْ نِعْمَ اللَّهِ عَلَيْهِ- كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ، فَإِنْ فَعَلَ مَا يَجِبُ لِلَّهِ عَلَيْهِ عَرَضَهَا لِلدَّوَامِ وَ الْبَقَاءِ، وَ إِنْ قَصَرَ فِيمَا يَجِبُ لِلَّهِ عَلَيْهِ عَرَضَهَا لِلزَّوَالِ وَ الْفَنَاءِ.

O Jabir! The one who has abundance of the Bounties of Allah^{azwj} upon him – the needs of the people to him would be abundant, so if he does what is Obligated for Allah^{azwj} upon him, he would expose these to the perpetuity and the remaining; and if he is deficient in (doing) what is Obligated for Allah^{azwj} upon him, he would expose these to the decline and the perishing’.

وَ أَنشَأَ يَقُولُ شِعْرًا:

مَا أَحْسَنَ الدُّنْيَا وَ إِقْبَالَهَا	إِذَا أَطَاعَ اللَّهُ مَنْ نَالَهَا
مَنْ لَمْ يُوَاسِ النَّاسَ مِنْ فَضْلِهِ	عَرَّضَ لِلْإِدْبَارِ إِقْبَالَهَا
فَأَحْذَرُ زَوَالَ الْفَضْلِ يَا جَابِرُ	وَ أَعْطَى مِنَ (الدُّنْيَا لِمَنْ) (سَأَلَهَا
فَإِنَّ ذِي الْعَرْشِ جَزِيلُ الْعَطَاءِ	يُضْعَفُ بِالْجَنَّةِ أَمْثَالَهَا

And he^{asws} prosed saying a poem: - How excellent is the world and its acceptance when Allah^{azwj} is obeyed by the one who attains it. The one who does not console the people from its grace, exposes its acceptance to the disappearance. Therefore be cautious of the decline of the grace, O Jabir, and give from the world to the ones who asks for it, for the One^{azwj} with the Throne is –Ample-Giving, Adding in the Paradise, the like of it’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: فَإِذَا كُنْتُمْ الْعَالِمُ (الْعِلْمُ أَهْلُهُ) وَ زَهَا الْجَاهِلُ فِي تَعَلُّمِ مَا لَا بُدَّ مِنْهُ، وَ بَخَلَ الْغَنِيُّ بِمَعْرُوفِهِ، وَ بَاعَ الْفَقِيرُ دِينَهُ بِدُنْيَا غَيْرِهِ حَلَّ الْبَلَاءِ وَ عَظَّمَ الْعِقَابُ.

Then Amir Al-Momineen^{asws} said: ‘So when the scholar conceals the knowledge from its deserving ones, and the ignorant boasts in learning what is not useful for him, and the rich one is stingy in his (acts of) goodness, and the poor one sells his Religion for the world of others, the afflictions will surround and great would be the Punishment’.

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَ يَكْفُرُونَ بِمَا وَرَاءَهُ وَ هُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ مُؤْمِنِينَ

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

275 قَالَ الْإِمَامُ ع وَ إِذَا قِيلَ لِهَؤُلَاءِ الْيَهُودِ الَّذِينَ تَقَدَّمَ ذِكْرُهُمْ: آمَنُوا بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ مِنَ الْقُرْآنِ الْمُشْتَمِلِ عَلَى الْحَلَالِ وَالْحَرَامِ وَالْفَرَائِضِ وَالْأَحْكَامِ.

S 275 - The Imam (Hassan Al-Askari^{asws}) said: **'And when it is said** – to these Jews, those mentioned previously, **'Believe in what Allah Revealed'** – upon Muhammad^{saww} from the Quran, inclusive upon the Permissible and the Prohibitions, and the Obligations, and the Ordinances.

قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَ هُوَ التَّوْرَةُ وَ يَكْفُرُونَ بِمَا وَرَاءَهُ يَعْنِي مَا سِوَاهُ لَا يُؤْمِنُونَ بِهِ وَ هُوَ الْحَقُّ وَ الَّذِي يَقُولُ هَؤُلَاءِ الْيَهُودُ «أَنَّهُ وَرَاءَهُ» هُوَ الْحَقُّ! لِأَنَّهُ هُوَ النَّاسِخُ لِلْمَنْسُوخِ الَّذِي قَدَّمَهُ اللَّهُ تَعَالَى.

They are saying, 'We are believing in what is Revealed upon us' – and it is the Torah, **and they are disbelieving in what is after it** – meaning, whatever is besides it, they are not believing in it, **and it is the Truth** – and which these Jews are saying, 'It is after it', it is the Truth!, because it Abrogates the Abrogated which Allah^{azwj} the Exalted Preceded (with).

قَالَ اللَّهُ تَعَالَى: قُلْ فَلِمَ تَقْتُلُونَ لِمَ كَانَ يَقْتُلُ أَسْلَافُكُمْ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ بِالتَّوْرَةِ، أَيْ (لَيْسَ فِي التَّوْرَةِ الْأَمْرُ) يَقْتُلِ الْأَنْبِيَاءَ، فَإِذَا كُنْتُمْ تَقْتُلُونَ الْأَنْبِيَاءَ، فَمَا آمَنْتُمْ بِمَا أَنْزَلَ عَلَيْكُمْ مِنَ التَّوْرَةِ، لِأَنَّ فِيهَا تَحْرِيمَ قَتْلِ الْأَنْبِيَاءِ.

Allah^{azwj} Exalted Said **Say: 'So why are you killing** – Why did your ancestors kill **the Prophets of Allah from before, if you are believers** in the Torah? i.e., There is no Commandment in the Torah with the killing of the Prophets^{as}. So when you are killing the Prophets^{as}, then you are not believing in what Allah^{azwj} Revealed upon you from the Torah, because therein is a Prohibition of killing the Prophets^{as}.

وَ كَذَلِكَ إِذَا لَمْ تُؤْمِنُوا بِمُحَمَّدٍ، وَ بِمَا أَنْزَلَ عَلَيْهِ وَ هُوَ الْقُرْآنُ وَ فِيهِ الْأَمْرُ بِالْإِيمَانِ بِهِ- فَأَنْتُمْ مَا آمَنْتُمْ بَعْدُ بِالتَّوْرَةِ.

And similar to that, when you are not believing in Muhammad^{saww}, and in what is Revealed upon him^{asws}, and it is the Quran – and therein is the Command with the *Eman* with – so you are not believing afterwards, the Torah (as well).

276 قَالَ رَسُولُ اللَّهِ ص أَخْبَرَ اللَّهُ تَعَالَى أَنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِهِمَا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ.

S 276 - Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah^{azwj} the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other.

فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِنُبُوَّةِ مُحَمَّدٍ وَ كَفَرْتُ بِوَلَايَةِ عَلِيِّ ع فَمَا آمَنَ بِنُبُوَّةِ مُحَمَّدٍ.

Similar to that, Allah^{azwj} Necessitated the *Eman* in the *Wilayah* of Ali^{asws} Bin Abu Talib^{asws}, just as He^{azwj} Necessitated the *Eman* in Muhammad^{saww}. So the one who said, 'I believe in the Prophet-hood and disbelieves in the *Wilayah* of Ali^{asws}', so he did not believe in the Prophet-hood of Muhammad^{saww}.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا- نِدَاءَ تَعْرِيفِ الْخَلَائِقِ فِي إِيمَانِهِمْ وَ كُفْرِهِمْ، فَقَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» وَ مُنَادٍ آخَرَ يُنَادِي: «مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ-»:

Allah^{azwj} the Exalted, when He^{azwj} Resurrects the creatures on the Day of Judgment, a caller of our^{saww} Lord^{azwj} would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest!' And another caller would call out: 'Community of people! Support him upon this speech!'

فَأَمَّا الدَّهْرِيَّةُ وَ الْمُعْطَلَّةُ فَيُخْرَسُونَ عَنْ ذَلِكَ- وَ لَا تَنْطَلِقُ أَلْسِنَتُهُمْ، وَ يَقُولُهَا سَائِرُ النَّاسِ مِنَ الْخَلَائِقِ، فَيَمْتَنِرُ الدَّهْرِيَّةُ [وَ الْمُعْطَلَّةُ] مِنْ سَائِرِ النَّاسِ بِالْخَرَسِ.

So as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it. Thus the eternalists and the atheists would be differentiated from the rest of the people by the muteness.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ- إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمُجُوسِ وَ النَّصَارَى وَ عِبَادَةِ الْأَوْثَانِ فَإِنَّهُمْ يَخْرَسُونَ فَيَبِينُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ.

Then the caller would be saying: 'I testify that there is no god except Allah^{azwj}!' So the creatures, all of them would be saying that – except for the one who was associating with Allah^{azwj} the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يَخْرَسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرُ الْمُشْرِكِينَ.

Then the caller would be saying: 'I testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. So the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

[فِي أَنَّ عَلِيًّا عَ قَسِيمِ الْجَنَّةِ وَ النَّارِ:]

Re: Ali^{asws} is the distributor of the Paradise and the Fire.

ثُمَّ يُنَادِي مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفَ لَهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ] فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [لَا، بَلْ] وَ قِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفَ لَهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ»: لِمَا دَا يُوقِفُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there

would be a call from Allah^{azwj} the Exalted: “No! But, **And pause them, for they shall be questioned [37:24]**’. The Angels, those who said, ‘Usher them to the Paradise due to their testifying with the Prophet-hood!’ would be saying, ‘Due to what are they being paused?’

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [قَفُوهُمْ] إِنَّهُمْ مَسْئُولُونَ عَنْ وَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي- إِنِّي أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعَظَّمُوا ثَوَابَهُمْ، وَ أَكْرَمُوا مَآبَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمْ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ- وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

So there would be a call from Allah^{azwj} the Exalted: “**pause them, for they shall be questioned [37:24]** about the *Wilayah* of Ali^{asws} Bin Abu Talib^{asws}, and the Progeny^{asws} of Muhammad^{saww}. O My^{azwj} servants and My^{azwj} maids! I^{azwj} Commanded them along with the testimony with Muhammad^{saww}, another testimony. So if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{saww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!”

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوَايَةِ شَاهِدًا، وَ لِآلِ مُحَمَّدٍ مُجِبًا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَظُنُّ أَنَّ كَذِبَهُ يُنْجِيهِ، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهَدُ عَلَى ذَلِكَ عَلِيًّا. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He^{asws} said: ‘So from them would be one saying, ‘I used to testify with the *Wilayah* for Ali^{asws} Bin Abu Talib^{asws}, and was one who loved the Progeny^{asws} of Muhammad^{saww}, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon you would be testified upon that by Ali^{asws} (in verification or otherwise)’. So you^{asws} will be testifying, O Abu Al-Hassan^{asws}, and you^{asws} would be saying: ‘The Paradise will testify for my^{asws} friends, and the Fire would testify against my^{asws} enemies’.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا- خَرَجَتْ إِلَيْهِ رِيَّاحُ الْجَنَّةِ وَ نَسِيمُهَا- فَاحْتَمَلَتْهُ، فَأَوْرَدَتْهُ عَلَالِي الْجَنَّةِ وَ عُرْفَهَا- وَ أَحَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{azwj}. Neither will he be touched by the difficulties nor the weariness.

وَ مَنْ كَانَ مِنْهُمْ كَاذِبًا- جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا- وَ ظَلَمَهَا الَّذِي هُوَ ثَلَاثُ شُعَبٍ لَا ظَلِيلٍ- وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمَلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارِ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ.

Rasool-Allah^{saww} said: 'Thus, due to that, you^{asws} are the distributor of the Paradise and the Fire. You^{asws} would be saying to it: 'This one is for me^{asws}, and this one is for you'.

277 وَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ لَقَدْ حَدَّثَنَا رَسُولُ اللَّهِ ص وَ حَضَرَهُ عَبْدُ اللَّهِ بْنُ صُورِيَا غُلَامٌ أَعُورٌ يَهُودِيٌّ تَزَعُمُ الْيَهُودُ أَنَّهُ أَعْلَمُ يَهُودِيٍّ بِكِتَابِ اللَّهِ وَ عُلُومِ أَنْبِيَائِهِ

S 277 – And Jabir Bin Abdullah Al-Ansari said, 'And Rasool-Allah^{saww} narrated to us, and Abdullah Bin Sowriya, a slave of Awr, a Jew presented himself. The Jews claim that he was the most knowledgeable of the Jews with the Book of Allah^{azwj} and the knowledge of the His^{azwj} Prophets^{as}.

فَسَأَلَ رَسُولُ اللَّهِ ص عَنْ مَسَائِلَ كَثِيرَةٍ يُعْنَنُهُ فِيهَا، فَأَجَابَهُ عَنْهَا رَسُولُ اللَّهِ ص بِمَا لَمْ يَجِدْ إِلَىٰ إِنْكَارِ شَيْءٍ مِنْهُ سَبِيلًا.

So he asked Rasool-Allah^{saww} a lot of questions and was difficult during it, and Rasool-Allah^{saww} answered about these with what he could not (find) a way to deny anything from it.

فَقَالَ لَهُ: يَا مُحَمَّدُ مَنْ يَأْتِيكَ بِهِذِهِ الْأَخْبَارِ عَنِ اللَّهِ قَالَ: جِبْرَائِيلُ. قَالَ: لَوْ كَانَ غَيْرُهُ يَأْتِيكَ بِهَا لَأَمَنْتُ بِكَ، وَ لَكِنَّ جِبْرَائِيلَ عَدُوًّا مِنْ بَيْنِ الْمَلَائِكَةِ فَلَوْ كَانَ مِيكَائِيلَ أَوْ غَيْرُهُ - سِوَى جِبْرَائِيلَ يَأْتِيكَ بِهَا لَأَمَنْتُ بِكَ.

So he said to him^{saww}, 'O Muhammad^{saww}! Who come to you^{saww} with these news from Allah^{azwj}?' He^{saww} said: 'Jibraeel^{as}'. He said, 'Had it been someone else coming with it to you, I would have believe in you^{saww}. But Jibraeel^{as} is our enemy from the between the Angels, and if it had been Mikaeel^{as} or someone else besides Jibraeel^{as} coming to you^{saww} with it, I would have believed in you^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص: وَ لِمَ اتَّخَذْتُمْ جِبْرَائِيلَ عَدُوًّا قَالَ: لِأَنَّهُ يَنْزِلُ بِالْبَلَاءِ وَ الشَّدَّةِ عَلَىٰ بَنِي إِسْرَائِيلَ. وَ دَفَعَ دَانِيَالَ عَنْ قَتْلِ «بُخْتَنَصَرَ» حَتَّى قَوِيَ أَمْرُهُ، وَ أَهْلَكَ بَنِي إِسْرَائِيلَ. وَ كَذَلِكَ كُلُّ بَأْسٍ وَ شِدَّةٍ لَا يَنْزِلُهَا إِلَّا جِبْرَائِيلُ، وَ مِيكَائِيلُ يَأْتِينَا بِالرَّحْمَةِ.

So Rasool-Allah^{saww} said: 'And why are you taking Jibraeel^{as} as an enemy?' He said, 'Because he^{as} descended with the afflictions and the difficulties upon the Children of Israel, and prevented Daniel^{as} from killing Bakht Nasar until his affair was strong and he destroyed the Children of Israel. And similar to that is every evil and difficulty. These did not descend with except by Jibraeel^{as}, while Mikaeel^{as} came to us with the Mercy'.

فَقَالَ رَسُولُ اللَّهِ ص: وَيَحْكَ أ جَهَلْتَ أَمْرَ اللَّهِ تَعَالَى! وَ مَا ذَنْبُ جِبْرَائِيلَ إِنْ أَطَاعَ اللَّهَ فِيمَا يُرِيدُهُ بِكُمْ أ رَأَيْتُمْ مَلَكَ الْمَوْتِ أ هُوَ عَدُوُّكُمْ- وَ قَدْ وَكَّلَهُ اللَّهُ بِقَبْضِ أَرْوَاحِ الْخَلْقِ الَّذِي أَنْتُمْ مِنْهُ أ رَأَيْتُمْ الْأَبَاءَ وَ الْأُمَّهَاتِ- إِذَا وَجَرُوا الْأَوْلَادَ الْأَدْوِيَةَ الْكُرْبِيَّةَ لِمَصَالِحِهِمْ، أ يَجِبُ أَنْ يَتَّخِذَهُمْ أَوْلَادَهُمْ أَعْدَاءً مِنْ أَجْلِ ذَلِكَ لَا، وَ لَكِنَّكُمْ بِاللَّهِ جَاهِلُونَ، وَ عَنْ حِكْمَتِهِ غَافِلُونَ،

So Rasool-Allah^{saww} said: 'Woe be unto you! Are you ignorant of the Commands of Allah^{azwj} the Exalted? And what is the sin of Jibraeel^{as} if he^{as} obeys Allah^{azwj} regarding whatever He^{azwj} Wants with you all? What is your view of the Angel of death? Is he your enemy – and Allah^{azwj} has Allocated him with the capturing of the souls of the creatures, whom you are part of? What is your view of the fathers and the mothers – when they pour the medicine in the mouths of the children which they dislike for their betterment? Should their children be taking them as enemies from

the reason of that? No! But, you all are ignorant with Allah^{azwj}, and about His^{azwj} Wisdom you are heedless.

أَشْهَدُ أَنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ بِأَمْرِ اللَّهِ عَامِلَانِ، وَ لَهُ مُطِيعَانِ، وَ أَنَّهُ لَا يُعَادِي أَحَدَهُمَا إِلَّا مِنْ عَادَى الْآخَرَ، وَ إِنَّ مَنْ زَعَمَ أَنَّهُ يُحِبُّ أَحَدَهُمَا وَ يُبْغِضُ الْآخَرَ فَقَدْ كَذَّبَ.

I^{saww} testify that Jibraeel^{as}, and Mikaeel^{as} are working by the Commands of Allah^{azwj}, and to Him^{azwj} they^{as} are being obedient, and it is so that one of them^{as} would not be taken as an enemy except the one who is inimical to the other one^{as}, and that the one who alleges that he loves one of them^{as} and hates the other, so he has lied’.

وَ كَذَلِكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ أَخُوَانِ، كَمَا أَنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ أَخَوَانِ، فَمَنْ أَحَبَّهُمَا فَهُوَ مِنْ أَوْلِيَاءِ اللَّهِ، وَ مَنْ أَبْغَضَهُمَا فَهُوَ مِنْ أَعْدَاءِ اللَّهِ، وَ مَنْ أَبْغَضَ أَحَدَهُمَا وَ زَعَمَ أَنَّهُ يُحِبُّ الْآخَرَ فَقَدْ كَذَّبَ، وَ هُمَا مِنْهُ بَرِيئَانِ،

And, similar to that, Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj} and Ali^{asws} are two brothers, just as Jibraeel^{as} and Mikaeel^{as} are two brothers. So the one who loves both, so he is from the friends of Allah^{azwj}, and the one who hates both, so he is from the enemies of Allah^{azwj}, and the one who hates one of the two and claims that he loves the other, so he has lied, and they^{as} both are disavowed from him.

وَ كَذَلِكَ مَنْ أَبْغَضَ وَاحِدًا مِنِّي وَ مِنْ عَلِيٍّ، ثُمَّ زَعَمَ أَنَّهُ يُحِبُّ الْآخَرَ فَقَدْ كَذَّبَ، وَ كِلَانَا مِنْهُ بَرِيئَانِ، وَ اللَّهُ تَعَالَى وَ مَلَائِكَتُهُ وَ خِيَارُ خَلْقِهِ مِنْهُ بَرَاءٌ.

And similar to that is the one who hate one from me^{as} and from Ali^{asws}, then claims that he loves the other, so he has lied, and both of us^{asws} are disavowed from him, and Allah^{azwj} the Exalted, and His^{azwj} Angels, and the chosen ones^{asws} of His^{azwj} creatures are disavowed from him’.

قوله عز و جل وَ لَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَ أَنْتُمْ ظَالِمُونَ

The Words of the Mighty and Majestic: **And Musa had come to you with clear proofs, then you took the calf from after it and you were unjust [2:92]**

278 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْيَهُودِ الَّذِينَ تَقَدَّمَ ذِكْرُهُمْ: وَ لَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ الدَّلَالَاتِ عَلَى نُبُوَّتِهِ، وَ عَلَى مَا وَصَفَهُ مِنْ فَضْلِ مُحَمَّدٍ وَ شَرَفِهِ عَلَى الْخَلَائِقِ، وَ أَبَانَ عَنْهُ مِنْ خِلَافَةِ عَلِيٍّ وَ وَصِيَّتِهِ، وَ أَمَرَ خُلَفَائِهِ بَعْدَهُ.

S 278 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to the Jews, those mentioned previously: **And Musa had come to you with clear proofs** – the evidence upon his^{saww} Prophet-hood, and what he^{as} described from the merits of Muhammad^{saww} and his^{saww} nobility upon the creatures, and clarified on his^{saww} behalf the Caliphate of Ali^{asws}, his^{saww} successor and the command of his^{saww} Caliphs after him^{asws}.

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ إِلَهًا مِنْ بَعْدِهِ بَعْدَ انْطِلَاقِهِ إِلَى الْجَبَلِ، وَ خَالَفْتُمْ خَلِيقَتَهُ الَّذِي نَصَّ عَلَيْهِ- وَ تَرَكَهُ عَلَيْكُمْ، وَ هُوَ هَارُونَ ع، وَ أَنْتُمْ ظَالِمُونَ كَافِرُونَ بِمَا فَعَلْتُمْ مِنْ ذَلِكَ.

Then you took the calf – as god - **from after it** – after his^{as} going to the mountain, and you opposed his^{as} Caliph which he^{as} appointed and left his^{as} upon you all, and he^{as} is Haroun, **and you were unjust** – disbelieving due to what you did from that’.

[حديث الحدائق:]**Hadeeth of the Gardens**

279 قَالَ رَسُولُ اللَّهِ ص: لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ قَدْ مَرَّ مَعَهُ بِحَدِيقَةٍ حَسَنَةٍ فَقَالَ عَلِيُّ ع: مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ! فَقَالَ: يَا عَلِيُّ لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا، إِلَى أَنْ مَرَّ بِسَبْعِ حَدَائِقَ- كُلَّ ذَلِكَ يَقُولُ عَلِيُّ ع: مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ! وَ يَقُولُ رَسُولُ اللَّهِ ص: لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا.

S 279 – Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}, and he^{saww} had passed by a beautiful garden with him^{asws}, and Ali^{asws} had said: ‘How beautiful it is from the gardens!’. So he^{saww} said: ‘O Ali^{asws}! For you^{asws}, in the Paradise is more beautiful than it’ – up until he^{saww} passed by seven gardens – for each of that Ali^{asws} was saying: ‘How beautiful it is from the gardens!’, and Rasool-Allah^{saww} kept saying: ‘For you^{asws}, in the Paradise, is more beautiful than it’.

ثُمَّ بَكَى رَسُولُ اللَّهِ ص بُكَاءً شَدِيداً، فَبَكَى عَلِيُّ ع لِوَجْهِهِ، ثُمَّ قَالَ: مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ قَالَ: يَا أَخِي [يَا] أَبَا الْحَسَنِ ضَعَائِنُ فِي صُدُورِ قَوْمٍ يُبْدُونَهَا لَكَ بَعْدِي.

Then Rasool-Allah^{saww} wept with an intense weeping, and Ali^{asws} wept due to his^{saww} weeping, then he^{asws} said: ‘What makes you^{saww} cry, O Rasool-Allah^{saww}?’ He^{saww} said: ‘O my^{saww} brother^{asws}, Abu Al-Hassan^{asws}! (Due to) the grudges in the chests of the people which they would be displaying to you^{asws} after me^{saww}’.

قَالَ عَلِيُّ ع: يَا رَسُولَ اللَّهِ فِي سَلَامَةٍ مِنْ دِينِي قَالَ: فِي سَلَامَةٍ مِنْ دِينِكَ. قَالَ: يَا رَسُولَ اللَّهِ إِذَا سَلِمَ دِينِي فَلَا يَسُوءُنِي ذَلِكَ.

Ali^{asws} said: ‘O Rasool-Allah^{saww}! During the safety of my^{asws} Religion?’ He^{saww} said: ‘During the safety of my^{asws} Religion’. He^{asws} said: ‘O Rasool-Allah^{saww}! When my^{asws} Religion is safe, then that does not bother me^{asws}’.

فَقَالَ رَسُولُ اللَّهِ ص: لِذَلِكَ جَعَلَ اللَّهُ لِمُحَمَّدٍ تَالِيًا، وَ إِلَى رِضْوَانِهِ وَ عُفْرَانِهِ دَاعِيًا، وَ عَنِ أَوْلَادِ الرَّشِدِ وَ الْعَيِّ بِحُبِّهِمْ لَكَ- وَ بَعْضِهِمْ [عَلَيْكَ مُمِيزًا] مُنْبِئًا وَ لِلِوَاءِ مُحَمَّدٍ يَوْمَ الْقِيَامَةِ حَامِلًا، وَ لِلْأَنْبِيَاءِ وَ الرُّسُلِ وَ الصَّابِرِينَ تَحْتَ لِوَانِي- إِلَى جَنَّاتِ النَّعِيمِ قَائِدًا.

So Rasool-Allah^{saww} said: ‘For that (reason) Allah^{azwj} Made you^{asws} to be a subsequent to Muhammad^{saww}, and to His^{azwj} Pleasure and His^{azwj} Forgiveness, a caller, and about the legitimate and the illegitimate children, a discernment by their love for you^{asws}, and for their hatred against you^{asws}, a predictor, and for the flag of Muhammad^{saww} on the Day of Judgment, a bearer, and for the Prophets^{as}, and the Rasools^{as}, and the patient ones under the flag, a guide to the Gardens.

يَا عَلِيُّ إِنَّ أَصْحَابَ مُوسَى اتَّخَذُوا بَعْدَهُ عِجَلًا- وَ خَالَفُوا خَلِيفَتَهُ، وَ سَيَتَّخِذُ أُمَّتِي بَعْدِي عِجَلًا، ثُمَّ عِجَلًا، وَ يُخَالِفُونَكَ، وَ أَنْتَ خَلِيفَتِي عَلَى هَؤُلَاءِ، يُضَاهَهُونَ أَوْلِيكَ فِي اتِّخَاذِهِمُ الْعِجَلِ.

O Ali^{asws}! The companions of Musa^{as} took a calf (as their lord) after him^{as}, and they opposed his^{as} Caliph, and my^{saww} community would be taking a ‘calf’ after me^{saww}, then (another) calf, then (another calf), and they would be opposing you^{asws}, and you^{asws} are my^{saww} Caliph upon them. They would be resembling them in the taking of the calf.

أَلَا فَمَنْ وَافَقَكَ وَ أَطَاعَكَ فَهُوَ مَعَنَا فِي الرَّفِيعِ الْأَعْلَى، وَ مَنْ اتَّخَذَ الْعُجْلَ بَعْدِي وَ خَالَفَكَ وَ لَمْ يَتُوبْ، فَأُولَئِكَ مَعَ الَّذِينَ اتَّخَذُوا الْعُجْلَ زَمَانَ مُوسَى، وَ لَمْ يَتُوبُوا [فَهُمْ] فِي نَارِ جَهَنَّمَ خَالِدِينَ مُخَلَّدِينَ.

Indeed! So the one who harmonises with you^{asws} and obeys you^{asws}, so he would be with us^{asws} in the lofty heights, and the one who takes the calf after me^{saww} and opposes you and does not repent, so they would be with those who took the calf in the era of Musa^{as} and did not repent, and they would be in the eternal Fire of Hell, for all eternity”.

280 قَالَ أَبُو يَعْقُوبَ قُلْتُ لِلْإِمَامِ ع: فَهَلْ كَانَ لِرَسُولِ اللَّهِ ص وَ لِأَمِيرِ الْمُؤْمِنِينَ ع آيَاتٌ- تُضَاهِي آيَاتِ مُوسَى ع

S 280 – Abu Yaqoub (i.e. Yusuf Bin Muhammad, the one who reported this Tafseer along with Ibn Sayyar) said, ‘I said to the Imam (Hassan Al-Askari^{asws}), ‘Were there Signs for Rasool-Allah^{saww} and for Amir Al-Momineen^{asws} – resembling the Signs of Musa^{as}?’

فَقَالَ الْإِمَامُ ع عَلَيَّ ع: نَفْسُ رَسُولِ اللَّهِ ص، وَ آيَاتُ رَسُولِ اللَّهِ آيَاتُ عَلِيٍّ ع وَ آيَاتُ عَلِيٍّ ع آيَاتُ رَسُولِ اللَّهِ ص، وَ مَا مِنْ آيَةٍ أَعْطَاهَا اللَّهُ تَعَالَى مُوسَى ع وَ لَا غَيْرَهُ مِنَ الْأَنْبِيَاءِ- إِلَّا وَ قَدْ أَعْطَى اللَّهُ مُحَمَّدًا مِثْلَهَا أَوْ أَعْظَمَ مِنْهَا.

The Imam^{asws} said: ‘Ali^{asws} is the self of Rasool-Allah^{saww}, and the Signs of Rasool-Allah^{saww} are the Signs of Ali^{asws}, and the Signs of Ali^{asws} are the Signs of Rasool-Allah^{saww}. And there is none from a Sign which Allah^{azwj} the Exalted Granted to Musa^{as} nor to others from the Prophets^{as} – except that Allah^{azwj} Granted to Muhammad^{saww} similar to it but greater than it.

وَ أَمَّا الْعَصَا الَّتِي كَانَتْ لِمُوسَى ع فَانْقَلَبَتْ تُعْبَانًا، فَانْقَلَبَتْ مَا أَنْتَهُ السَّحْرَةُ مِنْ عَصِيَّتِهِمْ وَ حِبَالِهِمْ، فَلَقَدْ كَانَ لِمُحَمَّدٍ ص أَفْضَلُ مِنْ ذَلِكَ، وَ هُوَ أَنَّ قَوْمًا مِنَ الْيَهُودِ أَتَوْا مُحَمَّدًا ص فَسَأَلُوهُ وَ جَادَلُوهُ، فَمَا أَنْتُوهُ بِشَيْءٍ إِلَّا أَنَاهُمْ فِي جَوَابِهِ بِمَا بِهِرَهُمْ.

And as for the staff which was for Musa^{as} (which) turned into a serpent and it grabbed what the magician had come with, from their sticks and ropes – so there was for Muhammad^{saww} superior than that, and it is that a group from the Jews came to Muhammad^{saww}, and they asked him^{saww} and contended with him^{saww}. So they did not come with anything except that he^{saww} gave them in its response with what dazzled them.

فَقَالُوا لَهُ: يَا مُحَمَّدُ إِنْ كُنْتَ نَبِيًّا فَأْتِنَا بِمِثْلِ عَصَا مُوسَى. فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ الَّذِي أَنْتَبِئُكُمْ بِهِ- أَعْظَمُ مِنْ عَصَا مُوسَى، لِأَنَّهُ بَاقٍ بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ مُعْرَضٌ لِجَمِيعِ الْأَعْدَاءِ وَ الْمُخَالِفِينَ، لَا يَقْدِرُ أَحَدٌ مِنْهُمْ أَبَدًا عَلَى مُعَارَضَةِ سُورَةِ مِنْهُ، وَ إِنَّ عَصَا مُوسَى زَالَتْ وَ لَمْ تَبْقَ بَعْدَهُ فَنُتَمَحَّنْ، كَمَا يَبْقَى الْقُرْآنُ فَيَمْتَحَّنْ.

So they said, ‘O Muhammad^{saww}! If you^{saww} were a Prophet^{saww}, you^{saww} would have come to us with the like of the staff of Musa^{as}’. Rasool-Allah^{saww} said: ‘That which I^{saww} come to you with, is greater than the staff of Musa^{as}, because it would remain after me^{saww} up to the Day of Judgment, exhibited to the entirety of the enemies and the adversaries. Not one of them would be able to ever oppose against a Chapter from it, and that the staff of Musa^{as} has gone and did not remain after him^{as} so it could be tested just as the Quran will remain, so it can be tested’.

ثُمَّ إِنِّي سَأَيْتُكُمْ بِمَا هُوَ أَعْظَمُ مِنْ عَصَا مُوسَى ع وَ أَعْجَبُ، فَقَالُوا: فَأْتِنَا.

Then I^{saww} shall be coming to you all with what is greater than the staff of Musa^{as} and more wondrous'. They said, 'So bring it to us'.

فَقَالَ: إِنَّ مُوسَى كَانَتْ عَصَاهُ بِيَدِهِ يُلْقِيهَا، فَكَانَتْ الْفَيْطُ يَقُولُ كَافِرُهُمْ: هَذَا مُوسَى يَحْتَالُ فِي الْعَصَا بِحِيلَةٍ. وَإِنَّ اللَّهَ سَوْفَ يَقْلِبُ حَسْبًا لِمُحَمَّدٍ تَعَابِينَ- بِحَيْثُ لَا تَمْسُهَا يَدُ مُحَمَّدٍ وَلَا يَحْضُرُهَا

So he^{asws} said: 'Musa^{as} was such that he^{as} kept his^{as} staff in his^{as} hand, to cast it, and the Coptic's have been saying to their Kafirs, 'This Musa^{as} is defrauding regarding the staff by trickery'; and Allah^{azwj} would soon be Transforming wood into serpents, for Muhammad^{saww} – by where neither the hand of Muhammad^{saww} would have touched it nor would it be in his^{saww} presence.

إِذَا رَجَعْتُمْ إِلَى بُيُوتِكُمْ- وَ اجْتَمَعْتُمْ اللَّيْلَةَ فِي مَجْمَعِكُمْ- فِي ذَلِكَ الْبَيْتِ قَلَّبَ اللَّهُ تَعَالَى جُدُوعَ سُوفِكُمْ كُلَّهَا أَفَاعِي، وَ هِيَ أَكْثَرُ مِنْ مِائَةِ جِدَعٍ، فَتَنَصَّدَعُ مَرَارَاتٍ أَرْبَعَةَ مِنْكُمْ فَيَمُوتُونَ، وَ يُعْشَى عَلَى الْبَاقِينَ مِنْكُمْ إِلَى عِدَاةِ عَدٍ،

When you return to your houses – and gather in your gathering at night – in that house, Allah^{azwj} the Exalted would Convert the rafters of your ceilings, all of them into snakes, and these are more than one hundred rafters. So four of you would be breaking (their bones) and would be dying, and there would be unconsciousness upon the remaining ones of you up to the next morning.

فَيَأْتِيكُمْ يَهُودٌ فَتُخْبِرُونَهُمْ بِمَا رَأَيْتُمْ فَلَا يُصَدِّقُونَكُمْ، فَتَعُودُ بَيْنَ أَيْدِيهِمْ، وَ تَمَلَأُ أَعْيُنُهُمْ تَعَابِينَ- كَمَا كَانَتْ فِي بَارِحَتِكُمْ، فَيَمُوتُ مِنْهُمْ جَمَاعَةٌ، وَ يُجْبَلُ جَمَاعَةٌ، وَ يُعْشَى عَلَى أَكْثَرِهِمْ.

So the Jews would come to you and you would be informing them with what you had seen. But they would not ratify you. So they would repeat (converted again into snakes), and their eyes would be filled with serpents – just as they were in the day before, and a group of them would be dying, and a group would become insane, and there would be unconsciousness upon most of them'.

قَالَ الْإِمَامُ ع: فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا- لَقَدْ ضَحِكَ الْقَوْمُ [كُلُّهُمْ] بَيْنَ يَدَي رَسُولِ اللَّهِ ص لَا يَحْتَشِمُونَهُ وَ لَا يَهَابُونَهُ، يَقُولُ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا مَا ادَّعَى وَ كَيْفَ قَدْ عَدَا طُورَهُ

The Imam (Hassan Al-Askari^{asws}) said: 'By the One^{azwj} Whom Sent him^{saww} with the Truth as a Prophet^{saww} – the people had laughed, all of them, in front of Rasool-Allah^{saww}, neither respecting him^{saww} nor afraid of him^{saww}. They were saying to each other, 'Look at what he^{saww} is claiming and how he^{saww} has exceeded his^{saww} limits!'

فَقَالَ رَسُولُ اللَّهِ ص: إِنْ كُنْتُمْ الْآنَ تَضْحَكُونَ، فَسَوْفَ تَبْكُونَ وَ تَتَحَيَّرُونَ إِذَا شَاهَدْتُمْ مَا عَنْهُ تُخْبِرُونَ أَلَا فَمَنْ هَالَهُ ذَلِكَ مِنْكُمْ، وَ خَشِيَ عَلَى نَفْسِهِ أَنْ يَمُوتَ أَوْ يُجْبَلَ فَلْيَقُلْ: «اللَّهُمَّ بَجَاهِ مُحَمَّدٍ الَّذِي اصْطَفَيْتَهُ، وَ عَلَيَّ الَّذِي ارْتَضَيْتَهُ، وَ أَوْلِيَائِهِمُ الَّذِينَ مِنْ سَلَمٍ لَهُمْ أَمْرُهُمْ اجْتَبَيْتَهُ، لَمَّا قَوَّيْتَنِي عَلَى مَا أَرَى».

So Rasool-Allah^{saww} said: 'If you are all laughing now, then soon you would all be crying, and be confused, when you witness what I^{saww} am informing about. Indeed! So the one from you whom that appals, and he fears upon himself that he might be dying or he would become insane, so let him say, 'O Allah^{azwj}! By the virtue of Muhammad^{saww} whom You^{azwj} Chose, and Ali^{asws} whom You^{azwj} are Pleased with, and their^{asws} friends, those who submitted to their affairs to them^{asws} to be in charge of, Strengthen me upon what I see!'

وَ إِنْ كَانَ مَنْ يَمُوتُ هُنَاكَ مِمَّنْ (تُحْيِيهِ وَ تُرِيدُ إِحْيَاءَهُ) فَلْيَدْعُ [لَهُ] بِهَذَا الدُّعَاءِ، يَنْشُرُهُ اللَّهُ عَزَّ وَ جَلَّ وَ يُعْوِيهِ.

And if it was such that the one who dies from over there, from the ones who are living, and you want to be revived, so let him supplicate with this supplication, (and) Allah^{azwj} Mighty and Majestic would Resurrect him and Strengthen him’.

قَالَ ع: فَأَنْصَرَفُوا، وَ اجْتَمَعُوا فِي ذَلِكَ الْمَوْضِعِ، وَ جَعَلُوا يَهْزَأُونَ بِمُحَمَّدٍ ص وَ قَوْلِهِ: «إِنَّ تِلْكَ الْجُدُوعَ تَنْقَلِبُ أَفَاعِي».

He^{asws} said: ‘So they left, and they gathered in that place, and went on mocking Muhammad^{saww} and his^{saww} words that those rafters would be transformed into serpents.

فَسَمِعُوا حَرَكَةً مِنَ السَّقْفِ، فَإِذَا تِلْكَ الْجُدُوعُ انْقَلَبَتْ أَفَاعِي، وَ قَدْ وُلَّتْ رُءُوسَهَا عَنِ الْحَائِطِ- وَ قَصَدَتْ نَحْوَهُمْ تَلْتَقِمُهُمْ، فَلَمَّا وَصَلَتْ إِلَيْهِمْ كَفَّتْ عَنْهُمْ، وَ عَدَلَتْ إِلَى مَا فِي الدَّارِ مِنْ أَحْبَابٍ وَ جِرَارٍ- وَ كِيزَانٍ وَ صَلَابِيَةٍ وَ كَرَّاسِيٍّ وَ خَشَبٍ- وَ سَلَالِيمٍ وَ أَبْوَابٍ فَالْتَقَمَتْهَا وَ أَكَلَتْهَا.

So they heard movement from the ceiling, and those rafters had converted into serpent, and their heads were sliding from the walls and aiming towards them to devour them. So when they arrived to them, they paused from them and (instead) diverted towards whatever was in the house, from the jars, and the pots, and the pans, and (other) chattels, and chairs, and wood, and their rungs of the ladders, and the doors – so they (started) biting these and devouring these.

فَأَصَابَهُمْ مَا قَالَ رَسُولُ اللَّهِ ص أَنَّهُ يُصِيبُهُمْ، فَمَاتَ مِنْهُمْ أَرْبَعَةٌ، وَ خَبِلَ جَمَاعَةٌ وَ جَمَاعَةٌ خَافُوا عَلَى أَنْفُسِهِمْ، فَدَعَا بِمَا قَالَ رَسُولُ اللَّهِ ص فَقَوِيَّتْ قُلُوبُهُمْ.

And it hit them what Rasool-Allah^{saww} had said would be hitting them, and four of them died, and a group went mad, and a group feared upon themselves and they supplicated with what Rasool-Allah^{saww} said (they should), and their hearts were strengthened.

وَ كَانَتْ الأَرْبَعَةُ، أَنَّى بَعْضُهُمْ- فَدَعَا لَهُمْ بِهَذَا الدُّعَاءِ، فَنَشِرُوا، فَلَمَّا رَأَوْا ذَلِكَ قَالُوا: إِنَّ هَذَا الدُّعَاءَ مُجَابٌ بِهِ، وَ إِنْ مُحَمَّداً صَادِقٌ، وَ إِنْ كَانَ يَنْقُلُ عَلَيْنَا تَصْدِيقَهُ وَ اتِّبَاعَهُ أَ فَلَا نَدْعُو بِهِ لِتَلَيِّنِ- لِلْإِيمَانِ بِهِ، وَ التَّصْدِيقِ لَهُ، وَ الطَّاعَةِ لِأَوَامِرِهِ وَ زَوَاجِرِهِ- قُلُوبَنَا

And the four (who had died), one of them came and supplicated for them with this supplication, and they were Resurrected. So when they saw that, they said, ‘This is a supplication which gets Answered with, and that Muhammad^{saww} is truthful, and it was heavy upon us to ratify him^{saww} and follow him^{saww}. So why don’t we supplicate with it to soften our hearts for the Eman with him^{saww}, and the ratification for him^{saww}, and the obedience to his^{saww} orders and his^{saww} prohibitions?’

فَدَعَا بِذَلِكَ الدُّعَاءِ، فَحَبَّبَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمُ الإِيمَانَ وَ طَيَّبَهُ فِي قُلُوبِهِمْ، وَ كَرِهَ إِلَيْهِمُ الكُفْرَ، فَآمَنُوا بِاللَّهِ وَ رَسُولِهِ.

So they supplicated with that supplication, and Allah^{azwj} Mighty and Majestic Endowed the Eman to them and Made it good in their hearts, and Made the Kufr to be abhorrent to them. So they believed in Allah^{azwj} and His^{azwj} Rasool^{saww}.

فَلَمَّا أَصْبَحُوا مِنْ غَدٍ جَاءَتْ الْيَهُودُ، وَ قَدْ عَادَتِ الْجُدُوعُ تَعَابِينَ كَمَا كَانَتْ، فَشَاهَدُوهَا وَ تَحَيَّرُوا، وَ غَلَبَ الشَّقَاءُ عَلَيْهِمْ.

So when it was the next morning, the Jews came, and the serpents had returned to just as they had been (rafters), and the wretchedness overcame upon them.

281 قَالَ ع وَ أَمَّا الْيَدُ فَقَدْ كَانَ لِمُحَمَّدٍ ص مِثْلَهَا- وَ أَفْضَلُ مِنْهَا وَ أَكْثَرُ مِنْ مَرَّةٍ- كَانَ ص يُحِبُّ أَنْ يَأْتِيَهُ الْحَسَنُ وَ الْحُسَيْنُ ع، وَ كَانَا يَكُونَانِ عِنْدَ أَهْلِيهِمَا أَوْ مَوَالِيهِمَا [أَوْ ذَائِبِيهِمَا] وَ كَانَ يَكُونُ فِي ظِلْمَةِ اللَّيْلِ، فَيُنَادِيهِمَا رَسُولُ اللَّهِ ص: يَا أَبَا مُحَمَّدٍ، يَا أَبَا عَبْدِ اللَّهِ هَلُمَّ إِلَيَّ.

S 281 – He^{asws} said: ‘And as for the hand (of Musa^{as} shining brightly), so there has been for Muhammad^{saww}, the like of it – and superior than it, and more times than it. It was so that he^{saww} used to love it that Al-Hassan^{asws} and Al-Husayn^{asws} should come to him^{saww}, and they^{asws} both would happen to be with their^{asws} parents, or their^{asws} friends, or their^{asws} feeders, and it used to be the darkness of the night. So Rasool-Allah^{saww} would call them^{asws}: ‘O Abu Muhammad^{asws}! O Abu Abdullah^{asws}! Come to me^{saww}!’

فَيُقْبِلَانِ نَحْوَهُ مِنْ ذَلِكَ الْبُعْدِ وَ قَدْ بَلَغَهُمَا صَوْتُهُ، فَيَقُولُ رَسُولُ اللَّهِ ص بِسَبَابَتِهِ- هَكَذَا- يُخْرِجُهَا مِنَ الْبَابِ، فَتُضِيءُ لَهُمَا أَحْسَنَ مِنْ ضَوْءِ الْقَمَرِ وَ الشَّمْسِ، فَيَأْتِيَانِ، ثُمَّ تَعُودُ الْأَصْبَعُ كَمَا كَانَتْ، فَإِذَا قَضَى وَطَرَهُ مِنْ لِقَائِهِمَا وَ حَدِيثِهِمَا قَالَ: ارْجِعَا إِلَى مَوَاضِعِكُمَا.

So they^{asws} would both face towards him^{saww} from that distance and his^{saww} voice would reach them^{asws}. So he^{saww} would be saying (gesturing) with his^{saww} index finger – like this – ‘They^{asws} would be coming out from the door’. And there would be illuminated for them^{asws} better than the illumination of the moon and the sun, and they^{asws} would both come. Then he^{saww} would return his^{saww} finger to what it had been. So when he^{saww} would finish his^{saww} purpose from meeting them^{asws} and discussing with them^{asws}, he^{saww} would say: ‘Return to your^{asws} places’.

وَ قَالَ بَعْدَ بِسَبَابَتِهِ هَكَذَا، فَأَضَاءَتْ أَحْسَنَ مِنْ ضِيَاءِ الْقَمَرِ وَ الشَّمْسِ، قَدْ أَحَاطَ بِهِمَا إِلَى أَنْ يَرْجِعَا إِلَى مَوَاضِعِهِمَا، ثُمَّ تَعُودُ إِصْبَعُهُ ص كَمَا كَانَتْ مِنْ لَوْنِهَا- فِي سَائِرِ الْأَوْقَاتِ.

And he^{saww} would say (gesture) afterwards with his^{saww} index finger like this, and there would be illumination better than the illumination of the moon and the sun, which would surround them^{asws} until they^{asws} would return to their^{asws} places. Then his^{saww} finger would return to what it had been, from its colour during the rest of the times.

282 [قَالَ: وَ أَمَّا الطُّوفَانُ الَّذِي أَرْسَلَهُ اللَّهُ تَعَالَى عَلَى الْفُجِّطِ فَقَدْ أَرْسَلَ اللَّهُ تَعَالَى مِثْلَهُ عَلَى قَوْمٍ مُشْرِكِينَ، آيَةً لِمُحَمَّدٍ ص.

S 282 – He^{asws} said: ‘And as for the flood Allah^{azwj} the Exalted Sent upon the Coptics, So Allah^{azwj} the Exalted has Sent the like of it upon a group of polytheists, as a Sign for Muhammad^{saww}.

فَقَالَ: إِنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يُقَالُ لَهُ: «تَابِتُ بْنُ الْأَفْلَحِ» قَتَلَ رَجُلًا مِنَ الْمُشْرِكِينَ فِي بَعْضِ الْمَغَازِي. فَتَدَرَّتْ امْرَأَةٌ ذَلِكَ الْمُشْرِكِ الْمَقْتُولِ: «لَتَشْرَبَنَّ فِي قَهْفِ رَأْسِ ذَلِكَ الْقَاتِلِ خَمْرًا».

He^{asws} said: ‘A man from the companions of Rasool-Allah^{saww} called Sabit Bin Al-Aflaj killed a man from the polytheists during one of the military expeditions. So the wife of that killed polytheists vowed, ‘I shall drink wine in the skull of the head of that killer’.

فَلَمَّا وَقَعَ بِالْمُسْلِمِينَ يَوْمَ أُحُدٍ مَا وَقَعَ - قِيلَ «ثَابِتٌ» عَلَى رُبُوعٍ مِنَ الْأَرْضِ فَأَنْصَرَفَ الْمُشْرِكُونَ، وَ اشْتَعَلَ رَسُولُ اللَّهِ ص وَ أَصْحَابُهُ بِدَفْنِ أَصْحَابِهِ.

So when it transpired with the Muslims on the Day of (battle of) Ohad what transpired – Sabit was killed upon a hillock from the ground. So the polytheists left and Rasool-Allah^{saww} and his^{saww} companions were busy burying his^{saww} (killed) companions.

فَجَاءَتِ الْمَرْأَةُ إِلَى أَبِي سُفْيَانَ تَسْأَلُهُ أَنْ يَبْعَثَ رَجُلًا مَعَ عَبْدٍ لَهَا - إِلَى مَكَانِ ذَلِكَ الْمَقْتُولِ، فَيَحْزِرَ رَأْسَهُ فَيُؤْتِي بِهِ لِنَفْيِ بِنْدِرِهَا، فَتَشْرَبُ فِي فَحْفِهِ خَمْرًا، وَ قَدْ كَانَتْ الْبِشَارَةَ بِقَتْلِهِ أَنَاهَا بِهَا عَبْدٌ لَهَا، فَأَعْتَقَتْهُ وَ أَعْطَتْهُ جَارِيَةً لَهَا،

So the wife (of the killed polytheist) came over to Abu Sufyan asking him to send a man with a servant of hers to that place of the killed one (Sabit), so he could cut off his head and shave it and come with it in order for her to fulfil her vow, and she can drink wine from his skull. And the good news of his killing had come to her by a slave of hers, so she freed him and gave him a maid of hers.

ثُمَّ سَأَلَتْ أَبَا سُفْيَانَ، فَبَعَثَ إِلَى ذَلِكَ الْمَقْتُولِ مَائَتَيْنِ مِنْ أَصْحَابِهِ الْجَدِّ فِي جَوْفِ اللَّيْلِ لِيَحْزِرُوا رَأْسَهُ فَيَأْتُونَهَا بِهِ. فَذَهَبُوا، فَجَاءَتْ رِيحٌ فَدَحْرَجَتِ الرَّجُلَ إِلَى حُدُورٍ فَتَبِعُوهُ لِيَقْطَعُوا رَأْسَهُ.

Then she asked Abu Sufyan to send to that killed one (Sabit), two hundred from his strong companions in the middle of the night in order to cut off his head and come with it. So they went and there came a wind, and the (body of the) man (Sabit) rolled over to below, and they pursued it to cut off his head.

فَجَاءَ مِنَ الْمَطَرِ وَابِلٌ عَظِيمٌ، فَغَرَّقَ الْمَائَتَيْنِ، وَ لَمْ يُوقَفْ لِذَلِكَ الْمَقْتُولِ وَ لَا لِوَاحِدٍ مِنَ الْمَائَتَيْنِ - عَلَى عَيْنٍ وَ لَا أَثَرٍ، وَ مَنَعَ اللَّهُ الْكَافِرَةَ مِمَّا أَرَادَتْ.

And there came from the rains, a great torrent, and the two hundred drowned and they could not pause by that killed one (Sabit), and not even one of the two hundred had any witnesses nor any traces (remained, and Allah^{azwj} Prevented the Kafirs from what they had intended.

فَهَذَا أَعْظَمُ مِنَ الطُّوفَانِ آيَةً لِمُحَمَّدٍ ص.

Thus, this is greater than the flood, as a sign for Muhammad^{saww}.

283 وَ أَمَّا الْجَرَادُ الْمُرْسَلُ عَلَى بَنِي إِسْرَائِيلَ، فَقَدْ فَعَلَ اللَّهُ أَعْظَمَ وَ أَعْجَبَ مِنْهُ بِأَعْدَاءِ مُحَمَّدٍ ص، فَإِنَّهُ أَرْسَلَ عَلَيْهِمْ جَرَادًا أَكَلَهُمْ وَ لَمْ يَأْكُلْ جَرَادُ مُوسَى رِجَالَ الْفِيْطِ، وَ لَكِنَّهُ أَكَلَ زُرُوعَهُمْ.

S 283 – And as for the locusts Sent upon the Children of Israel, so Allah^{azwj} has Done a greater and more wondrous than it with the enemies of Muhammad^{saww}, for He^{azwj} Sent upon them locusts which ate them, and the locusts (at the time of) Musa^{as} did not eat the Coptic men, but they ate their plantations.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي بَعْضِ أَسْفَارِهِ إِلَى الشَّامِ، وَ قَدْ تَبِعَهُ مَائَتَانِ مِنْ يَهُودِهَا فِي خُرُوجِهِ عَنْهَا وَ إِقْبَالِهِ نَحْوَ مَكَّةَ، يُرِيدُونَ قَتْلَهُ مَخَافَةَ أَنْ يُزِيلَ اللَّهُ دَوْلَةَ الْيَهُودِ عَلَى يَدِهِ، فَرَامُوا قَتْلَهُ، وَ كَانَ فِي الْقَافِلَةِ قَلَمٌ يَجْسُرُوا عَلَيْهِ.

And that is, that Rasool-Allah^{azwj} was in one of his^{saww} journeys to Syria, and there had pursued him^{as}, two hundred from the Jews during his^{saww} exit from it, and faced

him^{saww} around Makkah intending to kill him^{saww}, fearing that Allah^{azwj} might Cause the decline the government of the Jews at his^{saww} hands. So they wished to kill him^{saww}, and he^{saww} was among a caravan so they could not be audacious enough upon (killing) him^{saww}.

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ حَاجَةً أَبْعَدَ - وَ اسْتَنْتَرَ بِأَشْجَارٍ مُلْتَفَّةٍ أَوْ بِخَرَبَةٍ بَعِيدَةٍ فَخَرَجَ ذَاتَ يَوْمٍ لِحَاجَتِهِ فَأَبْعَدَ وَ تَبِعُوهُ، وَ أَحَاطُوا بِهِ وَ سَلُّوا سُيُوفَهُمْ عَلَيْهِ، فَأَثَارَ اللَّهُ تَعَالَى مِنْ تَحْتِ رَجُلٍ مُحَمَّدٍ ص مِنْ ذَلِكَ الرَّمْلِ جَرَادًا، فَأَخْتَرَسْتَهُمْ وَ جَعَلْتُمْ تَأْكُلُهُمْ، فَاسْتَعَلُّوا بِأَنْفُسِهِمْ عَنْهُ.

And it was so that whenever Rasool-Allah^{saww} wanted a need, he^{saww} would go afar – and would veil by the fold of the trees, or by ruins far off. So one day he^{saww} went out for his^{saww} need, and went afar, and they pursued him^{saww} and surrounded him^{saww}, and they unsheathed their swords upon him^{saww}. But, Allah^{azwj} the Exalted Triggered locusts (to emerge) from that sand, so they swarmed them and went on to eat them, and they became too pre-occupied from it.

فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ص مِنْ حَاجَتِهِ، وَ هُمْ يَأْكُلُهُمُ الْجَرَادُ، رَجَعَ ص إِلَى أَهْلِ الْقَافِلَةِ، فَقَالُوا [لَهُ: يَا مُحَمَّدُ] مَا بَالُ الْجَمَاعَةِ خَرَجُوا خَلْفَكَ وَ لَمْ يَرْجِعْ مِنْهُمْ أَحَدٌ فَقَالَ رَسُولُ اللَّهِ ص: جَاءُوا يَقْتُلُونَنِي - فَسَلَّطَ اللَّهُ عَلَيْهِمُ الْجَرَادَ فَجَاءُوا، فَظَنَرُوا إِلَيْهِمْ فَبَعْضُهُمْ قَدْ مَاتَ، وَ بَعْضُهُمْ قَدْ كَادَ يَمُوتُ، وَ الْجَرَادُ يَأْكُلُهُمْ، فَمَا زَالُوا يَنْظُرُونَ إِلَيْهِمْ حَتَّى أَتَى الْجَرَادُ عَلَى أَعْيَانِهِمْ فَلَمْ تَبْقَ مِنْهُمْ شَيْئًا.

So when Rasool-Allah^{saww} was free from his^{saww} need, and they were being eaten by the locusts, he^{saww} returned to the people of the caravan. They said to him^{saww}, 'What happened to the group which went out behind you^{saww} and not one of them has returned?' Rasool-Allah^{saww} said 'They came to kill me^{saww}, but Allah^{azwj} Caused the locusts to overcome them'. So they came to look at them, and some of them had died, and some of them were almost dead and the locusts were still eating them. So they did not cease to look at them until the locusts came upon their eyes, and there did not remain anything from them.

284 وَ أَمَّا الْقُمَّلُ - فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا ظَهَرَ بِالْمَدِينَةِ أَمْرُهُ، وَ عَلَا بِهَا شَأْنُهُ حَدَّثَ يَوْمًا أَصْحَابَهُ عَنِ امْتِحَانِ اللَّهِ عَزَّ وَ جَلَّ لِلنَّبِيِّاءِ ع- وَ عَنْ صَبْرِهِمْ عَلَى الْأَذَى فِي طَاعَةِ اللَّهِ، فَقَالَ فِي حَدِيثِهِ: إِنَّ بَيْنَ الرُّكْنِ وَ الْمَقَامِ قُبُورَ سَبْعِينَ نَبِيًّا - مَا مَاتُوا إِلَّا بِضُرِّ الْجُوعِ وَ الْقُمَّلِ.

S 284 – And as for the lice – Rasool-Allah^{saww}, when his^{saww} matter appeared in Al-Medina, and his^{saww} glory was lofty (widespread fame) due to it, one day his^{saww} companions discussed about the Trials of Allah^{azwj} Mighty and Majestic of His^{azwj} Prophets^{as}, and about their^{as} patience upon the harm in the obedience of Allah^{azwj}. So he^{saww} said in his^{saww} Hadeeth 'In between Al-Rukn (corner of the Kabah) and Al-Maqam (standing place of Ibrahim^{as}), there are graves of seventy Prophets^{as}, who did not die except the harm of the hunger and lice.

فَسَمِعَ ذَلِكَ بَعْضُ الْمُتَأَفِّفِينَ مِنَ الْيَهُودِ، وَ بَعْضُ مَرَدَةِ كُفَّارِ قُرَيْشٍ فَتَأَمَّرُوا بَيْنَهُمْ [وَ تَوَافَقُوا:] لِيَلْحِقَنَّ مُحَمَّدًا بِهِمْ، فَلَيَقْتُلُنَّهُ بِسُيُوفِهِمْ حَتَّى لَا يَكْذِبَ. فَتَأَمَّرُوا بَيْنَهُمْ - وَ هُمْ مَائِتَانِ عَلَى الْإِحَاطَةِ بِهِ - يَوْمَ يَجِدُونَهُ مِنَ الْمَدِينَةِ [خَالِيًا] خَارِجًا.

So some of that was heard by some of the hypocrites and some of the renegade Kafirs, and they colluded between them and agreed that they would gang up on Muhammad^{saww} and kill him^{saww} with their swords until he^{saww} would not lie (any more). So they colluded between them, and they were two hundred who had

surrounded him^{saww} – on a day they found him^{saww} to be going out alone from Al-Medina.

فَخَرَجَ رَسُولُ اللَّهِ ص: يَوْمًا خَالِيًا، فَتَبِعَهُ الْقَوْمُ، فَنَظَرَ أَحَدُهُمْ إِلَى ثِيَابِ نَفْسِهِ وَ فِيهَا قُمَّلٌ، ثُمَّ جَعَلَ يَدْنَهُ وَ ظَهْرَهُ يَحْكُ مِنَ الْقُمَّلِ، فَأَيْفَ مِنْهُ أَصْحَابُهُ، وَ اسْتَحْيَا فَاَنْسَلَ عَنْهُمْ، فَأَبْصَرَ آخَرَ ذَلِكَ مِنْ نَفْسِهِ فَاَنْسَلَ- فَمَا زَالَ كَذَلِكَ حَتَّى وَجَدَ ذَلِكَ كُلُّ وَاحِدٍ مِنْ نَفْسِهِ فَرَجَعُوا.

So Rasool-Allah^{saww} went out alone one day, and the group pursued him^{saww}. But, one of them looked inside his own clothes and therein was lice (bugs). Then he went on scratching his body and his back from the lice, and his companions turned away from him, and he was embarrassed, so he slowly moved away from them, Then another one saw that from himself, and he moved away, and it did not cease to be like that until each one of them found that within himself, and they (all returned).

ثُمَّ زَادَ ذَلِكَ عَلَيْهِمْ حَتَّى اسْتَوَلَى عَلَيْهِمُ الْقُمَّلُ، وَ انْطَبَقَتْ حُلُوفُهُمْ فَلَمْ يَدْخُلْ فِيهَا طَعَامٌ وَ لَا شَرَابٌ، فَمَاتُوا كُلُّهُمْ فِي شَهْرَيْنِ، مِنْهُمْ مَنْ مَاتَ فِي خَمْسَةِ أَيَّامٍ، وَ مِنْهُمْ مَنْ مَاتَ فِي عَشْرَةِ أَيَّامٍ وَ أَقَلَّ وَ أَكْثَرَ، وَ لَمْ يَزِدْ عَلَى شَهْرَيْنِ حَتَّى مَاتُوا بِأَجْمَعِهِمْ- بِذَلِكَ الْقُمَّلِ وَ الْجُوعِ وَ الْعَطَشِ.

Then, that increased upon them until the lice were possessive upon them, and went into their throats, so neither could food enter it nor any drink. So they died, all of them, within two months – from them was one who died in five days, and from them was one who died in ten days, and less, and more, and it did not increased upon two months until they died in their entirety – due to those lice, and the hunger and the thirst.

فَهَذَا الْقُمَّلُ الَّذِي أَرْسَلَهُ اللَّهُ- عَلَى أَعْدَاءِ مُحَمَّدٍ ص آيَةٌ لَهُ.

So these lice which Allah^{azwj} Sent upon the enemies of Muhammad^{saww}, is a Sign for him^{saww}.

285 وَ أَمَّا الضَّفَادِعُ، فَقَدْ أَرْسَلَ اللَّهُ مِثْلَهَا عَلَى أَعْدَاءِ مُحَمَّدٍ ص لَمَّا قَصَدُوا قَتْلَهُ فَأَهْلَكَهُمُ اللَّهُ بِالْجُرْدِ، وَ ذَلِكَ أَنَّ مَائَتَيْنِ بَعْضُهُمْ كَفَّارَ الْعَرَبِ وَ بَعْضُهُمْ يَهُودٌ، وَ بَعْضُهُمْ أَخْلَاطٌ مِنَ النَّاسِ- اجْتَمَعُوا بِمَكَّةَ فِي أَيَّامِ الْمَوْسِمِ، وَ هُمَا أَنْفُسُهُمْ لِيَقْتُلَنَّ مُحَمَّدًا ص

S 285 – And as for the frogs, so Allah^{azwj} had Send the like of it upon the enemies of Muhammad^{saww} due to their having aimed at killing him^{saww}. So Allah^{azwj} Destroyed them with the rats, and that is when two hundred – some of them being the Arab Kafirs, and some of them being Jews, and some of them a mixture of the people – gathered at Makkah during the days of the season (Hajj), and they planned themselves upon killing Muhammad^{saww}.

فَخَرَجُوا نَحْوَ الْمَدِينَةِ، فَبَلَّغُوا بَعْضَ تِلْكَ الْمَنَازِلِ، وَ إِذَا هُنَاكَ مَاءٌ فِي بَرَكَةٍ أَوْ حَوْضٍ أَطْيَبُ مِنْ مَائِهِمُ الَّذِي كَانَ مَعَهُمْ، فَصَبُّوا مَا كَانَ مَعَهُمْ، وَ مَلَأُوا رَوَايَاهُمْ وَ مَزَاوِدَهُمْ مِنْ ذَلِكَ الْمَاءِ وَ ارْتَحَلُوا، فَبَلَّغُوا أَرْضًا ذَاتَ جُرْدٍ كَثِيرَةٍ، فَحَطُّوا رَوَايَهُمْ عِنْدَهَا فَسَلَطَتْ عَلَى مَزَاوِدِهِمْ وَ رَوَايَاهُمْ وَ سَطَّابِحِهِمُ الْجُرْدُ- فَخَرَقَتْهَا وَ ثَقَّبَتْهَا، وَ سَأَلَتْ مِيَاهُهَا فِي تِلْكَ الْحَرَّةِ فَلَمْ يَشْعُرُوا إِلَّا وَ قَدْ عَطَشُوا وَ لَا مَاءَ مَعَهُمْ.

So they went out around Al-Medina, and they reach those dwellings and over there was some water in a pond or a basin better than the water which was with them. So they poured out whatever was with them and they filled their water-skins and the container from that water, and they departed, and they reached a land which had a

lot of rats. So these (rats) surrounded their rides at it and the rats overcame upon their containers and their water skins and their bags and scratched them and pierced them, and that its waters flowed out freely. But they remain unaware, until they were thirsty, and (found that) there was no water with them.

فَرَجَعُوا الْقَهْفَرَى أَي تِلْكَ الْحِيَاضِ- الَّتِي كَانُوا تَزَوَّدُوا مِنْهَا تِلْكَ الْمِيَاهِ، وَ إِذَا الْجُرْدُ قَدْ سَبَقَتْهُمْ إِلَيْهَا، فَتَقَبَّتْ أُصُولَهَا وَ سَأَلَتْ فِي الْحَرَّةِ مِيَاهَهَا.

So they returned to those water basins – which they had provided water from, and (they found that) the rats had preceded them to these, and they had pierced its bases and the water had flowed into the desert.

فَوَقَفُوا آيِسِينَ مِنَ الْمَاءِ وَ تَمَاوَتُوا، وَ لَمْ يَنْقَلِبْ مِنْهُمْ أَحَدٌ إِلَّا وَاحِدٌ- كَانَ لَا يَزَالُ يَكْتُبُ عَلَى لِسَانِهِ مُحَمَّدًا وَ، عَلَى بَطْنِهِ مُحَمَّدًا، وَ يَقُولُ: «يَا رَبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ قَدْ ثَبَّتْ مِنْ أَدَى مُحَمَّدٍ، فَفَرِّجْ عَنِّي بَجَاهِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ».

So they paused in despair from the water and they died, and none could return except for one – it was so that he had not ceased writing (speaking) ‘Muhammad^{saww}’ upon his tongue, and had written ‘Muhammad’ upon his belly, and he was saying, ‘O Lord^{azwj} of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}! I have repented from hurting Muhammad^{saww}, therefore Relieve from me, by the virtue of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}!’

فَسَلِمَ، وَ كَفَّ اللَّهُ عَنْهُ الْعَطَشَ، فَوَرَدَتْ عَلَيْهِ قَافِلَةٌ، فَسَقَوْهُ وَ حَمَلُوهُ- وَ أَمِنَعَهُ الْقَوْمَ وَ جَمَالَهُمْ، وَ كَانَتْ [الْجِمَالُ] أَصْبَرُ عَلَى الْعَطَشِ مِنْ رَجَالِهَا فَأَمَّنَ بِرَسُولِ اللَّهِ ص، وَ جَعَلَ رَسُولُ اللَّهِ ص تِلْكَ الْجِمَالَ وَ الْأَمْوَالَ لَهُ.

So he was safe, and Allah^{azwj} Refrained the thirst from him, and a caravan came to him and quenched him, and carried him and the luggage of the (dead) people and their camels (took with them). And it was so that the camels were more patient upon the thirst than their men. So he believed in Rasool-Allah^{azwj}, and Rasool-Allah^{saww} made those camels and the wealth to be for him.

286 قَالَ ع وَ أَمَّا الدَّمُ فَإِنَّ رَسُولَ اللَّهِ ص احْتَجَمَ مَرَّةً، فَدَفَعَ الدَّمَ الْخَارِجَ مِنْهُ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ وَ قَالَ لَهُ: عَيِّبِهِ. فَذَهَبَ، فَشَرِبَهُ.

S 286 – He^{asws} said ‘And as for the blood – So Rasool-Allah^{saww} got cupping done, and he^{saww} handed over the blood which had come out from him^{saww}, to Abu Saeed al-Khudry and said to him: ‘Hide it (i.e., bury it)’. But, he went and drank it.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص: مَاذَا صَنَعْتَ بِهِ قَالَ: شَرِبْتُهُ يَا رَسُولَ اللَّهِ. قَالَ: أَوْ لَمْ أَقُلْ لَكَ عَيِّبِهِ فَقَالَ: قَدْ عَيَّبْتُهُ فِي وَعَاءِ حَرِيرٍ فَقَالَ رَسُولُ اللَّهِ ص: إِيَّاكَ وَ أَنْ تَعُودَ لِمِثْلِ هَذَا، ثُمَّ أَعْلَمَ أَنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ لِحْمَكَ وَ دَمَكَ- لِمَا اخْتَلَطَ بِلَحْمِي وَ دَمِي.

So Rasool-Allah^{saww} said to him ‘What is that which you did with it?’ He said, ‘I drank it, O Rasool-Allah^{saww}’. He^{saww} said: ‘Or did I^{saww} not say to you to hide it?’ He said, ‘I have hidden it in a safe container’. So Rasool-Allah^{saww} said: ‘Beware of repeating the likes of this! Then know, that Allah^{azwj} has Prohibited your flesh and your blood upon the Fire – due to it having been mixed with my^{saww} flesh and my^{saww} blood’.

فَجَعَلَ أَرْبَعُونَ مِنَ الْمُتَأَفِّفِينَ يَهْرَعُونَ بِرَسُولِ اللَّهِ ص وَ يَقُولُونَ: رَعِمَ أَنَّهُ قَدْ أَعْتَقَ «الْخُدْرِيَّ» مِنَ النَّارِ لِاخْتِلَاطِ دَمِهِ بِدَمِهِ، وَ مَا هُوَ إِلَّا كَذَابٌ مُفْتَرٍ! أَمَا نَحْنُ فَسَنَقْذِرُ دَمَهُ.

So forty of the hypocrites went one mocking Rasool-Allah^{saww}, and they were saying, 'He^{saww} alleges that he^{saww} has liberated Al-Khudry from the Fire due to mixing of his^{saww} blood with his blood, and he^{saww} is not except for a liar, a forger! But we, so we will dirty his blood'.

فَقَالَ رَسُولُ اللَّهِ ص: أَمَا إِنَّ اللَّهَ يُعَذِّبُهُمْ بِالدَّمِ وَ يُمَيِّتُهُمْ بِهِ، وَ إِنْ كَانَ لَمْ يَمِتِ الْقَيْطُ.

So Rasool-Allah^{saww} said: 'But, Allah^{azwj} will Punish them with the blood and they would be dying due to it, and even though the Coptics (at the time of Musa^{as}) had not died (due to it)'.

فَلَمْ يَلْبَثُوا إِلَّا يَسِيرًا حَتَّى لَحِقَهُمُ الرَّعْفُ الدَّائِمُ، وَ سَيَلَانُ دِمَاءٍ مِنْ أَضْرَاسِهِمْ فَكَانَ طَعَامُهُمْ وَ شَرَابُهُمْ يَخْتَلِطُ بِالدَّمِ فَيَأْكُلُونَهُ، فَبَقُوا كَذَلِكَ أَرْبَعِينَ صَبَاحًا مُعَذِّبِينَ ثُمَّ هَلَكُوا.

So they did not remain except for a little while until they faced nose-bleeds, and the blood flowed from their teeth, and it became such that their food used to get mixed with the blood while they were eating it. They remained like that for forty mornings, in Punishment, then they perished (died).

287 وَ أَمَّا السَّنِينُ وَ نَقْصُ مِنَ الثَّمَرَاتِ- فَإِنَّ رَسُولَ اللَّهِ ص دَعَا عَلَى مُضَرَ فَقَالَ: «اللَّهُمَّ اشْدُدْ وَطَأْتِكَ عَلَى مُضَرَ، وَ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

S 287 – And as for the years and the lack of fruits (harvest) – so Rasool-Allah^{saww} supplicated against (the clan of) Muzar, and he^{saww} said: 'O Allah^{azwj}! Intensify Your^{azwj} Trampling upon (the clan of) Muzar and Make it to be upon them the years like the years of Yusuf^{as}'.

فَإِنْبَلَاهُمُ اللَّهُ بِالْقَحْطِ وَ الْجُرْعِ، فَكَانَ الطَّعَامُ يُجْلَبُ إِلَيْهِمْ مِنْ كُلِّ نَاحِيَةٍ، فَإِذَا اشْتَرَوْهُ وَ قَبَضُوهُ لَمْ يَصِلُوا بِهِ إِلَى بُيُوتِهِمْ- حَتَّى يَتَسَوَّسَ وَ يُنِينَ وَ يَفْسُدَ،

So Allah^{azwj} Afflicted them with the drought and the hunger, and it became such that the foodstuff would be brought to them from every area, and when they bought it and would take possession of it, they could not arrive with it to their houses – until it would rot, and stink, and spoil.

فَيَذْهَبَ أَمْوَالُهُمْ، وَ لَا يُجْعَلُ لَهُمْ فِي الطَّعَامِ نَفْعٌ حَتَّى أَضَرَ بِهِمُ الْأَرْزَمُ وَ الْجُوعُ الشَّدِيدُ الْعَظِيمُ حَتَّى أَكَلُوا الْكِلَابَ الْمَيِّتَةَ، وَ أَحْرَقُوا عِظَامَ الْمَوْتَى فَأَكَلُوهَا، وَ حَتَّى تَبَشُّوا عَنْ قُبُورِ الْمَوْتَى فَأَكَلُوهُمْ، وَ حَتَّى رَبَّمَا أَكَلَتِ الْمَرْأَةُ طِفْلَهَا،

So their wealth was gone, and there did not happen to be any benefit for them in the foodstuff until they were harmed in the crisis, and the hunger became severe, great, to the extent that they were eating the dead dogs, and they would burn the bones of the deceased and eat them, and to the extent that they would exhume the dead ones from their graves and eat them, and to the extent that sometimes the woman ate her child.

إِلَى أَنْ مَشَى جَمَاعَةٌ مِنْ رُؤَسَاءِ فُرَيْشٍ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ هَبْكَ عَادَيْتَ الرَّجَالَ، فَمَا بَالُ النِّسَاءِ وَ الصِّبْيَانِ وَ الْبَهَائِمِ

(It went on like this) until a group of the chiefs of Quraysh walked over to Rasool-Allah^{saww} and they said, 'We concur that the men are your^{saww} enemies, but what is the case (fault) of the women, and the children, and the animals?'

فَقَالَ رَسُولُ اللَّهِ ص: أَنْتُمْ بِهِذَا مُعَاقِبُونَ، وَ أَطْفَالُكُمْ وَ حَيَوَانَاتُكُمْ [بِهَذَا] غَيْرُ مُعَاقِبَةٍ بَلْ هِيَ مُعَوَّضَةٌ بِجَمِيعِ الْمَنَافِعِ - حِينَ يَشَاءُ رَبُّنَا فِي الدُّنْيَا وَ الْآخِرَةِ، وَ سَوْفَ يُعَوِّضُهَا اللَّهُ تَعَالَى عَمَّا أَصَابَهُمْ.

So Rasool-Allah^{saww} said: 'You (men) are being Punished with this, and your children and your animals are not being Punished with this, but it is instead (offset) with the entirety of the benefits – wherever our Lord^{azwj} so Desires, in the world and the Hereafter, and soon Allah^{azwj} the Exalted would Offset it from what has hit them'.

ثُمَّ عَفَا عَنْ مُضَرَ وَ قَالَ: «اللَّهُمَّ افْرِجْ عَنْهُمْ» فَعَادَ إِلَيْهِمُ الْخَصْبُ وَ الدَّعَةُ وَ الرَّفَاقِيَةُ.

Then he^{saww} pardoned (the clan of) Muzar and said 'O Allah^{azwj}! Relieve them!' So there returned unto them, the fertility (productivity of the land), and the well-being, and the prosperity.

فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِيهِمْ يُعَدُّ (عَلَيْهِمْ نِعْمَةٌ): فَلْيُعْبُدُوا رَبَّ هَذَا الْبَيْتِ. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَ أَمَنَهُمْ مِنْ خَوْفٍ.

And that is in the Words of the Mighty and Majestic, Recounting His^{azwj} Bounties upon them: ***So let them worship the Lord of this House (Kabah) [106:3] Who Feeds them from the hunger and Secures them from the fear [106:4].***

288 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَمَّا الطَّمْسُ لِأَمْوَالِ قَوْمِ فِرْعَوْنَ فَقَدْ كَانَ مِثْلَهُ آيَةً لِمُحَمَّدٍ ص وَ عَلِيٍّ ع، وَ ذَلِكَ أَنَّ شَيْخًا كَبِيرًا جَاءَ بِإِنِّهِ إِلَى رَسُولِ اللَّهِ ص وَ الشَّيْخُ يَبْكِي وَ يَقُولُ: يَا رَسُولَ اللَّهِ ابْنِي هَذَا غَدَوْتُهُ صَغِيرًا، وَ صُنْتُهُ طِفْلًا عَزِيزًا، وَ أَعْنَتْهُ بِمَالِي كَثِيرًا حَتَّى [إِذَا] اشْتَدَّ أَرْزُهُ وَ قَوِيَ ظَهْرُهُ، وَ كَثُرَ مَالُهُ وَ قَبِيثَتْ قُوَّتِي، وَ ذَهَبَ مَالِي عَلَيْهِ وَ صِرْتُ مِنَ الضَّعْفِ إِلَى مَا تَرَى قَعَدَ بِي، فَلَا يُوَسِّئِي بِالْقُوَّةِ الْمُمْسِكِ لِرِمْقِي.

S 288 – And Amir Al-Momineen^{asws} said: 'And as for the effacement of the wealth of the people of Pharaoh^a, so there has been like it a Sign for Muhammad^{saww} and Ali^{asws}, and that is that an elderly man came with his son to Rasool-Allah^{saww}, and the old man was crying and saying, 'O Rasool-Allah^{saww}! This son of mine, I provided for him when he was small and dealt with him like a dear child, and I gave to him a lot of my wealth, to the extent that when his bones hardened, and his back strengthened, and his wealth became a lot, while my strength has declined and my wealth has gone upon him, and I have become from the weak ones to what you^{saww} can see sitting with me. But he does not console me with the sustenance so I can breathe'.

فَقَالَ رَسُولُ اللَّهِ ص لِلشَّابِّ: مَاذَا تَقُولُ قَالَ: يَا رَسُولَ اللَّهِ لَا فَضْلَ مَعِيَ عَنْ قُوَّتِي وَ قُوَّةِ عِيَالِي.

So Rasool-Allah^{saww} said to the youth: 'What is that which you are saying?' He said, 'O Rasool-Allah^{saww}! There is no excess from my own subsistence and the subsistence of my dependants'.

فَقَالَ رَسُولُ اللَّهِ ص لِلْوَالِدِ: مَاذَا تَقُولُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لَهُ أَنْبَابَ حَنْطَةٍ - وَ شَعِيرٍ وَ تَمْرٍ وَ زَبِيبٍ، وَ [بِدَر] الدَّرَاهِمِ وَ الدَّنَائِيرِ وَ هُوَ عَنِّي.

So Rasool-Allah^{saww} said to the father: 'What is that which you are saying?' He said, 'O Rasool-Allah^{saww}! For him there are stockpiles of wheat, and barley, and dates, and raisins, and (as well as) bags of Dirhams and Dinars, and he is rich'.

فَقَالَ رَسُولُ اللَّهِ ص لِلْأَبِ: مَا تَقُولُ قَالَ الْإِبْنُ: يَا رَسُولَ اللَّهِ مَا لِي شَيْءٌ مِمَّا قَالَ.

So Rasool-Allah^{saww} said to the son: 'What are you saying?' He said, 'O Rasool-Allah^{saww}! There is nothing for me, from what he is saying'.

قَالَ رَسُولُ اللَّهِ ص: اتَّقِ اللَّهَ يَا فَتَى، وَ أَحْسِنِ إِلَى وَالِدِكَ الْمُحْسِنِ إِلَيْكَ يُحْسِنِ اللَّهُ إِلَيْكَ. قَالَ: لَا شَيْءَ لِي.

Rasool-Allah^{saww} said: 'Fear Allah^{azwj}, O youth, and be good to your father, the one who was good to you, (and) Allah^{azwj} will be Good to you'. He said, 'There is nothing for me'.

قَالَ رَسُولُ اللَّهِ ص: فَتَحْنُ نُعْطِيهِ عَنْكَ فِي هَذَا الشَّهْرِ، فَأَعْطِهِ أَنْتَ فِيمَا بَعْدَهُ وَ قَالَ لِأَسَامَةَ: أَعْطِ الشَّيْخَ مِائَةَ دِرْهَمٍ نَفَقَةَ شَهْرٍ - لِنَفْسِهِ وَ عِيَالِهِ. فَفَعَلَ.

Rasool-Allah^{saww} said: 'We^{saww} shall give him, on your behalf, (expense monies) regarding this month, and you give him regarding what is after it'. And he^{saww} said to Asama: 'Give the old man one hundred Dirhams, as expense money for a month – for himself and his dependants'. So he did,

فَمَّا كَانَ رَأْسُ الشَّهْرِ جَاءَ الشَّيْخَ وَ الْغُلَامُ، فَقَالَ الْغُلَامُ: لَا شَيْءَ لِي. فَقَالَ رَسُولُ اللَّهِ ص: لَكَ مَالٌ كَثِيرٌ، وَ لِكَانِكَ تُمْسِي الْيَوْمَ وَ أَنْتَ فَقِيرٌ وَ قَبِيرٌ، أَفْقَرُ مِنْ أَبِيكَ هَذَا، لَا شَيْءَ لَكَ.

So when it was the beginning of the (next) month, the old man and the boy came over, and the boy said, 'There is nothing for me (to give to my father)'. So Rasool-Allah^{saww} said: 'For you there is a lot of wealth, but you will come to the evening of today and you would be poor, destitute, poorer than this father of yours. There would be nothing for you'.

فَانصَرَفَ الشَّابُّ، فَإِذَا جِيرَانُ أَبَايَرِهِ قَدْ اجْتَمَعُوا عَلَيْهِ يَقُولُونَ: حَوْلَ هَذِهِ الْأَنْبِيرِ عَنَا. فَجَاءَ إِلَى أَبَايَرِهِ، فَإِذَا الْحِنْطَةُ وَ الشَّعِيرُ وَ التَّمْرُ وَ الزَّبِيبُ قَدْ نَتْنُ جَمِيعُهُ، وَ فَسَدَ وَ هَلَكَ، وَ أَخَذُوهُ بِتَحْوِيلِ ذَلِكَ عَنْ جَوَارِهِمْ، فَكَثُرَى أَجْرَاءُ بِأَمْوَالٍ كَثِيرَةٍ فَحَوَّلُوهَا وَ أَخْرَجُوهَا بَعِيداً عَنِ الْمَدِينَةِ.

So the youth left, and in the vicinity of his granaries (people) had gathered and they were saying, 'Transfer these stockpiles away from us!' So he went to his granaries, and the wheat, and the barley, and the dates, and the raisins had rotted in their entirety, and spoilt, and destroyed. He transferred that from their vicinity and hired employees with a lot of money, and they transferred these and took them out far from Al-Medina.

ثُمَّ ذَهَبَ لِيُخْرِجَ إِلَيْهِمُ الْكِرَاءَ مِنْ أَكْبَاسِهِ- الَّتِي فِيهَا دَرَاهِمُهُ وَ دَنَابِيرُهُ- فَإِذَا هِيَ [قَدْ] طُمِسَتْ وَ مُسِيخَتْ حِجَارَةً، وَ أَخَذَهُ الْحَمَالُونَ بِالْأَجْرَةِ، فَبَاعَ مَا كَانَ لَهُ مِنْ كِسْوَةٍ وَ فُرْشٍ وَ دَارٍ وَ أَعْطَاهَا فِي الْكِرَاءِ، وَ خَرَجَ مِنْ ذَلِكَ كُلِّهِ صِغْراً، ثُمَّ بَقِيَ فَقِيراً وَ قَبِيراً لَا يَهْتَدِي إِلَى قُوْتِ يَوْمِهِ، فَسَقَمَ لِذَلِكَ جَسَدُهُ وَ ضَنَى.

Then he went to extract (money) to (pay) the hired movers from his bags in which were his Dirhams and his Dinars – and these had been wiped out and transformed into stones, and the carriers seized him for the hire charges. So he sold whatever

there was for him, from the clothes, and the carpets, and house, and gave it to them regarding the hire charges, and he came out from that, all of it, with zero. Then he remained as poor, destitute, there being no subsistence for his day. So his body became sick and wasted due to that.

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا الْعَاقُونَ لِأَبَائِهِ وَ الْأُمَّهَاتِ اعْتَبِرُوا، وَ اغْلُمُوا أَنَّهُ كَمَا طُمِسَ فِي الدُّنْيَا عَلَى أَمْوَالِهِ- فَكَذَلِكَ جُعِلَ بَدَلُ مَا كَانَ أَعَدَّ لَهُ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ مُعَدًّا لَهُ فِي النَّارِ مِنَ الدَّرَكَاتِ.

So Rasool-Allah^{saww} said: 'O you disloyal ones to the fathers and the mothers, learn a lesson, and know that just as there has been effacement upon his wealth in the world – similar to that it would be changed what was prepared for him in the levels of the Paradise, to the levels prepared for him in the Fire!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ بِعِبَادَةِ الْعُجَلِ مِنْ دُونِ اللَّهِ بَعْدَ رُؤْيَيْهِمْ لِنُكْلِ الْآيَاتِ، فَيَأْكُمُ وَ أَنْ تُضَاهَوْهُمْ فِي ذَلِكَ. وَ قَالُوا: وَ كَيْفَ نُضَاهِيهِمْ يَا رَسُولَ اللَّهِ قَالَ: بِأَنْ تُطِيعُوا مَخْلُوقًا فِي مَعْصِيَةِ اللَّهِ وَ تَتَوَكَّلُوا عَلَيْهِ مِنْ دُونِ اللَّهِ، فَتَكُونُوا قَدْ ضَاهَيْتُمُوهُمْ.

Then Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Condemned the Jews for worshipping the calf besides Allah^{azwj} after having Shown them those Signs, therefore beware of copying them regarding that'. And they said, 'And how would be copy them, O Rasool-Allah^{saww}?'. He^{saww} said: 'By obeying a person in the disobedience of Allah^{azwj} and relying upon him besides Allah^{azwj}, so you would happen to be copying them'.

289 قَالَ الْإِمَامُ ع وَ أَمَا تَظِيرُهُ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِنَّ رَجُلًا مِنْ مُحِبِّيهِ كَتَبَ إِلَيْهِ مِنَ الشَّامِ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا بَعِيَالِي مُنْقَلٍ وَ عَلَيْهِمْ إِنْ خَرَجْتُ خَائِفٌ وَ بِأَمْوَالِي الَّتِي- أَخْلَفَهَا إِنْ خَرَجْتُ- ضَمِينٌ، وَ أَحِبُّ اللَّحَاقَ بِكَ، وَ الْكَوْنَ فِي جُمْلَتِكَ، وَ الْحُقُوفَ فِي خِدْمَتِكَ، فَجُدْ لِي يَا أَمِيرَ الْمُؤْمِنِينَ.

S 289 – And as for its match for Ali^{asws} Bin Abu Talib^{asws} – so a man from the ones who loved him^{asws} wrote to him^{asws} from Syria, 'O Amir Al-Momineen^{asws}! I am heavily weighted down with my dependants and I fear going out and leaving my wealth upon them – which I would be leaving behind when I do go out - and I would love to meet you^{asws}, and the universe is in your^{asws} words, and the life is in your^{asws} service, therefore take me seriously, O Amir Al-Momineen^{asws}.'

فَبَعَثَ إِلَيْهِ عَلِيُّ ع: اجْمَعْ أَهْلَكَ وَ عِيَالَكَ- وَ حَصِّلْ عِنْدَهُمْ مَالَكَ، وَ صَلِّ عَلَى ذَلِكَ كُلِّهِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، ثُمَّ قُلْ: «اللَّهُمَّ هَذِهِ كُلُّهَا وَ دَائِعِي عِنْدَكَ- بِأَمْرِ عَبْدِكَ وَ وَلِيِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ» ثُمَّ قُمْ وَ انْهَضْ إِلَيَّ.

So Ali^{asws} sent him a message: 'Gather your family and dependants – and secure your wealth with them, and upon all that, send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, then say, 'O Allah^{azwj}! All of this is an entrustment with You^{azwj}, by the instructions of Your^{azwj} servant and Your^{azwj} Guardian^{asws}, Ali^{asws} Bin Abu Talib^{asws}'. Then arise and come over to me^{asws}.'

فَفَعَلَ الرَّجُلُ ذَلِكَ، وَ أَخْبَرَ مُعَاوِيَةَ بِهِرَبِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَمَرَ مُعَاوِيَةَ أَنْ يُسَبِّيَ عِيَالَهُ وَ يُسْتَرْفُوا، وَ أَنْ يُنْهَبَ مَالُهُ.

So the man did that, and Muawiya got the news of his fleeing to Ali^{asws} Bin Abu Talib^{asws}, and Muawiya^{la} ordered with the imprisoning of his dependants and the plundering and confiscation of his wealth.

فَدَهَبُوا، فَالْتَقَى اللَّهُ تَعَالَى عَلَيْهِمْ شِبْهَ عِيَالِ مُعَاوِيَةَ، وَ شِبْهَ أَحْصَ حَاشِيَةَ لِيَزِيدَ بْنِ مُعَاوِيَةَ يَقُولُونَ: نَحْنُ أَخَذْنَا هَذَا الْمَالَ وَ هُوَ لَنَا، وَ أَمَّا عِيَالُهُ فَقَدْ اسْتَرْفَقْنَاهُمْ وَ بَعَثْنَاهُمْ إِلَى السُّوقِ. فَكَفُّوا لَمَّا رَأَوْا ذَلِكَ.

So they went, but Allah^{azwj} the Exalted Cast upon them the resemblances of the dependants of Muawiya, and resemblance in particular a resemblance of a near one of Yazeed^{la} Bin Muawiya^{la} and he was saying, 'We have already seized this wealth and it is (now) for us, and as for his dependants, so we captured them and sent them to the (slave) market (to be sold)'. So they refrained when they saw that.

وَ عَرَفَ اللَّهُ عِيَالَهُ أَنَّهُ قَدْ أَلْقَى عَلَيْهِمْ شِبْهَ عِيَالِ مُعَاوِيَةَ وَ عِيَالِ خَاصَّةِ يَزِيدَ، فَاسْتَفْقُوا مِنْ أَمْوَالِهِمْ أَنْ يَسْرِقَهَا اللَّصُوصُ، فَمَسَخَ اللَّهُ الْمَالَ عَقَارِبَ وَ حَيَاتٍ، كُلَّمَا قَصَدَ اللَّصُوصُ لِيَأْخُذُوا مِنْهُ لِدِعْوَا وَ لُسْبِعُوا، فَمَاتَ مِنْهُمْ قَوْمٌ، وَ ضَنِّي آخَرُونَ، وَ دَفَعَ اللَّهُ عَنْ مَالِهِ بِذَلِكَ- إِلَى أَنْ قَالَ عَلِيٌّ ع يَوْمًا لِلرَّجُلِ: أُنْجِبُ أَنْ يَأْتِيكَ عِيَالُكَ وَ مَالُكَ قَالَ: بَلَى.

And Allah^{azwj} Caused his dependants to recognise that He^{azwj} has Cast upon them the resemblances of the dependants of Muawiya and dependants of Yazeed^{la} in particular a dependant of Yazeed^{la}. But they feared upon their wealth that it might be stolen by the thieves, so Allah^{azwj} Transformed the wealth into scorpions and snakes. Every time the thieves aimed to take from it, they were stung and despaired. So a group of them died, and the others were tired, and Allah^{azwj} Defended his wealth with that – until such time as one day Ali^{asws} said to the man: 'Would you love it if your dependants and your wealth were to come to you?' He said, 'Yes'.

قَالَ عَلِيٌّ ع: اللَّهُمَّ أَنْتَ بِهِمْ. فَإِذَا هُمْ بِحَضْرَةِ الرَّجُلِ- لَا يَفْقُدُ مِنْ جَمِيعِ عِيَالِهِ وَ مَالِهِ شَيْئًا.

Ali^{asws} said: 'O Allah^{azwj}! You^{azwj} Bring them'. And they were in the presence of the man – there being nothing missing from the entirety of his dependants and his wealth by anything (or anyone).

فَأَخْبَرُوهُ بِمَا أَلْقَى اللَّهُ تَعَالَى مِنْ شِبْهِ عِيَالِ مُعَاوِيَةَ وَ خَاصَّتِهِ- وَ حَاشِيَةَ يَزِيدَ عَلَيْهِمْ وَ بِمَا مَسَخَهُ مِنْ أَمْوَالِهِ عَقَارِبَ وَ حَيَاتٍ- تَلَسَّعَ اللَّصُّ الَّذِي يُرِيدُ أَخْذَ شَيْءٍ مِنْهُ.

So they informed him with what Allah^{azwj} the Exalted has Cast from the resemblances of the dependants of Muawiya and in particular, a near one of Yazeed^{la}, upon them and with what He^{azwj} Transformed from his wealth into scorpions and snakes – to exhaust the thief whom intended to take anything from it.

قَالَ عَلِيٌّ ع: إِنَّ اللَّهَ رَبُّمَا أَظْهَرَ آيَةً لِبَعْضِ الْمُؤْمِنِينَ لِيَزِيدَ فِي بَصِيرَتِهِ، وَ لِبَعْضِ الْكَافِرِينَ لِيُبَالِغَ فِي الْإِعْذَارِ إِلَيْهِ..

Ali^{asws} said: 'Sometimes Allah^{azwj} tends to Manifest a Sign to some of the Momineen in order for there to be an increase in his insight, and to some of the Kafirs in order to cut off the excuses to him'.