

(عليه السلام) تفسير الإمام العسكري

TAFSEER OF IMAM AL-ASKARI^{asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قوله عز و جل وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Words of the Mighty and Majestic: **Many of the People of the Book would like it, if they could turn you away from after your Eman as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. But, be pardoning and overlooking, until Allah Comes with His Command. Allah is Able upon all things [2:109]**

315 قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ أَبُو الْقَائِمِ ع فِي قَوْلِهِ تَعَالَى: وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا بِمَا يُرُدُّونَهُ عَلَيْكُمْ مِنَ الشُّبْهِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ لَكُمْ بِأَنْ أَكْرَمَكُمْ بِمُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ بِالْمُعْجَزَاتِ الدَّالِّاتِ عَلَى صِدْقِ مُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا الطَّيِّبِينَ مِنْ بَعْدِهِ.

S 315 – The Imam Al-Hassan^{asws} Bin Ali^{asws}, father of Al-Qaim^{asws} said: ‘Regarding the Words of the Exalted: **Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs** – with what they are responding upon you from the confusion, **out of envy from the themselves** – for you all that you have been honoured by Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, the clean, **from after the clarification of the Truth to them** – with the miracles evidencing upon the truthfulness of Muhammad^{saww} and the merits of Ali^{asws} and their^{asws} Progeny^{asws} from after him^{asws}.

فَاعْتُوا وَاصْفَحُوا عَنْ جَهْلِهِمْ، وَ قَابَلُوهُمْ بِحُجَجِ اللَّهِ، وَ ادْفَعُوا بِهَا أَبَاطِيلَهُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ فِيهِمْ بِالْقَتْلِ يَوْمَ فَتْحِ مَكَّةَ، فَحِينَئِذٍ تَجْلُونَهُمْ مِنْ بَلَدِ مَكَّةَ وَ مِنْ جَزِيرَةِ الْعَرَبِ، وَ لَا تَقْرُونَ بِهَا كَافِرًا.

But, be pardoning and overlooking – from their ignorance, and confront them with the Arguments of Allah^{azwj}, and repel their falsehood by these, **until Allah Comes with His Command** – regarding them, with the fighting on the Day of the conquest of Makkah. So this is where you^{saww} would be exiling them from the city of Makkah and from the Arabian Peninsula, and they will not be dwelling in it as Kafirs.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لِقُدْرَتِهِ عَلَى الْأَشْيَاءِ قَدْرٌ- مَا هُوَ أَصْلَحُ لَكُمْ فِي تَعْبُدِهِ إِيَّاكُمْ مِنْ مُدَارَاتِهِمْ- وَ مُقَابَلَتِهِمْ بِالْجِدَالِ بِآلَتِي هِيَ أَحْسَنُ.

Allah is Able upon all things [2:109] – and of His^{azwj} Power upon the things is Ordaining what is correct for you all in you worshipping Him^{azwj}. Beware of their benevolence and their facing in the debate by that which is good”.

316 قَالَ ع وَ ذَلِكَ أَنَّ الْمُسْلِمِينَ لَمَّا أَصَابَهُمْ يَوْمَ أُحُدٍ مِنَ الْمَحَنِّ مَا أَصَابَهُمْ لَقِيَ قَوْمٌ مِنَ الْيَهُودِ بَعْدَهُ بِأَيَّامِ عَمَّارِ بْنِ يَاسِرٍ وَ حُدَيْفَةَ بْنِ الْيَمَانَ فَقَالُوا لَهُمَا: أَلَمْ تَرَيَا مَا أَصَابَكُمْ يَوْمَ أُحُدٍ إِنَّمَا يَحْرُبُ كَأَحَدِ طُلَابِ مُلْكِ الدُّنْيَا، حَرْبُهُ سَجَالًا، فَتَارَةٌ لَهُ وَ تَارَةٌ عَلَيْهِ، فَارْجِعُوا عَنْ دِينِهِ.

S 316 – He (Imam Hassan Al-Askari^{asws}) said: ‘And that is, when the Muslims were hit by the adversity on the Day of (the battle of) Ohad what hit them, a group of the Jews met up after a few days, with Ammar Bin Yasser^{ra}, and Huzeyfa Bin Al-Yaman^{ra}, and they said to them^{ra}, ‘Did you two not see what hit you on the Day of Ohad? But rather, he^{saww} went to war just like someone (else) does seeking the kingdom of the world. His^{saww} war was undecided (no winner). So, sometimes it is for him^{saww} and sometimes against him^{saww}, therefore return from his^{saww} Religion’.

فَأَمَّا حُدَيْفَةُ فَقَالَ: لَعَنَكُمُ اللَّهُ لَا أَقَاعِدُكُمْ وَ لَا أَسْمَعُ كَلَامَكُمْ- أَخَافُ عَلَى نَفْسِي وَ دِينِي وَ أَفِرُّ بِهِمَا مِنْكُمْ. وَ قَامَ عَنْهُمْ يَسْعَى.

So, as for Huzeyfa^{ra}, he^{ra} said, ‘May Allah^{azwj} Curse you! I^{ra} will neither sit with you nor listen to your speech. I^{ra} fear upon myself and my Religion, and I^{ra} flee from you due to these two’. And he^{ra} arose from them hurriedly.

وَ أَمَّا عَمَّارُ بْنُ يَاسِرٍ، فَلَمْ يَقُمْ عَنْهُمْ وَ لَكِنْ قَالَ لَهُمْ: مَعَاذِ الْيَهُودِ إِنَّ مُحَمَّدًا وَعَدَ أَصْحَابَهُ الظَّفَرَ يَوْمَ بَدْرٍ إِنْ صَبَرُوا فَصَبَرُوا وَ ظَفَرُوا، وَ وَعَدَهُمُ الظَّفَرَ يَوْمَ أُحُدٍ أَيْضًا إِنْ صَبَرُوا، فَفَشَلُوا وَ خَالَفُوا، فَلِذَلِكَ أَصَابَهُمْ مَا أَصَابَهُمْ، وَ لَوْ أَنَّهُمْ أَطَاعُوا وَ صَبَرُوا وَ لَمْ يُخَالِفُوا لَمَا غُلِبُوا.

And as for Ammar Bin Yasser^{ra}, so he^{ra} did not arise from them, but he^{ra} said to them, ‘Community of Jews! Muhammad^{saww} promised his^{saww} companions victory on the Day of Badr if they were patient. So they were patient and they were victorious. And he^{saww} promised them the victory on the Day of Ohad as well, if they were patient. But, they failed and opposed, therefore, due to that it hit them what hit them. And had they obeyed and been patient and not opposed, they would have overcome’.

فَقَالَتْ لَهُ الْيَهُودُ: يَا عَمَّارُ وَ إِذَا أَطَعْتَ أَنْتَ- غَلَبَ مُحَمَّدٌ سَادَاتِ قُرَيْشٍ مَعَ دِقَّةِ سَاقَيْكَ فَقَالَ عَمَّارٌ: نَعَمْ، وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ بَاعْتَهُ بِالْحَقِّ نَبِيًّا، لَقَدْ وَعَدَنِي مُحَمَّدٌ مِنَ الْفَضْلِ وَ الْحِكْمَةِ- مَا عَرَفْتِيهِ مِنْ نُبُوَّتِهِ، وَ فَهَمْتِيهِ مِنْ فَضْلِ أَخِيهِ وَ وَصِيهِ وَ صَفِيهِ وَ خَيْرٍ مَنْ يَخْلُفُهُ بَعْدَهُ، وَ التَّسْلِيمِ لِذُرِّيَّتِهِ الطَّيِّبِينَ الْمُتَنَجِّبِينَ،

So the Jew said to him^{ra}, ‘O Ammar^{ra}! And if you were to obey, would Muhammad^{saww} overcome the chiefs of Quraysh, with those thin legs of yours?’ Ammar^{ra} said, ‘Yes. By Allah^{azwj}, Who, there is no god except Him, Sending Muhammad^{saww} with the Truth! Muhammad^{saww} has enumerated to me^{ra} from the merits and the wisdom what he^{saww} made me^{ra} to recognise from his^{saww} Prophet-hood, and made me^{ra} to understand from the merits of his^{saww} brother^{asws}, and his^{saww} successor^{asws}, and his^{saww} elite, and the best one to replace him^{saww} from after him^{saww}, and the submission to his^{asws} offspring, the goodly, the Chosen ones^{asws}’.

وَ أَمْرَنِي بِالْإِعْتِاقِ بِهِمْ عِنْدَ شِدَائِدِي وَ مُهِمَّاتِي وَ حَاجَاتِي، وَ وَعَدَنِي أَنَّهُ لَا يَأْمُرُنِي بِشَيْءٍ- فَاعْتَقَدْتُ فِيهِ طَاعَتَهُ إِلَّا بِلِغْتِهِ- حَتَّى لَوْ أَمَرَنِي بِحَطِّ السَّمَاءِ إِلَى الْأَرْضِ، أَوْ رَفَعِ الْأَرْضِينَ إِلَى السَّمَاوَاتِ لَقَوَى عَلَيْهِ رَبِّي بَدَنِي بِسَاقِي هَاتَيْنِ الدَّقِيقَتَيْنِ.

And he^{saww} has instructed me with the supplication by them^{asws} during my^{ra} difficulties, and my^{ra} worries, and my^{ra} needs. And he^{saww} promised me^{ra} that he^{saww} would not instruct me^{ra} with anything – so I^{ra} would believe in it, being in his^{saww} obedience - except that I^{ra} would accomplish it, even if he^{saww} were to order me^{ra} to

drop the sky to the earth, or raise the earths to the skies, my^{ra} Lord^{azwj} would strengthen my^{ra} body with these two thin legs of mine’.

فَقَالَتِ الْيَهُودُ: كَلَّا وَاللَّهِ يَا عَمَّارُ، مُحَمَّدٌ أَقْلُ عِنْدَ اللَّهِ مِنْ ذَلِكَ، وَأَنْتَ أَوْضَعُ عِنْدَ اللَّهِ وَ عِنْدَ مُحَمَّدٍ مِنْ ذَلِكَ، (لَا وَ لَا حَجْرًا فِيهَا أُرْبَعُونَ مَنًا).

So the Jew said, ‘Never! By Allah^{azwj}, O Ammar^{ra}! Muhammad^{saww} is less in the Presence of Allah^{azwj} than that, and you^{ra} are more humble in the Presence of Allah^{azwj} and the presence of Muhammad^{saww} than that. No, and you are not even (able to lift) a rock wherein are forty of us (are sitting upon it)’.

فَقَامَ عَمَّارٌ عَنْهُمْ وَقَالَ: لَقَدْ أَبْلَغْتُكُمْ حُجَّةَ رَبِّي وَ نَصَحْتُ لَكُمْ، وَ لَكِنَّكُمْ لِلنَّصِيحَةِ كَارِهِونَ.

So Ammar^{ra} stood up from him and said, ‘I^{ra} have delivered to you the proof of my^{ra} Lord^{azwj} and advised to you, but, you are averse to the advice’.

وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ: يَا عَمَّارُ قَدْ وَصَلَتْ إِلَيَّ خَبْرُكُمَا، أَمَا حُدَيْفَةُ فَإِنَّهُ فَرَّ بِدِينِهِ مِنَ الشَّيْطَانِ وَ أَوْلِيَائِهِ فَهُوَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ.

And he^{ra} came over to Rasool-Allah^{saww}. So Rasool-Allah^{saww} said to him^{ra}: ‘O Ammar! The news of both of you^{ra} has been transmitted to me^{saww}. As for Huzeyfa^{ra}, so he fled with his^{ra} Religion, from the Satan^{la} and his^{la} friends, therefore he^{ra} is from the righteous servants of Allah^{azwj}’.

وَ أَمَا أَنْتَ يَا عَمَّارُ فَإِنَّكَ [قَدْ] نَاضَلْتَ عَنِ دِينِ اللَّهِ، وَ نَصَحْتَ لِمُحَمَّدٍ رَسُولِ اللَّهِ، فَأَنْتَ مِنَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، الْفَاضِلِينَ.

And as for you^{ra}, O Ammar^{ra}! So you^{ra} have defended on behalf of the Religion of Allah^{azwj}, and advised for Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, therefore you are from the fighters in the Way of Allah^{azwj}, the meritorious ones’.

فَبَيْنَمَا رَسُولُ اللَّهِ ص وَ عَمَّارٌ يَتَحَادَثَانِ- إِذْ حَضَرَتِ الْيَهُودُ الَّذِينَ كَانُوا كَلَّمُوهُ فَقَالُوا: يَا مُحَمَّدُ هَاهُ صَاحِبُكَ يَزْعُمُ أَنَّكَ إِنْ أَمَرْتَهُ بِرَفْعِ الْأَرْضِ إِلَى السَّمَاءِ- أَوْ حَطِّ السَّمَاءِ إِلَى الْأَرْضِ، فَأَعْتَقَدَ طَاعَتَكَ وَ عَزَمَ عَلَى الْإِيْتِمَارِ لَكَ- لِأَعَانَةِ اللَّهِ عَلَيْهِ، وَ نَحْنُ نَقْتَصِرُ مِنْكَ وَ مِنْهُ عَلَى مَا هُوَ دُونَ ذَلِكَ،

While Rasool-Allah^{saww} and Ammar^{ra} were discussing, the Jews came over, those who had spoken to him^{ra}, and they said, ‘O Muhammad^{saww}! This companion of yours^{saww} is claiming that you^{saww} were to instruct him^{ra} to raise the earth to the sky, or drop the sky to the earth, and he believes, being in your^{saww} obedience, and determines upon the submission to you^{saww} – Allah^{azwj} would Assist him upon it. And we are reducing from you^{saww} and from him^{ra} upon what he is below that.

إِنْ كُنْتَ نَبِيًّا فَقَدْ قَنَعْنَا أَنْ يَحْمِلَ عَمَّارٌ مَعَ دِقَّةِ سَاقِيهِ- هَذَا الْحَجْرَ. وَ كَانَ الْحَجْرُ مَطْرُوحًا بَيْنَ يَدَيْ النَّبِيِّ ص بِظَاهِرِ الْمَدِينَةِ يَجْتَمِعُ عَلَيْهِ مِائَتَا رَجُلٍ لِيُحَرِّكُوهُ فَلَا يُمَكِّنُهُمْ. فَقَالُوا لَهُ: يَا مُحَمَّدُ إِنْ رَامَ أَحْيَمَالَهُ لَمْ يُحَرِّكْهُ، وَ لَوْ حَمَلَ فِي ذَلِكَ عَلَى نَفْسِهِ لَأَنْكَسَرَتْ سَاقَاهُ، وَ تَهْدُمُ جِسْمُهُ.

If you^{saww} were a Prophet^{saww}, then it would convince us if Ammar^{ra} would carry with the thin legs of his, this rock’. And the rock was standing there in front of the Prophet^{saww} at the back part of Al-Medina. Two hundred men had gathered upon it, in order to move it, but they were not able to. So they said to him^{saww}, ‘O

Muhammad^{saww}! If he^{ra} wishes to carry it, he^{ra} would not be able to (even) move it, and if he^{ra} were to carry that upon him, it would break his^{ra} legs, and his^{ra} body would be crushed’.

فَقَالَ رَسُولُ اللَّهِ ص: لَا تَحْتَقِرُوا سَاقَيْهِ، فَإِنَّهُمَا أَثْقَلُ فِي مِيزَانِ حَسَنَاتِهِ مِنْ ثَوْرٍ وَ ثَبِيرٍ وَ حِرَاءٍ وَ أَبِي قُبَيْسٍ، بَلْ مِنْ الْأَرْضِ كُلِّهَا وَ مَا عَلَيْهَا، وَ إِنَّ اللَّهَ قَدْ خَفَّفَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- مَا هُوَ أَثْقَلُ مِنْ هَذِهِ الصَّخْرَةِ، خَفَّفَ الْعَرْشَ عَلَى كَوَاهِلِ ثَمَانِيَةٍ مِنَ الْمَلَائِكَةِ- بَعْدَ أَنْ كَانَ لَا يُطِيفُهُ مَعَهُمُ الْعَدَدُ الْكَثِيرُ، وَ الْجَمُّ الْعَفِيرُ.

So Rasool-Allah^{saww} said: ‘Do not belittle his^{ra} legs, for they would be heavier in the scale of his^{ra} good deeds than (the mountains of) Sowr, and Sabeyr, and Hira’a, and Abu Qubays, but (heavier) than the earth, all of it and whatever is upon it. And it is so that Allah^{azwj} had Lightened, due to the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, what is heavier than this rock. He^{azwj} Lightened the Throne upon the shoulders of eight from His^{azwj} Angels – after it could not be endured by a large number, and the multitude (of the Angels)’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَمَّارُ اعْتَقِدْ طَاعَتِي- وَ قُلْ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ قَوِّنِي لِيسَهِّلَ اللَّهُ لَكَ مَا أَمَرَكَ بِهِ- كَمَا سَهَّلَ عَلَى كَالِبِ بْنِ يُوْحَنَّا عُبُورَ الْبَحْرِ- عَلَى مَنِّ الْمَاءِ وَ هُوَ عَلَى فَرَسِهِ- يَرْكُضُ عَلَيْهِ لِسُؤَالِهِ اللَّهُ بِجَاهِنَا أَهْلَ الْبَيْتِ.

Then Rasool-Allah^{saww} said: ‘O Ammar! Believe in my^{saww} obedience, and say, ‘O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, Strengthen me^{ra}!’ in order to Allah^{azwj} for to Ease for you what I^{saww} instructed you^{ra} with – just as He^{azwj} Eased upon Kalb Bin Youhanna to cross the sea – upon the surface of the water, and he was upon his horse – galloping over it due to his asking Allah^{azwj} by our^{saww} virtue, the People^{asws} of the Household’.

فَقَالَهَا عَمَّارٌ، وَ اعْتَقَدَهَا، فَحَمَلَ الصَّخْرَةَ فَوْقَ رَأْسِهِ، وَ قَالَ: يَا رَسُولَ اللَّهِ، وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا- لَهَا أَحَقُّ فِي يَدَيَّ مِنْ خِلَالَةِ أُمْسِكُهَا بِهَا!

Ammar^{ra} said it, and believed it, and he^{ra} carried the rock above his^{ra} head, and said, ‘By my^{ra} father and my^{ra} mother (being sacrificed for) you^{saww}, O Rasool-Allah^{saww}! By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww} – it is lighter in my hands than a particle (of dust)!’

فَقَالَ رَسُولُ اللَّهِ ص حَلَّقَ بِهَا فِي الْهَوَاءِ، فَسَنَبَلُغُ بِهَا قُلَّةَ ذَلِكَ الْجَبَلِ،- وَ أَشَارَ إِلَى جَبَلٍ بَعِيدٍ عَلَى قَدْرِ فَرَسَخٍ- فَرَمَى بِهَا عَمَّارٌ، وَ تَحَلَّقَتْ فِي الْهَوَاءِ حَتَّى أَنْحَطَتْ عَلَى ذِرْوَةِ ذَلِكَ الْجَبَلِ.

So Rasool-Allah^{saww} said: ‘Circle around the Jews with it, and deliver it to the peak of that mountain’ – and he^{saww} gestured towards a remote mountain upon a measurement of a Farsakh (about 3 miles) – and Ammar^{ra} threw it, and it flew in the air until it settled upon the peak of that mountain.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِلْيَهُودِ: أَوْ رَأَيْتُمْ قَالُوا: بَلَى.

Then Rasool-Allah^{saww} said to the Jews: ‘And did you all see that?’ They said, ‘Yes’.

فَقَالَ رَسُولُ اللَّهِ ص: [يَا عَمَّارُ] قُمْ إِلَى ذِرْوَةِ الْجَبَلِ- فَسَجِدْ هُنَاكَ صَخْرَةَ أَضْعَافَ مَا كَانَتْ، فَاحْتَمِلْهَا وَ أَعِدْهَا إِلَى حَضْرَتِي.

So Rasool-Allah^{saww} said: 'O Ammar^{ra}! Arise to go to the peak of the mountain, for you would find over there a rock, double (the size) it was. Carry it and return it to my^{saww} presence'.

فَقَطَا عَمَارٌ خُطْوَةً وَ طُوِيَتْ لَهُ الْأَرْضُ، وَ وَضَعَ قَدَمَهُ فِي الْخُطْوَةِ الثَّانِيَةِ عَلَى ذِرْوَةِ الْجَبَلِ، وَ تَنَاوَلَ الصَّخْرَةَ الْمُتَضَاعِفَةَ. وَ عَادَ إِلَى رَسُولِ اللَّهِ ص بِالْخُطْوَةِ الثَّلَاثَةِ.

So Ammar^{ra} took a step and the ground folded for him, and placed his^{ra} foot in the second step upon the peak of the mountain, and grabbed the rock, the double (in size) and returned to Rasool-Allah^{saww} with the second step.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ: اضْرِبْ بِهَا الْأَرْضَ ضَرْبَةً شَدِيدَةً. فَتَهَارَبَتِ الْيَهُودُ وَ خَافُوا، فَضَرَبَ بِهَا عَمَّارٌ عَلَى الْأَرْضِ، فَفَقَّتَتْ حَتَّى صَارَتْ كَالْهَبَاءِ الْمُنْتَوِرِ وَ تَلَاشَتْ.

Then Rasool-Allah^{saww} said to Ammar^{ra}: 'Strike the ground with it by an intense striking!' So the Jews fled and were afraid, and Ammar^{ra} struck the ground with it, and it disintegrated until it became like floating dust and faded away.

فَقَالَ رَسُولُ اللَّهِ ص: آمَنُوا أَيُّهَا الْيَهُودُ فَقَدْ شَاهَدْتُمْ آيَاتِ اللَّهِ. فَأَمَنَ بَعْضُهُمْ وَ غَلَبَ الشَّقَاءُ عَلَى بَعْضِهِمْ.

So Rasool-Allah^{saww} said: 'Believe, O you Jews, for you have witnessed the Signs of Allah^{azwj}!' Some of them believed, but wretchedness overcame upon some.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَ تَذَرُونَ مَعَاشِرَ الْمُسْلِمِينَ مَا مَثَلُ هَذِهِ الصَّخْرَةِ فَقَالُوا: لَا يَا رَسُولَ اللَّهِ.

Then Rasool-Allah^{saww} said: 'Are you knowing, community of Jews, what resembles this rock?' They said, 'No, O Rasool-Allah^{saww}!'

فَقَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا- إِنَّ رَجُلًا مِنْ شِيعَتِنَا تَكُونُ لَهُ ذُنُوبٌ وَ خَطَايَا- أَكْثَرُ مِنْ جِبَالِ الْأَرْضِ، وَ [مِنْ] الْأَرْضِ كُلِّهَا- وَ السَّمَاءِ بِأَضْعَافٍ كَثِيرَةٍ فَمَا هُوَ إِلَّا أَنْ يُتُوبَ، وَ يُجَدَّدَ عَلَى نَفْسِهِ وَ لَا يَتَيْنَا أَهْلَ الْبَيْتِ إِلَّا كَانَ قَدْ ضَرَبَ بِذُنُوبِهِ الْأَرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالْأَرْضِ،

So Rasool-Allah^{saww} said: 'By the One^{azwj} Who Send me^{saww} with the Truth as a Prophet^{saww} – if a man from our^{saww} Shias happens to have sins for him and mistakes – greater than a mountain of the earth, and from the whole of the earth – and the sky by a large multiple, so he would not be except if he were to repent, and renew upon himself our^{saww} Wilayah of the People^{asws} of the Household, except his sins would be struck upon the ground more severely than the striking by Ammar^{ra} of this rock with the ground.

وَ إِنَّ رَجُلًا تَكُونُ لَهُ طَاعَاتٌ كَالسَّمَاوَاتِ وَ الْأَرْضِيْنَ- وَ الْجِبَالِ وَ الْبِحَارِ، فَمَا هُوَ إِلَّا أَنْ يَكْفُرَ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ حَتَّى يَكُونَ ضَرَبَ بِهَا الْأَرْضَ- أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ لِهَذِهِ الصَّخْرَةَ بِالْأَرْضِ، وَ تَتَلَاشَى وَ تَفَقَّتَتْ كَتَفَقَّتَتْ هَذِهِ الصَّخْرَةَ، فَيُرِدُّ الْآخِرَةَ وَ لَا يَجِدُ حَسَنَةً، وَ ذُنُوبُهُ أَضْعَافُ الْجِبَالِ وَ الْأَرْضِ وَ السَّمَاءِ فَيَشَدُّ حِسَابُهُ وَ يَدُومُ عَذَابُهُ.

And if a man happens to have (acts of) obedience for him like the skies and the earths, and the mountains, and the oceans, so he would not be except, if he were to do *Kufr* with our^{saww} Wilayah of the People^{asws} of the Household, until these would be struck upon the ground more severely than the striking by Ammar^{ra} for this rock upon the ground, and these would fade away and disintegrate like the disintegration of this rock. So he would return to the Hereafter and he would not find a (single) good deed,

and his sins would be doubled the mountains, and the earth, and the sky. Thus, his Reckoning would be severe and his Punishment perpetual (everlasting)'.
 قَالَ: فَلَمَّا رَأَى عَمَّارٌ بِنَفْسِهِ تِلْكَ الْقُوَّةَ- الَّتِي جَلَدَ بِهَا عَلَى الْأَرْضِ تِلْكَ الصَّخْرَةَ فَتَفَتَّتْ [فَتَفَتَّتَتْ]، أَخَذَتْهُ أَرْجِيئُهُ وَ قَالَ: أ فَتَأْتُنِي لِي يَا رَسُولَ اللَّهِ أَنْ أَجَالِدَ هَؤُلَاءِ الْيَهُودَ فَأَقْتُلَهُمْ أَجْمَعِينَ بِمَا أُعْطِيْتُهُ مِنْ هَذِهِ الْقُوَّةِ

He (Imam Hassan Al-Askari^{asws}) said: 'So when Ammar^{ra} saw with himself that strength by which he flogged that rock upon the ground so it crumbled, so a sense of pride seized him^{ra} and he^{ra} said, 'Do you^{saww} permit me^{ra}, O Rasool-Allah^{saww}, that I^{ra} flog these Jews and kill them all with what I^{ra} have been Given from this strength?'

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَمَّارُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: فَاعْفُوا وَ اصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ بَعْدَابِهِ، وَ يَأْتِيَ بِفَتْحِ مَكَّةَ وَ سَائِرِ مَا وَعَدَ.

So Rasool-Allah^{saww} said: 'O Ammar^{ra}! Allah^{azwj} the Exalted is saying: '**But, be pardoning and overlooking, until Allah Comes with His Command. [2:109]** – with His^{azwj} Punishment, and Comes with the Conquest of Makkah and the rest of whatever He^{azwj} has Promised'.

317 وَ كَانَ الْمُسْلِمُونَ تَضِيقُ صُدُورَهُمْ- مِمَّا يُرْسَسُونَ بِهِ إِلَيْهِمُ الْيَهُودُ وَ الْمُنَافِقُونَ مِنَ الشُّبُهَةِ فِي الدِّينِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: أَوْ لَا أَعْلَمُكُمْ مَا يُزِيلُ ضِيقَ صُدُورِكُمْ- إِذَا وَسَّسَ هَؤُلَاءِ الْأَعْدَاءُ إِلَيْكُمْ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

S 317 – It was so that the Muslims, their chests were constricted from what was insinuated (whisper) to them with by the Jews and the hypocrites, from the doubts in the Religion. So Rasool-Allah^{saww} said to them: 'And shall I^{saww} teach you all what would remove the constriction of your chests – whenever these enemies insinuate to you?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ: مَا أَمَرَ بِهِ رَسُولُ اللَّهِ مَنْ كَانَ مَعَهُ فِي الشَّعْبِ- الَّذِي كَانَ أَلْجَأَتْهُ إِلَيْهِ فُرَيْشٌ، فَصَاقَتْ صُدُورَهُمْ وَ انْتَسَخَتْ ثِيَابَهُمْ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: انْفُخُوا عَلَى ثِيَابِكُمْ، وَ امْسُخُوهَا بِأَيْدِيكُمْ وَ هِيَ عَلَى أَيْدَانِكُمْ، وَ أَنْتُمْ تُصَلُّونَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، فَإِنَّهَا تُنْقَى وَ تُطَهَّرُ وَ تُبَيِّضُ وَ تُحْسِنُ وَ تُزِيلُ عَنْكُمْ ضِيقَ صُدُورِكُمْ.

He^{saww} said, 'What Rasool-Allah^{saww} had ordered with to the ones who were with him^{saww} in the cave – which the Quraysh had forced him^{saww} to take shelter to, so their chests were constricted and their clothes were soiled, and Rasool-Allah^{saww} said to them: 'Puff into your clothes, and wipe these with your hands, while these are upon your bodies, and you should be sending *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, so these would be purified, and cleaned, and whitened, and become good, and the constrictions of your chests would be removed from you'.

فَفَعَلُوا ذَلِكَ فَصَارَتْ ثِيَابُهُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص.

So they did that, and their clothes became as Rasool-Allah^{saww} said they would.

فَقَالُوا: عَجَبًا يَا رَسُولَ اللَّهِ بِصَلَاتِنَا عَلَيْكَ وَ عَلَى آلِكَ، كَيْفَ طَهِّرْتَ ثِيَابَنَا! فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ تَطْهِيرَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ لِقُلُوبِكُمْ مِنَ الْعِلِّ وَ الضِّيقِ وَ الدَّغْلِ وَ لِأَبْدَانِكُمْ مِنَ الْأَثَامِ أَشَدُّ مِنْ تَطْهِيرِهَا لِثِيَابِكُمْ.

They said, 'How astonishing, O Rasool-Allah^{saww}! By our sending *Salawat* upon you^{saww} and upon your^{saww} Progeny^{asws}, how our clothes have been cleaned!' So Rasool-Allah^{saww} said: 'The purification by the *Salawat* upon Muhammad^{saww} and

his^{saww} Progeny^{asws} is more intense upon your hearts, from the grudges, and the constriction, and the corruption, and for your bodies from the sins, (is more intense) than the purification of your clothes.

وَ إِنَّ غَسْلَهَا لِلذُّنُوبِ عَنْ صَحَائِفِكُمْ - أَحْسَنُ مِنْ غَسْلِهَا لِلدَّرَنِ عَنْ ثِيَابِكُمْ. وَ إِنَّ تَنْوِيرَهَا لِكُتُبِ حَسَنَاتِكُمْ - بِمُضَاعَفَةِ مَا فِيهَا - أَحْسَنُ مِنْ تَنْوِيرِهَا لِثِيَابِكُمْ.

And that the washing of the sins away from your parchments (register of deeds) is more excellent than its washing off the filth from your clothes. And that its shining of the books of your good deeds – is a multiple of what is therein – is more excellent than its shining of your clothes’.

قوله عز و جل وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ مَا تَقَدَّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

The Words of the Mighty and Majestic: **And establish the Salat and give the Zakat, and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; Allah Sees what you are doing [2:110]**

318 قَالَ الْإِمَامُ ع أَقِيمُوا الصَّلَاةَ بِإِيمَانٍ وَضَوْئِهَا وَ تَكْبِيرَاتِهَا - وَ قِيَامِهَا وَ قِرَاءَتِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ حُدُودِهَا. وَ آتُوا الزَّكَاةَ مُسْتَحَقِّهَا، لَا تُؤْتَوْهَا كَافِرًا وَ لَا مُنَاصِبًا.

S 318 - The Imam (Hassan Al-Askari^{asws}) said: ‘**And establish the Salat** – by completing its *Wuzu*, and its *Takbeers*, and its standings, and its recitations, and its *Rukus*, and its *Sajdas*, and its limits. **and give the Zakat** – to its deserving one, not giving it to a *Kafir*, nor a *Nasibi*.

قَالَ رَسُولُ اللَّهِ ص: «الْمُتَّصِدُّ عَلَى أَعْدَائِنَا كَالسَّارِقِ فِي حَرَمِ اللَّهِ».

Rasool-Allah^{saww} said: ‘The giver of charity to our^{asws} enemies is like the thief in the *Harrum* (Sanctuary) of Allah^{azwj} (Kabah).

وَ مَا تَقَدَّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ مِنْ مَالٍ تُنْفِقُونَهُ فِي طَاعَةِ اللَّهِ، فَإِنْ لَمْ يَكُنْ لَكُمْ مَالٌ، فَمِنْ جَاهِكُمْ - تَبَدَّلُونَهُ لِإِخْوَانِكُمُ الْمُؤْمِنِينَ، تَجَرُّونَ بِهِ إِلَيْهِمُ الْمَنَافِعَ، وَ تَدْفَعُونَ بِهِ عَنْهُمْ الْمَضَارَّ.

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah^{azwj}. So if there does not happen to be wealth for you, then from your efforts for your *Momineen* brethren, flow the benefits to them by it, and repelling by it, the harm from them.

تَجِدُوهُ عِنْدَ اللَّهِ يَنْفَعُكُمْ اللَّهُ تَعَالَى - بِجَاهِ مُحَمَّدٍ وَ عَلِيِّ وَ إِلِهِمَا يَوْمَ الْقِيَامَةِ فَيَحِطُّ بِهِ سَيِّئَاتِكُمْ وَ يُضَاعِفُ بِهِ حَسَنَاتِكُمْ، وَ يَرْفَعُ بِهِ دَرَجَاتِكُمْ فَقَالَ: «تَجِدُوهُ عِنْدَ اللَّهِ»

You will find it in the Presence of Allah – Allah^{azwj} the Exalted will Benefit you all by the virtue of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws} on the Day of Judgment. So, He^{azwj} will Delete your evil deeds by it and He^{azwj} would Multiply your good deeds by it, and He^{azwj} will Raise your levels by it. Thus, He^{azwj} Said: **‘you will find it in the Presence of Allah**.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ عَالِمٌ لَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ: ظَاهِرُ فِعْلٍ، وَ لَا بَاطِنُ ضَمِيرٍ، فَهُوَ يُجَازِيكُمْ عَلَى حَسَبِ اعْتِقَادَاتِكُمْ وَ نِيَّاتِكُمْ، وَ لَيْسَ هُوَ كَمَلُوكِ الدُّنْيَا الَّذِي يَلْتَبِسُ عَلَى بَعْضِهِمْ، فَيُنْسِبُ فِعْلَ بَعْضِهِمْ إِلَى غَيْرِ فَاعِلِهِ، وَ جِنَايَةَ بَعْضِهِمْ إِلَى غَيْرِ جَانِبِهِ فَيَفْعُ ثَوَابَهُ وَ عِقَابَهُ- بِجَهْلِهِ بِمَا لَيْسَ [لَيْسَ] عَلَيْهِ- بِغَيْرِ مُسْتَحِقِّهِ.

Allah Sees what you are doing [2:110] – A Knower. There isn't anything concealed from Him^{azwj} – neither an apparent deeds nor a hidden conscience. So, He^{azwj} would be Recompensing you upon a reckoning of your beliefs and your intentions. And it isn't that He^{azwj} is like a king of the world which some of them are pretending upon, so he ends up linking a deed of some of them to other than its performer, and a crime of some of them to other than its perpetrator. His reward and his punishment are by his ignorance with was pretended upon him, with other than its deserving one.

وَ قَالَ رَسُولُ اللَّهِ ص: مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَ تَحْرِيمُهَا التَّكْبِيرُ، وَ تَحْلِيلُهَا التَّنْسِيمُ، وَ لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طُهُورٍ، وَ لَا صَدَقَةً مِنْ غُلُولٍ. وَ إِنَّ أَعْظَمَ طُهُورِ الصَّلَاةِ- الَّتِي لَا يَقْبَلُ الصَّلَاةَ إِلَّا بِهِ، وَ لَا شَيْءَ مِنَ الطَّاعَاتِ مَعَ فَقْدِهِ- مَوْلَاةُ مُحَمَّدٍ، وَ أَنَّهُ سَيِّدُ الْمُرْسَلِينَ، وَ مَوْلَاةُ عَلِيٍّ، وَ أَنَّهُ سَيِّدُ الْوَصِيِّينَ وَ مَوْلَاةُ أَوْلِيَائِهِمَا، وَ مُعَادَاةُ أَعْدَائِهِمَا.

And Rasool-Allah^{saww} said: 'The key of *Salat* is the cleanliness, and its sanctity is the *Takbeer*, and its conclusion is the greeting, and Allah^{azwj} neither Accepts a *Salat* without cleanliness, nor a charity from a fraudster. And greatest cleanliness without which neither the *Salat* is Accepted nor anything from the acts of obedient – (that greatest cleanliness) – is the mastership of Muhammad^{saww}, and he^{saww} is the chief of the Mursils^{as}, and the mastership of Ali^{asws}, and he^{asws} is the chief of the successors^{as}, and friendship of their^{asws} friends and the enmity of their^{asws} enemies”.

[ثواب الوضوء]

Rewards of the *Wudu* (Ablution)

319 وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ وَجْهَهُ، تَنَاءَثَرَتْ [عَنْهُ] ذُنُوبُ وَجْهِهِ. وَ إِذَا غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ تَنَاءَثَرَتْ عَنْهُ ذُنُوبُ يَدَيْهِ. وَ إِذَا مَسَحَ بِرَأْسِهِ تَنَاءَثَرَتْ عَنْهُ ذُنُوبُ رَأْسِهِ. وَ إِذَا مَسَحَ رِجْلَيْهِ- أَوْ غَسَلَهَا لِلنَّقِيَّةِ- تَنَاءَثَرَتْ عَنْهُ ذُنُوبُ رِجْلَيْهِ.

S 319 – And Rasool-Allah^{saww} said: 'The servant, when he performs *Wudu* (for *Salat*), the sins of his face fall off from him. And when he washes his hands to the two elbows, the sins of his hands fall off from him. And when he wipes his head, the sins of his head fall off from him. And when he wipes his feet – or washes them out of *Taqiyya* (dissimulation), the sins of his legs fall off from him.

وَ إِنَّ قَالَ فِي أَوَّلِ وُضُوئِهِ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» طَهَّرَتْ أَعْضَاؤُهُ كُلُّهَا مِنَ الذُّنُوبِ.

And If he says at the beginning of his *Wudu*, 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), it purifies his body parts, all of them, from the sins.

وَ إِنَّ قَالَ فِي آخِرِ وُضُوئِهِ أَوْ غُسْلِهِ مِنَ الْجَنَابَةِ: «سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ، وَ أَشْهَدُ أَنَّ عَلِيًّا وَ لِيكَ- وَ خَلِيفَتَكَ بَعْدَ نَبِيِّكَ عَلَى خَلِيقَتِكَ، وَ أَنَّ أَوْلِيَاءَهُ وَ أَوْصِيَاءَهُ خَلْفَاؤُكَ» تَحَاثَّتْ عَنْهُ ذُنُوبُهُ كُلُّهَا- كَمَا يَتَحَاثُّ وَرَقُ الشَّجَرِ،

And if he says at the end of it, or washes from the sexual impurities, 'Glory be to You^{azwj}, O Allah^{azwj}, and with Your^{azwj} Praise! I testify that there is no god except You^{azwj}. I seek Your^{azwj} Forgiveness and I repent to You^{azwj}. And I testify that Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}. And I testify that Ali^{asws} is Your^{azwj} Guardian^{asws}, and Your^{azwj} Caliph after Your^{azwj} Prophet^{saww}, upon Your^{azwj} creatures, and that his^{asws} Guardians^{asws} and his^{asws} successors^{asws} are Your^{azwj} Caliphs' – his sins would drop off from him, all of them – just as the leaves of the tree drop off.

وَ خَلَقَ اللَّهُ بَعْدَ كُلِّ قَطْرَةٍ مِنْ قَطَرَاتِ وُضُوئِهِ أَوْ غُسْلِهِ- مَلَكًا يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُهَلِّلُهُ وَ يُكَبِّرُهُ، وَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ ثَوَابَ ذَلِكَ لِهَذَا الْمُتَوَضِّئِ،

And Allah^{azwj} would Create, from every drop from the drops of his *Wudu* or his washing –Angels Glorifying Allah^{azwj} and Extolling His^{azwj} Holiness, and His^{azwj} Oneness, and His^{azwj} Greatness, and they would Send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and the Rewards of that would be for this performer of *Wudu*.

ثُمَّ بِأَمْرِ اللَّهِ بِوُضُوئِهِ أَوْ غُسْلِهِ- فَيُخَنِّمُ عَلَيْهِ بِخَاتَمِ مِنْ حَوَاتِمِ رَبِّ الْعِزَّةِ، ثُمَّ يَرْفَعُ تَحْتَ الْعَرْشِ حَيْثُ لَا تَنَالُهُ اللَّصُوصُ، وَ لَا يَلْحَقُهُ السُّوسُ وَ لَا يُفْسِدُهُ الْأَعْدَاءُ، حَتَّى يَرُدَّ عَلَيْهِ وَ يُسَلِّمَ إِلَيْهِ، أَوْ فَيَ مَا هُوَ أَحْوَجُ، وَ أَفْقَرُ مَا يَكُونُ إِلَيْهِ، فَيُعْطَى بِذَلِكَ فِي الْجَنَّةِ مَا لَا يُحْصِيهِ الْعَادُونَ وَ لَا يَعِي عَلَيْهِ الْحَافِظُونَ، وَ يَعْفِرُ اللَّهُ لَهُ جَمِيعَ ذُنُوبِهِ حَتَّى تَكُونَ صَلَاتُهُ نَافِلَةً.

Then Allah^{azwj} would Command for his *Wudu* or his washing, so it would be sealed upon by a Seal from the Seals of the Lord^{azwj} of Mighty. The it would be raised to be beneath the Throne where the thieves would not be able to grab it, nor inflicted by the termites, nor spoilt by the enemies, until it is returned to him, and submitted to him, a fulfilment of what is neediest to and poor as he can be to it. So he would be given that in the Paradise what the calculators would not (be able to) count, nor would the preservers (Recording Angels) be aware of, and Allah^{azwj} would Forgive for him the entirety of his sins, until it would happen to be his optional *Salat*.

[ثواب الصلاة:]

Rewards of the *Salat*

وَ إِذَا تَوَجَّهَ إِلَى مُصَلَّاهُ لِيُصَلِّيَ- قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ: يَا مَلَائِكَتِي- أَمَا تَرَوْنَ هَذَا عَبْدِي كَيْفَ قَدِ انْفَطَعَ عَنْ جَمِيعِ الْخَلَائِقِ إِلَيَّ، وَ أَمَلَ رَحْمَتِي وَ جُودِي وَ رَأْفَتِي أَنَسْهَدُكُمْ أَنِّي أَخْتَصُّهُ بِرَحْمَتِي وَ كَرَامَاتِي.

And when he heads to his prayer mat to pray *Salat*, Allah^{azwj} Mighty and Majestic Says to His^{azwj} Angels: "O My^{azwj} Angels! Are you not seeing this servant of Mine^{azwj}, how he has cut off from the entirety of the creatures to Me^{azwj}, and expects My^{azwj} Mercy and My^{azwj} benevolence, and My^{azwj} Kindness? I^{azwj} Adjure you all that I^{azwj} am Particularising him with My^{azwj} mercy and My^{azwj} Benevolence!"

فَإِذَا رَفَعَ يَدَيْهِ وَ قَالَ: «اللَّهُ أَكْبَرُ» وَ أَتَى عَلَى اللَّهِ تَعَالَى بَعْدَهُ قَالَ اللَّهُ لِمَلَائِكَتِهِ: أَمَا تَرَوْنَ عَبْدِي هَذَا كَيْفَ كَبَّرَنِي- وَ عَظَمَنِي وَ تَرَاهِي عَنْ أَنْ يَكُونَ لِي شَرِيكًا، أَوْ شَبِيهًا أَوْ نَظِيرًا، وَ رَفَعَ يَدَيْهِ تَبَرُّوًا عَمَّا يَقُولُهُ أَعْدَائِي- مِنَ الْإِنْسَانِ بِي

So when he raises his hands and says, ‘Allah^{azwj} is the Greatest!’ (اللَّهُ أَكْبَرُ), and Praises upon Allah^{azwj} the Exalted after it, Allah^{azwj} Says to His^{azwj} Angels: “Are you not seeing this servant of Mine^{azwj} how he is extolling My^{azwj} Greatness and My^{azwj} Magnificence, deeming Me^{azwj} to be above from there being an associate for Me^{azwj}, or a resemblance, or a peer, and he raises his hand disavowing from what My^{azwj} enemies are saying – from the association with Me^{azwj}?”

أَشْهَدُكُمْ يَا مَلَائِكَتِي إِنِّي سَأَكْبُرُهُ- وَ أَعْظُمُهُ فِي دَارِ جَلَالِي، وَ أَنْزَهُهُ فِي مُتَنَزَّهَاتِ دَارِ كَرَامَتِي وَ أَبْرئُهُ مِنْ أَثَامِهِ وَ ذُنُوبِهِ- مِنْ عَذَابِ جَهَنَّمَ وَ نِيرَانِهَا.

I^{azwj} Adjure you all, O My^{azwj} Angels! I^{azwj} shall Make him great and Magnify him in the House of My^{azwj} Majesty, and Remove him, in the Gardens of the House of My^{azwj} Benevolence and Distance him from his mistakes and his sins – from the Punishment of Hell and its Fires!”

فَإِذَا قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ، قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: أَمَا تَرَوْنَ عِبْدِي هَذَا كَيْفَ تَلَذَّذُ بِقِرَاءَةِ كَلَامِي

So when he says, In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), thus reciting the Opening of the Book (Chapter 1 – Al-Hamd), and a (another) Chapter, Allah^{azwj} the Exalted Says to His^{azwj} Angels: “Are you not seeing how he is deriving pleasure in reciting My^{azwj} Speech?”

أَشْهَدُكُمْ [يَا] مَلَائِكَتِي لَأَقُولَنَّ لَهُ يَوْمَ الْقِيَامَةِ: أَفْرَأَ فِي جَنَانِي، وَ ارْقَ دَرَجَاتِهَا فَلَا يَزَالُ يَقْرَأُ وَ يَرْقَى دَرَجَةً بِعَدَدِ كُلِّ حَرْفٍ: دَرَجَةً مِنْ ذَهَبٍ، وَ دَرَجَةً مِنْ فَضَّةٍ، وَ دَرَجَةً مِنْ لَوْلُؤٍ، وَ دَرَجَةً مِنْ جَوْهَرٍ، وَ دَرَجَةً مِنْ زَبَرْجَدٍ أَخْضَرَ، وَ دَرَجَةً مِنْ زُمْرِدٍ أَخْضَرَ، وَ دَرَجَةً مِنْ نُورِ رَبِّ الْعَالَمِينَ.

I^{azwj} Adjure you all, O My^{azwj} Angels! I^{azwj} shall be saying to him on the Day of Judgment: “Recite in My^{azwj} Gardens and ascend its levels!” So he would not cease reciting and ascending levels by a number of every letter – a level of gold, and a level of silver, and a level of pearls, a level of jewels, and a level of green aquamarine, and a level of green emeralds, and a level of the Light of the Lord^{azwj} of the worlds.

فَإِذَا رَكَعَ قَالَ اللَّهُ لِمَلَائِكَتِهِ: يَا مَلَائِكَتِي- أَمَا تَرَوْنَهُ كَيْفَ تَوَاضَعَ لِجَلَالِ عَظَمَتِي أَشْهَدُكُمْ لَأَعْظُمَنَّهُ فِي دَارِ كِبْرِيَائِي وَ جَلَالِي.

So when he performs *Ruku*, Allah^{azwj} Says to His^{azwj} Angels: “O My^{azwj} Angels! Are you not seeing how he humbles to the Majesty of My^{azwj} Magnificence? I^{azwj} Adjure you all, I^{azwj} shall Magnify him in the House of My^{azwj} Greatness and My^{azwj} Majesty!”

فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ اللَّهُ تَعَالَى: أَمَا تَرَوْنَهُ يَا مَلَائِكَتِي كَيْفَ يَقُولُ: أَنْتَرَفَعُ عَلَى أَعْدَائِكَ كَمَا أَنْتَوَاضَعُ لِأَوْلِيَائِكَ، وَ أَنْتَصِيبُ لِخِدْمَتِكَ أَشْهَدُكُمْ يَا مَلَائِكَتِي لَأَجْعَلَ جَمِيلَ الْعَاقِبَةِ لَهُ، وَ لِأَصِيرَنَّهُ إِلَى جَنَانِي.

So when he raises his head from the *Ruku*, Allah^{azwj} the Exalted Says: “Are you not seeing, O My^{azwj} Angels, how he is saying, ‘I raise high above Your^{azwj} enemies just as I humble to Your^{azwj} friends, and straighten up for Your^{azwj} service.’ I^{azwj} Adjure you all, O My^{azwj} Angels! I^{azwj} shall Make a beautiful end result for him and Make him come to be in My^{azwj} Gardens!”

فَإِذَا سَجَدَ قَالَ اللَّهُ [تَعَالَى لِمَلَائِكَتِهِ]: يَا مَلَائِكَتِي- أَمَا تَرَوْنَهُ كَيْفَ تَوَاضَعَ بَعْدَ ارْتِفَاعِهِ وَقَالَ: إِنِّي وَإِنْ كُنْتُ جَلِيلًا مَكِينًا فِي دُنْيَاكَ، فَأَنَا ذَلِيلٌ عِنْدَ الْحَقِّ إِذَا ظَهَرَ لِي سَوْفَ أَرْفَعُهُ بِالْحَقِّ وَادْفَعُ بِهِ الْبَاطِلَ.

So when he performs *Sajda*, Allah^{azwj} the Exalted Says to His^{azwj} Angels: “O My^{azwj} Angels! Are you not seeing how he humbles himself after rising, and says, ‘And even though I was dignified, substantial in Your^{azwj} world, but I am humble in the presence of the Truth, when it is displayed to me’. Soon I^{azwj} shall Raise him with the Truth and Repel the falsehood with him!”

فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْأُولَى، قَالَ اللَّهُ تَعَالَى: يَا مَلَائِكَتِي أَمَا تَرَوْنَهُ كَيْفَ قَالَ: وَإِنِّي وَإِنْ تَوَاضَعْتُ لَكَ- فَسَوْفَ أَخْلِطُ الْإِنْتِصَابَ فِي طَاعَتِكَ بِالذَّلِّ بَيْنَ يَدَيْكَ

So when he raises his head from the first *Sajda*, Allah^{azwj} the Exalted Says: “O My^{azwj} Angels! Are you not seeing how he says, ‘And even though I am humbling to You^{azwj}, by soon I shall be mingling straight in Your^{azwj} obedience with the humiliation in front of You^{azwj}?’”

فَإِذَا سَجَدَ ثَانِيَةً قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي- أَمَا تَرَوْنَ عَبْدِي هَذَا كَيْفَ عَادَ إِلَى التَّوَضُّعِ لِي لِأَعِيدَنَّ إِلَيْهِ رَحْمَتِي.

So when he performs the second *Sajda*, Allah^{azwj} Mighty and Majestic Says: “Are you not seeing this servant of Mine^{azwj}, how he returns to the humbling to Me^{azwj}? I^{azwj} shall Repeat My^{azwj} Mercy to him!”

فَإِذَا رَفَعَ رَأْسَهُ قَائِمًا، قَالَ اللَّهُ: يَا مَلَائِكَتِي- لَأَرْفَعَنَّه بِتَوَاضُعِهِ كَمَا ارْتَفَعَ إِلَيَّ صَلَاتِهِ.

So when he raises his head, standing, Allah^{azwj} Says: “O My^{azwj} Angels! I^{azwj} shall Raise him due to his humbleness, just as he rises to his *Salat*!”

ثُمَّ لَا يَزَالُ يَقُولُ اللَّهُ لِمَلَائِكَتِهِ هَكَذَا فِي كُلِّ رُكْعَةٍ حَتَّى إِذَا قَعَدَ لِلتَّشَهُدِ الْأَوَّلِ وَالتَّشَهُدِ الثَّانِي، قَالَ اللَّهُ تَعَالَى: يَا مَلَائِكَتِي قَدْ قَضَيْتُمْ خِدْمَتِي وَعِبَادَتِي، وَقَعَدَ يُثْنِي عَلَيَّ وَيُصَلِّي عَلَيَّ مُحَمَّدٍ نَبِيِّي، لِأَتُنَبِّئَنَّ عَلَيْهِ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ، وَالأَصْلِيَّ عَلَيَّ رُوحِي فِي الأَرْوَاحِ.

Then, Allah^{azwj} does not cease Saying that to His^{azwj} Angels like this, during every Cycle, to the extent that when he sits for the first *Tashahhud* (bearing of testimonies-that is three or more), and the second *Tashahhud*, Allah^{azwj} the Exalted Says: “O My^{azwj} Angels! He has fulfilled My^{azwj} service and My^{azwj} worship, and he sits praising upon Me^{azwj} and sending *Salawat* upon Muhammad^{saww}, My^{azwj} Prophet^{saww}. I^{azwj} shall Praise upon him in the kingdoms of the skies and the earth, and I^{azwj} shall Send *Salawat* upon his soul among the souls!”

فَإِذَا صَلَّى عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ ع فِي صَلَاتِهِ- قَالَ [اللَّهُ لَهُ]: لأَصَلِّيَنَّ عَلَيْكَ كَمَا صَلَّيْتُ عَلَيْهِ، وَ لَأَجْعَلَنَّه شَفِيعَكَ كَمَا اسْتَشْفَعْتَ بِهِ.

So when he sends *Salawat* upon Amir Al-Momineen in his *Salat*, Allah^{azwj} Says to him: “I^{azwj} shall Send *Salawat* upon you just as you sent *Salawat* upon him^{asws}, and I^{saww} shall Make him^{asws} your intercessor just as you sought intercession by him^{asws}!”

فَإِذَا سَلَّمَ مِنْ صَلَاتِهِ سَلَّمَ اللَّهُ عَلَيْهِ- وَ سَلَّمَ عَلَيْهِ مَلَائِكَتُهُ.

So when he greets (Salaam) from his *Salat*, Allah^{azwj} Greets upon him, and the Angels greet upon him’.

[ثواب إعطاء الزكاة:]

Rewards of giving the *Zakat*

320 وَ قَالَ رَسُولُ اللَّهِ ص «وَأْتُوا الزَّكَاةَ» مِنْ أَمْوَالِكُمْ- الْمُسْتَحِقِّينَ لَهَا مِنَ الْفُقَرَاءِ وَالضُّعَفَاءِ- لَا تَبْخُسُوهُمْ وَلَا تُؤْكِسُوهُمْ، وَلَا تَلِيْمُوا الْخَبِيثَ أَنْ تُعْطُوهُمْ،

S 320 – And Rasool-Allah^{saww} said: ‘**and give the *Zakat* [2:110]** – from your wealth, to the deserving ones for it, from the beggar and the weak, neither underpaying them nor depreciating them, nor deliberating the bad (items) to give them.

فَإِنَّ مَنْ أَعْطَى الزَّكَاةَ مِنْ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ، أَعْطَاهُ اللَّهُ بِكُلِّ حَبَّةٍ مِنْهَا قَصْرًا فِي الْجَنَّةِ مِنْ ذَهَبٍ وَ قَصْرًا مِنْ فِضَّةٍ، وَ قَصْرًا مِنْ لَوْلُؤٍ، وَ قَصْرًا مِنْ زَبْرَجِدٍ، وَ قَصْرًا مِنْ زُمُرٍ، وَ قَصْرًا مِنْ جَوْهَرٍ، وَ قَصْرًا مِنْ نُورِ رَبِّ الْعَالَمِينَ.

So the one who give the *Zakat* from his wealth, making good himself with it, Allah^{azwj} would Give him, with every seed from it, a castle in the Paradise of gold, and castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord^{azwj} of the worlds.

وَ أَيُّمَا عَبْدٍ انْتَفَتَ فِي صَلَاتِهِ، قَالَ اللَّهُ تَعَالَى: يَا عَبْدِي إِلَى أَيْنَ تَقْصِدُ وَ مَنْ تَطْلُبُ أَرَبًّا غَيْرِي تُرِيدُ أَوْ رَقِيبًا سِوَايَ تَطْلُبُ أَوْ جَوَادًا خَلَايَ تَتَّبِعِي أَنَا أَكْرَمُ الْأَكْرَمِينَ وَ أَجْوَدُ الْأَجْوَدِينَ، وَ أَفْضَلُ الْمُعْطِينَ، أَتَيْتُكَ ثَوَابًا لَا يُحْصَى قَدْرُهُ، فَأَقْبِلْ عَلَيَّ، فَإِنِّي عَلَيْكَ مُقْبِلٌ، وَ مَلَائِكَتِي عَلَيْكَ مُقْبِلُونَ.

And every time a servant turns (away his attention) in his *Salat*, Allah^{azwj} the Exalted Says: “O My^{azwj} servant! To where are you aiming, and whom are you seeking? Is it a lord other than Me^{azwj} you want? Or an observer besides Me^{azwj} you seek? Or a generous one apart from me you seek? I^{azwj} am the Most Benevolent of the benevolent ones and the Most Generous of the generous ones, and the most superior of the givers. I^{azwj} shall Rewards you with such Rewards, the worth of which cannot be evaluated, therefore turn to Me^{azwj}, for I^{azwj} am Facing you, and My^{azwj} Angels (as well) are facing towards you!”

فَإِنْ أَقْبَلَ زَالَ عَنْهُ إِنْ كَانَ مِنْهُ، وَ إِنْ انْتَفَتَ بَعْدَ أَعَادَ اللَّهُ [لَهُ] مَقَالَتَهُ، فَإِنْ أَقْبَلَ زَالَ عَنْهُ إِنْ كَانَ مِنْهُ، وَ إِنْ انْتَفَتَ ثَلَاثَةً أَعَادَ اللَّهُ لَهُ مَقَالَتَهُ، فَإِنْ أَقْبَلَ عَلَى صَلَاتِهِ غَفَرَ [اللَّهُ] لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. وَ إِنْ انْتَفَتَ رَابِعَةً أَعْرَضَ اللَّهُ عَنْهُ، وَ أَعْرَضَتِ الْمَلَائِكَةُ عَنْهُ، وَ يَقُولُ: وَلَيْتُكَ يَا عَبْدِي مَا تَوَلَّيْتَ.

So if he is attentive, the sins what had been from him, decline from him, and if he diverts (his attention) afterwards, Allah^{azwj} Repeats His^{azwj} Speech to him. So if he is attentive, the sins what had been from him, decline from him, and if he diverts (his attention) for the third time, Allah^{azwj} Repeats His^{azwj} Speech to him. So if he is attentive upon his *Salat*, Allah^{azwj} Forgives for him whatever had preceded from his sins. And if he divers for the fourth time, Allah^{azwj} Turns away from him, and the Angels turn away from him and He^{azwj} is Saying: “Woe be unto you, My^{azwj} servant! How you turn away!”

وَ إِنْ قَصَرَ فِي الزَّكَاةِ قَالَ اللَّهُ تَعَالَى: يَا عَبْدِي أَمْ تُبْخِلُنِي أَمْ تَتَّهَمُنِي أَمْ تَطُنُّ أَنْي عَاجِزٌ- غَيْرُ قَادِرٍ عَلَى إِثَابَتِكَ سَوْفَ يَرُدُّ عَلَيْكَ يَوْمَ تَكُونُ فِيهِ أَحْوَجَ الْمُحْتَاجِينَ إِنْ أَدَيْتَهَا كَمَا أَمَرْتُ، وَ سَوْفَ يَرُدُّ عَلَيْكَ إِنْ بَخَلْتَ- يَوْمَ تَكُونُ فِيهِ أَسْرَى الْخَاسِرِينَ.

And if he is deficient in the *Zakat*, Allah^{azwj} the Exalted Says: “O My^{azwj} servant! Are you being stingy with Me^{azwj}, or accusing Me^{azwj}, or do you think I^{azwj} am frustrated – unable upon Rewarding you? Soon there would come upon you a Day in which you would happen to be needless of the needy ones, if you were to give just it I^{azwj} have Commanded you, and soon there would come upon you, if you are stingy, a Day in which you would happen to be the most loser of the losing ones!”

قَالَ ع: فَسَمِعَ ذَلِكَ الْمُسْلِمُونَ فَقَالُوا: سَمِعْنَا وَ أَطَعْنَا يَا رَسُولَ اللَّهِ.

He (Imam Hassan Al-Askari^{asws}) said: ‘The Muslims heard that, and they said, ‘We hear and we obey, O Rasool-Allah^{saww!}’

فَقَالَ رَسُولُ اللَّهِ ص: عِبَادَ اللَّهِ أَطِيعُوا اللَّهَ- فِي آدَاءِ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَ الزَّكَاةِ الْمَفْرُوضَاتِ، وَ تَقَرَّبُوا بَعْدَ ذَلِكَ إِلَى اللَّهِ بِنَوَافِلِ الطَّاعَاتِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْظِمُ بِهِ الْمُتَوَاتِبِ،

Rasool-Allah^{saww!} Servants of Allah^{azwj!} Obey Allah^{azwj}, in fulfilling the Prescribed *Salats*, and the Obligatory *Zakats*, and draw closer after that to Allah^{azwj} by the optional (acts of) obedience, for Allah^{azwj} Mighty and Majestic would Magnify the Rewards due to it.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ عَبْدًا مِنْ عِبَادِ اللَّهِ- لَيَقِفُ يَوْمَ الْقِيَامَةِ مَوْقِفًا يَخْرُجُ عَلَيْهِ مِنْ لَهَبِ النَّارِ أَعْظَمُ مِنْ جَمِيعِ جِبَالِ الدُّنْيَا، حَتَّى مَا يَكُونُ بَيْنَهُ وَ بَيْنَهَا حَائِلٌ،

By the One^{azwj} Who Sent Me^{azwj} as a Prophet^{saww!} If a servant from the servants of Allah^{azwj} pauses on the Day of Judgment at a juncture, there would come out to him a flame from the fire, greater than the entirety of the mountains of the world, to the extent that there would not happen to be a barrier between it and him.

بَيْنًا هُوَ كَذَلِكَ فَدُ تَحَيَّرَ إِذْ تَطَايَرَ مِنَ الْهَوَاءِ- رَغِيفٌ أَوْ حَبَّةٌ فَدُ وَاسَى بِهَا أَخًا مُؤْمِنًا عَلَى إِضَافَتِهِ، فَتَنْزِلُ حَوَالِيهِ، فَتَصِيرُ كَأَعْظَمِ الْجِبَالِ مُسْتَدِيرًا حَوَالِيهِ، تَصُدُّ عَنْهُ ذَلِكَ اللَّهَبُ، فَلَا يَصِيبُهُ مِنْ حَرِّهَا وَ لَا دُخَانِهَا شَيْءٌ، إِلَى أَنْ يَدْخُلَ الْجَنَّةَ.

While he would be like that, having been confused, when there would come flying from the air, a loaf of bread or a grain, which he had extended with it to a Momin brother upon addition to it. So it would descend around him and would become like a great mountain, circling around him, blocking that flame from him. Thus, he would not be affected by anything from its heat or its smoke, up to him entering the Paradise.

قِيلَ: يَا رَسُولَ اللَّهِ وَ عَلَى هَذَا تَنْفَعُ مَوَاسَاتُهُ لِأَخِيهِ الْمُؤْمِنِ

It was said, ‘O Rasool-Allah^{azwj!} And to this extent is the benefit of his consoling to his Momin brother?’

فَقَالَ رَسُولُ اللَّهِ ص: إِي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا- إِنَّهُ لَيَنْفَعُ بَعْضَ الْمَوَاسِينَ بِأَعْظَمِ مِنْ هَذَا، وَ رَبِّمَا جَاءَ يَوْمَ الْقِيَامَةِ مَنْ تَمَثَّلَ لَهُ سَيِّئَاتُهُ [وَ حَسَنَاتُهُ] وَ إِسَاءَتُهُ إِلَى إِخْوَانِهِ الْمُؤْمِنِينَ- وَ هِيَ الَّتِي تَعْظُمُ وَ تَنْضَاعَفُ فَتَمَثِّلُ بِهَا صَحَائِفُهُ- وَ تُفَرِّقُ حَسَنَاتُهُ عَلَى خُصَمَائِهِ الْمُؤْمِنِينَ- الْمُظْلُومِينَ بِيَدِهِ وَ لِسَانِهِ، فَيَتَحَيَّرُ وَ يَحْتَاجُ إِلَى حَسَنَاتٍ تُوَازِي سَيِّئَاتِهِ.

So Rasool-Allah^{saww} said: ‘Yes, by the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! It would benefit some of the consoler by greater than this. And perhaps someone would come on the Day of Judgment one for whom his sins, and his good deeds, and his consoling to his Momineen brother would be resembled for him, and it is which would be greater and much more. So his parchment would be filled with it and there would be a separation of his good deeds to his adversaries (among the) Momineen – the ones oppressed by his hand and his tongue. So he would be confused and be needy to the good deeds to counter his evil deeds.

فَيَأْتِيهِ أَحْ لُهُ مُؤْمِنٌ- فَمَا كَانَ أَحْسَنَ إِلَيْهِ فِي الدُّنْيَا- فَيَقُولُ لَهُ: فَمَا وَهَبْتَ لَكَ جَمِيعَ حَسَنَاتِي- بِإِزَاءِ مَا كَانَ مِنْكَ إِلَيَّ فِي الدُّنْيَا.

So a Momin brother of his would come to him –whom he had done a favour to in the world, and he would be saying to him, ‘I have gifted to you the entirety of my good deeds, in the face of what was from you to me in the world’.

فَيَعْفِرُ اللَّهُ لَهُ بِهَا، وَ يَقُولُ لِهَذَا الْمُؤْمِنِ: فَأَنْتَ بِمَا دَا تَدْخُلُ جَنَّتِي فَيَقُولُ بِرَحْمَتِكَ يَا رَبِّ! فَيَقُولُ اللَّهُ: عَزَّ وَ جَلَّ: جُدْتَ عَلَيَّ بِجَمِيعِ حَسَنَاتِكَ، وَ نَحْنُ أَوْلَى بِالْجُودِ مِنْكَ وَ الْكَرَمِ، فَمَا تَقَبَّلْتَهَا عَنْ أَخِيكَ وَ قَدْ رَدَدْتَهَا عَلَيْكَ وَ أضعفناها لك.

Therefore, Allah^{azwj} would Forgive (his sins) for him due to it, and He^{azwj} would be Saying to the Momin: “So you, with what would you be entering My^{azwj} Paradise?” He would be saying, ‘By Your^{azwj} Mercy, O Lord^{azwj}!’ Allah^{azwj} Mighty and Majestic would be Saying: “You have been generous upon him with the entirety of your good deeds, and We^{azwj} are foremost with the Generosity and the Benevolence than you are! I^{azwj} have Accepted these from your brother, and have Returned them upon you, and Doubled it for you!”

فَهُوَ مِنْ أَفْضَلِ أَهْلِ الْجَنَانِ.

So he would be from the most meritorious ones of the inhabitants of the Gardens’.

قوله عز و جل و قالوا لن يدخل الجنة إلا من كان هوداً أو نصارى تلك أمانيهم قل هاتوا برهانكم إن كنتم صادقين بلى من أسلم وجهه لله و هو محسن فله أجره عند ربه و لا خوف عليهم و لا هم يحزنون

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

Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112]

321 قَالَ الْإِمَامُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع «وَقَالُوا» يَعْنِي الْيَهُودَ وَ النَّصَارَى: قَالَتِ الْيَهُودُ «لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُوداً» أَيْ يَهُودِيًّا.

S 321 - The Imam (Hassan Al-Askari^{asws}) said: ‘Amir Al-Momineen^{asws} said: ‘And they are saying – meaning the Jews and the Christians. The Jews said: ‘He will never enter the Paradise except the one who would be a Jew – i.e., Jewish.

وَقَوْلُهُ «أَوْ نَصَارَى» يَعْنِي وَ قَالَتِ النَّصَارَى: لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ نَصْرَانِيًّا.

And His^{azwj} Words **or a Christian** – meaning, ‘And the Christians said, ‘He will never enter the Paradise except the one who would be a Christian’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: وَقَدْ قَالَ غَيْرُهُمْ: قَالَتِ الدَّهْرِيَّةُ: الْأَشْيَاءُ لَا بَدَأَ لَهَا، وَ هِيَ دَائِمَةٌ، وَمَنْ خَالَفَنَا فِي هَذَا ضَلَّ مُخْطِئًا [مُضِلٌّ].

Amir Al-Momineen^{asws} said: ‘And others had (also) said (similarly) – the eternalists said, ‘The things, there is no beginning for these, and these are perpetual, and the one who opposes us in this, strays and errs in detail’.

وَقَالَتِ التَّنَوِّيَّةُ: النُّورُ وَالظُّلْمَةُ هُمَا الْمُدَبِّرَانِ، وَمَنْ خَالَفَنَا فِي هَذَا ضَلَّ.

And the dualists said, ‘The light and the darkness, these are the two governing forces; and the one who opposes us in this, strays. And the Arab Polytheists said, ‘Our idols are gods. The one who opposes us in this, strays’.

وَقَالَ مُشْرِكُو الْعَرَبِ: إِنَّ أَوْثَانَنَا آلِهَةٌ، مَنْ خَالَفَنَا فِي هَذَا ضَلَّ.

And the Arab Polytheists said, ‘Our idols are gods. The one who opposes us in this, strays’.

فَقَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ» الَّتِي يَتَمَنَّوْنَهَا «فَلْ لَهُمْ هَاتُوا بُرْهَانَكُمْ» عَلَى مَقَالَتِكُمْ «إِنْ كُنْتُمْ صَادِقِينَ». «.

So Allah^{azwj} the Exalted Said: **These are their aspirations** – which they are wishing it. **Say**, - to them - **‘Give your proof** – upon what you are saying, **if you are truthful’**. [2:111]

[في أن الجدال على قسمين:]

Re: The debating is of two types

322 وَقَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عِنْدَهُ الْجِدَالَ فِي الدِّينِ، وَ أَنَّ رَسُولَ اللَّهِ وَ الْأَيْمَةَ ع قَدْ نَهَوْا عَنْهُ- فَقَالَ الصَّادِقُ ع: لَمْ يُنْهَ عَنْهُ مُطْلَقًا، وَ لَكِنَّهُ نَهَى عَنِ الْجِدَالِ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ- أَمَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ- وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

S 322 – And Al-Sadiq^{asws} said, and there had been mentioned in his^{asws} presence, the debating in the Religion, and that Rasool-Allah^{saww} and the Imams^{asws} had forbidden from it. So-Al Sadiq^{asws} said: ‘It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{azwj} Mighty and Majestic Saying: **And do not dispute with the people of the Book except by what is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]**.

فَالْجِدَالَ بِالَّتِي هِيَ أَحْسَنُ قَدْ فَرَنَهُ الْعُلَمَاءُ بِالَّذِينَ، وَ الْجِدَالَ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ مُحَرَّمٌ حَرَّمَ اللَّهُ تَعَالَى عَلَى شِبَعَيْنَا، وَ كَيْفَ يُحَرَّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ: «وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah^{azwj} the Exalted Prohibited it upon our^{asws} Shias. And how can Allah^{azwj} Prohibit the debating as a whole, and He^{azwj} is Saying: **And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111].**

وَقَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ- قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَالْإِيمَانَ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِأَلْتِي هِيَ أَحْسَنُ

And Allah^{azwj} the Exalted Said: **These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111].** Thus, He^{azwj} Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِأَلْتِي هِيَ أَحْسَنُ، وَ أَلْتِي لَيْسَتْ بِأَحْسَنُ

So it was said, 'O son^{asws} of Rasool-Allah^{saww}! So what is the debating by that which is best, and which isn't good?'

قَالَ: أَمَّا الْجِدَالُ بِغَيْرِ أَلْتِي هِيَ أَحْسَنُ، فَأَنْ تُجَادِلَ مُبْطِلًا، فَيُورِدَ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجِدُ قَوْلَهُ أَوْ تَجِدُ حَقًّا- يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعِينَ بِهِ بَاطِلُهُ، فَتَجِدُ ذَلِكَ الْحَقَّ- مَخَافَةَ أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّخْلُصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شَيْعَتِنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضُعَفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He^{saww} said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah^{azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it. So that is Prohibited unto our^{asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ- إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضُّعَفَاءُ فَتُعَمُّ قُلُوبُهُمْ- لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحَقِّ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so they hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِأَلْتِي هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيِّهِ أَنْ يُجَادِلَ بِهِ- مَنْ جَدَّ النَّبْتُ بَعْدَ الْمَوْتِ وَ إِحْيَاءَهُ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ- قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: قُلْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ- الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا- فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ.

And as for the debate by that which is best, so it is what Allah^{azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the

Resurrection after the death, and His^{azwj} Reviving him. So Allah^{azwj} the Exalted Said Relating about it: **And he strikes out an example for Us and forgets his own creation says he: Who will Give life to the bones and they have rotted away? [36:78] Say: He Who Brought them into existence at first (place), will Give life to them and He is Aware of all creation [36:79] Who has made for you the fire from the green tree, so you are kindling from it [36:80].**

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادِلَ الْمُبْطِلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَ فَيَعْجِزُ مَنْ ابْتَدَأَ بِهِ لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلِ ابْتِدَاؤُهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah^{azwj} Wanted from His^{azwj} Prophet^{saww} that he^{saww} debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah^{azwj} the Exalted Said: **Say: He Who Brought them into existence at first (place)[36:79].** Would He^{azwj} be frustrated, the One^{azwj} who Initiated with it? There is none from the things if He^{azwj} Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيْ إِذَا كَانَ قَدْ كَمَنَّ النَّارُ الْحَارَّةُ- فِي الشَّجَرِ الْأَخْضَرِ الرَّطْبِ يَسْتَخْرِجُهَا، فَعَرَفْتُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ.

Then He^{azwj} Said: **Who has made for you the fire from the green tree [36:80].** i.e., when it was that He^{azwj} had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He^{azwj} is Making you understand that He^{azwj} is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ- بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ- بَلَى وَ هُوَ الْخَلَّاقُ الْعَلِيمُ أَيْ إِذَا كَانَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَعْظَمَ وَ أَبْعَدَ فِي أَوْهَامِكُمْ- وَ قَدْرِكُمْ أَنْ تَقْدِرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي فَكَيْفَ جَوَزْتُمْ مِنْ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ- وَ الْأَصْعَبِ لَدَيْكُمْ وَ لَمْ تُجَوِّزُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ- مِنْ إِعَادَةِ الْبَالِي

Then He^{azwj} Said: **Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator [36:81]** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He^{azwj} would be Able upon it from Returning the decayed. So how are you accepting from Allah^{azwj}, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطَعَ عُدْرَ الْكَافِرِينَ وَ إِزَالَهَ شُبُهَهُمْ.

So Al-Sadiq^{asws} said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

وَ أَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ- فَإِنَّ تَجَدَّدَ حَقًّا لَا يُمْكِنُكَ- أَنْ تُفَرِّقَ بَيْنَهُ وَ بَيْنَ بَاطِلٍ مَنْ تَجَادَلَهُ، وَ إِنَّمَا تَنْدَفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجَدَّدَ الْحَقُّ، فَهَذَا هُوَ الْمُحَرَّمُ لِأَنَّكَ مِثْلَهُ، جَدَّدَ هُوَ حَقًّا، وَ جَدَّدْتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth'.

قَالَ [أَبُو مُحَمَّدٍ الْحَسَنُ الْعَسْكَرِيُّ ع]: فَقَامَ إِلَيْهِ رَجُلٌ وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ أَ فَجَادَلَ رَسُولُ اللَّهِ ص

Abu Muhammad Al-Hassan Al-Askari^{asws} said: 'A man stood up to him^{asws} and said: 'O son^{asws} of Rasool-Allah^{saww}! Did Rasool-Allah^{saww} (ever) debate?'

فَقَالَ الصَّادِقُ ع: مَهْمَا ظَنَنْتَ بِرَسُولِ اللَّهِ مِنْ شَيْءٍ فَلَا تَظُنَّ بِهِ مُخَالَفَةَ اللَّهِ، أَوْ لَيْسَ اللَّهُ تَعَالَى فَقَدْ قَالَ: وَ جَادَلُهُمْ بِأَلْتِي هِيَ أَحْسَنُ وَ قَالَ: قُلْ يُحِبُّهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ لِمَنْ ضَرَبَ اللَّهُ مَثَلًا، أَوْ فَتَظُنُّ أَنَّ رَسُولَ اللَّهِ ص خَالَفَ مَا أَمَرَهُ اللَّهُ، فَلَمْ يُجَادِلْ بِمَا أَمَرَهُ اللَّهُ بِهِ، وَ لَمْ يُخْبِرْ عَنِ اللَّهِ بِمَا أَمَرَهُ أَنْ يُخْبِرَ بِهِ!..

So Al-Sadiq^{asws} said: 'Shh! Whatever you think of Rasool-Allah^{saww} from anything, do not think with him^{saww} being in opposition to Allah^{azwj}. And hasn't Allah^{azwj} Said: **and have disputations with them by that which is best [16:125]?** And He^{azwj} Said: **Who has made for you the fire from the green tree [36:80]**, for the one from whom Allah^{azwj} Struck an example. So, do you think that Rasool-Allah^{saww} would oppose whatever Allah^{azwj} Commands him^{saww}, and he^{saww} did not debate with what Allah^{azwj} had Commanded him^{saww} with, and did not inform on behalf of Allah^{azwj} with what He^{azwj} had been Commanded to inform with?

[احتجاج الرسول ص و جداله و مناظرته:]

Arguments of the Rasool^{saww} and his^{saww} (mode of) arguing and his^{saww} debating

323 وَ لَقَدْ حَدَّثَنِي أَبِي الْبَاقِرُ ع، عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الشَّهَدَاءِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَنَّهُ اجْتَمَعَ يَوْمًا عِنْدَ رَسُولِ اللَّهِ ص أَهْلُ خَمْسَةِ أَدْيَانٍ: الْيَهُودُ وَ النَّصَارَى، وَ الذَّهْرِيَّةُ، وَ النَّثَوِيَّةُ، وَ مُشْرِكُو الْعَرَبِ.

S 323 – And my^{asws} father^{asws} has narrated to me^{asws}, from my^{asws} grandfather^{asws} Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, chief of the martyrs, from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} altogether, that one day there had gathered in the presence of Rasool-Allah^{saww}, people of give religions – the Jews, and the Christians, and the Eternalists, and the Dualists, and the Arab polytheists.

فَقَالَتِ الْيَهُودُ: نَحْنُ نَقُولُ: عَزِيرُ ابْنِ اللَّهِ، وَ قَدْ جِئْنَاكَ يَا مُحَمَّدُ لِنَنْظُرَ مَا تَقُولُ فَإِنْ تَبِعْنَا فَحَنُ أَسْبِقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْنَا خَصَمْنَاكَ.

The Jews said, 'We are saying, 'Uzair^{as} is the son of Allah^{azwj}, and we have come to you^{saww}, O Muhammad^{saww} to consider what you^{saww} are saying. So if you follow us, then we are foremost to the correctness than you^{saww} are and superior, but if you^{saww} oppose us, we will debate you^{saww}.'

وَ قَالَتِ النَّصَارَى: نَحْنُ نَقُولُ، إِنَّ الْمَسِيحَ ابْنَ اللَّهِ اتَّحَدَ بِهِ. وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْنَا فَحَنُ أَسْبِقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْنَا خَصَمْنَاكَ.

And the Christians said, 'We are saying that the Messiah^{as} is the son of Allah^{azwj}, integrated with Him^{azwj}, and we have come to you to consider what you^{saww} are

saying. So if you^{saww} follow us, then we are foremost to the correctness than you^{saww} are and superior, and if you^{saww} oppose us, we will debate you^{saww}.

وَقَالَتِ الدَّهْرِيَّةُ: نَحْنُ نَقُولُ: الْأَشْيَاءُ لَا بَدَاءَ لَهَا وَ هِيَ دَائِمَةٌ، وَ قَدْ جِئْنَاكَ لِنُنْظِرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا خَصَمْنَاكَ.

And the Eternalists said, 'We are saying, 'The things, there is no change for these, and these are eternal, and we have come to you^{saww} to consider what you^{saww} are saying. So if you^{saww} follow us, then we are foremost to the correctness than you^{saww} are and superior, but if you^{saww} oppose us, we will debate you^{saww}.

وَقَالَتِ التَّنَوِّيَّةُ: نَحْنُ نَقُولُ: إِنَّ النُّورَ وَ الظُّلْمَةَ هُمَا المَدْبِرَانِ، وَ قَدْ جِئْنَاكَ لِنُنْظِرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا خَصَمْنَاكَ.

And the Dualists said, 'We are saying, 'The light and the darkness, these two are the governing forces, and we have come to you^{saww} to consider what you^{saww} are saying. So if you^{saww} follow us, then we are foremost to the correctness than you^{saww} are and superior, but if you^{saww} oppose us, we will debate you^{saww}.

وَ قَالَ مُشْرِكُو الْعَرَبِ: نَحْنُ نَقُولُ إِنَّ أَوْلَانَنَا إِلَهَةٌ وَ قَدْ جِئْنَاكَ لِنُنْظِرَ مَا تَقُولُ فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلُ، وَ إِنْ خَالَفْتَنَا خَصَمْنَاكَ.

And the Arab polytheists said, 'We are saying that our idols are gods, and we have come to you^{saww} to consider what you^{saww} are saying. So if you follow us, then we are foremost to the correctness than you^{saww} are and superior, but if you^{saww} oppose us, we will debate you^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص: أَمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ كَفَرْتُ بِكُلِّ مَعْبُودٍ سِوَاهُ.

So Rasool-Allah^{saww} said: 'I^{saww} believe in Allah^{azwj} Alone, there being no associates for Him^{azwj}, and disbelieve in every worshipped on besides Him^{azwj}.

ثُمَّ قَالَ لَهُمْ: إِنَّ اللَّهَ تَعَالَى بَعَثَنِي كَافَّةً لِلنَّاسِ بِشِيرَاءٍ وَ نَذِيرًا، حُجَّةً عَلَى الْعَالَمِينَ وَ سَيَرْدُ اللَّهِ كَيْدٍ مَنْ يَكِيدُ دِينَهُ فِي نَحْرِهِ.

Then he^{saww} said to them: 'Allah^{azwj} the Exalted Sent me^{saww} for all of the people as a bearer of glad tidings and as a warner, a Divine Authority upon the worlds, and Allah^{azwj} would be Repelling the plots of the ones who plot against His^{azwj} Religion (back) into his throat'.

ثُمَّ قَالَ لِلْيَهُودِ: أَ جِئْتُمُونِي لِأَقْبَلَ قَوْلَكُمْ بِغَيْرِ حُجَّةٍ قَالُوا: لَا. قَالَ: فَمَا الَّذِي دَعَاكُمْ إِلَى الْقَوْلِ بِأَنَّ عَزْرِيْرًا ابْنُ اللَّهِ قَالُوا: لِأَنَّهُ أَحْيَا لِيْنِي إِسْرَائِيلَ التَّوْرَةَ بَعْدَ مَا ذَهَبَتْ، وَ لَمْ يَفْعَلْ بِهِ هَذَا إِلَّا لِأَنَّهُ ابْنُهُ.

Then he^{saww} said to the Jews: 'Did you come to me^{saww} for accepting your words without a proof?' They said, 'No'. He^{saww} said: 'So what is that which called you to the word that Uzair^{as} is a son of Allah^{azwj}?' They said, 'Because he revived the Torah for the Children of Israel after it had gone away, and he would not have done this by himself except if he was His^{azwj} son'.

فَقَالَ رَسُولُ اللَّهِ ص: فَكَيْفَ صَارَ عَزِيرُ ابْنِ اللَّهِ دُونَ مُوسَى وَ هُوَ الَّذِي جَاءَهُمُ بِالنُّورِ وَ رُئِيَ مِنْهُ مِنَ الْمُعْجَزَاتِ مَا قَدْ عَلِمْتُمْ وَ لَئِنْ كَانَ عَزِيرُ ابْنَ اللَّهِ- لِمَا ظَهَرَ مِنْ إِكْرَامِهِ بِإِحْيَاءِ النُّورِ، فَلَقَدْ كَانَ مُوسَى بِالْبُنُوَّةِ أَحَقَّ وَ أَوْلَى، وَ لَئِنْ كَانَ هَذَا الْمِقْدَارُ مِنْ إِكْرَامِهِ لِعَزِيرٍ يُوجِبُ أَنَّهُ ابْنُهُ، فَأَضْعَافُ هَذِهِ الْكَرَامَةِ لِمُوسَى تُوجِبُ لَهُ مَنْزِلَةً أَجَلَ مِنَ الْبُنُوَّةِ-

Rasool-Allah^{saww} said: ‘So how did Uzairas become a son of Allah^{azwj} besides Musa^{as}, and he^{saww} is the one who came to them with the Torah, and they saw from him^{saww}, from the miracles, what you have known. And if it was so that Uzair^{as} was a son of Allah^{azwj}, due to what appeared from his prestige of reviving the Torah, then Musa^{saww}, being with the Prophet-hood, is more rightful and foremost (for it). And if it was so that this is the measurement from Honouring Uzair^{as} obligating him to be His^{azwj} son, then double of this is the honour of Musa^{as}, obligating to him^{as} as states more majestic than of the Prophet-hood.

لَأَنَّكُمْ إِنْ كُنْتُمْ إِيمًا تَرِيدُونَ بِالْبُنُوَّةِ الْوَلَادَةَ عَلَى سَبِيلِ مَا تَشَاهِدُونَهُ فِي دُنْيَاكُمْ هَذِهِ- مِنْ وِلَادَةِ الْأُمَّهَاتِ الْأَوْلَادَ بَوَاطِءَ آبَائِهِمْ لَهُنَّ، فَقَدْ كَفَرْتُمْ بِاللَّهِ وَ شَبَّهْتُمُوهُ بِخَلْقِهِ، وَ أَوْجَبْتُمْ فِيهِ صِفَاتِ الْمُحْدَثِينَ، وَ وَجَبَ عِنْدَكُمْ أَنْ يَكُونَ مُحْدَثًا مَخْلُوقًا، وَ أَنَّ لَهُ خَالِقًا صَنَعَهُ وَ ابْتَدَعَهُ.

(This is) because, you all, if you are intending the birth (of the religion) with the Prophet-hood upon a way what you are testifying to in this world of yours rather than the births (given by) to the children by the mothers due to their fathers having lived with them, so you have disbelieved in Allah^{azwj} and are resembling Him^{azwj} with His^{azwj} creatures, and (that) would compel you in it the attributes of the coming into being, and would obligated in your presence that He^{azwj} would happen to be a newly created being, and that for Him^{azwj} is a creator making Him^{azwj} and initiating Him^{azwj}.

قَالُوا: لَسْنَا نَعْنِي هَذَا، فَإِنَّ هَذَا كُفْرٌ كَمَا ذَكَرْتَ، وَ لَكِنَّا نَعْنِي أَنَّهُ ابْنُهُ عَلَى مَعْنَى الْكَرَامَةِ، وَ إِنْ لَمْ يَكُنْ هُنَاكَ وِلَادَةٌ، كَمَا قَدْ يَقُولُ بَعْضُ عُلَمَائِنَا لِمَنْ يُرِيدُ إِكْرَامَهُ وَ إِبَانَتَهُ بِالْمَنْزِلَةِ مِنْ غَيْرِهِ: يَا بُنَيَّ، وَ أَنَّهُ ابْنِي. لَا عَلَى إِبْتِاطِ وِلَادَتِهِ مِنْهُ، لِأَنَّهُ قَدْ يَقُولُ ذَلِكَ لِمَنْ هُوَ أَجْنَبِيٌّ- لَا نَسَبَ بَيْنَهُ وَ بَيْنَهُ، وَ كَذَلِكَ لَمَّا فَعَلَ بِعَزِيرٍ مَا فَعَلَ، كَانَ قَدْ أَخَذَهُ ابْنًا عَلَى الْكَرَامَةِ لَا عَلَى الْوِلَادَةِ.

They said, ‘We do not mean this, for this is *Kufr* just as you^{saww} mentioned. But we mean that he is His^{azwj} son upon the meaning of the prestige, and that the birth did not take place over there, just as some of our scholars tend to say to the one they intend to honour with the status from (besides) others, ‘O my son!’, and he would be ‘his son’ – not upon the affirmation of his birth from him, because he has said that to the one who is a stranger – there being no (biological) link between him and his (teacher). And similar to that, due to what He^{azwj} did with Uzair^{as} what He^{azwj} did, He^{azwj} had Taken him as a son upon the prestige, not upon the birth’.

فَقَالَ رَسُولُ اللَّهِ ص: فَهَذَا مَا قُلْتُمْ لَكُمْ: إِنَّهُ إِنْ وَجَبَ عَلَى هَذَا الْوَجْهِ أَنْ يَكُونَ عَزِيرُ ابْنُهُ- فَإِنَّ هَذِهِ الْمَنْزِلَةَ لِمُوسَى أَوْلَى، وَ إِنْ اللَّهُ تَعَالَى يَفْضَحُ كُلَّ مُبْطِلٍ بِإِقْرَارِهِ وَ يَقْلِبُ عَلَيْهِ حُجَّتَهُ.

So Rasool-Allah^{saww} said: ‘So this is what I^{saww} am saying to you all, that if it obligates upon this aspect that Uzair^{as} happens to be His^{azwj} son, then this status for Musa^{as} would be foremost, and Allah^{azwj} the Exalted Exposes every falsifier by his acknowledgment and Overturns his own argument upon him.

إِنْ مَا احْتَجَجْتُمْ بِهِ يُودِيكُمْ إِلَى مَا هُوَ أَكْبَرُ- مِمَّا ذَكَرْتُمْ لَكُمْ، لِأَنَّكُمْ قُلْتُمْ: إِنَّ عَظِيمًا مِنْ عَظَمَائِكُمْ- قَدْ يَقُولُ لِأَجْنَبِيٍّ لَا نَسَبَ بَيْنَهُ وَ بَيْنَهُ: يَا بُنَيَّ، وَ هَذَا ابْنِي لَا عَلَى طَرِيقِ الْوِلَادَةِ، فَقَدْ تَجِدُونَ أَيْضًا هَذَا الْعَظِيمِ يَقُولُ لِأَجْنَبِيٍّ آخَرَ: هَذَا أَخِي وَ لِآخَرَ: هَذَا شَيْخِي، وَ أَبِي، وَ لِآخَرَ: هَذَا سَيِّدِي، عَلَى سَبِيلِ الْإِكْرَامِ، وَ إِنْ مَنْ زَادَهُ فِي الْكَرَامَةِ زَادَهُ فِي مِثْلِ هَذَا الْقَوْلِ،

In fact, what you are arguing with is calling you to what is greater than what I^{saww} mentioned to you all, because you are saying that a great one from your great ones has been saying to a stranger, with there being no biological connection between him and him, 'O my son', and 'This is my son', not upon the way of the birth. And you have been finding as well that this great one is saying to another stranger, 'This is my brother', and to another one, 'This is my elder, and my father', and to another, 'This is my chief', upon the way of the honouring, and that the one who is more in his honouring, would be more in the likes of these words.

فَإِذَا يَجُوزُ عِنْدَكُمْ أَنْ يَكُونَ مُوسَىٰ أَخًا لِلَّهِ- أَوْ شَيْخًا لَهُ أَوْ أَبًا أَوْ سَيِّدًا- لِأَنَّهُ قَدْ زَادَهُ فِي الْكِرَامَةِ عَلَىٰ مَا لِعُزَيْرٍ، كَمَا أَنَّ مَنْ زَادَ رَجُلًا فِي الْإِكْرَامِ فَقَالَ لَهُ: يَا سَيِّدِي وَ يَا شَيْخِي وَ يَا عَمِّي- وَ يَا رَيْبِي وَ يَا أَمِيرِي عَلَىٰ طَرِيقِ الْإِكْرَامِ، وَ إِنَّ مَنْ زَادَهُ فِي الْكِرَامَةِ زَادَهُ فِي مِثْلِ هَذَا الْقَوْلِ،

So then it should be allowed in your presence that Musa^{as} would happen to be a brother of Allah^{azwj}, or an elder of His^{azwj}, or a father, or a chief, because He^{azwj} has Increased him^{as} in the honour upon what He^{azwj} has for Uzair^{as}, just as the one who is more in honouring to a man, so he says to him, 'O my chief', and 'O my elder', and 'O my uncle', and 'O my head', and 'O my Emir', upon the way of the honouring, and that the one who is more in the honouring would be more in the likes of these words.

أَفَيَجُوزُ عِنْدَكُمْ أَنْ يَكُونَ مُوسَىٰ أَخًا لِلَّهِ، أَوْ شَيْخًا، أَوْ عَمًّا أَوْ رَيْبِيًّا، أَوْ سَيِّدًا أَوْ أَمِيرًا لِأَنَّهُ قَدْ زَادَهُ فِي الْإِكْرَامِ عَلَىٰ مَنْ قَالَ لَهُ: يَا شَيْخِي أَوْ يَا سَيِّدِي أَوْ يَا عَمِّي، أَوْ يَا رَيْبِي، أَوْ يَا أَمِيرِي.

So, is it allowed in your presence that Musa^{as} would happen to be a brother of Allah^{azwj}, or an elder, or an uncle, or a head, or a chief, or an emir, because He^{azwj} has Increased him^{as} in the honouring over the ones who say to him, 'O my elder', or 'O my chief', or 'O my uncle', or 'O my head', of 'O my emir'.

قَالَ: فَبِهِتَ الْقَوْمُ وَ تَحَيْرُوا وَ قَالُوا: يَا مُحَمَّدُ أَجَلْنَا نَنفَكُرُ فِيمَا قُلْتُمْ لَنَا.

He^{asws} said: 'So the group was amazed and were confused, and they said, 'O Muhammad^{saww}! Respite us to ponder regarding what you^{saww} said to us'.

فَقَالَ: انظُرُوا فِيهِ- بِقُلُوبٍ مُعْتَقِدَةٍ لِلْإِنصَافِ، يَهْدِكُمُ اللَّهُ.

So he^{saww} said: 'Look into it with hearts believing in the fairness. May Allah^{azwj} Guide you'.

ثُمَّ أَقْبَلَ صَ عَلَى النَّصَارَى فَقَالَ لَهُمْ: وَ أَنْتُمْ قُلْتُمْ: إِنَّ الْقَدِيمَ عَزَّ وَ جَلَّ اتَّحَدَ بِالْمَسِيحِ ابْنِهِ مَا الَّذِي أَرَدْتُمْوه بِهَذَا الْقَوْلِ أَرَدْتُمْ أَنَّ الْقَدِيمَ صَارَ مُحَدَّثًا- لِوُجُودِ هَذَا الْمُحَدَّثِ الَّذِي هُوَ عَيْسَى أَوْ الْمُحَدَّثُ الَّذِي هُوَ عَيْسَى صَارَ قَدِيمًا- لِوُجُودِ الْقَدِيمِ الَّذِي هُوَ اللَّهُ أَوْ مَعْنَى قَوْلِكُمْ: «إِنَّهُ اتَّحَدَ بِهِ» أَنَّهُ اخْتَصَّ بِكَرَامَةٍ لَمْ يُكْرَمْ بِهَا أَحَدًا سِوَاهُ

Then he^{saww} turned towards the Christians and said to them: 'And you, you are saying that the Eternal Mighty and Majestic is united with the Messiah, His^{azwj} son. What is that which you are meaning with these words? Are you intending that the eternal became temporal (newly occurring) in order to find this temporal being who is Isa^{as}, or did the temporal being who is Isa^{as} became eternal in order to find the eternal who is Allah^{azwj}? Or is the meaning of your words, 'He^{azwj} is united with him^{as}', that He^{azwj} Particularised him^{as} with the honour which He^{azwj} did not Honour with anyone else besides him^{as}?

فَإِنْ أَرَدْتُمْ أَنَّ الْقَدِيمَ تَعَالَى صَارَ مُحَدَّثًا فَقَدْ أَبْطَلْتُمْ، لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُحَدَّثًا، وَ إِنْ أَرَدْتُمْ أَنَّ الْمُحَدَّثَ صَارَ قَدِيمًا- فَقَدْ أَحَلَّكُمْ لِأَنَّ الْمُحَدَّثَ أَيْضًا مُحَالٌ أَنْ يَصِيرَ قَدِيمًا،

So if you are intending that the Eternal, Exalted, became temporal so it is invalid, because it is impossible for the eternal that it transform and becomes temporal (newly occurring). And if you intend that the temporal became eternal, so it is invalid because the temporal as well, it is impossible that it becomes eternal.

وَ إِنْ أَرَدْتُمْ أَنَّهُ اتَّحَدَ بِهِ- بِأَنْ اخْتَصَّهُ وَ اصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَفْرَرْتُمْ بِحُدُوثِ عَيْسَى، وَ بِحُدُوثِ الْمَعْنَى الَّذِي اتَّحَدَ بِهِ مِنْ أَجْلِهِ، لِأَنَّهُ إِذَا كَانَ عَيْسَى مُحَدَّثًا وَ كَانَ اللَّهُ اتَّحَدَ بِهِ- بِأَنْ أَحَدَّثَ بِهِ مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عَيْسَى وَ ذَلِكَ الْمَعْنَى مُحَدَّثَيْنِ، وَ هَذَا خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ.

And if you are intending with it that He^{azwj} is united with him^{as}, by Him^{azwj} Particularising him^{as} and Choosing him^{as} over the rest of His^{azwj} servant, so you are acknowledging with Isa^{as} as being temporal, and by the newly occurrence of the togetherness which He^{azwj} is united with him^{as} from the reason of it, because if Isa^{as} was a newly occurring being, and Allah^{azwj} was united with him^{as} – by it the togetherness is a new occurrence of him^{as} becoming the most prestigious of the creatures in His^{azwj} Presence, so Isa^{as} and that togetherness would be two newly occurrences, and this is against what you said in the beginning’.

قَالَ: فَقَالَتِ النَّصَارَى: يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى لَمَّا أَظْهَرَ عَلَى يَدِ عَيْسَى مِنَ الْأَشْيَاءِ الْعَجِيبَةِ مَا أَظْهَرَ، فَقَدْ اتَّخَذَهُ وَاَدًّا عَلَى جِهَةِ الْكَرَامَةِ.

He (Imam Hassan Al-Askari^{asws}) said: ‘So the Christians said, ‘O Muhammad^{saww}! When Allah^{azwj} the Exalted Manifested upon the hands of Isa^{as}, from the strange things what were manifested, so He^{azwj} has Taken him^{as} as a son upon the aspect of the prestige’.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: فَقَدْ سَمِعْتُمْ مَا قُلْتُمْ لِلْيَهُودِ فِي هَذَا الْمَعْنَى الَّذِي ذَكَرْتُمُوهُ.

So Rasool-Allah^{saww} said to them: ‘You have heard what I^{saww} have said to the Jews with regards to this meaning which you are mentioning’.

ثُمَّ أَعَادَ ص ذَلِكَ كُلَّهُ، فَسَكَتُوا إِلَّا رَجُلًا وَاحِدًا مِنْهُمْ، فَقَالَ لَهُ: يَا مُحَمَّدُ أَو لَسْتُمْ تَقُولُونَ: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ [قَالَ: قَدْ قُلْنَا ذَلِكَ.

Then he^{saww} repeated that, all of it, and they were silent except for one man from them, and he said to him^{saww}, ‘O Muhammad^{saww}! And Aren’t you^{saww} saying that Ibrahim^{as} is the Friend of Allah^{azwj}?’ He^{saww} said: ‘We^{saww} have said that’.

فَقَالَ: [فَإِذَا قُلْتُمْ ذَلِكَ فَلِمَ مَنَعْتُمُونَا- مِنْ أَنْ نَقُولَ: إِنَّ عَيْسَى ابْنُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: إِنَّهُمَا لَمْ يَسْتَبِيهَا، لِأَنَّ قَوْلَنَا: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَإِنَّمَا هُوَ مُسْتَقٌّ مِنَ الْخَلَّةِ وَ الْخَلَّةِ: فَأَمَّا الْخَلَّةُ فَإِنَّمَا مَعْنَاهَا الْفَقْرُ وَ الْفَاقَةُ، فَقَدْ كَانَ خَلِيلًا إِلَى رَبِّهِ فَقِيرًا، وَ إِلَيْهِ مُنْقَطِعًا، وَ عَنِ غَيْرِهِ مُعَفِّفًا مُعْرِضًا مُسْتَعْيِبًا،

He said, ‘So when you^{saww} said that, then why are you^{saww} forbidding us from saying that Isa^{as} is the son of Allah^{azwj}?’ So Rasool-Allah^{saww} said: ‘These two are not alike because our^{saww} saying that Ibrahim^{as} is the Friend of Allah^{azwj}, rather it is a derivation from the (Khallat) neediness and the (Khullat) friendship. So rather, the ‘Khallat’, its meaning is the poverty and the destitution, and it has always been so

that the friend was beggar (needy) to his^{as} Lord^{azwj}, and to Him^{azwj} he^{as} cut himself off (from others), and he^{as} was abstemious from other, turning away, needless.

وَذَلِكَ لَمَّا أُرِيدَ قَذْفُهُ فِي النَّارِ، فَرُمِيَ بِهِ فِي الْمُنْحَنِيقِ فَبَعَثَ اللَّهُ تَعَالَى جِبْرَائِيلَ عَ وَ قَالَ لَهُ: أَدْرِيكَ عَيْدِي. فَجَاءَهُ فَلَقِيَهُ فِي الْهَوَاءِ، فَقَالَ: كَلَّفَنِي مَا بَدَا لَكَ فَقَدْ بَعَثَنِي اللَّهُ لِنُصْرَتِكَ.

And that is when it was intended to throw him^{as} into the Fire, and they cast him^{as} in the catapult, So Allah^{azwj} the Exalted Sent Jibraeel^{as} and Said to him^{as}: “Be aware of My^{azwj} servant’. So he^{as} came and met him (Ibrahim^{as}) in the air and said to him: ‘Demand (from) me^{as} whatever comes to you^{as}, for Allah^{azwj} has Sent me^{as} to help you^{as}’.

فَقَالَ: بَلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ، إِنِّي لَا أَسْأَلُ غَيْرَهُ وَ لَا حَاجَةَ لِي إِلَّا إِلَيْهِ.

He^{as} said: ‘But, Sufficient is my^{as} Lord^{azwj} and the best Disposer (of affairs). I^{as} will not ask other than Him^{azwj}, nor is there any need for me^{as} except to Him^{azwj}’.

فَسَمَّاهُ خَلِيلَهُ أَيُّ، فَقِيرَهُ وَ مُحْتَاجَهُ، وَ الْمُنْقَطِعَ إِلَيْهِ عَمَّنْ سِوَاهُ.

Thus, he^{as} was named as His^{azwj} Friend – i.e., beggar to Him^{azwj} and needy to Him^{azwj}, and the one cut off to Him^{azwj} from the ones besides Him^{azwj}.

وَ إِذَا جُعِلَ مَعْنَى ذَلِكَ مِنَ الْخَلْفَةِ وَ هُوَ أَنَّهُ قَدْ تَخَلَّلَ [بِهِ] مَعَانِيَهُ، وَ وَقَفَ عَلَى أَسْرَارِهِ لَمْ يَقِفْ عَلَيْهَا غَيْرُهُ- كَانَ مَعْنَاهُ الْعَالِمَ بِهِ وَ بِأَمُورِهِ، وَ لَا يُوجِبُ ذَلِكَ تَشْبِيهِ اللَّهِ بِخَلْقِهِ،

And when the meaning of that was made to be from the friendship – and it is so that he^{as} was included together with Him^{azwj}, and stood upon such secrets which other had not stood upon these – its meaning is the knowledge with Him^{azwj} and with His^{azwj} Commands, and that does not obligate a resemblance of Allah^{azwj} with His^{azwj} creatures.

أَ لَا تَرَوْنَ أَنَّهُ إِذَا لَمْ يَنْقَطِعْ إِلَيْهِ لَمْ يَكُنْ خَلِيلَهُ وَ إِذَا لَمْ يَعْلَمْ بِأَسْرَارِهِ لَمْ يَكُنْ خَلِيلَهُ وَ أَنَّ مَنْ يَلِدُهُ الرَّجُلُ وَ إِنَّ أَهَانَهُ وَ أَقْصَاهُ، لَمْ يَخْرُجْ عَنْ أَنْ يَكُونَ وَلَدَهُ لِأَنَّ مَعْنَى الْوِلَادَةِ قَائِمٌ.

Are you not seeing that, when he^{as} had not cut off (from others) to Him^{azwj}, did not happen to be His^{azwj} Friend, and when He^{azwj} did not Teach him^{as} His^{azwj} secrets, he^{as} did not happen to be His^{azwj} Friend? And that the one who is born of the man, and even if he insults him or throws him out, he would not exit from happening to be his son, because the meaning of the birth has been established.

ثُمَّ إِنَّ وَجِبَ- لِأَنَّهُ قَالَ اللَّهُ: إِبْرَاهِيمَ خَلِيلِي- أَنْ تَقْبِسُوا أَنْتُمْ فَتَقُولُوا: إِنَّ عَيْسَى ابْنُهُ، وَجِبَ أَيْضاً كَذَلِكَ أَنْ تَقُولُوا لِمُوسَى: إِنَّهُ ابْنُهُ، فَإِنَّ الَّذِي مَعَهُ مِنَ الْمُعْجَزَاتِ- لَمْ يَكُنْ بَدُونَ مَا كَانَ مَعَ عَيْسَى، فَتَقُولُوا إِنَّ مُوسَى أَيْضاً ابْنُهُ، وَ إِنَّهُ يَجُوزُ أَنْ تَقُولُوا عَلَى هَذَا الْمَعْنَى: شَيْخُهُ وَ سَيِّدُهُ وَ عَمُّهُ وَ رَبِّيسُهُ وَ أَمِيرُهُ- كَمَا قَدْ ذَكَرْتَهُ لِلْيَهُودِ.

Then, it would obligate – because Allah^{azwj} Said: “Ibrahim^{as} is My^{azwj} Friend” – that you should be comparing and saying that Isa^{as} is His^{azwj} son. It would obligate as well, like that, that you should be saying for Musa^{as} that he^{as} is His^{azwj} son, for that which was with him^{as} from the miracles, did not happen to appear what was with Isa^{as}. So you should be saying that Musa^{as} is His^{azwj} son as well, and it would be allowed that you should be saying upon this meaning – his elder, and his chief, and

his uncle, and his head, and his emir – just as I^{saww} have (already) mentioned to the Jews’.

فَقَالَ بَعْضُهُمْ: وَ فِي الْكُتُبِ الْمُنَزَّلَةِ أَنَّ عِيسَى قَالَ: أَذْهَبُ إِلَى أَبِي.

One of them said, ‘And in the Revealed Books, Isa^{as} said: ‘I^{as} am going to my^{as} Lord^{azwj}’.

فَقَالَ رَسُولُ اللَّهِ ص: فَإِنْ كُنْتُمْ بِذَلِكَ الْكِتَابِ تَعْمَلُونَ، فَإِنَّ فِيهِ: «أَذْهَبُ إِلَى أَبِي وَ أَبِيكُمْ» فَقُولُوا: إِنَّ جَمِيعَ الَّذِينَ خَاطَبَهُمْ كَانُوا أَبْنَاءَ اللَّهِ، كَمَا كَانَ عِيسَى ابْنَهُ- مِنْ أَلْوَجْهِ الَّذِي كَانَ عِيسَى ابْنَهُ،

So Rasool-Allah^{saww} said: ‘If you are acting by that Book, so therein is, ‘I^{as} am going to my^{as} Father and your Father’. So he^{as} is saying that the entirety of those whom he^{as} was addressing to, they were sons of Allah^{azwj}, just as Isa^{as} was His^{azwj} son – from the aspect which Isa^{as} was His^{azwj} son.

ثُمَّ إِنَّ مَا فِي هَذَا الْكِتَابِ يُبْطِلُ عَلَيْكُمْ هَذَا [الْمَعْنَى] الَّذِي زَعَمْتُمْ أَنَّ عِيسَى مِنْ جِهَةِ الْإِخْتِصَاصِ كَانَ ابْنًا لَهُ، لِأَنَّكُمْ قُلْتُمْ: إِنَّمَا قُلْنَا: إِنَّهُ ابْنُهُ- لِأَنَّهُ تَعَالَى اخْتِصَّ بِمَا لَمْ يَخْتَصَّ بِهِ غَيْرُهُ، وَ أَنْتُمْ تَعْلَمُونَ أَنَّ الَّذِي خَصَّ بِهِ عِيسَى لَمْ يَخَصَّ بِهِ هُوَ لِأَنَّ الْقَوْمَ الَّذِينَ قَالَ لَهُمْ عِيسَى: «أَذْهَبُ إِلَى أَبِي وَ أَبِيكُمْ»

Then that which is in this Book invalidates against you this meaning which you are alleging, that Isa^{as}, from the aspect of the particularisation, was a son of His^{azwj}, because you said, ‘But rather, we are saying that he^{as} is His^{azwj} son because the Exalted Particularised him^{as} with what He^{azwj} did not Particularise others with it, and you are knowing (full well) that, that which Isa^{as} was Particularised with, those people were not particularised with, those to whom Isa^{as} said: ‘I^{as} am going to my^{as} Father and your Father’.

فَبَطُلَ أَنْ يَكُونَ الْإِخْتِصَاصُ لِعِيسَى، لِأَنَّهُ قَدْ تَبَيَّنَ عِنْدَكُمْ بِقَوْلِ عِيسَى لِمَنْ لَمْ يَكُنْ لَهُ مِثْلُ إِخْتِصَاصِ عِيسَى، وَ أَنْتُمْ إِنَّمَا حَكَيْتُمْ لَفْظَةَ عِيسَى وَ تَأَوَّلْتُمُوهَا عَلَى غَيْرِ وَجْهٍهَا لِأَنَّهُ إِذَا قَالَ: «أَبِي وَ أَبِيكُمْ» فَقَدْ أَرَادَ غَيْرَ مَا ذَهَبْتُمْ إِلَيْهِ وَ نَحَلْتُمُوهُ،

Thus, it invalidates that the particularisation happens to be (only) for Isa^{as}, because it has been proved in your presence by the words of Isa^{as} to the one who happened to have for him the particularisation of Isa^{as}, and you all, are rather relating the words of Isa^{as} and are interpreting it upon other than its (correct) aspect. Because when he^{as} said: ‘My^{as} Father and your Father’, so he^{as} intended another (someone else) he^{as} would be going to, and you are discrediting him^{as}.

وَ مَا يُدْرِيكُمْ لَعَلَّهُ عَنَى: أَذْهَبُ إِلَى آدَمَ وَ إِلَى نُوحٍ إِنَّ اللَّهَ يَرْفَعُنِي إِلَيْهِمْ وَ يَجْمَعُنِي مَعَهُمْ، وَ آدَمُ أَبِي وَ أَبُوكُمْ وَ كَذَلِكَ نُوحٌ، بَلْ مَا أَرَادَ غَيْرَ هَذَا

And what would make you realise? Perhaps he^{as} meant: ‘I^{as} am going to Adam^{as}, and to Noah^{as}. Allah^{azwj} would Raise me^{as} to them^{as}, and Gather me^{as} with them^{as}. And Adam^{as} is my^{as} father and your father, and like that is Noah^{as}’. But, (in fact), he^{as} did not intend other than this’.

قَالَ: فَسَكَنْتِ النَّصَارَى، وَ قَالُوا: مَا رَأَيْنَا كَالْيَوْمِ مُجَادِلًا وَ لَا مُخَاصِمًا وَ سَنَنْظُرُ فِي أُمُورِنَا.

He (Imam Hassan Al-Askari^{asws}) said: ‘So the Christians were silenced, and they said, ‘We have not seen like today, neither a debater nor a disputant, and we will be looking into our matter’.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى الدَّهْرِيَّةِ فَقَالَ: وَ أَنْتُمْ فَمَا الَّذِي دَعَاكُمْ إِلَى الْقَوْلِ بِأَنَّ الْأَشْيَاءَ لَا بَدَأَ لَهَا- وَ هِيَ دَائِمَةٌ لَمْ تَزَلْ، وَ لَا تَزَالُ

Then Rasool-Allah^{saww} faced towards the eternalists, and he^{saww} said: ‘And you, so what is that which you are calling to – their word that the things, there in an inevitability for these (to exist), and these are perpetual, neither having ceased to exist nor will they be ceasing to exist?’

فَقَالُوا: لِأَنَّا لَا نَحْكُمُ إِلَّا بِمَا نَشَاهِدُ، وَ لَمْ نَجِدْ لِلْأَشْيَاءِ حَدًّا- فَحَكَمْنَا بِأَنَّهَا لَمْ تَزَلْ وَ لَمْ نَجِدْ لَهَا انْقِضَاءً وَ لَا فَنَاءً فَحَكَمْنَا بِأَنَّهَا لَا تَزَالُ.

So they said, ‘Because we do not decide except with what we witness, and we do not find the things as newly occurring. Thus, it is our decision that these did not cease to exist, and we do not find an expiry for these, nor a perishing, thus we decided that these will not cease to exist’.

فَقَالَ رَسُولُ اللَّهِ ص: أَمْ فَوَجَدْتُمْ لَهَا قَدَمًا، أَمْ وَجَدْتُمْ لَهَا بَقَاءً أَبَدَ الْأَبَادِ فَإِنْ قُلْتُمْ: إِنَّكُمْ قَدْ وَجَدْتُمْ ذَلِكَ- أَتَيْتُمْ لِأَنْفُسِكُمْ أَنْتُمْ لَمْ تَزَالُوا عَلَى هَيْبَتِكُمْ- وَ عُقُولِكُمْ بِلَا نِهَائِيَّةٍ، وَ لَا تَزَالُونَ كَذَلِكَ- وَ لَئِنْ قُلْتُمْ هَذَا دَفَعْتُمْ الْعِيَانَ- وَ كَذَّبْتُمْ الْعَالَمُونَ الَّذِينَ يُشَاهِدُونَكُمْ.

So Rasool-Allah^{saww} said: ‘Did you find the eternity for it or did you find the perpetual remaining for it, for ever and ever? For if you were to say that you have found that as proven for yourselves – then you have neither cease to be upon your lives and your intellects without a ending, nor would be ceasing to be like that. And if you are saying this, you are repelling your eye witnessing and would be lying, knowing that which you are witnessing’.

قَالُوا: بَلْ لَمْ نَشَاهِدْ لَهَا قَدَمًا وَ لَا بَقَاءً أَبَدَ الْأَبَادِ.

They said, ‘But we neither witnessed an eternity for these, nor a perpetual remaining for ever and ever (as we have a short life-span)’.

قَالَ رَسُولُ اللَّهِ ص: فَلِمَ صِرْتُمْ بِأَنَّ تَحْكُمُوا بِالْقَدَمِ وَ الْبِقَاءِ دَائِمًا لِأَنَّكُمْ لَمْ تَشَاهِدُوا حُدُوثَهَا، وَ انْقِضَاءَهَا- أَوْلَى مِنْ تَارِكِ النَّمِيزِ لَهَا مِنْكُمْ، يَحْكُمُ لَهَا بِالْحُدُوثِ وَ الْانْقِضَاءِ وَ الْإِنْقِطَاعِ- لِأَنَّهُ لَمْ يُشَاهِدْ لَهَا قَدَمًا وَ لَا بَقَاءً أَبَدَ الْأَبَادِ.

Rasool-Allah^{saww} said: ‘Then why did you become convinced with the eternity and the perpetual remaining, because you did not witness its coming into being and its expiry? Does it make you higher than the neglecter of the differentiation of it like you (when) he decided for it with the newly occurrence and the expiry and the termination, because he did not witness for it an eternity nor a perpetual remaining forever and ever?’

أَمْ لَسْتُمْ تُشَاهِدُونَ اللَّيْلَ وَ النَّهَارَ وَ أَحَدُهُمَا بَعْدَ الْآخَرِ فَقَالُوا: نَعَمْ. فَقَالَ: أَمْ تَرَوْنَهُمَا لَمْ يَزَالَا وَ لَا يَزَالَانِ فَقَالُوا: نَعَمْ. قَالَ: أَمْ فَيَجُوزُ عِنْدَكُمْ اجْتِمَاعُ اللَّيْلِ وَ النَّهَارِ فَقَالُوا: لَا.

Aren't you witnessing the night and the day, and one of them is after the other?' They said, 'Yes'. So he^{saww} said: 'Are you seeing these two as neither having ceased to exist nor will they both be ceasing to exist?' They said, 'Yes'. He^{saww} said: 'So is it allowed in your presence, the gathering of the night and day (at the same time)?' They said, 'No'.

فَقَالَ ص: فَإِذَا يَنْقَطِعُ أَحَدُهُمَا عَنِ الْآخَرِ فَيَسْبِقُ أَحَدُهُمَا، وَ يَكُونُ الثَّانِي جَارِيًا بَعْدَهُ. قَالُوا: كَذَلِكَ هُوَ. فَقَالَ: قَدْ حَكَمْتُمْ بِحُدُوثِ مَا تَقَدَّمَ مِنْ لَيْلٍ وَ نَهَارٍ لَمْ تَشَاهِدُوهُمَا، فَلَا تَنْكِرُوا لِلَّهِ قُدْرَةَ

So he^{saww} said: 'So when one of the two is cut off from the other, then one precedes the other, and the second happens to be flowing after it'. They said, 'Like that, it is'. He^{saww} said: 'You have decided with the newly occurrence of what precedes from night and day not having witnessed these two, therefore you cannot be denying an Ability for Allah^{azwj}'.

تُمْ قَالَ ص: أَ تَقُولُونَ مَا قَبْلَكُمْ مِنَ اللَّيْلِ وَ النَّهَارِ - مُتْنَاهُ أَمْ غَيْرُ مُتْنَاهُ فَإِنْ قُلْتُمْ: غَيْرُ مُتْنَاهُ - فَكَيْفَ وَصَلَ إِلَيْكُمْ آخِرُ بِلَا نِهَائِيَةِ لِأَوَّلِهِ وَ إِنْ قُلْتُمْ: إِنَّهُ مُتْنَاهُ فَقَدْ كَانَ وَ لَا شَيْءَ مِنْهُمَا بِقَدِيمٍ. قَالُوا: نَعَمْ.

Then he^{saww} said: 'Are you saying what is before you from the night and the day as being finite or without finite (infinite)? So if you say (it is) infinite, then how did the other one come to you without an ending of the first? And if you say it finite, then it has been so and nothing from these two existed before'. They said, 'Yes'.

قَالَ لَهُمْ: أَ قُلْتُمْ إِنَّ الْعَالَمَ قَدِيمٌ لَيْسَ بِمُحْدَثٍ - وَ أَنْتُمْ عَارِفُونَ بِمَعْنَى مَا أَقْرَرْتُمْ بِهِ، وَ بِمَعْنَى مَا جَدَدْتُمُوهُ قَالُوا: نَعَمْ.

He^{saww} said to them: 'Are you saying that the universe is eternal, not newly occurring, and you are recognising of what I^{saww} am reiterating with, and the meaning of what you are rejecting?' They said, 'Yes'.

قَالَ رَسُولُ اللَّهِ ص: فَهَذَا الَّذِي نَشَاهِدُهُ مِنَ الْأَشْيَاءِ - بَعْضُهَا إِلَى بَعْضٍ مُفْتَقِرٌ، لِأَنَّهُ لَا قَوَامَ لِلْبَعْضِ إِلَّا بِمَا يَتَّصِلُ بِهِ، أ لَا تَرَى أَنَّ الْبِنَاءَ مُحْتَاجٌ بَعْضُ أَجْزَائِهِ إِلَى بَعْضٍ - وَ إِلَّا لَمْ يَتَّسِقْ، وَ لَمْ يَسْتَحْكَمْ، وَ كَذَلِكَ سَائِرُ مَا تَرَوْنَ.

Rasool-Allah^{saww} said: 'So this which we tend to witness from the things – some of them being lacking to the others (being dependent on it), because there is no establishment of some except with what it is linked with (to another thing). Do you not see that the construction, some of its parts are needy to its other (parts), or else it would not be coherent and not be stronger? And like that is the rest of what you are seeing'.

وَ قَالَ ص: فَإِذَا كَانَ هَذَا الْمُحْتَاجُ - بَعْضُهُ إِلَى بَعْضٍ لِقُوَّتِهِ وَ تَمَامِهِ - هُوَ الْقَدِيمُ، فَأَخْبِرُونِي أَنْ لَوْ كَانَ مُحْدَثًا كَيْفَ كَانَ يَكُونُ وَ مَا دَا كَانَتْ تَكُونُ صِفَتُهُ

And he^{saww} said: 'So when this needy one – some of it to some for its strength and its completion – it is the eternal, then inform me, if it was newly occurring (temporal), how did it happen to be and what is that which happened to be its attributes?'

قَالَ: فَيَهْتُوا [وَ تَحْبِرُوا] وَ عَلِمُوا أَنَّهُمْ لَا يَجِدُونَ لِلْمُحْدَثِ صِفَةً يَصِفُونَهُ بِهَا إِلَّا وَ هِيَ مَوْجُودَةٌ فِي هَذَا الَّذِي زَعَمُوا أَنَّهُ قَدِيمٌ، فَوَجَمُوا وَ قَالُوا: سَتَنْظُرُ فِي أَمْرِنَا.

He (Imam Hassan Al-Askari^{asws}) said: ‘So they were astounded and confused, and they knew that they cannot find an attribute for a temporal (newly occurred thing) they can attribute it with, except and it would be existent in this which they are alleging that it is eternal. So they were dumbfounded and said, ‘We shall look into our matter’.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى التَّنَوُّبِيَّةِ الَّذِينَ قَالُوا: النُّورُ وَالظُّلْمَةُ هُمَا الْمُدْبِرَانِ- فَقَالَ: وَ أَنْتُمْ فَمَا الَّذِي دَعَاكُمْ إِلَى مَا قُلْتُمُوهُ مِنْ هَذَا

Then Rasool-Allah^{saww} turned to the dualists – those who were saying that the light and the darkness, these two are the governing forces (in the universe), and he^{saww} said: ‘And you, so what is that which called you to, what you said from this?’

فَقَالُوا: لِأَنَّا وَجَدْنَا الْعَالَمَ صِنْفَيْنِ: خَيْرًا وَ شَرًّا، وَ وَجَدْنَا الْخَيْرَ ضِدَّ الشَّرِّ، فَاتَّكُرْنَا أَنْ يَكُونَ فَاعِلٌ [وَاحِدٌ] يَفْعَلُ الشَّيْءَ وَ ضِدَّهُ، بَلْ لِكُلِّ وَاحِدٍ مِنْهُمَا فَاعِلٌ، أ لَا تَرَى أَنَّ التَّلْجَ مُحَالٌ أَنْ يُسَخَّنَ- كَمَا أَنَّ النَّارَ مُحَالٌ أَنْ تُبْرَدَ، فَاتَّبَعْنَا لِذَلِكَ صَانِعِينَ قَدِيمِينَ: ظُلْمَةً وَ نُورًا.

So they said, ‘Because we found the universe as being of two types – good and evil, and we found the good as opposite of the evil. Therefore, we are denying that there would happen to be one doer who would do the thing and (as well as) it’s opposite. But, for every one of these, there is a doer. Are you^{saww} not seeing that the ice, it is impossible that it heats up, just as the fire, it is impossible that it cools? So we are proving due to that, the two doers, both eternal – darkness and light’.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: أ فَلَسْتُمْ قَدْ وَجَدْتُمْ سَوَادًا وَ بَيَاضًا، وَ حُمْرَةً وَ صُفْرَةً وَ خَضِرَةً وَ زُرْقَةً وَ كُلُّ وَاحِدَةٍ ضِدٌّ لِسَائِرِهَا- لِاسْتِحَالَةِ اجْتِمَاعِ اثْنَيْنِ مِنْهُمَا فِي مَحَلٍّ وَاحِدٍ، كَمَا كَانَ الْحَرُّ وَ الْبُرْدُ ضِدَّيْنِ- لِاسْتِحَالَةِ اجْتِمَاعِهِمَا فِي مَحَلٍّ وَاحِدٍ قَالُوا: نَعَمْ.

So Rasool-Allah^{saww} said to them: ‘But, aren’t you finding blackness and (along) with whiteness, and redness, and yellowness, and greenness, and blueness, and each one is opposite to the rest of it – it being impossible for the gathering of two of these in one place, just as it was for the heat and the cold, two opposites – due to the impossibility of the gathering of two in one place?’ They said, ‘Yes’.

قَالَ: فَهَلَّا أَتَيْتُمْ بِعَدَدِ كُلِّ لَوْنٍ صَانِعًا قَدِيمًا- لِيَكُونَ فَاعِلٌ كُلِّ ضِدٍّ مِنْ هَذِهِ الْأَلْوَانِ غَيْرِ فَاعِلِ الضِّدِّ الْآخَرَ!

He^{saww} said: ‘So why are you not proving, by the number of every colour, an Eternal Maker – in order for there to happen to be a doer of every opposite of these colours, another doer, opposite to the other!’

قَالَ: فَسَكُّتُوا.

He (Imam Hassan Al-Askari^{asws}) said: ‘And they were silent’.

ثُمَّ قَالَ: وَ كَيْفَ اخْتَلَطَ النُّورُ وَ الظُّلْمَةُ، وَ هَذَا مِنْ طَبَعِهِ الصُّعُودُ، وَ هَذِهِ مِنْ طَبَعِهَا النُّزُولُ أ رَأَيْتُمْ لَوْ أَنَّ رَجُلًا أَخَذَ شَرْقًا يَمْشِي إِلَيْهِ- وَ الْآخَرَ غَرْبًا أ كَانَ يَجُوزُ [عِنْدَكُمْ] أَنْ يَلْتَقِيَا- مَا دَامَا سَائِرَيْنِ عَلَى وَجْهِهِمَا قَالُوا: لَا.

Then he^{saww} said: ‘And how do the light and the darkness mingle, and this is from the opposite nature of it, and this is from its nature of the removal (of the other)? Are you not seeing, if a man were to take to (the direction of) east and walks towards it, and

the other (towards the) west, would it be allowed in your presence that they would (ever) meet – for as long as they are both going upon their (respective) directions?’ They said, ‘No’.

قَالَ: فَوَجِبَ أَنْ لَا يَخْتَلِطَ النُّورُ وَالظُّلْمَةُ، لِذَهَابِ كُلِّ وَاحِدٍ مِنْهُمَا فِي غَيْرِ جِهَةِ الْآخَرِ، فَكَيْفَ حَدَثَ هَذَا الْعَالَمُ- مِنْ امْتِزَاجِ مَا هُوَ مُحَالٌ أَنْ يَمْتَزِجَ بَلْ هُمَا مُدْبَّرَانِ جَمِيعاً مَخْلُوقَانِ،

He^{saww} said: ‘So it obligates that the light and the darkness cannot mingle, due to the removal of each one of them in other than the aspect of the other one. So how did this universe come into being, from the mixture of what is impossible to be mixed. But they two are both Masterminded together, both Created’.

فَقَالُوا: سَنَنْظُرُ فِي أُمُورِنَا.

They said, ‘We shall look into our matter’.

ثُمَّ أَقْبَلَ عَلَى مُشْرِكِي الْعَرَبِ فَقَالَ: وَ أَنْتُمْ فَلِمَ عَبَدْتُمْ الْأَصْنَامَ مِنْ دُونِ اللَّهِ فَقَالُوا: نَتَقَرَّبُ بِذَلِكَ إِلَى اللَّهِ تَعَالَى.

Then he^{saww} turned towards the Arab polytheists, and he^{saww} said: ‘And you, so why are you worshipping your idols besides Allah^{azwj}?’ They said, ‘We draw closer to Allah^{azwj} Exalted by that’.

فَقَالَ: أَوْ هِيَ سَامِعَةٌ مُطِيعَةٌ لِرَبِّهَا، عَابِدَةٌ لَهُ، حَتَّى تَتَقَرَّبُوا بِتَعْظِيمِهَا إِلَى اللَّهِ قَالُوا: لَا.

So he^{saww} said: ‘And are these hearing, obedient to their Lord^{azwj}, worshipping to Him^{azwj}, until you are drawing closer to Allah^{azwj} due to their greatness?’ They said, ‘No’.

قَالَ: فَأَنْتُمْ الَّذِينَ تَنْحُنُونَهَا بِأَيْدِيكُمْ [قَالُوا: نَعَمْ. قَالَ:] فَلَأَنْ تَعْبُدُكُمْ هِيَ- لَوْ كَانَ يَجُوزُ مِنْهَا الْعِبَادَةُ- أَحْرَى مِنْ أَنْ تَعْبُدُوهَا إِذَا لَمْ يَكُنْ أَمْرُكُمْ بِتَعْظِيمِهَا- مَنْ هُوَ الْعَارِفُ بِمَصَالِحِكُمْ وَ عَوَاقِبِكُمْ- وَ الْحَكِيمُ فِيمَا يُكَفُّكُمْ

He^{saww} said: ‘So you have sculpted these with your own hands?’ They said, ‘Yes’. He^{saww} said: ‘So if these were to worship you (instead) – if the worshipping was allowed from these – would be more likely than if you were to worship these, when you have not been Commanded with revering them by the One^{azwj} Who is the Recogniser of your betterment and your consequences, and the Wise in what He^{azwj} Encumbers you all (with)’.

قَالَ: فَلَمَّا قَالَ رَسُولُ اللَّهِ ص هَذَا اخْتَلَفُوا: فَقَالَ بَعْضُهُمْ: إِنَّ اللَّهَ قَدْ يَحُلُّ فِي هِيََاكِلِ رِجَالٍ- كَانُوا عَلَى هَذِهِ الصُّورِ الَّتِي صَوَّرْنَاها، فَصَوَّرْنَا هَذِهِ، نَعْظُمُهَا لِتَعْظِيمِنَا تِلْكَ الصُّورِ الَّتِي حَلَّ فِيهَا رَبُّنَا.

He (Imam Hassan Al-Askari^{asws}) said: ‘So when Rasool-Allah^{saww} said this, they differed. Some of them said, ‘Allah^{azwj} had Permeated into the body of these men – who used to be upon these images which we have caricatured. So we caricatured these to revere them due to our revering those images in which our Lord^{azwj} had Entered into’.

وَ قَالَ آخَرُونَ مِنْهُمْ: إِنَّ هَذِهِ صُورُ أَقْوَامٍ سَلَفُوا كَانُوا مُطِيعِينَ لِلَّهِ قَبْلَنَا، فَمَتَّلْنَا صُورَهُمْ وَ عَبَدْنَاها تَعْظِيمًا لِلَّهِ.

And the others from them said, 'These are images of an ancient people who were obedient to Allah^{azwj} before us. So we resembled these images and we worship these in reverence to Allah^{azwj}.'

وَقَالَ آخَرُونَ [مِنْهُمْ]: إِنَّ اللَّهَ لَمَّا خَلَقَ آدَمَ، وَ أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لَهُ، كُنَّا نَحْنُ أَحَقُّ بِالسُّجُودِ لِآدَمَ مِنَ الْمَلَائِكَةِ، فَفَاتِنَا ذَلِكَ، فَصَوَّرْنَا صُورَتَهُ فَسَجَدْنَا لَهَا- تَقَرُّباً إِلَى اللَّهِ- كَمَا تَقَرَّبَتِ الْمَلَائِكَةُ بِالسُّجُودِ لِآدَمَ إِلَى اللَّهِ تَعَالَى،

And the others from them said, 'When Allah^{azwj} Created Adam^{as} and Commanded the Angels with performing the *Sajdas* to him^{as}, then we became more rightful with the *Sajda* to Adam^{as} than the Angels were. But, that was lost to us. So we caricatured these images, and we perform *Sajda* to these – to draw closer to Allah^{azwj} – just as the Angels drew closer to Allah^{azwj} the Exalted with the *Sajdas* to Adam^{as}.

وَ كَمَا أَمَرُنُكَ بِالسُّجُودِ- بِرُغْمِكُمْ- إِلَى جَهَةِ مَكَّةَ فَفَعَلْتُمْ، ثُمَّ نَصَبْتُمْ فِي غَيْرِ ذَلِكَ الْبَلَدِ [بِأَيْدِيكُمْ] مَحَارِيبَ سَجَدْتُمْ إِلَيْهَا، وَ قَصَدْتُمْ الْكَعْبَةَ لَا مَحَارِيبَكُمْ، وَ قَصَدْتُمْ فِي الْكَعْبَةِ إِلَى اللَّهِ تَعَالَى لَا إِلَيْهَا.

And just as you^{saww} have been Commanded with the *Sajda* – by your^{saww} claim – to the direction of Makkah, so you did. Then you (Muslims) established with your own hands, prayer niches in other countries to perform *Sajda* towards it, and you are aiming at the Kabah, not at your prayer niches, and your aim in the Kabah is to Allah^{azwj} the Exalted, not to it'.

فَقَالَ رَسُولُ اللَّهِ ص: أَخْطَأْتُمُ الطَّرِيقَ وَ ضَلَلْتُمْ، أَمَا أَنْتُمْ- وَ هُوَ ص يُخَاطَبُ الَّذِينَ قَالُوا: إِنَّ اللَّهَ يَحُلُّ فِي هَيَاكِلِ رِجَالٍ- كَانُوا عَلَى هَذِهِ الصُّورِ الَّتِي صَوَّرْنَاهَا، فَصَوَّرْنَا هَذِهِ نَعْظُمَهَا لِتَعْظِيمِنَا لِتِلْكَ الصُّورِ- الَّتِي حَلَّ فِيهَا رَبُّنَا- فَقَدْ وَصَفْتُمْ رَبُّكُمْ بِصِفَةِ الْمَخْلُوقَاتِ، أَوْ يَحُلُّ رَبُّكُمْ فِي شَيْءٍ حَتَّى يُحِيطَ بِهِ ذَلِكَ الشَّيْءُ فَأَيُّ فَرْقٍ بَيْنَهُ إِذْنٌ وَ بَيْنَ سَائِرِ مَا يَحُلُّ فِيهِ- مِنْ لَوْنِهِ وَ طَعْمِهِ وَ رَائِحَتِهِ وَ لِينِهِ وَ خُسُونَتِهِ وَ ثِقَلِهِ وَ خَفْتِهِ

So Rasool-Allah^{saww} said: 'You have erred the way and strayed. As for you' – and he^{saww} was addressing those who had said that Allah^{azwj} Permeated into the framework of the men who used to be upon these images which we have caricatured, so we are caricaturing these, revering them due to our reverence to those images – in which our Lord^{azwj} had Permeated into – 'So you have attributed your Lord^{azwj} with the attributes of the created beings. Can your Lord^{azwj} Permeate into something until He^{azwj} would be encompassed by that thing? So which difference would be between Him^{azwj} then, and between the rest of whatever He^{azwj} Permeated into – from its colour, and its taste, and its smell, and its softness, and its coarseness, and its heaviness, and its lightness?

وَ لِمَ صَارَ (هَذَا الْمَخْلُوقُ) فِيهِ مُحَدَّثاً وَ ذَلِكَ قَدِيماً- نُونٌ أَنْ يَكُونَ ذَلِكَ مُحَدَّثاً وَ هَذَا قَدِيماً- وَ كَيْفَ يَحْتَاجُ إِلَى الْمَحَالِّ مَنْ لَمْ يَزَلْ قَبْلَ الْمَحَالِّ- وَ هُوَ عَزَّ وَ جَلَّ لَا يَزَالُ كَمَا لَمْ يَزَلْ فَإِذَا وَصَفْتُمُوهُ بِصِفَةِ الْمُحَدَّثَاتِ فِي الْحُلُولِ- فَقَدْ لَزِمْتُمْ أَنْ تَصِفُوهُ بِالزُّوَالِ [وَ الْحُدُوثِ].

And why did this permeated one, in which was a newly occurring event, and that was Eternal – besides from that one becoming newly occurring and this one eternal? And how did He^{azwj} become needy to the permeation of one who did not exist before the permeation – and He^{azwj} is the Mighty and Majestic, not having been non-existent just as He^{azwj} will not be non-existent (in the future). So when you attribute Him^{azwj} with the attributes of the newly occurring one during the permeation – so it has

necessitated you all that you should be attributing Him^{azwj} with the non-existence and the coming into being.

وَأَمَّا مَا وَصَفْتُمُوهُ بِالزَّوَالِ وَالْحُدُوثِ فَصَفُوهُ بِالْفَنَاءِ، فَإِنَّ ذَلِكَ أَجْمَعٌ مِنْ صِفَاتِ الْحَالِّ وَالْمَحْلُولِ فِيهِ، وَ جَمِيعُ ذَلِكَ يُعَيِّرُ الذَّاتَ، فَإِنَّ (جَازَ أَنْ يَتَغَيَّرَ) ذَاتُ الْبَارِي تَعَالَى- بِحُلُولِهِ فِي شَيْءٍ جَازَ أَنْ يَتَغَيَّرَ بِأَنْ يَنْحَرِكَ وَ يَسْكُنَ وَ يَسْوَدَّ وَ يَبْيَضُ وَ يَحْمَرُّ وَ يَصْفَرُّ- وَ نَحْلُهُ الصِّفَاتِ الَّتِي تَتَعَاقَبُ عَلَى الْمَوْصُوفِ بِهَا- حَتَّى يَكُونَ فِيهِ جَمِيعُ صِفَاتِ الْمُحْدَثِينَ، وَ يَكُونُ مُحْدَثًا- عَزَّ اللَّهُ تَعَالَى عَنْ ذَلِكَ-

And as for what you are attributing Him^{azwj} with the non-existence and the new occurrence, so attribute Him^{azwj} with the perishing (then), for that is the total from the attributes of the permeating one and the permeated one in it. And the entirety of that is the changing of the self. So if it is allowed that the Self of the Maker, the Exalted be changed – by His^{azwj} Permeating into a thing, it would be allowed that He^{azwj} Changes, by movement, and stillness, and blackness, and whiteness, and redness, and yellowness – and the permeation of the attributes which would be a consequence upon the one attributed with these – until there would happen to be in Him^{azwj} the entirety of the attributes of the temporal beings, and He^{azwj} would end up being temporal. (Surely) Allah^{azwj} the Exalted is Mightier than that’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَإِذَا بَطَلَ مَا ظَنَنْتُمُوهُ مِنْ أَنَّ اللَّهَ يَحُلُّ فِي شَيْءٍ- فَقَدْ فَسَدَ مَا بَنَيْتُمْ عَلَيْهِ قَوْلَكُمْ.

Then Rasool-Allah^{saww} said: ‘So then it invalidates what you are thinking of that Allah^{azwj} Permeates into something. Thus, you have spoilt what you had built your words upon’.

قَالَ: فَسَكَتَ الْقَوْمُ، وَ قَالُوا: سَنَنْظُرُ فِي أُمُورِنَا.

He (Imam Hassan Al-Askari^{asws}) said: ‘So the group was silent, and they said, ‘We shall look into our matter’.

ثُمَّ أَقْبَلَ عَلَى الْفَرِيقِ الثَّانِي فَقَالَ لَهُمْ: أَخْبِرُونَا عَنْكُمْ إِذَا عَبَدْتُمْ صُورَ مَنْ كَانَ يَعْبُدُ اللَّهَ- فَسَجَدْتُمْ لَهَا وَ صَلَّيْتُمْ، فَوَضَعْتُمْ الْوُجُوهُ الْكَرِيمَةَ عَلَى التُّرَابِ- بِالسُّجُودِ لَهَا- فَمَا الَّذِي أَبْقَيْتُمْ لِرَبِّ الْعَالَمِينَ أ مَا عَلِمْتُمْ أَنَّ مِنْ حَقِّ مَنْ يَلْزَمُ تَعْظِيمَهُ وَ عِبَادَتَهُ أَنْ لَا يَسَاوَى بِهِ عَبْدُهُ

Then he^{saww} turned towards the second group, and he^{saww} said to them: ‘Inform me^{saww} from your selves. When you worship an image of the one who used to worship Allah^{azwj} – and you perform *Sajda* to it and pray, and you place the honourable faces upon the soil – by the *Sajda* to it – so what is that which you are keeping for the Lord^{azwj} of the worlds? Do you not know that from a Right of the One^{azwj} necessitating His^{azwj} Reverence and His^{azwj} worship is that He^{azwj} should not be equalled with His^{azwj} servant?’

أ رَأَيْتُمْ مَلِكًا عَظِيمًا إِذَا سَاوَيْتُمُوهُ بِعَبِيدِهِ- فِي التَّعْظِيمِ وَ الْخُشُوعِ وَ الْخُضُوعِ- أ يَكُونُ فِي ذَلِكَ وَضْعٌ لِلْكَبِيرِ- كَمَا يَكُونُ زِيَادَةٌ فِي تَعْظِيمِ الصَّغِيرِ فَقَالُوا: نَعَمْ.

Do you not see that when a great king is equalled with his slaves – in the reverence, and the fear, and the humbleness – does it not happen to be in that a lowering of the great one, and just as it would happen to be an increase in the reverence of the small one?’ They said, ‘Yes’.

قَالَ: أَمْ فَلَا تَعْلَمُونَ أَنَّكُمْ مِنْ حَيْثُ تُعْظَمُونَ اللَّهَ- بِتَعْظِيمِ صُورِ عِبَادِهِ الْمُطِيعِينَ لَهُ تَزِرُونَ عَلَى رَبِّ الْعَالَمِينَ

He^{saww} said: 'Are you not knowing that you from where you are revering Allah^{azwj}, by revering images of obedient servants of His^{azwj}, you are falsifying upon the Lord^{azwj} of the worlds?'

قَالَ: فَسَكَتَ الْقَوْمُ بَعْدَ أَنْ قَالُوا: سَنَنْظُرُ فِي أُمُورِنَا.

He (Imam Hassan Al-Askari^{asws}) said: 'So the group was silent after they said, 'We shall look into our matter'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِلْفَرِيقِ الثَّلَاثِ: لَقَدْ ضَرَبْتُمْ لَنَا مَثَلًا، وَ سَبَّهْتُمُونَا بِأَنْفُسِكُمْ وَ لَا سَوَاءَ، وَ ذَلِكَ أَنَا عِبَادُ اللَّهِ مَخْلُوفُونَ مَرْبُوبُونَ- نَأْتِمِرُ لَهُ فِيمَا أَمَرْنَا، وَ نَنْزَجِرُ عَمَّا زَجَرْنَا، وَ نَعْبُدُهُ مِنْ حَيْثُ يُرِيدُهُ مِنَّا،

Then Rasool-Allah^{saww} said to the third group: 'You have struck an example for us (Muslims), and you resembled us with yourselves, and we are not the same; and that is because we are servants of Allah^{azwj}, Created, Nourished. We carry out His^{azwj} Commands in whatever He^{azwj} Commands us, and we enjoy about whatever He^{azwj} Enjoined us with, and we worship Him^{azwj} from wherever He^{azwj} Wants from us to.

فَإِذَا أَمَرْنَا بِوَجْهِهِ مِنَ الْوُجُوهِ أَطَعْنَاهُ- وَ لَمْ نَتَعَدَّ إِلَى غَيْرِهِ مِمَّا لَمْ يَأْمُرْنَا وَ لَمْ يَأْذُنْ لَنَا، لِأَنَّا لَا نَذَرِي لَعَلَّهُ [إِنْ] أَرَادَ مِنَّا الْأَوَّلَ فَهُوَ يَكْرَهُ الثَّانِي، وَ قَدْ نَهَانَا أَنْ نَتَقَدَّمَ بَيْنَ يَدَيْهِ،

So when He^{azwj} Commanded us with a direction from the directions, we obeyed Him^{azwj}, and we did not exceed to other than it from what He^{azwj} did not Command us and did not Permit for us^{saww}, because we^{saww} do not know perhaps He^{azwj} Intended from us the first, so He^{azwj} Disliked the second, and He^{azwj} has Forbidden us that we should precede of Him^{azwj}.

فَلَمَّا أَمَرْنَا أَنْ نَعْبُدَهُ بِالتَّوَجُّهِ إِلَى الْكَعْبَةِ أَطَعْنَا، ثُمَّ أَمَرْنَا بِعِبَادَتِهِ بِالتَّوَجُّهِ نَحْوَهَا- فِي سَائِرِ الْبُلْدَانِ الَّتِي نَكُونُ بِهَا فَأَطَعْنَا، فَلَمْ نَخْرُجْ فِي شَيْءٍ مِنْ ذَلِكَ مِنْ أَتْبَاعِ أَمْرِهِ،

So when He^{azwj} Commanded us that we worship Him^{azwj} with the direction towards the Kabah, we obeyed. Then He^{azwj} Commanded us with worshipping Him^{azwj} with the direction towards it – in the rest of the countries which we happen to be in. So we obeyed. Thus, we did not exit, with regards to anything from that, from following His^{azwj} Commands.

وَ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ أَمَرَ بِالسُّجُودِ لِأَدَمَ لَمْ يَأْمُرْ بِالسُّجُودِ لِصُورَتِهِ الَّتِي هِيَ غَيْرُهُ، فَلَيْسَ لَكُمْ أَنْ تَقْيِسُوا ذَلِكَ عَلَيْهِ، لِأَنَّكُمْ لَا تَذَرُونَ لَعَلَّهُ يَكْرَهُ مَا تَفْعَلُونَ- إِذْ لَمْ يَأْمُرْكُمْ بِهِ.

And Allah^{azwj} Mighty and Majestic, when He^{azwj} Commanded with the *Sajdas* to Adam^{as}, did not Command with the *Sajdas* to his^{as} image which it other than him^{as}. Therefore, it is not for you all that you should be comparing that upon Him^{azwj}, because you are not knowing, perhaps He^{azwj} Dislikes what you are doing – when He^{azwj} did not Command you with it (specifically)'.
 وَ قَالَ لَهُمْ رَسُولُ اللَّهِ ص أَرَأَيْتُمْ لَوْ أَدْبَنَ لَكُمْ رَجُلٌ دُخُولَ دَارِهِ يَوْمًا بِعَيْنَيْهِ أَلَيْسَ لَكُمْ أَنْ تَدْخُلُوهَا بَعْدَ ذَلِكَ بِغَيْرِ أَمْرِهِ أَوْ لَكُمْ أَنْ تَدْخُلُوهَا دَارًا لَهُ أُخْرَى مِثْلَهَا بِغَيْرِ أَمْرِهِ أَوْ وَهَبَ لَكُمْ رَجُلٌ تَوْبًا مِنْ تِيَابِهِ، أَوْ عَبْدًا مِنْ عِبِيدِهِ، أَوْ دَابَّةً مِنْ دَوَابِّهِ، أَلَيْسَ لَكُمْ أَنْ تَأْخُذُوا ذَلِكَ [قَالُوا]: نَعَمْ. قَالَ: فَإِنْ لَمْ تَأْخُذُوهُ، أَخَذْتُمْ آخَرَ مِثْلَهُ قَالُوا: لَا، لِأَنَّهُ لَمْ يَأْذُنْ لَنَا فِي الثَّانِي- كَمَا أَدْبَنَ لَنَا فِي الْأَوَّلِ.

And Rasool-Allah^{saww} said to them: 'Are you seeing, if he a man were to permit you the entry into his house for one particular day, would it be for you that you keep entering it after that without his instruction, or for you to be entering another house of his similarly without his instructions? Of if a man were to gift you clothes from his clothes, or a slave from his slaves, or an animal from his animals, would it be for you that you should be taking that?' They said, 'Yes'. He^{saww} said: 'But if you do not take it, and (instead) take another like it?' They said, 'No, because he did not permit to us regarding the second, just as he had permitted to us regarding the first'.

قَالَ ص: فَأَخْبِرُونِي- اللَّهُ تَعَالَى أَوْلَىٰ بِأَنْ لَا يُتَقَدَّمَ عَلَىٰ مَلِكِهِ بِغَيْرِ أَمْرِهِ- أَوْ بَعْضُ الْمَمْلُوكِينَ قَالُوا: بَلَىٰ اللَّهُ أَوْلَىٰ- بِأَنْ لَا يُتَصَرَّفَ فِي مَلِكِهِ بِغَيْرِ أَمْرِهِ وَ إِيَّاهِ. قَالَ: فَلِمَ فَعَلْتُمْ، وَ مَتَى أَمْرَكُمْ أَنْ تَسْجُدُوا لِهَذِهِ الصُّورِ

He^{saww} said: 'Then inform me^{saww} – Is Allah^{azwj} the Exalted Foremost with that none should precede Him^{azwj} upon His^{azwj} Kingdom without His^{azwj} Command, or one of the slaves?' They said, 'But, Allah^{azwj} is Foremost with, that none should do anything in His^{azwj} Kingdom without His^{azwj} Command and His^{azwj} Permission'. He^{saww} said: 'Then why are you doing (worshipping idols)? And when did He^{azwj} Command you that you should be doing *Sajda* to these images?'

قَالَ: فَقَالَ الْقَوْمُ: سَنَنْظُرُ فِي أُمُورِنَا، ثُمَّ سَكَتُوا.

He (Imam Hassan Al-Askari^{asws}) said: 'So the group said, 'We shall look into our matter'. Then they were silent.

وَ قَالَ الصَّادِقُ ع: فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا- مَا أَنْتَ عَلَىٰ جَمَاعَتِهِمْ ثَلَاثَةَ أَيَّامٍ حَتَّىٰ أَتُوا رَسُولَ اللَّهِ ص فَاسْلَمُوا، وَ كَانُوا خَمْسَةَ وَ عَشْرِينَ رَجُلًا مِنْ كُلِّ فِرْقَةٍ خَمْسَةَ وَ قَالُوا: مَا رَأَيْنَا مِثْلَ حُجَّتِكَ يَا مُحَمَّدُ، نَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ.

And Al-Sadiq^{asws} said: 'By the One^{azwj} Who Sent him^{saww} with the Truth as a Prophet^{saww}! There did not come upon their group (more than) three days, until they came to Rasool-Allah^{saww}, and they greeted – and there were twenty five men from each of the give groups – and they said, 'We have not seen the likes of your^{saww} arguments, O Muhammad^{saww}! We hereby testify that you^{saww} are a Rasool^{saww} of Allah^{azwj}'.

324 وَ قَالَ الصَّادِقُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَنْزَلَ اللَّهُ: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ- وَ جَعَلَ الظُّلُمَاتِ وَ النُّورَ- ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يُعَدِّلُونَ فَكَانَ فِي هَذِهِ الْآيَةِ رَدًّا عَلَىٰ ثَلَاثَةِ أَصْنَافٍ مِنْهُمْ.

S 324 – And Al-Sadiq^{asws} said: 'Amir Al-Momineen^{asws} said: 'So Allah^{azwj} Revealed: *The Praise is due to Allah, Who Created the skies and the earth and Made the darkness and the Light; then those who disbelieve set up equals with their Lord [6:1]* – so there was in this Verse, a rebuttal upon three types of them: -

لِمَا قَالَ: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فَكَانَ رَدًّا عَلَىٰ الدَّهْرِيَّةِ الَّذِينَ قَالُوا: الْأَشْيَاءُ لَا بَدَأَ لَهَا وَ هِيَ دَائِمَةٌ.

When He^{azwj} Said: ***The Praise is due to Allah, Who Created the skies and the earth*** – so there was a rebuttal upon the eternalists, those who were saying, 'The things, in it is inevitable for these (to exist), and these are perpetual'.

ثُمَّ قَالَ وَ جَعَلَ الظُّلُمَاتِ وَ النُّورَ فَكَانَ رَدًّا عَلَىٰ التَّنَوِّيَّةِ الَّذِينَ قَالُوا: إِنَّ النُّورَ وَ الظُّلْمَةَ هُمَا الْمُدْبِرَانِ.

Then He^{azwj} Said: **and Made the darkness and the Light** – So there was a rebuttal upon the dualists, those who were saying, ‘The light and the darkness, these two are the governing forces (of the universe)’.

ثُمَّ قَالَ ثَمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ فَكَانَ رَدًّا عَلَى مُشْرِكِي الْعَرَبِ الَّذِينَ قَالُوا: إِنَّ أَوْلَانَنَا إِلَهَةٌ.

Then He^{azwj} Said: **then those who disbelieve set up equals with their Lord [6:1]** – So there was a rebuttal upon the Arab polytheists, those who were saying, ‘Our idols are gods’.

ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِهَا، فَكَانَ فِيهَا رَدًّا عَلَى كُلِّ مَنْ ادَّعَى مِنْ دُونِ اللَّهِ ضِدًّا أَوْ بَدًّا.

Then Allah^{azwj} the Exalted Revealed: Say: **He, Allah is One [6:1]** – up to its end. So there was a rebuttal in it upon everyone who claimed from besides Allah^{azwj}, either an opposite or an equal.

قَالَ: فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ: قُولُوا: إِنِّي أَكُنُّ نَعْبُدُ أَيَّ نَعْبُدُ وَاجِدًا لَا نَقُولُ كَمَا قَالَتِ الدَّهْرِيَّةُ: إِنَّ الْأَشْيَاءَ لَا بَدَاءَ لَهَا وَ هِيَ دَائِمَةٌ، وَ لَا كَمَا قَالَتِ التَّنَوِّيَّةُ الَّذِينَ قَالُوا: إِنَّ النُّورَ وَ الظِّلْمَةَ هُمَا الْمُدَبَّرَانِ، وَ لَا كَمَا قَالَ مُشْرِكُو الْعَرَبِ: إِنَّ أَوْلَانَنَا إِلَهَةٌ،

He^{asws} said: ‘So Rasool-Allah^{saww} said to his^{saww} companions: ‘Say, ‘(It is) You^{azwj} we worship **[1:5]** – i.e., we worship One, and do not be saying as the eternalists said, ‘The things, it is inevitable for these (to exist), and these are perpetual’, nor as the dualists said, those who were saying, ‘The light and the darkness, these two are the governing forces (of the universe)’, nor as the Arab polytheists said, ‘Our idols are gods’.

فَلَا نُشْرِكُ بِكَ شَيْئًا، وَ لَا نَدْعُو مِنْ دُونِكَ إِلَهًا كَمَا يَقُولُ هَؤُلَاءِ الْكُفَّارُ، وَ لَا نَقُولُ كَمَا قَالَتِ الْيَهُودُ وَ النَّصَارَى: إِنَّ لَكَ وَدًّا، تَعَالَيْتَ عَنْ ذَلِكَ [عُلُوًّا كَبِيرًا].

Thus, we neither associate anything with You^{azwj}, nor do we call upon a god besides You^{azwj}, as these Kafirs are saying, nor are we saying as the Jews and the Christians said that there is a son for You^{azwj}. Exalted are You^{azwj} from that, Higher, Greater’.

قَالَ: فَذَلِكَ قَوْلُهُ: وَ قَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى.

He (Imam Hassan Al-Askari^{asws}) said, ‘So these are His^{azwj} Words: **And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’.**

وَ قَالَ غَيْرُهُمْ مِنْ هَؤُلَاءِ الْكُفَّارِ مَا قَالُوا، قَالَ اللَّهُ تَعَالَى: يَا مُحَمَّدُ تِلْكَ أَمَانِيهِمُ الَّتِي يَتَمَنَّوْنَهَا بِلَا حُجَّةٍ قُلْ هَاتُوا بُرْهَانَكُمْ وَ حُجَّتْكُمْ عَلَى دَعْوَاكُمْ إِنَّ كُنْتُمْ صَادِقِينَ كَمَا أَتَى مُحَمَّدٌ بِبُرَاهِينِهِ الَّتِي سَمِعْتُمُوهَا.

And the others from those Kafirs said what they said. Allah^{azwj} the Exalted Said: O Muhammad^{saww}! **These are their aspirations** – which you are aspiring for with a proof. **Say, ‘Give your proof** – and your arguments upon your claims, **if you are truthful’.** [2:111] – just as Muhammad^{saww} came with his^{saww} proofs which you heard.

ثُمَّ قَالَ: بَلِي مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ يَعْني كَمَا فَعَلَ هَؤُلَاءِ الَّذِينَ آمَنُوا بِرَسُولِ اللَّهِ ص لَمَّا سَمِعُوا بِرَاهِبِيْنَهُ وَ حُجَّجَهُ وَ هُوَ مُحْسِنٌ فِي عَمَلِهِ لِلَّهِ.

Then He^{azwj} Said: **Yes! The one who submits his face to Allah** – meaning, just as they did, those who believed in Rasool-Allah^{saww} when they heard his^{saww} proofs and his^{saww} arguments, **and he is a good doer** – in the Knowledge of Allah^{azwj}. **so for him would be his Recompense** – his Rewards, **in the Presence of his Lord** – on the Day of Decisive Judgment, **There will neither be fear upon them** – where they used to fear the Kafirs from what they witnessed from the punishments, **nor will they be grieving [2:112]** – during the death, because the glad tidings of the Paradise would come to them.

فَلَهُ أَجْرُهُ تَوَابُهُ عِنْدَ رَبِّهِ يَوْمَ فَصَّلِ الْقَضَاءِ وَ لَا خَوْفٌ عَلَيْهِمْ حِينَ يَخَافُ الْكَافِرُونَ مِمَّا يُشَاهِدُونَهُ مِنَ الْعِقَابِ وَ لَا هُمْ يَحْزَنُونَ عِنْدَ الْمَوْتِ- لِأَنَّ الْبِشَارَةَ بِالْجَنَانِ تَأْتِيهِمْ.

Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112]

قوله عز و جل وَ قَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَ قَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَ هُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

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

325 قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى وَ قَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ مِنَ الدِّينِ بَلْ دِينُهُمْ بَاطِلٌ وَ كُفْرٌ، وَ قَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ مِنَ الدِّينِ بَلْ دِينُهُمْ بَاطِلٌ وَ كُفْرٌ وَ هُمْ يَتْلُونَ الْكِتَابَ التَّوْرَةَ.

S 325 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} the Exalted Said: And the Jews say: ‘The Christians aren’t upon anything’ – from the Religion. But their religion is false and Kufr. And the Christians say: ‘The Jews aren’t upon anything’ – from the Religion. But their religion is false and Kufr. And they – the Jews - are reciting the Book – the Torah.

فَقَالَ: هَؤُلَاءِ وَ هَؤُلَاءِ مُقَلِّدُونَ بِلَا حُجَّةٍ- وَ هُمْ يَتْلُونَ الْكِتَابَ فَلَا يَتَأَمَّلُونَهُ- لِيَعْمَلُوا بِمَا يُوجِبُهُ فَيَتَخَلَّصُوا مِنَ الضَّلَالَةِ.

So he^{asws} said: ‘These ones and those one are emulating (doing Taqleed) without a proof, and they are reciting the Book, but they are not pondering in order to be acting with what it Obligates, so they would be finished off from the straying.

ثُمَّ قَالَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ الْحَقَّ وَ لَمْ يَنْظُرُوا فِيهِ مِنْ حَيْثُ أَمَرَهُمُ اللَّهُ- فَقَالَ بَعْضُهُمْ لِبَعْضٍ- وَ هُمْ مُخْتَلِفُونَ- كَقَوْلِ الْيَهُودِ وَ النَّصَارَى بَعْضُهُمْ لِبَعْضٍ، هَؤُلَاءِ يُكْفَرُ هَؤُلَاءِ، وَ هَؤُلَاءِ يُكْفَرُ هَؤُلَاءِ.

Then He^{azwj} Said: **Similar to that, those who are not knowing said** – the Truth, and they did not look into it from where Allah^{azwj} is Commanding them. So some of them said to the others – and they were differing – like the words of the Jews and the

Christians, to each other. They (accused) them of *Kufr* (disbelief), and they (accused) them of *Kufr*.

ثُمَّ قَالَ اللَّهُ تَعَالَى فَإِنَّهُ بِحُكْمِ بَيْنِهِمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ فِي الدُّنْيَا بَيِّنٌ ضَلَالَتِهِمْ وَ فَسَادِهِمْ، وَ يُجَازِي كُلُّ وَاحِدٍ مِنْهُمْ بِقَدْرِ اسْتِحْقَاقِهِ.

Then Allah^{azwj} the Exalted Said: **So Allah will Judge between them on the Day of the Judgment regarding what they were differing in. [2:113]** – in the world, between their straying and their corruption, and He^{azwj} will Recompense each one of them in accordance to his entitlement.

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع: إِنَّمَا أَنْزَلْتَ الْآيَةَ لِأَنَّ قَوْمًا مِنَ الْيَهُودِ، وَ قَوْمًا مِنَ النَّصَارَى جَاءُوا إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ أَفْضِ بَيْنَنَا. فَقَالَ ص قُصُوا عَلَيَّ قِصَّتَكُمْ.

And Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: ‘But rather, the Verse was Revealed because a group from the Jews, and a group from the Christians came over to Rasool-Allah^{saww}, and they said, ‘O Muhammad^{saww}!’ Judge between us’. So Rasool-Allah^{saww} said: ‘Relate your stories to me^{saww}’.

فَقَالَتِ الْيَهُودُ: نَحْنُ الْمُؤْمِنُونَ بِاللَّهِ الْوَاحِدِ الْحَكِيمِ وَ أَوْلِيَائِهِ، وَ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ مِنَ الدِّينِ وَ الْحَقِّ. وَ قَالَتِ النَّصَارَى: بَلْ نَحْنُ الْمُؤْمِنُونَ بِاللَّهِ الْوَاحِدِ الْحَكِيمِ وَ أَوْلِيَائِهِ- وَ لَيْسَتْ هَؤُلَاءِ الْيَهُودُ عَلَى شَيْءٍ مِنَ الْحَقِّ وَ الدِّينِ.

The Jews said, ‘We are the believers in the God, the One, the Wise, and (we) are His^{azwj} friends, and the Christians aren’t upon anything from the Religion and the Truth’. And the Christians said, ‘But, we are the believers in the God, the One, the Wise, and (we) are His^{azwj} friends, and these Jews aren’t upon anything from the Truth and the Religion’.

فَقَالَ رَسُولُ اللَّهِ ص: كُنتُمْ مُخْطِئُونَ- مُبْطِلُونَ فَاسِئُونَ عَنْ دِينِ اللَّهِ وَ أَمْرِهِ.

So Rasool-Allah^{saww} said: ‘All of you are erring, and falsifying, and are corrupting about the Religion of Allah^{azwj} and His^{azwj} Command’.

فَقَالَتِ الْيَهُودُ: كَيْفَ نَكُونُ كَافِرِينَ- وَ فِينَا كِتَابُ اللَّهِ التَّوْرَةَ نَقْرُؤُهَا وَ قَالَتِ النَّصَارَى: كَيْفَ نَكُونُ كَافِرِينَ- وَ فِينَا كِتَابُ اللَّهِ الْإِنْجِيلَ نَقْرُؤُهُ

The Jews said, ‘How can we happen to be Kafirs and among us is the Book of Allah^{azwj}, the Torah, we are reading it?’ And the Christians said, ‘How can we happen to be *Kafirs* and among us is the Book of Allah^{azwj}, the Evangel, we are reading it?’

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّكُمْ خَالَفْتُمْ أَيُّهَا الْيَهُودُ وَ النَّصَارَى كِتَابَ اللَّهِ وَ لَمْ تَعْمَلُوا بِهِ، فَلَوْ كُنْتُمْ عَامِلِينَ بِالْكِتَابَيْنِ- لَمَا كَفَرْتُمْ بَعْضُكُمْ بِبَعْضٍ بِغَيْرِ حُجَّةٍ، لِأَنَّ كِتَابَ اللَّهِ أَنْزَلَهَا شِفَاءً مِنَ الْعَمَى، وَ بَيِّنَاتٍ مِنَ الضَّلَالَةِ، يَهْدِي الْعَامِلِينَ بِهَا إِلَى صِرَاطٍ مُسْتَقِيمٍ، كِتَابَ اللَّهِ إِذَا لَمْ تَعْمَلُوا بِهِ كَانَ وَبَالًا عَلَيْكُمْ، وَ حُجَّةُ اللَّهِ إِذَا لَمْ تَتَّقَادُوا لَهَا- كُنْتُمْ لِلَّهِ عَاصِينَ وَ لِسَخَطِهِ مُتَعَرِّضِينَ.

So Rasool-Allah^{saww} said: ‘You are opposing, O you Jews and Christians, the Book of Allah^{azwj} and are not acting by it. So if you had been acting with the two Books, you would not have (accused) each other of *Kufr* without a proof, because the Books, Allah^{azwj} Reveals these as a healing from the blindness, and as a clarification from the straying. He^{azwj} Guides the ones acting by it to the Straight Path. A Book of Allah^{azwj}, when you are not acting by it, would bear evil results upon you all, and a

proof of Allah^{azwj}, when you are not driven to it, you would be disobedient to Allah^{azwj}, and be exposed to His^{azwj} Wrath’.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى الْيَهُودِ فَقَالَ: احذَرُوا أَنْ يَبَالَغَكُمْ بِخِلَافِ أَمْرِ اللَّهِ وَبِخِلَافِ كِتَابِهِ مَا أَصَابَ أَوْلِيَاءَكُمْ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ وَأَمَرُوا بِأَنْ يَقُولُوهُ.

Then Rasool-Allah^{saww} turned to face the Jews, and he^{saww} said: ‘Be cautioned of attaining by opposing the Command of Allah^{azwj} and opposing His^{azwj} Book, what your earlier ones were hit with, those whom Allah^{azwj} Said regarding them: **But those who were unjust replaced it for a word other than that which had been Said to them**, and instruct (others) that they should be saying it.

قَالَ اللَّهُ تَعَالَى فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ عَذَابًا مِمَّن السَّمَاءِ طَاعُونَ نَزَلَ بِهِمْ، فَمَاتَ مِنْهُمْ مِائَةٌ وَعِشْرُونَ أَلْفًا، ثُمَّ أَخَذَهُمْ بَعْدَ قِيَامِ فَمَاتَ مِنْهُمْ مِائَةٌ وَعِشْرُونَ أَلْفًا أَيْضًا،

Allah^{azwj} the Exalted Said: **so We Sent upon those who were unjust, a plague from the sky, due to what they were corrupting [2:59]** – a Punishment from the sky, a plague descended upon them, so one hundred and twenty thousand of them died. Then they were seized afterwards with a pestilence, and one hundred and twenty thousand of them died as well.

وَكَانَ خِلَافُهُمْ أَنَّهُمْ لَمَّا بَلَغُوا الْبَابَ- رَأَوْا بَابًا مُرْتَفِعًا فَقَالُوا: مَا بَالُنَا نَحْتَاجُ إِلَى أَنْ نَرُكَعَ عِنْدَ الدُّخُولِ هَاهُنَا، طَنَّنَا أَنَّهُ بَابٌ مُنْطَابِئٌ لَا بَدَّ مِنَ الرُّكُوعِ فِيهِ، وَ هَذَا بَابٌ مُرْتَفِعٌ، وَ إِلَى مَتَى يَسْخَرُ بِنَا هُوَ لَاءَ يَعْنُونَ مُوسَى ثُمَّ يُوشَعَ بْنِ نُونٍ وَ يُسْجِدُونَنَا فِي الْأَبَاطِيلِ،

And it was so that they posterity, whenever they reached the door (Door of Hitta), they saw a high door. So they said, ‘What is the matter with us being needy to bow during the entry over here? We thought that it would be a low door, it being inevitable to bow during (entering) it, and this is a high door, and up to when will they^{as} mock with us?’ – meaning Musa^{as}, then Yoshua Bin Noon^{as}, and they^{as} were getting us to prostrate falsely’.

وَ جَعَلُوا أَسْمَاءَهُمْ نَحْوَ الْبَابِ، وَ قَالُوا بَدَلَ قَوْلِهِمْ حِطَّةَ الَّذِي أَمَرُوا بِهِ: هَطَا سَمَقَانَا يَعْنُونَ حِنْطَةَ حَمْرَاءَ، فَذَلِكَ تَبْدِيلُهُمْ.

And they went near the door, and they were saying a replacement word instead of ‘Hitta’ which they had been Commanded with, ‘Hitta Samqana’, meaning red wheat. So that was their alteration.

326 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَهَؤُلَاءِ بَنُو إِسْرَائِيلَ نُصِبَ لَهُمْ بَابُ حِطَّةٍ وَ أَنْتُمْ يَا مَعْشَرَ أُمَّةٍ مُحَمَّدٍ نُصِبَ لَكُمْ بَابُ حِطَّةٍ أَهْلُ بَيْتِ مُحَمَّدٍ ص، وَ أَمَرْتُمْ بِاتِّبَاعِ هُدَاهُمْ وَ لُزُومِ طَرِيقَتِهِمْ، لِيَغْفَرَ [لَكُمْ] بِذَلِكَ خَطَايَاكُمْ وَ ذُنُوبَكُمْ، وَ لِيَزِيدَ الْمُحْسِنُونَ مِنْكُمْ،

S 326 – And Amir Al-Momineen^{asws} said: ‘So they were the Children of Israel for whom the Door of Hitta was established, and you, O community of Muhammad^{saww}! There has been established for you all a Door of Hitta, being the People^{asws} of the Household of Muhammad^{saww}, and you have been Commanded with following their^{asws} guidance, and necessitating to their^{asws} ways, in order for your mistakes and your sins to be Forgive for you due to that, and for the increase for the good doers from you.

وَبَابِ حِطَّتِكُمْ أَفْضَلُ مِنْ بَابِ حِطَّتِهِمْ، لِأَنَّ ذَلِكَ [كَانَ] بَابَ خَسْبٍ، وَ نَحْنُ النَّاطِقُونَ الصَّادِقُونَ الْمُرْتَضُونَ الْهَادُونَ الْفَاضِلُونَ، كَمَا قَالَ رَسُولُ اللَّهِ ص: «إِنَّ النُّجُومَ فِي السَّمَاءِ أَمَانٌ مِنَ الْعَرَقِ، وَ إِنَّ أَهْلَ بَيْتِي أَمَانٌ لِأُمَّتِي مِنَ الضَّلَالَةِ فِي أَدْيَانِهِمْ، لَا يَهْلِكُونَ (فِيهَا مَا دَامَ فِيهِمْ) مَنْ يَتَّبِعُونَ هُدْيَهُ وَ سُنَّتَهُ».

And your Door of Hitta is superior than their Door of Hitta, because that was a door (made out) of wood, and we^{asws} are the speaking, the truthful, the Chose ones, the guides, the meritorious ones, just as Rasool-Allah^{saww} said: 'The stars in the sky are a security from the drowning, and the People^{asws} of my^{saww} Household are a security for my^{saww} community from the straying in their religions. They will not be destroyed in it for as long as among them in one^{asws} they would be following his^{asws} guidance and his^{asws} Sunnah.

أَمَّا إِنَّ رَسُولَ اللَّهِ ص قَدْ قَالَ: «مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي، وَ أَنْ يَمُوتَ مَمَاتِي، وَ أَنْ يَسْكُنَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي، وَ أَنْ يُمَسِكَ قَضِيْبًا عَرَسَهُ بِيَدِهِ- وَ قَالَ لَهُ: كُنْ فَكَانَ، فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع، وَ لِيُوَالِ وَلِيَّهُ، وَ لِيُعَادِ عَدُوَّهُ، وَ لِيَتَوَلَّ ذُرِّيَّتَهُ الْفَاضِلِينَ الْمُطِيعِينَ لِلَّهِ مِنْ بَعْدِهِ، فَإِنَّهُمْ خُلِقُوا مِنْ طِينَتِي، وَ رَزُقُوا فَهْمِي وَ عِلْمِي،

As for Rasool-Allah^{saww}, so he^{saww} has said: 'The one who wants that he should live my^{saww} life, and that he should die my^{saww} passing away, and that he should settle in the Paradise which my^{saww} Lord^{azwj} Promised me^{saww}, and that he should hold a branch which He^{azwj} Planted with His^{azwj} Hand, and Said to it: "Be!" So it became, then let him befriend Ali^{asws} Bin Abu Talib^{asws}, and befriend his^{asws} friends, and be inimical to his^{asws} enemies, and let him befriend his^{asws} offspring, the meritorious ones, the ones obedient to Allah^{azwj}, from after him^{asws}, for they^{asws} have been Created from my^{saww} essence, and have been Graced my^{saww} understanding and my^{saww} knowledge.

فَوَيْلٌ لِلْمُكَذِّبِ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ فِيهِمْ صَلَاتِي، لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي.»

Therefore, woe be unto the beliers of their^{asws} merits from my^{saww} community, the ones cutting off my^{saww} relationship regarding them^{asws}! May Allah^{azwj} not Let them attain my^{saww} intercession'.

327 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَكَمَا أَنَّ بَعْضَ بَنِي إِسْرَائِيلَ أَطَاعُوا فَأَكْرَمُوا، وَ بَعْضُهُمْ عَصَوْا فَعُدُّبُوا، فَكَذَلِكَ تَكُونُونَ أَنْتُمْ.

S 327 – And Amir Al-Momineen^{asws} said: 'So, just as some of the Children of Israel obeyed and were Honoured, and some of them disobeyed and they were Punished, similar to that, you should become'.

قَالُوا: فَمَنْ الْعَصَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع: الَّذِينَ أَمَرُوا بِتَعْظِيمِنَا أَهْلَ الْبَيْتِ، وَ تَعْظِيمِ حُقُوقِنَا، فَخَالَفُوا ذَلِكَ، وَ عَصَوْا وَ جَحَدُوا حُقُوقَنَا وَ اسْتَخَفُّوا بِهَا، وَ قَتَلُوا أَوْلَادَ رَسُولِ اللَّهِ ص الَّذِينَ أَمَرُوا بِإِكْرَامِهِمْ وَ مَحَبَّتِهِمْ.

They said, 'So who are the disobeyers, O Amir Al-Momineen^{asws}?' He^{asws} said: 'Those that were Commanded with revering us^{asws}, the People^{asws} of the Household, and revering our^{asws} rights, but they opposed that, and disobeyed and rejected our^{asws} rights, and they considered lightly with it, and they killed the children of Rasool-Allah^{saww}, those whom they had been Commanded with honouring them and loving them'.

قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنَّ ذَلِكَ لَكَائِنٌ قَالَ ع: بَلَى خَبْرًا حَقًّا، وَ أَمْرًا كَائِنًا، سَيَقْتُلُونَ وَلَدِي هَدْيِينَ الْحَسَنَ وَ الْحُسَيْنَ ع.

They said, 'O Amir Al-Momineen^{asws}! And that would be happening?' He^{asws} said: 'Yes! (It is) a true news, and a matter to happen. They will be killing these two children of mine^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: وَ سَيُصِيبُ [أَكْثَرَ] الَّذِينَ ظَلَمُوا رِجْزاً فِي الدُّنْيَا بِسُيُوفٍ [بَعْضُ] مَنْ يُسَلِّطُ اللَّهُ تَعَالَى عَلَيْهِمْ- لِلْإِنْتِقَامِ بِمَا كَانُوا يَفْسُقُونَ كَمَا أَصَابَ بَنِي إِسْرَائِيلَ الرَّجْزَ.

Then Amir Al-Momineen^{asws} said: 'And most of those who are unjust would be hit by a punishment in the world by the swords of someone who whom Allah^{azwj} the Exalted would Cause to overcome upon them for the revenge due to what they were corrupting, just as the Children of Israel were hit by the punishment'.

قِيلَ: وَ مَنْ هُوَ قَالَ: غُلَامٌ مِنْ تَقِيفٍ، يُقَالُ لَهُ «الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ».

It was said, 'And who is he?' He^{asws} said: 'A boy from Saqeef called Al-Mukhtar Bin Abu Ubeyd'.

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: فَكَانَ ذَلِكَ بَعْدَ قَوْلِهِ هَذَا بِرَمَانٍ. وَ إِنَّ هَذَا الْخَبَرَ اتَّصَلَ بِالْحَجَّاجِ بْنِ يُوسُفَ عَلَيْهِ لَعَائِنُ اللَّهِ- مِنْ قَوْلِ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ: أَمَا رَسُولُ اللَّهِ فَمَا قَالَ هَذَا، وَ أَمَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَنَا أَشْكُ هَلْ حَكَاهُ عَنْ رَسُولِ اللَّهِ، وَ أَمَا عَلِيُّ بْنُ الْحُسَيْنِ فَصَبِيٌّ مَغْرُورٌ، يَقُولُ الْأَبَاطِيلَ وَ يُغَرُّ بِهَا مَتَّبِعُوهُ، اطْلُبُوا إِلَيَّ الْمُخْتَارَ.

And Ali^{asws} Bin Al-Husayn^{asws} said: 'So that happened after these words of his^{asws} by a (long) time. And that news was transmitted by Al-Hajjaj Bin Yusuf^{la}, may the Curses of Allah^{azwj} be upon him^{la} – from the words of Ali^{asws} Bin Al-Husayn^{asws}. So he^{la} said: 'As for Rasool-Allah^{saww}, so he^{saww} did not say this. And as for Ali^{asws} Bin Abu Talib^{asws}, so I^{la} am doubtful whether he^{asws} related it from Rasool-Allah^{saww}. And as for Ali^{asws} Bin Al-Husayn^{asws}, so he^{asws} is a proud boy. He^{asws} is saying the falsities and is deceiving by it the ones who follow him^{asws}. Seek Al-Mukhtar to (bring him to) me!'

فَطَلَبَ، وَ أَخَذَ فَقَالَ: قَدَّمُوهُ إِلَى النَّطْعِ وَ اضْرِبُوا عُنُقَهُ- فَأَتِيَ بِالنَّطْعِ قَبِيسَطَ وَ أَنْزَلَ عَلَيْهِ الْمُخْتَارَ، ثُمَّ جَعَلَ الْعُلَمَاءُ يَجِئُونَ وَ يَذْهَبُونَ لَا يَأْتُونَ بِالسَّيْفِ.

So he was sought and seized. So he (Hajjaj^{la}) said, 'Proceed him to the thick leather and strike his neck off!' So they brought the thick leather and spread it out, and Al-Mukhtar was descended upon it. Then the servants kept coming and going, not coming with the sword.

قَالَ الْحَجَّاجُ: مَا لَكُمْ قَالُوا: لَسْنَا نَجِدُ مِفْتَاحَ الْخِزَانَةِ، وَ قَدْ ضَاعَ مِنَّا، وَ السَّيْفُ فِي الْخِزَانَةِ.

Al-Hajjaj^{la} said, 'What is the matter with you?' They said, 'We cannot find the keys of the treasury, and these have been lost from us, and the sword is in the treasury'.

فَقَالَ الْمُخْتَارُ: لَنْ تَقْتُلَنِي، وَ لَنْ يَكْذِبَ رَسُولُ اللَّهِ ص، وَ لَنْ قَتَلْتَنِي لِجِبِينِي اللَّهُ- حَتَّى أَقْتَلَ مِنْكُمْ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ وَ ثَمَانِينَ أَلْفًا.

So Al-Mukhtar said, 'You^{la} will never (be able to) kill me, and never (be able to) belie Rasool-Allah^{saww}! And even if you^{la} do kill me, Allah^{azwj} would Revive me until I kill from you all three hundred and eighty three thousand'.

فَقَالَ الْحَجَّاجُ لِبَعْضِ حُجَّابِهِ: أَعْطِ السَّيَّافَ سَيْفَكَ يَقْتُلُهُ بِهِ.

So Al-Hajjaj^{la} said to one of his^{la} guards, 'Give the executioner your sword he can kill him with it!'

فَأَخَذَ السَّيَّافُ بِسَيْفِهِ فَجَاءَ لِيَقْتُلَهُ بِهِ، وَ الْحَجَّاجُ يَحْتُهُ وَ بَسْتَعَجَلُهُ، فَبَيْنَمَا هُوَ فِي تَدْبِيرِهِ إِذْ عَثَرَ وَ السَّيْفُ فِي يَدِهِ، وَ أَصَابَ السَّيْفُ بَطْنَهُ، فَشَقَّهُ وَ مَاتَ، وَ جَاءَ بِسَيِّافٍ آخَرَ، وَ أَعْطَاهُ السَّيْفَ فَلَمَّا رَفَعَ يَدَهُ لِيَضْرِبَ عُنُقَهُ- لَدَعَتْهُ عَقْرَبٌ وَ سَقَطَ فَمَاتَ، فَنَظَرُوا وَ إِذَا الْعُقْرَبُ، فَقَتَلُوهُ.

So the executioner took his sword and came over to kill him (Al-Mukhtar) with it, and Al-Hajjaj^{la} was urging him on and hastening him. So while he (the executioner) was in his procedure, when he stumbled and the sword was in his hand, and the sword hit his belly and split it, and he died. And they came with another executioner, and gave him the sword. But when he raised his hand to strike off his neck – a scorpion stung him and he fell down dead. So, they looked around and there was the scorpion, and they killed it.

فَقَالَ الْمُخْتَارُ: يَا حَجَّاجُ إِنَّكَ لَنْ تَقْدِرَ عَلَيَّ قَتْلِي، وَيَحْكُ يَا حَجَّاجُ أَمَا تَذَكُرُ- مَا قَالَ نِزَارُ بْنُ مَعَدِّ بْنِ عَدْنَانَ لِسَابُورِ ذِي الْأَكْتَفِ حِينَ [كَانَ] يَقْتُلُ الْعَرَبَ، وَ يَصْطَلِمُهُمْ- فَأَمَرَ نِزَارُ [وَأَوْلَاهُ] فَوَضِعَ فِي زَنْبِيلٍ فِي طَرِيقِهِ، فَلَمَّا رَأَاهُ قَالَ لَهُ: مَنْ أَنْتَ

So Al-Mukhtar said, 'O Hajjaj^{la}! You will never be able upon killing me. Woe be unto you^{la}, O Hajjaj^{la}! Do you not recall what Nizar Bin Ma'ad Bin Adnan said to Sabour Zil Aktaaf, when he was killing the Arabs, and uprooting them, so Nizar instructed his son, so he placed a frail one in his way. So when he saw him, said to him, 'Who are you?'

قَالَ: أَنَا رَجُلٌ مِنَ الْعَرَبِ، أُرِيدُ أَنْ أَسْأَلَكَ لِمَ تَقْتُلُ هَؤُلَاءِ الْعَرَبَ وَ لَا ذُنُوبَ لَهُمْ إِلَيْكَ، وَ قَدْ قَتَلْتَ الَّذِينَ كَانُوا مُذْنِبِينَ وَ فِي عَمَلِكَ مُفْسِدِينَ قَالَ: لِأَنِّي وَجَدْتُ فِي الْكُتُبِ أَنَّهُ يَخْرُجُ مِنْهُمْ رَجُلٌ يُقَالُ لَهُ «مُحَمَّدٌ» يَدْعِي النَّبُوَّةَ، فَيُرِيْلُ دَوْلَةَ مُلُوكِ الْأَعَاجِمِ وَ يُفْنِيهَا، فَأَنَا أَقْتُلُهُمْ حَتَّى لَا يَكُونَ مِنْهُمْ ذَلِكَ الرَّجُلُ.

He said, 'I am a man from the Arabs, intending to ask you, why you are killing these Arabs and there is no crime to them towards you, and you have already killed those who were against you and mischievous in your knowledge?' He said, 'Because I found in the Books that there would be coming out from them, a man called Muhammad^{saww} claiming the Prophet-hood, so the governments of the non-Arab kings would decline and they would perish. Therefore, I would be killing them until there does not happen to be from them, that man^{saww}.'

[قَالَ:] فَقَالَ لَهُ نِزَارٌ: لَئِنْ كَانَ مَا وَجَدْتَهُ مِنْ كُتُبِ الْكُذَّابِينَ، فَمَا أَوْلَاكَ أَنْ تَقْتُلَ الْبِرَاءَ غَيْرَ الْمُذْنِبِينَ [بِقَوْلِ الْكَاذِبِينَ]! وَ إِنْ كَانَ ذَلِكَ مِنْ قَوْلِ الصَّادِقِينَ، فَإِنَّ اللَّهَ سُبْحَانَهُ سَيَحْفَظُ ذَلِكَ الْأَصْلَ- الَّذِي يَخْرُجُ مِنْهُ هَذَا الرَّجُلُ، وَ لَنْ تَقْدِرَ عَلَيَّ إِبْطَالِهِ وَ يُجْرِي قَضَاءَهُ وَ يُنْفِذَ أَمْرَهُ، وَ لَوْ لَمْ يَبْقَ مِنْ جَمِيعِ الْعَرَبِ إِلَّا وَاحِدٌ.

He (Al-Mukhtar) said, 'So Nizar said to him, 'If it was so that what you found was from the Books of the liars, so it is not for you that you kill the righteous ones, without any crimes, by the words of the liars! And, if that was from the words of the truthful, then Allah^{azwj}, Glory is for Him^{azwj}, would Protect that root from which that man^{saww} is to come from, and you will never be able upon invalidating it, and His^{azwj} Ordainment will occur and His^{azwj} Command will be implemented, and even if there does not remain from the entirety of the Arabs, except for one'.

فَقَالَ سَابُورُ: صَدَقَ، هَذَا نِزَارٌ بِالْفَارِسِيَّةِ يَعْنِي الْمَهْزُولَ، كُفُّوا عَنِ الْعَرَبِ فَكُفُّوا عَنْهُمْ.

So Sabour said, 'True! This 'Nizar', in Persian means 'the starving'. Refrain from the Arabs!' So they refrained from them.

وَ لَكِنْ يَا حَجَّاجُ إِنَّ اللَّهَ قَدْ قَضَى أَنْ أَقْتَلَ مِنْكُمْ- ثَلَاثِمِائَةً وَ ثَلَاثَةً وَ ثَمَانِينَ أَلْفَ رَجُلٍ، فَإِنْ شِئْتَ فَتَعَاطَ قَتْلِي، وَ إِنْ شِئْتَ فَلَا تَتَعَاطَ، فَإِنَّ اللَّهَ تَعَالَى إِمَّا أَنْ يَمْنَعَكَ عَنِّي، وَ إِمَّا أَنْ يُحْيِيَنِي بَعْدَ قَتْلِكَ، فَإِنَّ قَوْلَ رَسُولِ اللَّهِ ص حَقٌّ لَا مَرِيَةَ فِيهِ.

(Al-Mukhtar said), 'But, O Hajjaj!^a Allah^{azwj} has Ordained that I shall kill from you, three hundred and eighty three thousand men. So if you like, deal with my killing, and if you so like, then do not deal with it, for Allah^{azwj} the Exalted, would either Prevent you from me, or else He^{azwj} would Revive me after your killing me, for the words of Rasool-Allah^{saww} are true, there will be no doubt in it'.

فَقَالَ لِلسَّيَافِ: اضْرِبْ عُنُقَهُ.

So (Hajjaj^a) said to the executioner, 'Strike off his neck!'

فَقَالَ الْمُخْتَارُ: إِنَّ هَذَا لَنْ يَقْدِرَ عَلَى ذَلِكَ، وَ كُنْتُ أُحِبُّ أَنْ تَكُونَ أَنْتَ الْمُتَوَلَّى لِمَا تَأْمُرُهُ، فَكَانَ يُسَلِّطُ عَلَيْكَ أُنْعَى كَمَا سَلَّطَ عَلَى هَذَا الْأَوَّلِ عَقْرَبًا.

Al-Mukhtar said, 'This one will never be able upon that, and I would love it if it happens to be you taking charge when you order him, so a snake would be overcoming upon you just as a scorpion overcame upon this first one'.

فَلَمَّا هَمَّ السَّيَافُ بِضَرْبِ عُنُقِهِ- إِذَا بِرَجُلٍ مِنْ حَوَاصِّ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ قَدْ نَحَلَ فَصَاحَ: يَا سَيَافُ كُفَّ عَنْهُ وَيْحَكَ، وَ مَعَهُ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، فَإِذَا فِيهِ:

So when the executioner thought of striking off his neck, when a man – a special one of Abdul Malik Bin Marwan – entered, and shouted, 'O executioner! Refrain from it, woe be unto you!' – and with him was a letter from Abdul Malik Bin Marwan, and therein was (written): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ يَا حَجَّاجُ بِنَ يُوسُفَ فَإِنَّهُ سَفَطَ إِلَيْنَا طَائِرٌ عَلَيْهِ رُفْعَةٌ فِيهَا: أَنْكَ أَخَذْتَ الْمُخْتَارَ بْنَ أَبِي عُبَيْدٍ تُرِيدُ قَتْلَهُ، وَ تَزْعُمُ أَنَّهُ حَكِيٌّ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ سَيَقْتُلُ مِنْ أَنْصَارِ بَنِي أُمَيَّةَ ثَلَاثِمِائَةً وَ ثَلَاثَةً وَ ثَمَانِينَ أَلْفَ رَجُلٍ،

'In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, O Hajjaj Bin Yusuf! A bird came to us upon which was a note, in which was written that you have seized Al-Mukhtar Bin Abu Ubeyd, intending to kill him, and you are alleging that he is relating from Rasool-Allah^{saww} that he would be killing, from the helpers of the clan of Umayya, three hundred and eighty three thousand men.

فَإِذَا أَتَاكَ كِتَابِي هَذَا فَخَلِّ عَنْهُ، وَ لَا تَتَعَرَّضْ لَهُ إِلَّا بِسَبِيلِ خَيْرٍ- فَإِنَّهُ زَوْجُ ظَنُرِ ابْنِي الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، وَ قَدْ كَلَّمَنِي فِيهِ الْوَلِيدُ، وَ إِنَّ الَّذِي حَكِيَ إِنْ كَانَ بَاطِلًا فَلَا مَعْنَى لِقَتْلِ رَجُلٍ مُسْلِمٍ بِخَبْرٍ بَاطِلٍ، وَ إِنْ كَانَ حَقًّا فَإِنَّكَ لَا تَقْدِرُ عَلَى تَكْذِيبِ قَوْلِ رَسُولِ اللَّهِ ص.»

So when this letter of mine comes to you, then release him, and do not display to him except to the way of goodness, for he is the husband of the foster-mother of my son Al-Waleed Bin Abdul Malik Bin Marwan, and Al-Waleed has spoken to me regarding him. And that which he is relating, if it was false, then there is no meaning

to kill a Muslim man by a false news, and if it was true, then you would not be able upon belying the words of Rasool-Allah^{saww}.

فَقَلَىٰ عَنْهُ الْحَجَّاجُ، فَجَعَلَ الْمُخْتَارُ يَقُولُ: سَأَفْعَلُ كَذَا، وَ أَخْرُجُ وَ قَتُّ كَذَا، وَ أَقْتُلُ مِنَ النَّاسِ كَذَا، وَ هُوَ لَاءِ صَاغِرُونَ يَعْني بَنِي أُمَيَّةَ.

So Hajjaj^{la} released him, and Al-Mukhtar went on saying, 'I will be doing such, and will rise in such a time, and kill such from the people, and they would be belittled' – meaning he clan of Umayya.

فَبَلَغَ ذَلِكَ الْحَجَّاجُ، فَأَخَذَ وَ أَنْزَلَ لِضَرْبِ الْعُنُقِ فَقَالَ الْمُخْتَارُ: إِنَّكَ لَنْ تَقْدِرَ عَلَىٰ ذَلِكَ، فَلَا تَتَّعَاطَ رَدًّا عَلَىٰ اللَّهِ.

So that (speech) reached Al-Hajjaj, and he grabbed (the sword) and descended to strike off the neck (of Al-Mukhtar). But Al-Mukhtar said, 'You will never be able upon that, therefore do not carry out a response against Allah^{azwj}'.

وَ كَانَ فِي ذَلِكَ إِذْ أَسْقَطَ طَائِرٌ آخَرَ- عَلَيْهِ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَجَّاجُ لَا تَتَّعَرِّضْ لِلْمُخْتَارِ، فَإِنَّهُ زَوْجُ مَرْضِعَةِ ابْنِي الْوَلِيدِ، وَ لَئِنْ كَانَ حَقًّا فَنُتَمَعُ مِنْ قَتْلِهِ- كَمَا مَنَعَ «دَانِيَالُ» مِنْ قَتْلِ «بُخْتَنْصَر» الَّذِي كَانَ اللَّهُ قَضَىٰ أَنْ يَقْتَلَ بَنِي إِسْرَائِيلَ.

And it was during that, when another bird descended, upon it was a letter from Abdul Malik Bin Marwan: - 'In the Name of Allah^{azwj} the Beneficent, the Merciful. O Hajjaj^{la}! Do not plot against Al-Mukhtar, for he is the husband of the nurse-maid of my son Al-Waleed, and if it was true, then you^{la} would be prevented from killing him just as Daniel^{as} was prevented from killing Bakht Nasr, when it was Allah^{azwj}'s Ordainment that he kills the Children of Israel'.

فَتَرَكَهُ الْحَجَّاجُ وَ تَوَعَّدَهُ إِنْ عَادَ لِمِثْلِ مَقَالَتِهِ. فَعَادَ بِمِثْلِ مَقَالَتِهِ، فَاتَّصَلَ بِالْحَجَّاجِ الْخَبْرَ، فَطَلَبَهُ فَاحْتَفَىٰ مَدَّةً ثُمَّ ظَفَرَ بِهِ فَأَخَذَهُ. فَلَمَّا هَمَّ بِضَرْبِ عُنُقِهِ إِذْ قَدْ وَرَدَ عَلَيْهِ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ أَنْ ابْعَثْ إِلَيَّ الْمُخْتَارَ.

So Al-Hajjaj^{la} left him, and called (dareds) him to repeat the like of his speech. So he repeated with similar to his speech, and the news reached Al-Hajjaj^{la}, so he^{la} sought him, but he disappeared for a period, then he^{la} was victorious with him, and seized him. But, when he^{la} thought of striking off his neck, when a letter arrive to him from Abdul Malik: 'Send Al-Mukhtar to me'.

فَاحْتَبَسَهُ الْحَجَّاجُ وَ كَتَبَ إِلَىٰ عَبْدِ الْمَلِكِ: كَيْفَ تَأْخُذُ إِلَيْكَ عَدُوًّا مُجَاهِرًا- يَزْعُمُ أَنَّهُ يَقْتُلُ مِنْ أَنْصَارِ بَنِي أُمَيَّةَ كَذَا وَ كَذَا أَلْفًا

So Al-Hajjaj^{la} imprisoned him and wrote to Abdul Malik, 'How can you take (to yourself) an open enemy claiming that he would kill from the helpers of the clan of Umayya, such and such thousand?'

فَبَعَثَ إِلَيْهِ عَبْدُ الْمَلِكِ: أَنْتَ رَجُلٌ جَاهِلٌ، لَئِنْ كَانَ الْخَبْرُ فِيهِ بَاطِلًا- فَمَا أَحَقَّنَا بِرِعَايَةِ حَقِّهِ لِحَقِّ مَنْ خَدَمَنَا، وَ إِنْ كَانَ الْخَبْرُ فِيهِ حَقًّا، فَإِنَّا سَنُرَبِّيه لِيَسْلُطَ عَلَيْنَا- كَمَا رَبَّى فِرْعَوْنُ مُوسَىٰ حَتَّىٰ تَسْلُطَ عَلَيْهِ- فَبِعَنَتِهِ إِلَيْهِ الْحَجَّاجُ، فَكَانَ مِنْ أَمْرِ الْمُخْتَارِ مَا كَانَ، وَ قَتَلَ مَنْ قَتَلَ.

So Abdul Malik sent a message to him, 'You are an ignorant man. If the news regarding him was false, then is it not our right with taking care of the right of the one who served us? And if it was so that the news regarding him was true, then we would have nourished him for him to overcome upon us – just as Pharaoh^{la}

nourished Musa^{as} until he^{as} overcame upon him^{la}. So Hajjaj^{la} sent him (Al-Mukhtar) to him (Abdul Malik), and it transpired from the matter of Al-Mukhtar what transpired, and he killed the ones he killed.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِأَصْحَابِهِ- وَ قَدْ قَالُوا لَهُ: يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع ذَكَرَ [مِنْ] أَمْرِ الْمُخْتَارِ وَ لَمْ يَقُلْ مَتَى يَكُونُ قَتْلُهُ وَ لِمَنْ يَقْتُلُ.

And Ali^{asws} Bin Al-Husayn^{asws} said to his^{asws} companion, and he had said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Amir Al-Momineen^{asws} mentioned from the matter of Al-Mukhtar and did not say when his killing would take place and of the ones he killed'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: صَدَقَ أَمِيرُ الْمُؤْمِنِينَ ع، أَوْ لَا أَخْبِرُكُمْ مَتَى يَكُونُ قَتْلُكَ قَالَ: يَوْمَ كَذَا- إِلَى ثَلَاثِ سِنِينَ مِنْ قَوْلِهِ هَذَا لَهُمْ، وَ سَيُوتَى بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ شِمْرِ بْنِ ذِي الْجَوْشَنِ (عَلَيْهِمَا اللَّعْنَةُ) فِي يَوْمٍ كَذَا وَ كَذَا وَ سَنَأْكُلُ وَ هُمَا بَيْنَ أَيْدِينَا نَنْظُرُ إِلَيْهِمَا.

So Ali^{asws} Bin Al-Husayn^{asws} said: 'Amir Al-Momineen^{asws} was truthful. And, shall I^{asws} inform you when it would happen?' They said, 'Yes'. He^{asws} said: 'On such and such a day' – to three years from these words of his^{asws} to them – 'and they would be coming to me^{asws} with the head of Ubeydullah Bin Ziyad^{la}, and Shimr Bin Zil Jawshan^{la} (may the Curses be upon them), during such and such a day, and we shall be eating, and these two (heads) to be in front of us. We would be looking at these two'.

قَالَ: فَلَمَّا كَانَ فِي الْيَوْمِ الَّذِي أَخْبَرَهُمْ- أَنَّهُ يَكُونُ فِيهِ الْقَتْلُ مِنَ الْمُخْتَارِ لِأَصْحَابِ بَنِي أُمَيَّةَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ عَلَى مَائِدَةٍ- إِذْ قَالَ لَهُمْ: مَعَاشِرَ إِخْوَانِنَا طَيِّبُوا نَفْسًا [وَأَوْ كَلُوا]، فَإِنَّكُمْ تَأْكُلُونَ وَ ظَلَمَةُ بَنِي أُمَيَّةَ يُحْصَدُونَ.

He (Imam Hassan Al-Askari^{asws}) said: 'So when it was during the day which he (Ali^{asws} Bin Al-Husayn^{asws}) had informed them of – it happened during it, the killing from Al-Mukhtar of the companions of the clan of Umayya. Ali^{asws} Bin Al-Husayn^{asws} was with his^{asws} companions upon a meal, when he^{asws} said to them: 'Group of our^{asws} brethren! Make good yourselves and eat (heartily), for you would be eating and the oppression of the clan of Umayya would be cut down'.

قَالُوا: أَيَّنَ قَالَ ع فِي مَوْضِعِ كَذَا يَقْتُلُهُمُ الْمُخْتَارُ، وَ سَيُوتَى بِالرَّأْسَيْنِ يَوْمَ كَذَا [وَأَوْ كَلُوا].

They said, 'Where?' He^{asws} said: 'In such and such a place, Al-Mukhtar would be killing them, and they would be coming to me^{asws} with the two heads on such and such a day'.

فَلَمَّا كَانَ فِي ذَلِكَ الْيَوْمِ أُتِيَ بِالرَّأْسَيْنِ لَمَّا أَرَادَ أَنْ يَفْعَلَ لِلْأَكْلِ، وَ قَدْ فَرَعَ مِنْ صَلَاتِهِ، فَلَمَّا رَأَاهُمَا سَجَدَ وَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمَيِّنِي حَتَّى أَرَانِي. فَجَعَلَ يَأْكُلُ وَ يَنْظُرُ إِلَيْهِمَا.

So when it was during that day, they came with the two heads, when he^{asws} had intended to sit for the meal, and he^{asws} was free from having prayed his^{asws} *Salat*. So when he^{asws} saw the two (heads), he^{asws} performed *Sajda*, and said: 'The Praise is for Allah^{azwj} Who did not Cause me^{asws} to pass away until He^{azwj} Showed me^{asws} (this)'. So he^{asws} went on eating and looking at the two (heads)'.

فَلَمَّا كَانَ فِي وَقْتِ الْحُلُوءِ لَمْ يُؤْتِ بِالْحُلُوءِ- لِمَا كَانُوا قَدْ اسْتَعْلَوْا عَنْ عَمَلِهِ بِخَيْرِ الرَّأْسَيْنِ، فَقَالَ نَدْمَاؤُهُ: لَمْ نَعْمَلِ الْيَوْمَ حُلُوءًا فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: لَا نُرِيدُ حُلُوءًا أَحْلَى مِنْ نَظَرِنَا إِلَى هَذَيْنِ الرَّأْسَيْنِ!

So, when it was during the time for the sweets (dishes), he^{asws} did not come with the sweets (dishes) – when it was so that he^{asws} was pre-occupied from his^{as} work with the news of the two heads. So his^{asws} companions said, ‘We did not partake any sweets today’. So Ali^{asws} Bin Al-Husayn^{asws} said: ‘We do not want a sweet sweeter than our looking at these two heads!’

ثُمَّ عَادَ إِلَى قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع، قَالَ ع: وَ مَا لِلْكَافِرِينَ وَ الْفَاسِقِينَ عِنْدَ اللَّهِ أَعْظَمُ وَ أَوْفَى.

Then he^{asws} reiterated the words of Amir Al-Momineen^{asws}. He^{asws} said: ‘And what is for the Kafirs and the mischief makers, is more grievous and of more measure’.

328 ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَمَّا الْمُطِيعُونَ لَنَا فَسَيَغْفِرُ اللَّهُ ذُنُوبَهُمْ، فَيَزِيدُهُمْ إِحْسَانًا إِلَى حَسَنَاتِهِمْ.

S 328 – Then Amir Al-Momineen^{asws} said: ‘And as for the ones obedient to us^{asws}, Allah^{azwj} would be Forgiving their sins, and He^{azwj} would Increase them in Favours to their good deeds’.

قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَنْ الْمُطِيعُونَ لَكُمْ قَالَ: الَّذِينَ يُرْحَدُونَ رَبَّهُمْ، وَ يَصِفُونَهُ بِمَا يَلِيْقُ بِهِ مِنَ الصِّفَاتِ، وَ يُؤْمِنُونَ بِمُحَمَّدٍ نَبِيِّهِ ص- وَ يُطِيعُونَ اللَّهَ فِي آيَاتِهِ فَرَائِضِهِ وَ تَرْكِ مَحَارِمِهِ، وَ يُحْيُونَ أَوْقَاتَهُمْ بِذِكْرِهِ، وَ بِالصَّلَاةِ عَلَى نَبِيِّهِ مُحَمَّدٍ وَ إِلَيْهِ [الطَّيِّبِينَ] وَ يَنْفُونَ عَنْ أَنْفُسِهِمُ الشُّحَّ وَ الْبُخْلَ، فَيُؤَدُّونَ مَا فَرَضَ عَلَيْهِمْ مِنَ الزَّكَاةِ وَ لَا يَمْنَعُونَهَا.

They said, ‘O Amir Al-Momineen^{asws}! And who are the obedient ones to you^{asws} all?’ He^{asws} said: ‘Those who are regarding their Lord^{azwj} as One, and they are describing Him^{azwj} with what Attributes He^{azwj} Cast with, and they are believing in Muhammad^{saww} as His^{azwj} Prophet^{saww}, and they are obeying Allah^{azwj} in the fulfilling of His^{azwj} Obligations, and neglects His^{azwj} Prohibitions, and they are reviving their timings with His^{azwj} Mention, and with the *Salawat* upon His^{azwj} Prophet Muhammad^{saww}, and his^{saww} goodly Progeny^{asws}, and they are denying themselves the stinginess and the miserliness. Thus, they are fulfilling whatever is Obligated upon them from the *Zakat* and they are not preventing it’.

قوله عز و جل وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَ سَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The Words of the Mighty and Majestic: ***And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [2:114]***

329 قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص بِمَكَّةَ وَ أَظْهَرَ بِهَا دَعْوَتَهُ، وَ نَشَرَ بِهَا كَلِمَتَهُ، وَ عَبَّ أَدْيَانَهُمْ فِي عِبَادَتِهِمُ الْأَصْنَامَ، وَ أَخَذُوهُ وَ أَسَاءُوا مُعَاشِرَتَهُ، وَ سَعَوْا فِي خَرَابِ الْمَسَاجِدِ الْمُبْتَلِيَّةِ- كَانَتْ لِقَوْمٍ مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ [وَ شِبَعَةَ] وَ شِبَعَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

S 329 – The Imam (Hassan Al-Askari^{asws}) said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘When Allah^{azwj} Sent Muhammad^{saww} at Makkah and Manifested his^{saww} call in it, and Publicised his^{saww} ‘Kalima’ (There is no god except Allah^{azwj} and Muhammad^{saww} is

Rasool^{saww} of Allah^{azwj}), and Faulted their religions with regards to their worshipping the idols, his^{saww} community seized him^{as} and mistreated him^{saww}, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad^{saww} and his^{saww} Shias, and the Shias of Ali^{asws} Bin Abu Talib^{asws}.

كَانَ بَيْنَهُمُ الْمَسَاجِدُ يُحْبُونَ فِيهَا مَا آمَنَتْهُ الْمُتَبَلِّغُونَ، فَسَعَى هَوْلَاءُ الْمُشْرِكُونَ فِي خَرَابِهَا، وَ آذَى مُحَمَّدٍ ص وَ سَائِرِ أَصْحَابِهِ، وَ الْجَوُّهُ إِلَى الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، أَلْتَفَتَ خَلْفَهُ إِلَيْهَا فَقَالَ: اللَّهُ يَعْلَمُ أَنِّي أَحْبَبْتُكَ، وَ لَوْ لَا أَنَّ أَهْلَكَ- أخرجوني عنك لما أترت عليك بلداً، وَ لَا ابْتَعَيْتُ عَنْكَ بَدَلًا، وَ إِنِّي لَمُعْتَمِدٌ عَلَى مُفَارَقَتِكَ.

There used to be Masjids in the courtyard of the Kabah wherein was being revived what killed the falsities. So those polytheists strived in ruining these, and hurt Muhammad^{saww} and the rest of his^{saww} companions, made him^{saww} a refugee to exit from Makkah to Al Medina. He^{saww} turned behind him^{saww} towards it (Makkah) and he^{saww} said: ‘Allah^{azwj} Knows that I^{saww} love you (Makkah), and had not your inhabitants exited me^{saww} from you, I^{saww} would not have preferred a (another) city over you, nor would I^{saww} have sought a replacement from you, and I^{saww} am gloomy upon separating from you’.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَفْرَأُ عَلَيْكَ السَّلَامَ، وَ يَقُولُ: سَارِدُكَ إِلَى هَذَا الْبَلَدِ ظَافِرًا غَانِمًا سَالِمًا، قَادِرًا، قَاهِرًا، وَ ذَلِكَ قَوْلُهُ تَعَالَى. إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَى لَكَ إِلَى مَعَادٍ يَعْني إِلَى مَكَّةَ ظَافِرًا غَانِمًا. وَ أَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ص أَصْحَابَهُ، فَاتَّصَلَ بِأَهْلِ مَكَّةَ فَسَخَرُوا مِنْهُ.

So Allah^{azwj} Revealed unto him^{saww}: ‘O Muhammad^{saww}! The Most Exalted Conveys the greetings upon you^{saww}, and is Saying: “I^{azwj} will Return you^{saww} to this city, triumphant, victorious, unscathed, powerful, compelling” – and these are the Words of the Exalted: **Surely He Who has made the Quran Binding on you will bring you back to the destination [28:85]** – meaning, to Makkah, triumphant, victorious. And Rasool-Allah^{saww} informed his^{saww} companions with that. So it was transmitted to the people of Makkah, and they laughed from it.

فَقَالَ اللَّهُ تَعَالَى لِرَسُولِهِ ص: سَوْفَ أَظْهَرُكَ بِمَكَّةَ، وَ أُجْرِي عَلَيْهِمْ حُكْمِي، وَ سَوْفَ أَمْنَعُ عَنْ دُخُولِهَا الْمُشْرِكِينَ حَتَّى لَا يَدْخُلَهَا مِنْهُمْ أَحَدٌ إِلَّا خَائِفًا، أَوْ دَخَلَهَا مُسْتَخْفِيًا مِنْ أَنَّهُ إِنْ عَثِرَ عَلَيْهِ قُتِلَ.

So Allah^{azwj} the Exalted Said to His^{azwj} Rasool^{saww}: “Soon I^{azwj} shall Make you^{saww} triumphant in Makkah, and My^{azwj} Judgment would flow upon them, and soon I^{azwj} shall Forbid the polytheists from entering it until not one would be entering it except as fearful, or he enters it stealthily fearing that if he is traced upon it, he would be killed!”

فَلَمَّا حُتِمَ قَضَاءُ اللَّهِ بِفَتْحِ مَكَّةَ اسْتَوْسَقَتْ لَهُ- أَمَرَ عَلَيْهِمْ عَتَابُ بْنُ أُسَيْدٍ فَلَمَّا اتَّصَلَ بِهِمْ خَبَرُهُ قَالُوا: إِنَّ مُحَمَّدًا لَا يَزَالُ يَسْتَخْفُ بِنَا حَتَّى وَ لِي عَلَيْنَا غَلَامًا حَدِيثَ السِّنِّ- إِنْ تَمَانِي عَشْرَةَ سَنَةً، وَ نَحْنُ مَشَايخُ ذَوُو الْأَسْنَانِ، خُدَامُ بَيْتِ اللَّهِ الْحَرَامِ وَ جِيرَانُ حَرَمِهِ الْأَمْنِ، وَ خَيْرٌ بُقْعَةٍ لَهُ عَلَى وَجْهِ الْأَرْضِ.

When the Ordainment of Allah^{azwj} came to pass, by the conquest of Makkah, rescuing it (from the idols), he^{saww} appointed Attab Bin Aseyd as an emir upon them. So when the news arrived to them, they said, ‘Muhammad^{saww} does not cease to take us lightly until he^{saww} has made a boy of young age rule upon us – one of eighteen years of age, and we are elders, ones with the age, servants of the Sacred House of Allah^{azwj} and its vicinity, the sanctuary of safety, and the best spot for it upon the surface of the earth’.

وَ كَتَبَ رَسُولُ اللَّهِ ص لِعَتَّابِ بْنِ أَسَيْدٍ عَهْدًا - عَلَى [أَهْلِ] مَكَّةَ، وَ كَتَبَ فِي أَوَّلِهِ: [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ] مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ص إِلَى جَبْرَانَ بَيْتِ اللَّهِ وَ سَكَانَ حَرَمِ اللَّهِ.

And Rasool-Allah^{saww} wrote to Attab bin Aseyd, a pact upon the people of Makkah, and wrote in the beginning of it: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} to the neighbours of the House of Allah^{azwj} and settlers in the Sanctuary of Allah^{azwj}: -

أَمَّا بَعْدُ، فَمَنْ كَانَ مِنْكُمْ بِاللَّهِ مُؤْمِنًا، وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ فِي أَقْوَالِهِ مُصَدِّقًا، وَ فِي أَعْمَالِهِ مُصَوِّبًا، وَ لِعَلِيِّ أَخِي مُحَمَّدٍ رَسُولِهِ وَ صَفِيهِ وَ وَصِيِّهِ - وَ خَيْرِ خَلْقِ اللَّهِ بَعْدَهُ مَوَالِيًا، فَهُوَ مِنَّا وَ إِلَيْنَا.

As for afterwards, so the one from you who was a believer in Allah^{azwj}, and in Muhammad^{saww} as Rasool^{saww} of Allah^{azwj} being truthful in his^{saww} words, and correct in his^{saww} deeds, and (a believer) of Ali^{asws} being a brother^{asws} of Muhammad^{saww} His^{azwj} Rasool^{saww}, and his^{saww} elite, and his^{saww} successor^{asws} – and the best of the creatures after him^{saww}, as a Guardian^{asws}, so he is from us^{asws} and towards us^{asws}.

وَ مَنْ كَانَ لِذَلِكَ أَوْ لِشَيْءٍ مِنْهُ مُخَالِفًا، فَسُحْقًا وَ بَعْدًا لِأَصْحَابِ السَّعِيرِ، لَا يَقْبَلُ اللَّهُ شَيْئًا مِنْ أَعْمَالِهِ وَ إِنْ عَظُمَ وَ كَثُرَ وَ يُصَلِّيهِ نَارَ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا،

And the one who was opposed to that, or anything from that, so he would be crushed and be distance to the companions of the Blazing Fire. Allah^{azwj} will not Accept anything from his deeds, and even if these are great and numerous, and his destination would be the Fire of Hell, eternally abiding in it forever.

وَ قَدْ قَلَّدَ مُحَمَّدٌ رَسُولُ اللَّهِ ص عَتَّابَ بْنَ أَسَيْدٍ أَحْكَامَكُمْ وَ مَصَالِحَكُمْ، [قَدْ] فَوَّضَ إِلَيْهِ تَنْبِيهَ غَافِلِكُمْ، وَ تَعْلِيمَ جَاهِلِكُمْ، وَ تَقْوِيمَ أَوْدٍ مُضْطَرِّبِكُمْ، وَ تَأْدِيبَ مَنْ زَالَ عَنِ آدَبِ اللَّهِ مِنْكُمْ، لِمَا عَلِمَ مِنْ فَضْلِهِ عَلَيْكُمْ مِنْ مَوَالَاةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص - وَ مِنْ رُجْحَانِهِ فِي التَّعْصِبِ لِعَلِيِّ وَ لِيِ اللَّهِ

And Muhammad^{saww} has collared Attab Bin Aseyd as your decider and your reconciler. He^{saww} has delegated to him to awaken your heedless ones, and teach your ignorant ones, and straighten the crookedness of your confused ones, and educate the one from you who has strayed from the Education of Allah^{azwj} – due to what he^{saww} knows from his merits over you, from his befriending Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and from his attention regarding the bias towards Ali^{asws}, the Guardian^{asws} of Allah^{azwj}.

فَهُوَ لَنَا خَادِمٌ، وَ فِي اللَّهِ أَخٌ، وَ لِأَوْلِيَانِنَا مُوَالٍ، وَ لِأَعْدَائِنَا مُعَادٍ، وَ هُوَ لَكُمْ سَمَاءٌ ظَلِيلَةٌ وَ أَرْضٌ زَكِيَّةٌ، وَ شَمْسٌ مُضِيئَةٌ، وَ قَمَرٌ مُنِيرٌ، قَدْ فَضَّلَهُ اللَّهُ تَعَالَى عَلَى كَافَتِكُمْ بِفَضْلِ مَوَالَاتِهِ، وَ مَحَبَّتِهِ لِمُحَمَّدٍ وَ عَلِيِّ وَ الطَّيِّبِينَ مِنْ الْهَمَّا

Thus, he is a servant of ours^{asws}, and a brother for the Sake of Allah^{azwj}, and a friends to our^{asws} friends, and an enemy to our^{asws} enemies, and a shading sky, and a pure ground, and an illuminating sun, and a radiant moon. Allah^{azwj} the Exalted has Merited him upon all of you by the Grace of his friendship and his love for Muhammad^{saww} and Ali^{asws}, and the goodly ones from their^{asws} Progeny^{asws}.

وَ حَكَمْتُهُ عَلَيْكُمْ، يَعْملُ بِمَا يُرِيدُ اللَّهُ - فَلَنْ يُخْلِيَهُ مِنْ تَوْفِيقِهِ - كَمَا أَكْمَلَ [مِنْ] مَوَالَاةِ مُحَمَّدٍ وَ عَلِيِّ شَرَفَهُ وَ حَظَّهُ، لَا يُؤَامِرُ رَسُولُ اللَّهِ ص وَ لَا يُطَالِعُهُ، بَلْ هُوَ السَّيِّدُ الْأَمِينُ، فَلْيَعْملِ الْمُطِيعُ مِنْكُمْ، وَ لِيُفِ بِحُسْنِ مُعَامَلَتِهِ لِيُسَّرَ بِشَرِيفِ الْجَزَاءِ، وَ عَظِيمِ الْحَبَاءِ، وَ لِيُؤَقَّرَ الْمُخَالِفُ لَهُ بِشِدِيدِ الْعِقَابِ، وَ غَضَبِ الْمَلِكِ الْعَزِيزِ الْعَلَّابِ،

And he^{saww} made him a governor upon you all that he should act with what Allah^{azwj} Wants – so he will never be devoid of His^{azwj} Inclination – just as He^{azwj} Perfected his nobility and his share from the Wilayah of Muhammad^{saww} and Ali^{asws}. Rasool-Allah^{saww} did not make him the emir nor exalted him, but he is the upright, the trustworthy. The obedient ones from you, let him act with goodly dealings in order to be joyful with the noble Recompense, and great gifts, and let him fear the severe Punishment by opposition to him, and the Wrath of the King, the Mighty, the Subduer.

وَلَا يَخْنَجُ مُخَنِّجٌ مِنْكُمْ فِي مُحَالَفَتِهِ بِصَغَرِ سِنِّهِ، فَلَيْسَ الْأَكْبَرُ هُوَ الْأَفْضَلُ بَلِ الْأَفْضَلُ هُوَ الْأَكْبَرُ، وَ هُوَ الْأَكْبَرُ فِي مَوَالِيَتِنَا. وَ مَوَالِيَةُ أَوْلِيَانِنَا، وَ مُعَادَاةُ أَعْدَائِنَا فَلِذَلِكَ جَعَلْنَاهُ الْأَمِيرَ لَكُمْ وَ الرَّئِيسَ عَلَيْكُمْ، فَمَنْ أَطَاعَهُ فَمَرْحَبًا بِهِ، وَ مَنْ خَالَفَهُ فَلَا يُبْعِدُ اللَّهُ عَمْرَهُ.

And there is need for a protester from you that he opposes him due to his young age, for the oldest is not the superior, but it is the superior who is the greatest, and he is the greatest in having our^{asws} Wilayah – and the friendship of our^{asws} friends, and enmity to our^{asws} enemies. Therefore, due to that, we^{saww} made him as the emir for you all and the head upon you. So the one who obeys him, congratulations to him, and the one who opposes him, Allah^{azwj} would not Distance other than him’.

قَالَ: فَلَمَّا وَصَلَ إِلَيْهِمْ عَنَابٌ، وَ قَرَأَ عَهْدَهُ، وَ قَفَّ فِيهِمْ مَوْقِفًا ظَاهِرًا، وَ نَادَى فِي جَمَاعَتِهِمْ حَتَّى حَضَرُوهُ وَ قَالَ لَهُمْ: مَعَاشِرَ أَهْلِ مَكَّةَ إِنَّ رَسُولَ اللَّهِ صِ رَمَانِي بِكُمْ- شِهَابًا مُحْرِقًا لِمُنَافِقِيكُمْ، وَ رَحْمَةً وَ بَرَكَهَةً عَلَى مُؤْمِنِيكُمْ، وَ إِنِّي أَعْلَمُ النَّاسَ بِكُمْ وَ بِمُنَافِقِيكُمْ، وَ سَوْفَ أَمُرُكُمْ بِالصَّلَاةِ فَيَقَامُ لَهَا،

He (Imam Hassan Al-Askari^{asws}) said: ‘So when Attab arrived to them and read out his^{saww} pact, he paused among them pausing in public and called out in their group until they attended. And he said to them, ‘Community of the inhabitants of Makkah! Rasool-Allah^{saww} Fired me (as an arrow) of flame to incinerate your hypocrites and as a mercy and Blessing upon your Momineen, and I am more knowing of the people than you are, and of your hypocrites, and soon I shall be ordering with the *Salat* and the establishment of it.

ثُمَّ اتَّخَلَّفُ أَرَاعِي النَّاسَ، فَمَنْ وَجَدْتُهُ قَدْ لَزِمَ الْجَمَاعَةَ- التَّرَمَّتْ لَهُ حَقَّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ، وَ مَنْ وَجَدْتُهُ قَدْ قَعَدَ عَنْهَا فَتَسْتُهُ، فَإِنْ وَجَدْتُهُ عُدْرًا أَعْدَرْتُهُ، وَ إِنْ لَمْ أَجِدْ لَهُ عُدْرًا ضَرَبْتُ عُنُقَهُ حَتْمًا مِنَ اللَّهِ- مَقْضِيًّا عَلَى كَافِيَتِكُمْ لِأَطْهَرِ حَرَمِ اللَّهِ مِنَ الْمُنَافِقِينَ.

Then I shall wait observing the people. So the one I find to have necessitated the congregation (of *Salat*), I shall necessitate for him the rights of the Momin upon the Momin; and the one I find to have sat back from it, I shall investigate him. So, if I find a valid excuse for him, I shall excuse him, and if I do not find a valid excuse for him, I shall strike off his neck without fail, as an Ordainment from Allah^{azwj} upon all of you, in order to purify the *Harram* (House) of Allah^{azwj} from the hypocrites.

فَأَمَّا بَعْدُ، فَإِنَّ الصِّدْقَ أَمَانَةً، وَ الْفُجُورَ خِيَانَةً، وَ لَنْ تَسْبِيحَ الْفَاجِسَةَ فِي قَوْمٍ إِلَّا ضَرَبَهُمُ اللَّهُ بِالذُّلِّ، قَوِيكُمْ عِنْدِي ضَعِيفٌ حَتَّى أَخَذَ الْحَقُّ مِنْهُ، وَ ضَعِيفُكُمْ عِنْدِي قَوِيٌّ حَتَّى أَخَذَ لَهُ الْحَقُّ، أَنْفُوا اللَّهَ وَ شَرُّوْا بِطَاعَةِ اللَّهِ أَنْفُسَكُمْ، وَ لَا تُدَلُّوْهَا بِمُخَالَفَةِ رَبِّكُمْ.

As for afterwards, so it is the honesty of the entrustments and the immorality of the betrayal. And the immoralities never spread among a people except Allah^{azwj} Struck them with the disgrace. The strong ones in my presence are weak until I take the right from him, and your weak ones in my presence are strong until I take the right

for him. Fear Allah^{azwj} and ennoble yourselves with the obedience to Allah^{azwj}, and do not be disgraced by opposing your Lord^{azwj!}

فَفَعَلَ وَاللَّهُ كَمَا قَالَ، وَ عَدَلَ وَ أَنْصَفَ وَ أَنْفَذَ الْأَحْكَامَ، مُهْتَدِيًا بِهَدَى اللَّهِ، غَيْرَ مُحْتَاجٍ إِلَى مُؤَامَرَةٍ وَ لَا مُرَاجَعَةٍ.

So he did, by Allah^{azwj}, just as he said, and was just, and fair, and implemented the Ordinances, being Guided by the Guidance of Allah^{azwj}, without being needy to a consultation nor a referral.

[في عزل الرسول ص أبا بكر بأمر الله]

Re: Rasool^{saww} isolating Abu Bakr by the Command of Allah^{azwj}

330 ثُمَّ بَعَثَ رَسُولُ اللَّهِ ص بَعْشَرَ آيَاتٍ مِنْ سُورَةِ «بَرَاءة» مَعَ أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ، وَ فِيهَا ذِكْرُ نَبْدِ الْعُهُودِ إِلَى الْكَافِرِينَ، وَ تَحْرِيمِ قُرْبِ مَكَّةَ عَلَى الْمُشْرِكِينَ. فَأَمَرَ أَبُو بَكْرٍ بْنُ أَبِي قُحَافَةَ عَلَى الْحَجِّ، لِيَحْجَّ بِمَنْ صَمَّهَ الْمُؤَسِّمُ وَ يَقْرَأَ عَلَيْهِمُ الْآيَاتِ،

S 330 – Then Rasool-Allah^{saww} sent ten Verses from Surah Bara'at (Chapter 9) with Abu Bakr Bin Abu Qohafa, and therein was a mention of the renouncement of the pacts to the Kafirs, and Prohibition of polytheists coming close to Makkah, and he^{saww} ordered Abu Bakr Bin Abu Qohafa to perform Hajj with the ones with him during the season (for the Hajj), and recite the Verses to them.

فَلَمَّا صَدَرَ عَنْهُ أَبُو بَكْرٍ جَاءَهُ الْمُطَوَّقُ بِالنُّورِ جِبْرَائِيلُ ع فَقَالَ: - يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ- وَ يَقُولُ: يَا مُحَمَّدُ إِنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ، فَأَبْعَثْ عَلِيًّا ع لِيَتَنَاوَلَ الْآيَاتِ، فَيَكُونَ هُوَ الَّذِي يَنْبُدُ الْعُهُودَ وَ يَقْرَأُ الْآيَاتِ.

But, when Abu Bakr left from him^{saww}, Jibraeel^{as} came to him^{saww} collared with light, and he^{as} said: 'O Muhammad^{saww}! The Most Exalted Conveys the greetings to you^{saww} and is saying: 'O Muhammad^{saww}! It should not be performed except by you^{saww} or a man from you^{saww}'. So he^{saww} sent Ali^{asws} to take the Verses, so he^{asws} would happen to be the one who would renounce the pacts and he^{asws} would recite the Verses.

يَا مُحَمَّدُ مَا أَمَرَكَ رَبُّكَ بِدَفْعِهَا إِلَيَّ ع وَ نَزَعَهَا مِنْ أَبِي بَكْرٍ سَهْوًا وَ لَا شَكًّا- وَ لَا اسْتِدْرَاكًا عَلَى نَفْسِهِ غَلْطًا- وَ لَكِنْ أَرَادَ أَنْ يَبَيِّنَ لِضُعَفَاءِ الْمُسْلِمِينَ أَنَّ الْمَقَامَ الَّذِي يَقُومُهُ أَخُوكَ عَلِيٌّ ع لَنْ يَقُومَهُ غَيْرُهُ سِوَاكَ يَا مُحَمَّدُ وَ إِنْ جَلَّتْ فِي عُيُونِ هَؤُلَاءِ الضُّعَفَاءِ مِنْ أَمْرِكَ مَرْتَبَتُهُ- وَ شَرَفَتْ عِنْدَهُمْ مَنْزِلَتُهُ.

O Muhammad^{saww}! Your Lord^{azwj} did not Command you^{saww} with handing it over to Ali^{asws} and taking it from Abu Bakr, neither out of forgetfulness, nor a doubt, nor a realisation of a mistake upon Himself^{azwj}. But, He^{azwj} Wanted to Clarify for the weak ones of the Muslims that the position which He^{azwj} has Positioned your^{saww} brother Ali^{asws} in, He^{azwj} will never Position someone else besides you^{saww}, O Muhammad^{saww}, and even if he (Abu Bakr) is of a majestic rank in the eyes of these weak ones from your^{saww} community, and his status is noble in their eyes'.

فَلَمَّا انْتَزَعَ عَلِيٌّ ع الْآيَاتِ مِنْ يَدِهِ، لَقِيَ أَبُو بَكْرٍ بَعْدَ ذَلِكَ رَسُولَ اللَّهِ ص فَقَالَ: يَا بَابِي [أَنْتَ] وَ أُمِّي (يَا رَسُولَ اللَّهِ أَنْتَ أَمَرْتِ عَلِيًّا أَنْ أَخَذَ هَذِهِ الْآيَاتِ مِنْ يَدِي) فَقَالَ رَسُولُ اللَّهِ ص: لَا، وَ لَكِنَّ الْعَلِيَّ الْعَظِيمَ أَمَرَنِي- أَنْ لَا يَنْوَبَ عَنِّي إِلَّا مَنْ هُوَ مِنِّي،

So when Ali^{asws} took away the Verses from his hand, Abu Bakr met Rasool-Allah^{saww} after that, and he said, 'May my father and my mother be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}! You^{saww} instructed Ali^{asws} to take these Verses from my hands?' So Rasool-Allah^{saww} said: 'No! But, it was the Most Exalted Who Commanded me^{saww} that none should represent on my^{saww} behalf except for the one who is from me^{saww}'.

وَأَمَّا أَنْتَ فَقَدْ عَوَّضَكَ اللَّهُ بِمَا قَدْ حَمَلَكَ مِنْ آيَاتِهِ- وَ كَلَّفَكَ مِنْ طَاعَاتِهِ الدَّرَجَاتِ الرَّفِيعَةِ وَ المَرَاتِبِ الشَّرِيفَةِ- أَمَا إِنَّكَ إِنْ دُمْتَ عَلَى مُوَالَاتِنَا، وَ وَاقِفَتِنَا فِي عَرَصَاتِ الْقِيَامَةِ- وَفِيَّأ بِمَا أَخَذْنَا بِهَ عَلَيْنِكَ [مِنَ] الْعُهُودِ وَ المَوَائِقِ- فَأَنْتَ مِنْ خِيَارِ شِيَعَتِنَا وَ كِرَامِ أَهْلِ مَوَدَّتِنَا. فَسُرِّي بِذَلِكَ عَنْ أَبِي بَكْرٍ.

And as for you, so Allah^{azwj} has Compensated you (instead) with what you had carried from His^{azwj} Verses, and your being encumbered from His^{azwj} obedience, lofty levels and noble ranks – provided if you remain upon our^{asws} Wilayah, and you would come to us in the plains of the (Day of) Judgment – having been loyal with what we^{asws} took will upon you from the pacts and the Covenants – then you would be from the best of our^{asws} Shias and the most honourable of the people of our^{asws} cordiality'. So Abu Bakr was joyful with that.

قَالَ: فَمَضَى عَلَيَّ عِ لَأَمْرِ اللَّهِ، وَ نَبَذَ الْعُهُودَ إِلَى أَعْدَاءِ اللَّهِ، وَ أَيْسَ المُشْرِكُونَ مِنَ النُّحُولِ بَعْدَ عَامِهِمْ ذَلِكَ إِلَى حَرَمِ اللَّهِ وَ كَانُوا عَدَدًا كَثِيرًا وَ جَمًّا غَفِيرًا، غَشَّاهُ اللَّهُ نُورَهُ، وَ كَسَاهُ فِيهِمْ هَبَّةً [هَبِيئَةً] وَ جَلَالًا، لَمْ يَجْسُرُوا مَعَهَا عَلَى إِظْهَارِ خِلَافٍ وَ لَا قَصْدٍ بِسُوءٍ.

He (Imam Hassan Al-Askari^{asws}) said: 'So Ali^{asws} went away for the Command of Allah^{azwj} and renounced the pacts to the enemies of Allah^{azwj}, and the polytheists despaired from the entering into the *Haram* of Allah^{azwj} after that year of theirs. And (although) they used to be a large number and a multitude crowd, Allah^{azwj} Overlaid His^{azwj} Light and Clothed among them Awe and Majesty. They could not be audacious with it, upon the displaying of opposition, nor aiming with evil'.

قَالَ: فَذَلِكَ قَوْلُهُ: وَ مَنْ أَظْلَمَ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ. وَ هِيَ مَسَاجِدُ خِيَارِ المُؤْمِنِينَ بِمَكَّةَ لِمَا مَنَعُوهُمْ مِنَ التَّعْبُدِ فِيهَا- بِأَنَّ المَجْنُونَ رَسُولَ اللَّهِ ص إِلَى المَخْرُوجِ عَنْ مَكَّةَ وَ سَعَى فِي خَرَابِهَا خَرَابَ تِلْكَ المَسَاجِدِ لِئَلَّا تُعْمَرَ بِطَاعَةِ اللَّهِ

He (Imam Hassan Al-Askari^{asws}) said: 'So these are His^{azwj} Words: **And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them** – and these were the *Masjids* (built by) the best of the Momineen at Makkah and for preventing them from the worship in them, that when Rasool-Allah^{saww} embarked to exit from Makkah, **and strives to ruin them** – ruin those *Masjid* built with the obedience of Allah^{azwj}'.

قَالَ اللَّهُ تَعَالَى مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ أَنْ يَدْخُلُوا بِقَاعِ تِلْكَ المَسَاجِدِ فِي الحَرَمِ إِلَّا خَائِفِينَ مِنْ عَذْلِهِ وَ حُكْمِهِ النَّافِذِ عَلَيْهِمْ- أَنْ يَدْخُلُوهَا كَافِرِينَ- بِسُيُوفِهِ وَ سِيَاطِهِ لَهُمْ لِهَوْلَاءِ المُشْرِكِينَ فِي الدُّنْيَا خِزْيٌ وَ هُوَ طَرْدُهُ إِيَّاهُمْ عَنِ الحَرَمِ، وَ مَنَعُهُمْ أَنْ يَعْبُدُوا إِلَيْهِ وَ لَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ.

Allah^{azwj} the Exalted Said: **(As for) they, it was not for them that they should be entering them except fearing** – that they should be entering a spot of that *Masjid* in the *Haram* (Sanctuary) only as fearing from His^{azwj} Justice and His^{azwj} Ruling to be implemented upon them – that they are entering it as Kafirs – by his sword and his whip (for them). **for them** –for these Polytheists **in the world is disgrace** – and it is His^{azwj} Expulsion of them from the *Haram*, and Forbidding them from returning to it **and for them in the Hereafter is a grievous Punishment [2:114]**'.