

(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[تخليفه ص عليا ع في غزوة تبوك]

His^{saww} leaving Ali^{asws} behind during the military expedition of Tabuk.

331 وَ قَالَ [الْبَاقِرُ، عَنْ] عَلِيِّ بْنِ الْحُسَيْنِ ع وَ لَقَدْ كَانَ مِنَ الْمُنَافِقِينَ وَ الضُّعَفَاءِ مِنْ أَشْبَاهِ الْمُنَافِقِينَ- مَعَ رَسُولِ اللَّهِ ص أَيْضًا- فَصَدَّ إِلَى تَخْرِيْبِ الْمَسَاجِدِ بِالْمَدِينَةِ، وَ إِلَى تَخْرِيْبِ مَسَاجِدِ الدُّنْيَا كُلِّهَا- بِمَا هَمُّوا بِهِ مِنْ قَتْلِ [أَمِيرِ الْمُؤْمِنِينَ] عَلِيِّ ع بِالْمَدِينَةِ، وَ مِنْ قَتْلِ رَسُولِ اللَّهِ ص فِي طَرِيقِهِمْ إِلَى الْعَقَبَةِ،

S 331 – And Al-Baqir^{asws} said (reported), from Ali^{asws} Bin Al-Husayn^{asws}: ‘And there were from the hypocrites and the weak ones resembling the hypocrites – with Rasool-Allah^{saww} as well – aiming to ruin the Masjids in Al-Medina, and (aiming) to ruin the Masjids of the world, all of them, due to what they planned with from killing Amir Al-Momineen Ali^{asws} in Al-Medina, and from killing Rasool-Allah^{saww} in their^{asws} way to Al-Aqaba.

وَ لَقَدْ زَادَ اللَّهُ تَعَالَى فِي ذَلِكَ السَّيْرِ إِلَى تَبُوكَ فِي بَصَائِرِ الْمُسْتَبْصِرِينَ وَ فِي قَطْعِ مَعَاذِيرِ مُتَمَرِّدِيهِمْ- زِيَادَاتٍ تَلِيْقُ بِجَلَالِ اللَّهِ وَ طَوْلِهِ عَلَى عِبَادِهِ.

And Allah^{azwj} the Exalted had Increased in the insight of the insightful ones during that journey to Tabuk, and in cutting off the excuses of their obstinate ones – with Increases befitting the Majesty of Allah^{azwj} and His^{azwj} Leniency upon His^{azwj} servants.

مِنْ ذَلِكَ أَنَّهُمْ لَمَّا كَانُوا مَعَ رَسُولِ اللَّهِ ص فِي مَسِيرِهِ إِلَى تَبُوكَ قَالُوا: لَنْ نَصْبِرَ عَلَى طَعَامِ وَاحِدٍ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى ع وَ كَانَتْ آيَةُ رَسُولِ اللَّهِ ص الظَّاهِرَةُ لَهُمْ فِي ذَلِكَ- أَعْظَمَ مِنَ الْآيَةِ الظَّاهِرَةِ لِقَوْمِ مُوسَى.

From that - when they were with Rasool-Allah^{saww} during his^{saww} journey to Tabuk, they (also) said, ‘**We can never be patient upon one food [2:61]**, just as the Children of Israel had said to Musa^{as}, and a Sign of Rasool-Allah^{saww} was Manifested to them regarding that – one greater than the Sign Manifested for the people of Musa^{as}.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَمَرَ بِالْمَسِيرِ إِلَى تَبُوكَ، أَمَرَ بِأَنْ يُخَلَّفَ عَلِيًّا ع بِالْمَدِينَةِ، فَقَالَ عَلِيُّ ع: يَا رَسُولَ اللَّهِ مَا كُنْتُ أَحِبُّ أَنْ أَتَخَلَّفَ عَنْكَ فِي شَيْءٍ مِنْ أُمُورِكَ، وَ أَنْ أُغَيَّبَ عَنْ مُشَاهَدَتِكَ، وَ النَّظَرَ إِلَى هَدْيِكَ وَ سَمَّتِكَ.

And that is when Rasool-Allah^{saww} ordered with the journeying to Tabuk, he^{saww} instructed with leaving Ali^{asws} behind in Al-Medina. So Ali^{asws} said: ‘O Rasool-Allah^{saww}! I^{asws} never liked to be left behind from you^{saww} regarding anything from

your^{saww} affairs, and that I^{asws} should be absent from witnessing you, and looking at your^{saww} guidance and hearing you^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، تُقِيمُ يَا عَلِيُّ فَإِنَّ لَكَ فِي مَقَامِكَ مِنَ الْأَجْرِ- مِثْلَ الَّذِي يَكُونُ لَكَ لَوْ خَرَجْتَ مَعَ رَسُولِ اللَّهِ ص، وَ لَكَ مِثْلَ أَجْرِ كُلِّ مَنْ خَرَجَ مَعَ رَسُولِ اللَّهِ ص مُوقِنًا طَائِعًا، وَ إِنَّ لَكَ عَلِيًّا-

So Rasool-Allah^{saww} said: 'O Ali^{asws}! Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, except that there would be no Prophet^{as} after me^{saww}? Stay, O Ali^{asws}, for there would be for you^{asws} in your^{asws} staying, from the Recompense, similar to that which would have happened to be for you^{asws} if you^{asws} had come out along with Rasool-Allah^{saww}, and for you^{asws} would be similar to the Recompenses of everyone who is with Rasool-Allah^{saww}, convinced, obedient, and that would be for you^{asws} Ali^{asws}.

يَا عَلِيُّ أَنْ أَسْأَلَ اللَّهَ بِمَحَبَّتِكَ أَنْ تُشَاهِدَ مِنْ مُحَمَّدٍ سَمْتَهُ فِي سَائِرِ أَحْوَالِهِ، إِنَّ اللَّهَ يَأْمُرُ جِبْرَائِيلَ فِي جَمِيعِ مَسِيرِنَا هَذَا أَنْ يَرْفَعَ الْأَرْضَ الَّتِي نَسِيرُ عَلَيْهَا، وَ الْأَرْضَ الَّتِي نَكُونُ أَنْتَ عَلَيْهَا، وَ يَقْوِي بِصَرَكَ حَتَّى تُشَاهِدَ مُحَمَّدًا وَ أَصْحَابَهُ- فِي سَائِرِ أَحْوَالِكَ وَ أَحْوَالِهِمْ، فَلَا يَفُوتُكَ الْأَنْسُ مِنْ رُؤْيِيهِ وَ رُؤْيَةِ أَصْحَابِهِ، وَ يُغْنِيكَ ذَلِكَ عَنِ الْمَكَاتِبَةِ وَ الْمُرَاسَلَةِ.

O Ali^{asws}, I^{saww} shall ask Allah^{azwj} by your^{asws} Love that you^{asws} should witness from Muhammad^{saww}, in his^{saww} way in the rest of his^{saww} states. Allah^{azwj} should Command Jibraeel^{as} in the entirety of this journey of ours^{saww} that he^{as} raises the ground which we^{saww} travel upon, and the ground which you^{asws} happen to be upon, and strengthen your^{asws} vision until you^{asws} witness Muhammad^{saww} and his^{saww} companions, in the rest of your^{asws} situations and their situations. Therefore, no closeness would be lost from your^{asws} visualising him^{saww} and visualising his^{saww} companions, and that would make you^{asws} needless from the letter-writing and messages'.

فَقَامَ رَجُلٌ مِنْ مَجْلِسِ زَيْنِ الْعَابِدِينَ ع لَمَّا ذَكَرَ هَذَا- وَ قَالَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ يَكُونُ هَذَا لِعَلِيِّ إِنَّمَا يَكُونُ هَذَا لِلْأَنْبِيَاءِ، لَا لِغَيْرِهِمْ!

So a man from the gathering of Zayn Al-Abideen^{asws} stood up, when he^{asws} mentioned this, and said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How can this happen to be for Ali^{asws}? But rather, this happens for the Prophets^{as}, not for others!'

فَقَالَ زَيْنُ الْعَابِدِينَ ع: هَذَا هُوَ مُعْجِزَةٌ لِمُحَمَّدٍ رَسُولِ اللَّهِ ص لَا لِغَيْرِهِ، لِأَنَّ اللَّهَ تَعَالَى لَمَّا رَفَعَهُ بِدُعَاءِ مُحَمَّدٍ، زَادَ فِي نُورِهِ أَيْضًا بِدُعَاءِ مُحَمَّدٍ حَتَّى شَاهَدَ مَا شَاهَدَ، وَ أَدْرَكَ مَا أَدْرَكَ.

So Zayn Al-Abideen^{asws} said: 'This, it is a miracle for Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, not for other than him^{saww}, because Allah^{azwj} the Exalted, when He^{azwj} Raised him^{asws} by the supplication of Muhammad^{saww}, Increased in his^{asws} light by the supplication of Muhammad^{saww} until he^{asws} witnessed what he^{asws} witnessed, and realised what he^{asws} realised'.

ثُمَّ قَالَ الْبَاقِرُ ع: [يَا عَبْدَ اللَّهِ] مَا أَكْثَرَ ظُلْمَ [كَثِيرٍ مِنْ] هَذِهِ الْأُمَّةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ أَقَلَّ إِنصَافَهُمْ لَهُ! يَمْنَعُونَ عَلِيًّا مَا يُعْطُونَهُ سَائِرَ الصَّحَابَةِ وَ عَلِيٌّ ع أَفْضَلُهُمْ، فَكَيْفَ يَمْنَعُونَ مَنْزِلَةَ يُعْطُونَهَا غَيْرَهُ

Then Al-Baqir^{asws} said: 'O Abdullah! How often so many from this community are unjust to Ali^{asws} Bin Abu Talib^{asws}, and how little is their fairness to him^{asws}! They are

denying Ali^{asws} what they are accepting for the rest of the companions, and (although) Ali^{asws} is the most superior of them. So how can they be denying a status which they are accepting for others?'

قِيلَ: وَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ: لِأَنَّكُمْ تَتَوَلَّوْنَ مُحِبِّي أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ، وَ تَبْرَأُونَ مِنْ أَعْدَائِهِ كَائِنًا مَنْ كَانَ، وَ كَذَلِكَ تَتَوَلَّوْنَ عُمَرَ بْنَ الْخَطَّابِ، وَ تَبْرَأُونَ مِنْ أَعْدَائِهِ كَائِنًا مَنْ كَانَ، وَ تَتَوَلَّوْنَ عُثْمَانَ بْنَ عَفَّانَ، وَ تَبْرَأُونَ مِنْ أَعْدَائِهِ كَائِنًا مَنْ كَانَ، حَتَّى إِذَا صَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالُوا: نَتَوَلَّى مُحِبِّيهِ وَ لَا نَتَبَرَّأُ مِنْ أَعْدَائِهِ، بَلْ نُحِبُّهُمْ!

It was said, 'And how is that so, O son^{asws} of Rasool-Allah^{saww}?' He^{asws} said: 'Because they are befriending the ones who love Abu Bakr Bin Abu Qohafa and they are disavowing from his enemies, whoever he may be. And similar to that, they are befriending Umar Bin Khattab and are disavowing from his enemies, whoever it may be. And they are befriending Usman Bin Affan and they are disavowing from his enemies whoever it may be, until when they come to Ali^{asws} Bin Abu Talib^{asws}, they are saying, 'We love those that love him^{asws}, and (but) we do not disavow from his^{asws} enemies. But, (instead) we love them!'

وَ كَيْفَ يَجُوزُ هَذَا لَهُمْ وَ رَسُولُ اللَّهِ ص يَقُولُ فِي عَلِيٍّ: «اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَ عَادِ مَنْ عَادَاهُ، وَ انصُرْ مَنْ نصرَهُ، وَ اخذَلْ مَنْ خذَلَهُ» أَ فَتَرَاهُمْ لَا يُعَادُونَ مَنْ عَادَاهُ [وَ لَا يَخَذَلُونَ مَنْ] خذَلَهُ! لَيْسَ هَذَا بِإِنصَافٍ!

And how can this be allowable for them, and Rasool-Allah^{saww} is saying regarding Ali^{asws}: 'O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}! So, are you not seeing that they are not being inimical to the one who is inimical to him^{asws}, nor are they abandoning the one who abandoned him^{asws}! This is not with fairness!

ثُمَّ أُخْرِى أَنَّهُمْ إِذَا ذَكَرَ لَهُمْ مَا اخْتَصَّ اللَّهُ بِهِ عَلِيًّا ع بِدُعَاءِ رَسُولِ اللَّهِ ص وَ كَرَامَتِهِ عَلَى رَبِّهِ تَعَالَى، جَدُّوهُ، وَ هُمْ يَقْبَلُونَ مَا يَذْكُرُ لَهُمْ فِي غَيْرِهِ مِنَ الصَّحَابَةِ فَمَا الَّذِي مَنَعَ عَلِيًّا ع مَا جَعَلَهُ لِسَائِرِ أَصْحَابِ رَسُولِ اللَّهِ ص

Then, another (thing). They, when it is mentioned to them what Allah^{azwj} Particularised Ali^{asws} with by the supplication of Rasool-Allah^{saww} and his^{asws} prestige to his^{asws} Lord^{azwj} the Exalted, they are rejecting it, and they are accepting what is mentioned to them regarding others from the companions. So what is that which prevents Ali^{asws} what is made to be for the rest of the companions of Rasool-Allah^{saww}?

هَذَا عُمَرُ بْنُ الْخَطَّابِ إِذَا قِيلَ لَهُمْ: إِنَّهُ كَانَ عَلَى الْمُنْبَرِ بِالْمَدِينَةِ يَخْطُبُ- إِذْ نَادَى فِي خَلَالِ خُطْبَتِهِ: يَا سَارِيَّةُ الْجَبَلِ. وَ عَجِبَتِ الصَّحَابَةُ وَ قَالُوا: مَا هَذَا مِنَ الْكَلَامِ الَّذِي فِي هَذِهِ الْخُطْبَةِ! فَلَمَّا قَضَى الْخُطْبَةَ وَ الصَّلَاةَ قَالُوا: مَا قَوْلُكَ فِي خُطْبَتِكَ يَا سَارِيَّةُ الْجَبَلِ

This is Umar Bin Al-Khattab. When it is said to them that he was upon the pulpit, addressing (the people) in Al-Medina, when he called out in the middle of his sermon, 'O battalion of the mountain!' And the companions wondered and they said, 'This is not from the speech of this sermon!' So when they finished the sermon and the *Salat*, they said, 'What was your speech in your sermon, 'O battalion of the mountain!?''

فَقَالَ: اَعْلَمُوا أَنِّي - وَ أَنَا أَخْطَبُ - رَمَيْتُ بِبَصَرِي نَحْوَ النَّاحِيَةِ الَّتِي خَرَجَ فِيهَا إِخْوَانُكُمْ - إِلَى غَزْوِ الْكَافِرِينَ بِنَهَاوَنْدَ، وَ عَلَيْهِمْ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَفَتَّحَ اللَّهُ لِي الْأَسْتَارَ وَ الْحُجُبَ، وَ قَوَى بَصَرِي حَتَّى رَأَيْتُهُمْ - وَ قَدْ اصْطَفَوْا بَيْنَ يَدَيِ جَبَلٍ هُنَاكَ، وَ قَدْ جَاءَ بَعْضُ الْكَافِرِ لِيُدُورُوا خَلْفَ سَارِيَّةٍ، وَ سَائِرِ مَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَيُحِيطُوا بِهِمْ فَيَقْتُلُوهُمْ،

So he said, 'Know that I – and while I was addressing – I glanced with my sight towards the area wherein your brethren went out to attack the *Kafirs* at Nahawand, and upon them (as a commander) was Sa'ad Bin Abu Waqas. So Allah^{azwj} Opened for me the coverings and the veils and Strengthened my vision until I saw them – and they had lined upon in front of the mountain over there. And some of the *Kafirs* had come to encircle behind the battalion and the rest of the ones who were with him from the Muslims, so they could encompass them and kill them.

فَقُلْتُ «يَا سَارِيَّةُ، الْجَبَلُ» لِيَلْتَجِيَ إِلَيْهِ - فَيَمْنَعُهُمْ ذَلِكَ مِنْ أَنْ يُحِيطُوا بِهِ ثُمَّ يُقَاتِلُوا، وَ مَنَعَ اللَّهُ إِخْوَانَكُمْ الْمُؤْمِنِينَ أَكْتَأَفَ الْكَافِرِينَ وَ فَتَحَ اللَّهُ عَلَيْهِمْ بِلَادَهُمْ، فَاحْفَظْ هَذَا الْوَقْتَ فَسَيَرُدُّ اللَّهُ عَلَيْكُمْ الْخَبَرَ بِذَلِكَ.

So I said, 'O battalion of the mountain!' in order to (tell him to seek) shelter, thus preventing them from encompassing him, then he could fight back. And Allah^{azwj} Prevented your Momineen brethren of being defeated by the *Kafirs*, and Allah^{azwj} Made them victorious upon their cities. So, memorise this time, and Allah^{azwj} would be Returning the news of that to you all'.

وَ كَانَ بَيْنَ الْمَدِينَةِ وَ نَهَاوَنْدَ مَسِيرَةٌ أَكْثَرَ مِنْ خَمْسِينَ يَوْمًا.

And between Al-Medina and Nahawand was a travel distance of more than fifty days.

قَالَ الْبَاقِرُ ع: فَإِذَا كَانَ هَذَا لِعُمَرَ فَكَيْفَ لَا يَكُونُ مِثْلَ هَذَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ لَكِنَّهُمْ قَوْمٌ لَا يُنْصِفُونَ، بَلْ يُكَابِرُونَ.

Al-Baqir^{asws} said: 'So what this can happen for Umar, then how can similar to this not happen to be for Ali^{asws} Bin Abu Talib^{asws}? But they are a people who are not being fair. But they are being stubborn'.

ثُمَّ عَادَ الْبَاقِرُ ع إِلَى حَدِيثِهِ. عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: فَكَانَ اللَّهُ تَعَالَى يَرْفَعُ الْبِقَاعَ - الَّتِي عَلَيْهَا مُحَمَّدٌ ص وَ يَسِيرُ فِيهَا، لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع حَتَّى يُشَاهِدَهُمْ عَلَى أَحْوَالِهِمْ.

Then Al-Baqir^{asws} returned to his^{asws} Hadeeth from Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said: 'It was so that Allah^{azwj} the Exalted Raised the spot upon which was Muhammad^{saww} and he^{saww} travelled in it, for Ali^{asws} Bin Abu Talib^{asws}, until he^{asws} witnessed them upon their situations.

قَالَ عَلِيُّ ع: وَ إِنَّ رَسُولَ اللَّهِ ص كَانَ كُلَّمَا أَرَادَ غَزْوَةً - وَرَى بِغَيْرِهَا إِلَّا غَزَاةً تَبُوكَ، فَإِنَّهُ عَرَفَهُمْ أَنَّهُ يُرِيدُهَا! وَ أَمْرُهُمْ أَنْ يَنْزَوْدُوا لَهَا

Ali^{asws} said: 'And it was so that whenever Rasool-Allah^{saww} intended a military expedition, concealed (his^{saww} intended target) with something else, except for the military expedition of Tabuk, for he^{saww} made them recognise that it was what he^{saww} intended, and he^{saww} ordered them that they should make provisions for it.

فَنَزَوْدُوا لَهَا دَقِيقًا يُخْتَبِرُونَهُ فِي طَرِيقِهِمْ، وَ لَحْمًا مَالِحًا وَ عَسَلًا وَ تَمْرًا، وَ كَانَ زَادُهُمْ كَثِيرًا، لِأَنَّ رَسُولَ اللَّهِ ص كَانَ حَتَّهُمْ عَلَى التَّرْوِدِ - لِيُعِدَّ الشَّقَّةَ وَ صُعُوبَةَ الْمَفَاوِزِ، وَ قَلَّةَ مَا بِهَا مِنَ الْخَيْرَاتِ.

So they provided flour for it to make bread in their way, and salted meat, and honey, and dates. And their provisions were a lot, because Rasool-Allah^{saww} had urged them upon the provisions due to the difficulties of the distance and difficulties of the environment, and scarcity of what is therein from the goodness.

فَسَارُوا أَيَّامًا، وَ عَنَقَ طَعَامُهُمْ، وَ ضَاقَتْ مِنْ بَقَايَاهُ صُدُورُهُمْ، فَأَحْبَبُوا طَعَامًا طَرِيًّا فَقَالَ قَوْمٌ مِنْهُمْ: يَا رَسُولَ اللَّهِ قَدْ سَمِينَا هَذَا الَّذِي مَعَنَا مِنَ الطَّعَامِ، فَقَدْ عَنَقَ وَ صَارَ يَابِسًا وَ كَانَ يُرِيحُ وَ لَا صَبْرَ لَنَا عَلَيْهِ.

So they travelled for days, and their foodstuff started going off and their chests were constricted from its remaining, and they loved fresh food. A group from them said, 'O Rasool-Allah^{saww}! We are fed up from this which is with us, from the foodstuff, for it has gone off and become bad, and it smells, and there is no patience for us upon it'.

فَقَالَ رَسُولُ اللَّهِ ص: «وَمَا مَعَكُمْ» قَالُوا: خُبْرٌ وَ لَحْمٌ قَدِيدٌ مَالِحٌ وَ عَسَلٌ وَ تَمْرٌ.

So Rasool-Allah^{saww} said: 'And what is with you?' They said, 'Bread, and cured salted meat, and honey and dates'.

فَقَالَ رَسُولُ اللَّهِ ص: فَأَنْتُمْ الْآنَ كَقَوْمِ مُوسَى لَمَّا قَالُوا لَهُ لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ، فَمَا الَّذِي تُرِيدُونَ قَالُوا: نُرِيدُ لَحْمًا طَرِيًّا قَدِيدًا، وَ لَحْمًا مَشْوِيًّا مِنْ لُحُومِ الطَّيْرِ، وَ مِنَ الْحَلَوَاءِ الْمَعْمُولِ.

So Rasool-Allah^{saww} said: 'Then you at the moment, are like the people of Musa^{as}, when they said, '**We can never be patient upon one food [2:61]**. So what is that which you desire?' They said, 'We want fresh cured meat, and grilled meat from the flesh of the birds, and from the sweets, the (freshly) made'.

فَقَالَ رَسُولُ اللَّهِ ص: وَ لَكِنَّكُمْ تُخَالِفُونَ فِي هَذِهِ الْوَاحِدَةِ بَيْنِي إِسْرَائِيلَ، لِأَنَّهُمْ أَرَادُوا الْبَقْلَ وَ الْقِثَاءَ وَ الْفُومَ وَ الْعَدَسَ وَ الْبَصَلَ، فَاسْتَبَدَّلُوا الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ، وَ أَنْتُمْ تَسْتَبَدِّلُونَ الَّذِي هُوَ أَفْضَلُ بِالَّذِي هُوَ دُونَهُ، وَ سَوْفَ أَسْأَلُهُ لَكُمْ رَبِّي.

Rasool-Allah^{saww} said: 'But you are differing in this one (from) the Children of Israel, because they wanted the herbs and the cucumbers, and the garlic, and the lentils, and the onions. Thus, they (wanted to) replace that which was good by that which was worse, and you are (desire to) replace that which is superior by that which is below it, and soon I^{saww} shall ask my^{saww} Lord^{azwj} for you all'.

قَالُوا: يَا رَسُولَ اللَّهِ فَإِنَّ فِينَا مَنْ يَطْلُبُ مِثْلَ مَا طَلَبُوا مِنْ بَقْلِهَا وَ قِثَائِهَا وَ فُومِهَا وَ عَدْسِهَا وَ بَصْلِهَا فَقَالَ رَسُولُ اللَّهِ ص: فَسَوْفَ يُعْطِيكُمْ اللَّهُ ذَلِكَ- بِدُعَاءِ رَسُولِ اللَّهِ، فَأَمِنُوا بِهِ وَ صَدَّقُوهُ.

So they said, 'O Rasool-Allah^{saww}! Among us (also) are ones who seek similar to what they sought **of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions [2:61]**. So Rasool-Allah^{saww} said: 'Soon Allah^{azwj} would Give you that, by a supplication of Rasool-Allah^{saww}, therefore believe in him^{saww} and ratify him^{saww}'.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ- إِنَّ قَوْمَ عِيسَى لَمَّا سَأَلُوا عِيسَى أَنْ يُنَزِّلَ عَلَيْهِمْ مَائِدَةً مِنَ السَّمَاءِ- قَالَ اللَّهُ تَعَالَى: إِنِّي مُنَزِّلُهَا عَلَيْكُمْ- فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا- لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Then Rasool-Allah^{saww} said to them: 'O servants of Allah^{azwj}! The people of Isa^{as}, when they asked Isa^{as} that he^{as} descends food to them from the sky, Allah^{azwj} the Exalted Said: '**Allah said: Surely I will Send it down to you, but whoever shall**

disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations [5:115].

فَأَنْزَلَهَا عَلَيْهِمْ، فَمَنْ كَفَرَ بَعْدَ مِنْهُمْ مَسَخَهُ اللَّهُ إِمَّا خِنْزِيرًا، وَ إِمَّا قِرْدًا وَ إِمَّا دُبًّا وَ إِمَّا هِرًّا، وَ إِمَّا عَلَى صُورَةِ بَعْضِ مِنَ الطُّيُورِ- وَ الدَّوَابِّ الَّتِي فِي الْبَرِّ وَ الْبَحْرِ حَتَّى مُسَخُوا عَلَى أَرْبَعِمِائَةِ نَوْعٍ مِنَ الْمَسْخِ.

So He^{azwj} did Send it down upon them, and the one from who committed *Kufr* afterwards, Allah^{azwj} Transformed him to either a pig, or a monkey, or a bear, or a cat, or upon an image of some of the birds and the animals which are in the land and the sea, to the extent that He^{azwj} Transformed (them) upon a variety of four hundred transformations.

فَإِنَّ مُحَمَّدًا رَسُولَ اللَّهِ لَا يَسْتَنْزِلُ لَكُمْ مَا سَأَلْتُمُوهُ مِنَ السَّمَاءِ- حَتَّى يَجِلَّ بِكَافِرِكُمْ مَا حَلَّ بِكَفَّارِ قَوْمِ عِيسَى ع، وَ إِنَّ مُحَمَّدًا أَرَأَفُ بِكُمْ مِنْ أَنْ يُعَرِّضَكُمْ لِذَلِكَ.

So, Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}. He^{saww} will not cause to descend from the sky what you are asking for, until it gets released with your *Kafirs* what was released with the *Kafirs* of the people of Isa^{as}, and that Muhammad^{saww} is more understanding with you all than that he^{saww} should expose you all to that’.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَى طَائِرٍ فِي الْهَوَاءِ- فَقَالَ لِبَعْضِ أَصْحَابِهِ: قُلْ لِهَذَا الطَّائِرِ: إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكَ أَنْ تَقَعَ عَلَى الْأَرْضِ. فَقَالَتْهَا فَوْقَ.

Then Rasool-Allah^{saww} looked at the birds in the air, and he^{saww} said to one of his^{saww} companions: ‘Say to this bird that Rasool-Allah^{saww} is ordering you to fall upon the ground’. So he said it, and it fell down.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا الطَّائِرُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَكْبُرَ، وَ تَزْدَادَ عِظْمًا. فَكَبُرَ، فَازْدَادَ عِظْمًا حَتَّى صَارَ كَالثَّلِّ الْعَظِيمِ.

Then Rasool-Allah^{saww} said: ‘O you bird! Allah^{azwj} is Commanding you that you to be bigger and increase in bones’. So it became bigger and increased bones until it became like a large hill.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ: أَحْيِطُوا بِهِ. فَأَحَاطُوا بِهِ، وَ كَانَ عِظْمُ ذَلِكَ الطَّائِرِ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ص وَ هُمْ فَوْقَ عَشْرَةِ آلَافٍ اصْطَفُوا حَوْلَهُ فَاسْتَدَارَ صَفُّهُمْ

Then Rasool-Allah^{saww} said to his^{saww} companions: ‘Encircle it’. So they encircled it, and the greatness of that bird was such that the companions of Rasool-Allah^{saww} – and (although) they were above ten thousand – they lined upon around it and their rows encircled it.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا الطَّائِرُ- إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُفَارِقَ أَجْنِحَتِكَ وَ زَعْبِكَ وَ رِيشُكَ. فَفَارَقَهُ ذَلِكَ أَجْمَعُ، وَ بَقِيَ الطَّائِرُ لَحْمًا عَلَى عَظْمٍ، وَ جِلْدُهُ فَوْقَهُ.

Then Rasool-Allah^{saww} said: ‘O you bird! Allah^{azwj} Commands you that you should separate your wings, and your fluff and your feathers’. So it separated all that, and the bird remained as flesh upon bones, and its skin was above it.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ يُفَارِقَكَ- أَيُّهَا الطَّائِرُ- عِظَامُ بَدَنِكَ وَرِجْلَيْكَ وَ مِنْقَارُكَ. فَفَارَقَهُ ذَلِكَ أَجْمَعُ، وَ صَارَ حَوْلَ الطَّائِرِ، وَ الْقَوْمِ حَوْلَ ذَلِكَ أَجْمَعُ.

So Rasool-Allah^{saww} said: 'Allah^{azwj} Commands you, O you bird, that you separate the bones of your body, and your feet, and your beak'. So it separated all that, and these became around the bird, and the people were around all that.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَعَالَى يَأْمُرُ هَذِهِ الْعِظَامَ- أَنْ تَعُودَ قِتَاءً فَعَادَتْ كَمَا قَالَ- ثُمَّ قَالَ: إِنَّ اللَّهَ تَعَالَى يَأْمُرُ هَذِهِ الْأَجْبَحَةَ- وَ الزَّرْعَبَ وَ الرِّيشَ أَنْ تَعُودَ بَقْلًا وَ بَصَلًا وَ فُومًا وَ أَنْوَاعَ البُقُولِ. فَعَادَتْ كَمَا قَالَ.

Then Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Commands these bones that they become cucumbers'. So they became just as he^{saww} said. Then he^{saww} said: 'Allah^{azwj} the Exalted Commands these wings, and the fluff, and the feathers that they become herbs, and onions, and garlic, and a variety of vegetables'. So they became just as he^{saww} said.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ- ضَعُوا الْآنَ أَيْدِيَكُمْ عَلَيْهَا، فَمَزَّقُوا مِنْهَا بِأَيْدِيكُمْ، وَ قَطَّعُوا مِنْهَا بِسِكَاكِينِكُمْ فَكُلُوهُ. فَفَعَلُوا.

Then Rasool-Allah^{saww} said: 'O servants of Allah^{azwj}! Now place your hands upon it, and tear off from it with your hands, and cut from it with your knives, and eat it!' So they did.

فَقَالَ بَعْضُ الْمُتَنَافِقِينَ وَ هُوَ يَأْكُلُ: إِنَّ مُحَمَّدًا يَزْعُمُ [أَنْ] فِي الْجَنَّةِ طُيُورًا يَأْكُلُ مِنْهَا الْجَنَانِيُّ مِنْ جَانِبٍ لَهُ قَدِيدًا، وَ مِنْ جَانِبٍ [لَهُ] مَسْوِيًّا، فَهَلَّا أَرَانَا نَظِيرَ ذَلِكَ فِي الدُّنْيَا!

One of the hypocrites said, and he was eating, 'Muhammad^{saww} claims that in the Paradise would be such birds, the inhabitants of it would be eating cured meat from it from one side of it, and grilled meat from (another) side of it. But we cannot see a match of that in the world!'

فَأَوْصَلَ اللَّهُ عِلْمَ ذَلِكَ إِلَى قَلْبِ مُحَمَّدٍ، فَقَالَ: عِبَادَ اللَّهِ لِيَأْخُذْ كُلُّ وَاحِدٍ مِنْكُمْ لُقْمَتَهُ وَ لِيَقُلْ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ» وَ لِيَصْنَعْ لُقْمَتَهُ فِي فِيهِ، فَإِنَّهُ يَجِدُ طَعْمَ مَا يَشَاءُ قَدِيدًا، وَ مِنْ شَاءٍ مَسْوِيًّا، وَ مِنْ شَاءٍ مَرَقًا طَبِيخًا، وَ مِنْ شَاءٍ سَائِرَ مَا شَاءَ مِنْ أَلْوَانِ الطَّبِيخِ، أَوْ مَا شَاءَ مِنْ أَلْوَانِ الْحُلُوءِ.

So Allah^{azwj} Transmitted the knowledge of that to the heart of Muhammad^{saww}, and he^{saww} said: 'Servants of Allah^{azwj}! Let each one of you take a morsel and let him say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful, and may Allah^{azwj} Send Salawat upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}', and let him place the morsel in his mouth, so he would find the taste of whatever he so desires – cured (meat), and if he so desire, grilled, and if he so desires cooked broth, and if he so desires, the rest of whatever he desired from the types of the cooking, of whatever he desires from the types of the sweets'.

فَفَعَلُوا ذَلِكَ، فَوَجَدُوا الْأَمْرَ- كَمَا قَالَ رَسُولُ اللَّهِ ص حَتَّى شَبِعُوا. فَقَالُوا: يَا رَسُولَ اللَّهِ شَبِعْنَا، وَ نَحْتَاجُ إِلَى مَاءٍ نَشْرِبُهُ.

So they did that, and they found the matter – just as Rasool-Allah^{saww} said, until they were satiated. Then they said, 'O Rasool-Allah^{saww}! Allah^{azwj} Satiated us, and we are needy to water we can drink it'.

فَقَالَ رَسُولُ اللَّهِ ص: أَوْ لَا تُرِيدُونَ اللَّبَنَ أَوْ لَا تُرِيدُونَ سَائِرَ الْأَشْرِبَةِ قَالُوا: يَا رَسُولَ اللَّهِ فِينَا مَنْ يُرِيدُ ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ص: لِيَأْخُذَ كُلُّ وَاحِدٍ مِنْكُمْ لُقْمَةً مِنْهَا، فَيَضَعُهَا فِي فِيهِ وَ لَيَقُولَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ» فَإِنَّهُ يَسْتَحِيلُ فِي فِيهِ مَا يُرِيدُ، إِنْ أَرَادَ مَاءً أَوْ لَبَنًا أَوْ شَرَابًا مِنَ الْأَشْرِبَةِ.

So Rasool-Allah^{saww} said: ‘And don’t you fancy the milk? And don’t you fancy the rest of the drinks?’ They said, ‘Yes, O Rasool-Allah^{saww}! Among us are ones who want that’. So Rasool-Allah^{saww} said: ‘Let each one of you take a morsel from it, and place it in his mouth, and let him say, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful, and may Allah Send *Salat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}’, so it would be released in his mouth whatever he wants – if he wants water, or milk, or a drink from the drinks’.

فَفَعَلُوا، فَوَجَدُوا الْأَمْرَ عَلَى مَا قَالَ رَسُولُ اللَّهِ ص.

So they did, and they found the matter to be as what Rasool-Allah^{saww} said.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ يَأْمُرُكَ- أَيُّهَا الطَّائِرُ- أَنْ تَعُودَ كَمَا كُنْتَ، وَ يَأْمُرُ هَذِهِ الْأَجْنِحَةَ وَ الْمُنْقَارَ- وَ الرِّيشَ وَ الزَّعْبَ الَّتِي قَدْ اسْتَحَالَتْ إِلَى الْبِقْلِ- وَ الْقَتَاءِ وَ الْبَصَلِ وَ الْفُومِ- أَنْ تَعُودَ جَنَاحاً وَ رِيشاً وَ عَظْماً- كَمَا كَانَتْ عَلَى قَدْرِ قَالِيهَا. فَانْقَلَبَتْ وَ عَادَتْ أَجْنِحَةً وَ رِيشاً وَ زَعْباً وَ عَظْماً، ثُمَّ تَرَكَبَتْ عَلَى قَدْرِ الطَّائِرِ كَمَا كَانَتْ.

Then Rasool-Allah^{saww} said: ‘Allah^{azwj} Commands you – O you bird – that you become just as you were (beforehand), and Commands these wings, and the beak, and the feathers, and the fluff which had converted to the vegetables, and the cucumbers, and the onions, and the garlic – that they should return to be wings, and feathers, and bones – just as they were upon a measurement of its moulding’. So it was converted, and its wings, and its feathers, and its fluff, and its bones returned, then they mounted upon a measurement of the bird, just as they had been.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَيُّهَا الطَّائِرُ- إِنَّ اللَّهَ يَأْمُرُ الرُّوحَ الَّتِي كَانَتْ فِيكَ فَخَرَجَتْ أَنْ تَعُودَ إِلَيْكَ. فَعَادَتْ رَوْحَهَا فِي جَسَدِهَا. ثُمَّ قَالَ ص: أَيُّهَا الطَّائِرُ- إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقُومَ فَتَطِيرَ كَمَا كُنْتَ تَطِيرُ.

Then Rasool-Allah^{saww} said: ‘O you bird! Allah^{azwj} Commands the soul which was inside you which exited, that it should return back to you’. So its soul returned inside its body. Then he^{saww} said: ‘O you bird! Allah^{azwj} Commands you that you should arise and fly away just as you used to fly’.

فَقَامَ فَطَارَ فِي الْهَوَاءِ وَ هُمْ يَنْظُرُونَ إِلَيْهِ، ثُمَّ نَظَرُوا إِلَى مَا بَيْنَ أَيْدِيهِمْ، فَإِذَا لَمْ يَبْقَ هُنَاكَ مِنْ ذَلِكَ الْبِقْلِ وَ الْقَتَاءِ- وَ الْبَصَلِ وَ الْفُومِ شَيْءٌ.

So the bird flew into the air and they were looking on at it. Then they looked at what was in front of them, and there had not remained over there anything from the herbs, and the cucumbers, and the onions, and the garlic’.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ [الطَّاهِرِينَ الْأَخْيَارِ].

The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and *Salawat* of Allah^{azwj} be upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the Clean, and the Chosen.

[خاتمة]

CONCLUSION

إنّ الجزء الأول من تفسير الإمام الحسن بن علي بن محمد- بن علي بن موسى بن جعفر بن محمد- بن علي بن الحسين بن علي بن أبي طالب صلوات الله و سلامه عليهم أجمعين.

The first part is completed, from the Tafseer of the Imam Al-Hassan Al-Askari^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, may the *Salawat* of Allah^{azwj} and His^{azwj} Greetings be upon all of them^{asws}.

و قد وفقني الله لإتمام هذا الجزء من تفسير الإمام عليه و على ابنه و آباءه الطيبين السلام، مما وجدنا مرتباً من أول الحمد إلى هذه الآية من سورة البقرة.

And Allah^{azwj} has Harmonised me with the completion of this part from the Tafseer of the Imam^{asws}, may the greetings be upon him^{asws} and his^{asws} son^{asws} and his^{asws} forefathers^{asws}, from what we found in order, from the beginning of (Surah) Al-Hamd up to this Verse from Surah Al-Baqarah.

و يتلوه شيء آخر من هذا التفسير- مما وجد مفقوداً مطلع الآية، ساقطاً من الآية المزبورة إليها- بقدر ثلث جزء من الأجزاء الثلاثين للقرآن تقريباً.

And another thing follows it from the end of this Tafseer, from what we found from reviewing the missing Verses. There is silence from the Verses sectioned to it, of a measurement of a third part from the thirty parts of the Quran approximately.

و نرجو الله أن يرزقنا الوصول إلى تمام هذا التفسير- الجليل العظيم الكبير المتضمن لمعارف الأعراف- الذين لا يعرف الله إلا بسبيل معرفتهم- الحاوي لعلومهم و أسرارهم و إشاراتهم و تلويحاتهم- بحسب مراتبهم و مقاماتهم- من إمامتهم و بشريتهم إلى حقائقهم.

And we hope to Allah^{azwj} that He^{azwj} Graces us the arrival to the complete of this Tafseer, the majestic, the magnificent, the great, containing the well-known understandings which Allah^{azwj} will not Cause to understand except by the way of their^{asws} understanding – the overwhelmed of their^{asws} knowledge, and their^{asws} secrets, and their^{asws} indications, and their^{asws} definitions, by a reckoning of their^{asws} ranks and their^{asws} positions – from their^{asws} Imamate and with their^{asws} Laws to their^{asws} realities.

و نسأل الله بحقهم الواجب على ربهم- أن يدخلنا في جملة العارفين بهم و بحقهم، و في زمرة المرحومين بشفاعتهم- إنه أرحم الراحمين و أكرم الأكرمين.

And we ask Allah^{azwj} by their^{asws} Obligatory rights upon their^{asws} Lord^{azwj}, that He^{azwj} Enter us into the total of those that recognise them^{asws} and their^{asws} rights, and in the group of the ones Mercied by their^{asws} intercession – He^{azwj} is the Most Merciful of the merciful ones, and Most Benevolent of the benevolent ones.

و قد وفقني الله سبحانه لكتابة هذا الجزء- و إتمامه في عشرين من شهر ذي الحجة الحرام- من شهر سنة 1314].

And Allah^{azwj} the Glorious has Harmonised me to the writing of this part and completing it during the twentieth of the month of Zil Hija, the Sacred, from the months of the year 1314.

[يَسْمُ اللَّهُ الرَّحْمَنَ الرَّحِيمَ شَيْءٍ آخَرَ مِنْ هَذَا التَّفْسِيرِ، مِنْ هَذِهِ السُّورَةِ، مِمَّا وَجَدَ مَفْقُودًا مَطْلَعِ الْآيَةِ.

In the Name of Allah^{azwj} the Beneficent, the Merciful. Another thing from this Tafseer, from this Chapter (Surah Al-Baqarah), from what we found to have been lost, while reviewing the Verses: -

332 تُمْ قَالَ: يَا أُمَّةُ- إِنَّ قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي الصَّفَا وَ الْمَرْوَةِ حَقٌّ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ- فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَأَكْثَرَ الطَّوَّافِ، فَإِنَّ اللَّهَ شَاكِرٌ لِصَنِيعِهِ بِحُسْنِ جَزَائِهِ، عَلِيمٌ بِنِيَّتِهِ، وَ عَلَى حَسَبِ ذَلِكَ يُعْطَمُ تَوَابُهُ، وَ يُكْرَمُ مَاتَهُ.

S 332 – Then he (Imam Hassan Al-Askari^{asws}) said: ‘O community! The Words of Allah^{azwj} Mighty and Majestic regarding Al-Safa and Al-Marwa are true, **so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; and the one who does is voluntarily, it is better** – so frequent the **Tawaaf, for Allah is Grateful [2:158]** – to His^{azwj} guest with the excellent of His^{azwj} Recompense, Knowing of his intentions, and upon a reckoning of that He^{azwj} would Magnify his Rewards and Make honourable his ending.

يَا أُمَّةُ! هَذَا رَسُولُ اللَّهِ قَدْ شَرَّفَنِي- بِبُنُوَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، فَاشْكُرِي نِعَمَ اللَّهِ الْجَلِيلَةَ عَلَيْكَ، فَإِنَّ مَنْ شَكَرَ النِّعَمَ اسْتَحَقَّ مَزِيدَهَا، كَمَا أَنَّ مَنْ كَفَرَهَا اسْتَحَقَّ حُرْمَانَهَا.

O community! This Rasool-Allah^{saww} has ennobled me^{asws}, with the sonship of Ali^{asws} Bin Abu Talib^{asws}, therefore be grateful for the Majestic Bounty of Allah^{azwj} upon you, for the one who is grateful of the Bounty, would be deserving of its increase, just as the one who denies it would be deserving of its deprivation.

فَقِيلَ ذَلِكَ أَيْضًا بَعْدَ لِرَسُولِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص: سَيَخْرُجُ مِنْهُ كِبْرَاءٌ، وَ سَيَكُونُ أَبَا عَدَّةٍ مِنَ الْأَيْمَةِ الطَّاهِرِينَ، وَ أَبَا الْقَائِمِ مِنَ آلِ مُحَمَّدٍ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا.

So that was said as well to Rasool-Allah^{saww}, and Rasool-Allah^{saww} said: ‘There would be coming out from him^{saww} great ones and would be a father^{asws} of a number of the Imams^{asws}, the clean ones, and father^{asws} of Al-Qaim^{asws} from the Progeny^{asws} of Muhammad^{saww} who would fill the earth with equity and justice just as it would have been filled with injustice and tyranny (beforehand)’.

قَوْلُهُ عَزَّ وَجَلَّ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَ الْهُدَى مِنْ بَيْنَاهُمْ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ إِلَّا الَّذِينَ تَابُوا وَ أَصْلَحُوا وَ بَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَ أَنَا التَّوَّابُ الرَّحِيمُ

The Words of the Mighty and Majestic: **Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those Allah will Curse them, and the cursing ones will curse them (too) [2:159]**

Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book. Those (are the

ones) Allah will Curse, and the cursing ones (with the understand of the cursing) will curse them (too) [2:159]

333 قَالَ الْإِمَامُ ع قَوْلُهُ عَزَّ وَجَلَّ: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ مِنْ صِفَةِ مُحَمَّدٍ وَ صِفَةِ عَلِيِّ وَ حَلِيتِهِ وَ الْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ [قَالَ:] وَ الَّذِي أَنْزَلْنَاهُ مِنْ [بَعْدِ] الْهُدَى، هُوَ مَا أَظْهَرْنَاهُ مِنَ الْآيَاتِ عَلَى فَضْلِهِمْ وَ مَحَلِّهِمْ.

S 333 - Imam Hassan Al-Askari^{asws} said: 'The Words of the Mighty and Majestic **Surely those who are concealing what We Revealed from the clear Proofs [2:159]** – from the description of Muhammad^{saww} and the description of Ali^{asws} and their^{asws} features, **and the Guidance after having Clarified it for the people in the Book** - and that which was Revealed afterwards – is the Guidance. It is what We^{azwj} Manifested from the signs of their^{asws} merits and their positions.

كَالْغَمَامَةِ الَّتِي كَانَتْ تُظِلُّ رَسُولَ اللَّهِ ص فِي أَسْفَارِهِ، وَ الْمِيَاهِ الْأَجَاجَةِ الَّتِي كَانَتْ تَعْدُبُ فِي الْأَبَارِ- وَ الْمَوَارِدِ بِصَاقِهِ وَ الْأَشْجَارِ الَّتِي كَانَتْ تَنْهَدُلُ ثَمَارَهَا بِزُرْوِلِهِ تَحْتَهَا- وَ الْعَاهَاتِ الَّتِي كَانَتْ تَزُولُ عَمَّنْ يَمْسُحُ يَدَهُ عَلَيْهِ- أَوْ يَنْفُثُ بِصَاقِهِ فِيهَا.

Like the cloud which shaded Rasool-Allah^{saww} in his^{saww} journeys, and the salty water of the wells which turned sweet by his^{saww} saliva, and the trees which used to lower their fruits when he^{saww} sat by them, and the disabilities which passed away when he^{saww} touched them by his^{saww} hand, or by his^{saww} saliva.

وَ كَالْآيَاتِ الَّتِي ظَهَرَتْ عَلَى عَلِيِّ ع مِنْ تَسْلِيمِ الْجِبَالِ- وَ الصُّخُورِ وَ الْأَشْجَارِ قَائِلَةً: «يَا وَلِيَّ اللَّهِ، وَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ص» وَ السُّمُومِ الْقَاتِلَةِ الَّتِي تَنَاوَلَهَا مَنْ سَمَى بِاسْمِهِ عَلَيْهَا- وَ لَمْ يُصِبْهُ بَلَاؤُهَا، وَ الْأَفْعَالِ الْعَظِيمَةِ: مِنَ التَّلَالِ وَ الْجِبَالِ الَّتِي قَلَعَهَا وَ رَمَى بِهَا كَالْحَصَاةِ الصَّغِيرَةِ، وَ كَالْعَاهَاتِ الَّتِي زَالَتْ بِدُعَائِهِ، وَ الْأَفَاتِ وَ الْبَلَايَا الَّتِي حَلَّتْ بِالْأَصْحَاءِ بِدُعَائِهِ، وَ سَائِرَهَا مِمَّا حَصَّهُ اللَّهُ تَعَالَى بِهِ مِنْ فَضَائِلِهِ.

And like the Signs which were manifested upon Ali^{asws} from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah^{azwj}, and O Caliph of Rasool-Allah^{saww}!' And the killer poison which the one who took it by naming his^{asws} name over it, its scourge did not affect him; and the great deeds from the hills and the mountains which he^{asws} uprooted and threw them like the small pebbles; like the disabilities which were removed by his^{asws} supplications, and the calamities and the affliction which were released with the healthy ones by his^{asws} (negative) supplications, and the rest of these from what Allah^{azwj} the Exalted Particularised him^{asws} with, from his^{asws} merits.

فَهَذَا مِنَ الْهُدَى الَّذِي بَيَّنَّهُ اللَّهُ لِلنَّاسِ فِي كِتَابِهِ،

So this is from the Guidance which Allah^{azwj} **Clarified it for the people in the Book.**

ثُمَّ قَالَ: أَوْلَيْكَ [أَيِ أَوْلَيْكَ] الْكَاتِمُونَ لِهَذِهِ الصِّفَاتِ مِنْ مُحَمَّدٍ ص وَ مِنْ عَلِيِّ ع الْمُخْفُونَ لَهَا عَنْ طَالِبِيهَا- الَّذِينَ يَلْزِمُهُمْ إِبْدَاؤُهَا لَهُمْ عِنْدَ زَوَالِ النَّبِيِّ يَلْعَنُهُمُ اللَّهُ يَلْعَنُ الْكَاتِمِينَ

Then He^{azwj} Said **those** – those, the ones concealing these descriptions of Muhammad^{asws} and of Ali^{asws}, the ones fearing for it from the ones seeking it, those upon whom its manifesting was necessitated during the removal of Dissimulation, **Allah will Curse them** – Curse the concealing ones.

وَ يَلْعَنُهُمُ اللَّاعِنُونَ. فِيهِ وَجُوهٌ: مِنْهَا يَلْعَنُهُمُ اللَّاعِنُونَ أَنَّهُ لَيْسَ أَحَدٌ مُحِقًّا كَانَ أَوْ مُبْطِلًا إِلَّا وَ هُوَ يَقُولُ: لَعَنَ اللَّهُ الظَّالِمِينَ الْكَاتِمِينَ لِلْحَقِّ،

and the cursing ones will curse them (too) [2:159] – regarding it are (various) aspects. From it, **the cursing ones will curse them (too)** - there isn't anyone, whether he was right or false, except he would be saying, 'May Allah^{azwj} Curse the unjust ones, the concealers of the Truth'.

إِنَّ الظَّالِمَ الْكَاتِمَ لَلْحَقِّ ذَلِكَ يَقُولُ أَيْضًا- لَعَنَ اللَّهُ الظَّالِمِينَ الْكَاتِمِينَ، فَهَمْ عَلَى هَذَا الْمَعْنَى فِي لَعْنِ كُلِّ اللَّاعِنِينَ، وَ فِي لَعْنِ أَنْفُسِهِمْ.

The unjust one, the concealer of that truth will also be saying, "Curse of Allah^{azwj} be on the unjust, the concealers'. They would be upon this meaning, in the cursing of every cursing ones, and in cursing themselves.

وَ مِنْهَا: أَرَأَيْتَ إِذَا ضَجَرَ بَعْضُهُمَا عَلَى بَعْضٍ- وَ تَلَاعَنَا ارْتَفَعَتِ اللَّعْنَتَانِ، فَاسْتَأْذَنَّا رَبَّهُمَا فِي الْوُقُوعِ لِمَنْ بُعِثْنَا عَلَيْهِ.

And from it are the two, when one of them is annoyed upon the other and they both curse each other. The two curses get elevated and they seek Permission of their Lord^{azwj} regarding the falling upon the ones who sent them.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ: انظُرُوا، فَإِنْ كَانَ اللَّاعِنُ أَهْلًا لِلْعَنْ وَ لَيْسَ الْمَفْسُودُ بِهِ أَهْلًا- فَانزِلُوهُمَا جَمِيعًا بِاللَّاعِنِ. وَ إِنْ كَانَ الْمَشَارُ إِلَيْهِ أَهْلًا، وَ لَيْسَ اللَّاعِنُ أَهْلًا فَوَجِّهُوهُمَا إِلَيْهِ. وَ إِنْ كَانَا جَمِيعًا لَهَا أَهْلًا، فَوَجِّهُوا لَعْنَهُ هَذَا إِلَى ذَلِكَ، وَ وَجِّهُوا لَعْنَهُ ذَلِكَ إِلَى هَذَا.

So Allah^{azwj} Mighty and Majestic Says to the Angels: "Look! So if it was such that the cursing ones is (himself) deserving of the curse, and the one intended with it isn't deserving of it, then descend both of these together upon the cursing one. And if it was such that the indicated one is deserving of it and the cursing one isn't, so divert both of these towards him. And if it was such that both of them were deserving of it, then divert the curse of this to that one, and divert the curse of that one to this one.

وَ إِنْ لَمْ يَكُنْ وَاحِدٌ مِنْهُمَا لَهَا أَهْلًا لِإِيمَانِيهِمَا، وَ إِنْ الضَّجَرَ أَحْوَجَهُمَا إِلَى ذَلِكَ، فَوَجِّهُوا اللَّعْنَتَيْنِ إِلَى الْيَهُودِ الْكَاتِمِينَ نَعْتِ مُحَمَّدٍ وَ صِفَتِهِ ص وَ ذِكْرِ عَلِيِّ ع وَ حَلِيَّتِهِ، وَ إِلَى النَّوَاصِبِ الْكَاتِمِينَ لِفَضْلِ عَلِيٍّ، وَ الدَّافِعِينَ لِفَضْلِهِ.

And if none of the two are deserving of it due to their *Eman*, and that the annoyance made them needy to that, so divert both the curses to the Jews, the concealers of the attributes of Muhammad^{saww} and his^{saww} description, and the mention of Ali^{asws} and his^{asws} features, and (divert the curses) to the *Nasibis*, the concealers of the merits of Ali^{asws}, and the repellers of his^{asws} merits".

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِلَّا الَّذِينَ تَابُوا مِنْ كُفْرَانِهِ وَ أَصْلَحُوا أَعْمَالَهُمْ، وَ أَصْلَحُوا مَا كَانُوا أَفْسَدُوهُ بِسُوءِ التَّأْوِيلِ- فَجَحَدُوا بِهِ فَضْلَ الْفَاضِلِ وَ اسْتَحَقَّقُوا الْمُحَقِّقَ وَ بَيَّنُّوا مَا ذَكَرَهُ اللَّهُ تَعَالَى- مِنْ نَعْتِ مُحَمَّدٍ ص وَ صِفَتِهِ وَ مِنْ ذِكْرِ عَلِيِّ ع وَ حَلِيَّتِهِ، وَ مَا ذَكَرَهُ رَسُولُ اللَّهِ ص فَأَوْلَئِكَ أَتُوبُ عَلَيْهِمْ أَقْبَلُ تَوْبَتَهُمْ وَ أَنَا التَّوَّابُ الرَّحِيمُ.

Then Allah^{azwj} Mighty and Majestic Said **Except those who repent** – the ones who concealed it, **and amend** – their deeds, and correct what they had been spoiling by the evil interpretation, so they rejected by it the merits of the meritorious one and rights of the rightful ones, **and make manifest** – what Allah^{azwj} the Exalted Mentioned from the attributes of Muhammad^{saww} and his^{saww} description, and from the Mention of Ali^{asws} and his^{asws} features, and what Rasool-Allah^{azwj} mentioned, **so those, I will Turn to them** – Accept their repentance, **and I am the Oft-turning, the Merciful [2:160]**.

قوله عز و جل إِنَّ الَّذِينَ كَفَرُوا وَ مَا تَوْا وَ هُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَ لَا هُمْ يُنظَرُونَ

The Words of the Mighty and Majestic: **Surely those who are disbelieving and are dying while they are Kafirs, those, upon them is the Curse of Allah and the Angels and the people altogether. [2:161]**

They will be in it eternally. The Punishment will not be Lightened from them nor would they be Respited [2:162]

334 قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى: إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ- فِي رَدِّهِمْ نُبُوَّةَ مُحَمَّدٍ ص، وَ لَأَيَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَا تَوْا وَ هُمْ كُفَّارٌ عَلَى كُفْرِهِمْ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ يُوجِبُ اللَّهُ تَعَالَى لَهُمُ الْبُعْدَ مِنَ الرَّحْمَةِ، وَ السُّحْقَ مِنَ الثَّوَابِ وَ الْمَلَائِكَةِ وَ عَلَيْهِمْ لَعْنَةُ الْمَلَائِكَةِ يَلْعَنُونَهُمْ وَ النَّاسِ أَجْمَعِينَ وَ لَعْنَةُ النَّاسِ أَجْمَعِينَ كُلُّ يَلْعَنُهُمْ- لِأَنَّ كُلَّ الْمَأْمُورِينَ الْمُنْهَبِينَ يَلْعَنُونَ الْكَافِرِينَ، وَ الْكَافِرُونَ أَيْضاً يَقُولُونَ: لَعْنُ اللَّهِ الْكَافِرِينَ،

S 334 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} the Exalted Said **Surely those who are disbelieving – in Allah^{azwj} during their rejection of the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **and are dying while they are Kafirs** – upon their *Kufr*, **those, upon them is the Curse of Allah** – Allah^{azwj} the Exalted Obligated for them the remoteness from the Mercy and the annihilation of the Rewards, **and the Angels** – and upon them are the curses of the Angels cursing them, **and the people altogether** – and the curses of the people in the entirety, everyone cursing them, because every enjoiner (of the good) and the forbidders (of the evil) are cursing the *Kafirs*, and the *Kafirs* as well are saying, ‘May Allah^{azwj} Curse the *Kafirs*’.**

فَهُمْ فِي لَعْنِ أَنْفُسِهِمْ أَيْضاً خَالِدِينَ فِيهَا فِي اللَّعْنَةِ، فِي نَارِ جَهَنَّمَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ يَوْمًا وَ لَا سَاعَةً وَ لَا هُمْ يُنظَرُونَ لَا يُؤَخَّرُونَ سَاعَةً، وَ لَا يُخَلَّ بِهَمُ الْعَذَابِ.

Thus, they are in cursing themselves as well. **They will be in it eternally** – in the curse, in the Fire of Hell, **The Punishment will not be Lightened from them** – neither for a day nor for a moment, **nor would they be Respited [2:162]** – they would not be delayed for a moment, nor would the Punishment be vacated from them.

335 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص إِنَّ هَؤُلَاءِ الْكَاتِمِينَ لِصِفَةِ [مُحَمَّدٍ] رَسُولِ اللَّهِ، وَ الْجَادِحِينَ لِحَلِيَّةِ عَلِيِّ وَ لِيَّ اللَّهِ-

S 335 - Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘They are the concealers of the description of Muhammad^{saww} as being Rasool-Allah^{saww}, and the rejecters of the features of Ali^{asws}, as being the Guardian of Allah^{azwj}’.

إِذَا أَتَاهُمْ مَلَكُ الْمَوْتِ لِيَقْبِضَ أَرْوَاحَهُمْ، أَتَاهُمْ بِأَفْظَعِ الْمَنَاطِرِ، وَ أَقْبَحِ الْوُجُوهِ، فَيُحِيطُ بِهِمْ عِنْدَ نَزْعِ أَرْوَاحِهِمْ مَرَدَّةً شَيْطَانِيَهُمْ- الَّذِينَ كَانُوا يَعْرِفُونَهُمْ، ثُمَّ يَقُولُ مَلَكُ الْمَوْتِ: أَبْشِرِي أَيُّهَا النَّفْسُ الْخَبِيثَةُ- الْكَافِرَةُ بِرَبِّهَا بِجَدِّ نُبُوَّةِ نَبِيِّهِ، وَ إِمَامَةِ عَلِيِّ وَ صِبْيِهِ بِلَعْنَةِ مِنَ اللَّهِ وَ عَضْبِهِ،

When the Angel of death comes to them in order to capture their souls, come to them with the horrible of sights. So there encompass with them during the capture of their souls, the apostate of their Satans^{la}, those whom they were recognizing (in the world). Then the Angels of death is saying, ‘Receive bad news, O you wicked soul!

The disbeliever with its Lord^{azwj}, and with the rejection of the Prophet-hood of His^{azwj} Prophet^{saww}, and the Imamate of Ali^{asws} his^{saww} successor^{asws}, the one with the Curse from Allah^{azwj} and His^{azwj} Wrath!

ثُمَّ يَقُولُ: ارْفَعْ رَأْسَكَ وَ طَرْفَكَ وَ انظُرْ، [فَيَنْظُرُ] فَيَرَى دُونَ الْعَرْشِ مُحَمَّدًا ص عَلَى سَرِيرٍ- بَيْنَ يَدَيْ عَرْشِ الرَّحْمَنِ، وَ يَرَى عَلِيًّا ع عَلَى كُرْسِيِّ بَيْنَ يَدَيْهِ، وَ سَائِرَ الْأَيْمَةِ ع عَلَى مَرَاتِبِهِمُ الشَّرِيفَةَ بِحَضْرَتِهِ، ثُمَّ يَرَى الْجَنَانَ فَذُ فَتَحَتْ أَبْوَابُهَا، وَ يَرَى الْقُصُورَ وَ الدَّرَجَاتِ وَ الْمَنَازِلَ- الَّتِي تَقْصُرُ عَنْهَا أَمَانِيُّ الْمُتَمَنِّينَ،

Then he (the Angel of death) is saying: 'Raise your head and your eyes and look!' So he looks and he sees below the Throne, Muhammad^{saww} being upon a couch in front of the Throne of the Beneficent, and he sees Ali^{asws} upon a chair in front of him^{saww}, and the rest of the Imams^{asws} upon their^{asws} noble ranks in his^{asws} presence. Then he sees the Gardens with their gates having been opened, and he sees the castles, and the levels, and the houses which the desires of the desiring ones fall short of.

فَيَقُولُ لَهُ: لَوْ كُنْتَ لِأَوْلِيكَ مُوَالِيًّا- كَانَتْ رُوحُكَ يَعرُجُ بِهَا إِلَى حَضْرَتِهِمْ، وَ كَانَ يَكُونُ مَأْوَاكَ فِي تِلْكَ الْجَنَانِ، وَ كَانَتْ تَكُونُ مَنَازِلُكَ فِيهَا،

So he (the Angel of death) is saying to him: 'Had you been a friend of theirs^{asws}, your soul, I would have ascended with it to their^{asws} presence, and your dwelling would be in those Gardens, and your house would have happened to be in it.

وَ إِنْ كُنْتَ عَلَى مُخَالَفَتِهِمْ، فَقَدْ حُرِّمْتَ [عَلَى] حَضْرَتِهِمْ، وَ مُنِعْتَ مُجَاوَرَتَهُمْ، وَ تِلْكَ مَنَازِلُكَ، وَ أَوْلِيكَ مُجَاوِرُوكَ وَ مُقَارِبُوكَ، فَانظُرْ. فَيَرْفَعُ لَهُ عَن حُجْبِ الْهَوَايَةِ، فَيَرَاهَا بِمَا فِيهَا مِنْ بَلَايَاهَا وَ دَوَاهِيهَا- وَ عَقَابِهَا وَ حَيَاتِهَا وَ أَفَاعِيهَا وَ ضُرُوبِ عَذَابِهَا وَ أَنْكَالِهَا فَيَقَالُ لَهُ: فَتِلْكَ إِذَنْ مَنَازِلُكَ.

And since you were upon their^{asws} opposition, so (now) you have been prohibited to be in their^{asws} presence, and forbidden from their^{asws} vicinity, and those (over there) are your houses, and your neighbours, and your near ones, so look!' So a veil from the abyss is lifted from it, and he sees it with whatever is in it from its ordeals, and its boiling waters, and its scorpions, and its serpents, and its snakes, and the varieties of its Punishments and its cruelties, and it is said to him: 'So these, then, are your destinations'.

ثُمَّ تَمَثَّلُ لَهُ شَيَاطِينُهُ- هُوَ لِأَنَّ الَّذِينَ كَانُوا يُعْوَدُونَهُ وَ يَقْبَلُونَ مِنْهُمْ- مُقَرَّنِينَ مَعَهُ هُنَاكَ فِي تِلْكَ الْأَصْفَادِ وَ الْأَعْلَالِ، فَيَكُونُ مَوْتُهُ بِأَسَدِّ حَسْرَةٍ وَ أَعْظَمِ أَسْفٍ.

Then his Satans^{la} are resembled to him, those who used to deceive him and he used to accept from them. They would be paired with him over there in those handcuffs and the shackles. Thus, his death would happen to be an intense regret and a great sorrow (for him)".

قوله عز و جل وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

The Words of Mighty and Majestic: ***And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163]***

336 قَالَ الْإِمَامُ ع وَ إِلَهُكُمْ الَّذِي أَكْرَمَ مُحَمَّدًا ص وَ عَلِيًّا ع بِالْفَضِيلَةِ وَ أَكْرَمَ آلَهُمَا الطَّيِّبِينَ بِالْخِلَافَةِ، وَ أَكْرَمَ شَبَعَتَهُمْ بِالرُّوحِ وَ الرِّيحَانِ وَ الْكِرَامَةِ وَ الرِّضْوَانِ إِلَهٌ وَاحِدٌ لَا شَرِيكَ لَهُ وَ لَا نَظِيرَ وَ لَا عَدِيلَ.

S 336 - The Imam (Hassan Al-Askari^{asws}) said: '**And your God** - the One Who Honoured Muhammad^{saww} and Ali^{asws} with the merits and Honoured their^{asws} goodly Progeny^{asws} with the Caliphate, and Honoured their^{asws} Shias with the tranquillity and the fragrance (cool breezes of Paradise), and the Prestige, and the (Divine) Pleasure, **is one God!** – there being no associates for Him^{azwj} nor a peer, nor an equal.

لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ، الْبَارِئُ، الْمُصَوِّرُ، الرَّازِقُ، الْبَاسِطُ، الْمَعْنِي، الْمَقْفُورُ، الْمُعْزِ، الْمُدْبِرُ. الرَّحْمَنُ يَرْزُقُ مُؤْمِنَهُمْ وَ كَافِرَهُمْ، وَ صَالِحَهُمْ وَ طَالِحَهُمْ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ فَضْلِهِ وَ رِزْقِهِ، وَ إِنْ انْقَطَعُوا هُمْ عَنْ طَاعَتِهِ.

There is no god except Him – the Creator, the Maker, the Designer, the Sustainer, the Extender, the Enricher, the Impoverer, the Honourer, the Disgracer. **the Beneficent** – Sustaining their *Momineen* and their *Kafirs*, and their righteous ones and their wicked ones. He^{azwj} does not Cut-off from them the items of His^{azwj} Grace and His^{azwj} sustenance, and even if they cut Him^{azwj} off from His^{azwj} obedience.

الرَّحِيمُ بِعِبَادِهِ الْمُؤْمِنِينَ مِنْ شِيعَةِ آلِ مُحَمَّدٍ ص وَسَعَّ لَهُمْ فِي التَّقِيَّةِ يُجَاهِرُونَ بِإِظْهَارِ مَوْلَاةِ أَوْلِيَاءِ اللَّهِ- وَ مُعَادَاةِ أَعْدَائِهِ إِذَا قَدَرُوا، وَ يَسْتُرُونَهَا إِذَا عَجَزُوا.

The Merciful – with His^{azwj} *Momineen* servants from the Shias of the Progeny^{asws} of Muhammad^{saww}, and Expands for them regarding (the scope) of the dissimulation they can be open with the displaying the friendship of the Guardians^{asws} of Allah^{azwj} and enmity to His^{azwj} enemies, whenever they are able to, and they can be veiling it when they are frustrated (from doing so).

337 قَالَ رَسُولُ اللَّهِ ص وَ لَوْ شَاءَ لَحَرَّمَ عَلَيْكُمُ التَّقِيَّةَ، وَ أَمَرَكَم بِالصَّبْرِ عَلَى مَا يَنَالُكُمْ مِنْ أَعْدَائِكُمْ عِنْدَ إِظْهَارِكُمْ الْحَقَّ. أَلَا فَأَعْظَمُ فَرَايِضِ اللَّهِ تَعَالَى عَلَيْكُمْ- بَعْدَ فَرِيضِ مَوْلَانَا وَ مُعَادَاةِ أَعْدَائِنَا- اسْتِعْمَالُ التَّقِيَّةِ عَلَى أَنْفُسِكُمْ وَ إِخْوَانِكُمْ [وَ مَعَارِفِكُمْ، وَ قَضَاءِ حُقُوقِ إِخْوَانِكُمْ] فِي اللَّهِ. أَلَا وَ إِنَّ اللَّهَ يَغْفِرُ كُلَّ ذَنْبٍ بَعْدَ ذَلِكَ وَ لَا يَسْتَفْصِي.

S 337 - Rasool-Allah^{saww} said: 'And had He^{azwj} so Desired, He^{azwj} would have Prohibited the dissimulation upon you, and (but instead) He^{azwj} Commanded you with the patience upon what you are facing from your enemies during the manifestation of the Truth. Indeed! The greatest of the Impositions of Allah^{azwj} upon you all, after the necessitation of our^{asws} friendship and the enmity of our^{asws} enemies, is the utilisation of the *Taqiyya* (dissimulation) upon yourselves and your brethren, and your acquaintances, and the fulfilment of the rights of your brethren for the Sake of Allah^{azwj}. Indeed! And He^{azwj} will Forgive every sin after that and will not Inquire.

فَأَمَّا هَذَانِ فَعُلُّ مَنْ يَنْجُو مِنْهُمَا- إِلَّا بَعْدَ مَسِّ عَذَابٍ شَدِيدٍ، إِلَّا أَنْ يَكُونَ لَهُمْ مَظَالِمٌ عَلَى النَّوَاصِبِ وَ الْكُفَّارِ، فَيَكُونُ عَذَابُ هَذَيْنِ عَلَى أَوْلِيَاكَ الْكُفَّارِ وَ النَّوَاصِبِ قِصَاصاً بِمَا لَكُمْ عَلَيْهِمْ مِنَ الْحُقُوقِ، وَ مَا لَهُمْ إِلَيْكُمْ مِنَ الظُّلْمِ، فَاتَّقُوا اللَّهَ وَ لَا تَتَعَرَّضُوا لِمَقْتِ اللَّهِ بِتَرْكِ التَّقِيَّةِ، وَ التَّفْصِيرِ فِي حُقُوقِ إِخْوَانِكُمُ الْمُؤْمِنِينَ.

So as for these two (the neglecter of the *Taqiyya* and the neglecter of the rights), so the least one of the two would be rescued only after having touched by the severe Punishment, unless if there happens to be for them (certain) injustices against the *Nasibis* and the *Kafirs*, so the Punishment of these two would occur upon those *Kafirs* and the *Nasibis* as a retaliation with for if you all against them from the rights. And whatever is for them (*Kafirs* and the *Nasibis*) from the injustices, so fear Allah^{azwj} and do not be exposing yourselves to the Detestation of Allah^{azwj} by neglecting the *Taqiyya*, and the deficiencies regarding the rights of your *Momineen* brethren'.

قوله عز و جل إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are understanding [2:164]

338 قَالَ الْإِمَامُ ع لَمَّا تَوَعَّدَ رَسُولُ اللَّهِ ص الْيَهُودَ وَالنَّوَاصِبَ فِي جَعْدِ النَّبُوَّةِ وَالْخِلَافَةِ، قَالَ مَرَدَّةُ الْيَهُودِ وَ عُنَاةُ النَّوَاصِبِ: مَنْ هَذَا الَّذِي يَنْصُرُ مُحَمَّدًا وَ عَلِيًّا عَلَى أُعْدَائِهِمَا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ بَلَاءٌ عَمِدٌ مِنْ تَحْتِهَا تَمْنَعُهَا مِنَ السُّقُوطِ، وَ لَا عِلَاقَةَ مِنْ فَوْقِهَا تَحْسِبُهَا مِنَ الْوُفُوعِ عَلَيْكُمْ،

S 338 - The Imam (Hassan Al-Askari^{asws}) said: 'When Rasool-Allah^{saww} threatened the Jews and the *Nasibis* regarding the rejection of the Prophet-hood and the Caliphate, the apostate Jews and the sarcastic *Nasibis* said, 'Who is this who is helping Muhammad^{saww} and Ali^{asws} against their^{asws} enemies?' So Allah^{azwj} Mighty and Majestic Revealed **Surely in the Creation of the skies and the earth** – without there being a pillar from beneath these preventing it from the falling, nor a connection from above it withholding it from falling upon you all.

وَ أَنْتُمْ يَا أَيُّهَا الْعِبَادُ وَالْإِمَاءُ أَسْرَائِي فِي قَبْضَتِي، الْأَرْضُ مِنْ تَحْتِكُمْ لَا مَنْجَى لَكُمْ مِنْهَا أَيْنَ هَرَبْتُمْ، وَ السَّمَاءُ مِنْ فَوْقِكُمْ لَا مَحِيصَ لَكُمْ عَنْهَا أَيْنَ ذَهَبْتُمْ، فَإِنْ [شِئْتُمْ أَهْلَكْتُكُمْ بِهِذِهِ، وَ إِنْ] شِئْتُمْ أَهْلَكْتُكُمْ بِتِلْكَ.

And you, O you servants and maids, are My^{azwj} captives in My^{azwj} Grip. The earth from under you will not be a rescuer for you from it. Where will you flee to? And the sky from above you will not be an avoidance for you from it. Where will you go to? So if I^{azwj} so Desire to, I^{azwj} can Destroy you all with this one, and if I^{azwj} so Desire to, I^{saww} can Destroy you all with that one.

ثُمَّ فِي السَّمَاوَاتِ مِنَ الشَّمْسِ الْمُنِيرَةِ فِي نَهَارِكُمْ لَتَنْتَشِرُوا فِي مَعَابِشِكُمْ، وَ مِنَ الْقَمَرِ الْمُضِيِّ لَكُمْ فِي لَيْلِكُمْ- لَتَنْصُرُوا فِي ظِلْمَاتِهِ، وَ الْجُنُوكُمْ بِالْإِسْتِرَاحَةِ بِالظُّلْمَةِ- إِلَى تَرْكِ مُوَاصَلَةِ الْكَدِّ الَّذِي يَنْهَكُ أَبْدَانَكُمْ.

Then, in the skies, from the sun shining during your day, you are dispersing regarding your livelihoods, and from the moon illuminating for you during your nights, you are seeing in your darkness, and it is compelling you by the tranquil darkness to leave the resumption of the drudgery which exhausts your bodies.

وَ اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ الْمُتَتَابِعِينَ- الْكَادِّينَ عَلَيْكُمْ بِالْعَجَائِبِ الَّتِي يُحَدِّثُهَا رَبُّكُمْ- فِي عَالَمِهِ مِنْ إِسْعَادٍ وَ إِشْقَاءٍ، وَ إِعْزَازٍ وَ إِذْلَالٍ وَ إِغْنَاءٍ وَ إِفْقَارٍ، وَ صَيْفٍ وَ شِتَاءٍ، وَ خَرِيفٍ وَ رَبِيعٍ، وَ خَصْبٍ وَ قَحْطٍ، وَ خَوْفٍ وَ أَمْنٍ.

And the interchange of the night and the day – the successive alternation upon you with the wonders which your Lord^{azwj} Innovates in His^{azwj} universe, from the fortunate, and the wretched, and the honourable and the disgraceful, and the rich and the poor, and the summer and the winter, and autumn and the spring, and the harvest and the drought, and the fear and the security.

وَالْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ الَّتِي جَعَلَهَا اللَّهُ مَطَابِقًا لَهَا لَا تَهْدَأُ لَيْلًا وَلَا نَهَارًا، وَلَا تَقْضِيكُمْ عَقْبًا وَلَا مَاءً، وَكَفَاكُمْ بِالرِّيَّاحِ مَثْوًى تَسْبِيْرَهَا بِقُوَّاتِكُمْ- الَّتِي كَانَتْ لَا تَقُومُ لَهَا لَوْ رَكَدَتْ عَنْهَا الرِّيَّاحُ- لِتَمَامِ مَصَالِحِكُمْ وَمَنَافِعِكُمْ وَبُلُوْعِكُمْ الْحَوَائِجِ لِأَنْفُسِكُمْ.

And the ships which sail in the sea with what benefits the people – Which Allah^{azwj} has Made to be obedient to you, neither wavering by night nor by day, neither asking you for the grass (feed) nor the water. And He^{azwj} Suffice you all with the wind as an assistant to sail it with your strengths - which otherwise would not have been strong enough for it if the winds had stood still - in order to complete your betterment and your benefits, and your reaching the needs for yourselves.

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ وَابِلًا وَهَطْلًا وَرَدَاذًا لَا يُنْزَلُ عَلَيْكُمْ دَفْعَةً وَاحِدَةً- فَيَعْرِفُكُمْ وَيُهْلِكُ مَعَايِشَكُمْ، لَكِنَّهُ يُنْزِلُ مَتَفَرِّقًا مِنْ عَلَا- حَتَّى يَغِيءَ الْأَوْهَادَ وَالتَّلَالَ وَ الْقُلَاعَ. فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا فَيُخْرِجُ نَبَاتَهَا وَ حُبُوبَهَا وَ ثِمَارَهَا.

And what Allah Sends down from the sky, from a water – a barrage, and a downpour, and a sprinkle, not descending upon you in one go, so it would drown you and destroy your dwellings. But it descends separately from high above until it fills up the valleys and the hillocks and the high ground. **So the earth is revived by it after its death** – So its vegetation comes out, (along with) its grains and its fruits.

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ مِنْهَا مَا هُوَ لِأَكْلِكُمْ وَ مَعَايِشِكُمْ، وَ مِنْهَا سِبَاعٌ ضَارِيَةٌ حَافِظَةٌ عَلَيْكُمْ وَ لِإِنْعَامِكُمْ، لِنَلَا تُشَدَّ عَلَيْكُمْ خَوْفًا مِنْ أَفْتِرَاسِهَا.

And the dispersal therein from every animal – from these are what is for your consumption, and your livelihood, and from these are the predatory wild animals, ferocious, a preservation upon you and for your cattle, perhaps they would withdraw to you out of fear from being its prey.

وَ تَصْرِيفِ الرِّيَّاحِ الْمُرَبِّيَّةِ لِحُبُوبِكُمْ، الْمُبْلِغَةِ لِثِمَارِكُمْ، النَّافِيَةِ لِرُكُودِ الْهَوَاءِ وَ الْأَقْتَارِ عَنْكُمْ وَ السَّحَابِ الْوَاقِفِ الْمُسَخَّرِ الْمُدَلَّلِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ يَحْمِلُ أَمْطَارَهَا، وَ يَجْرِي بِإِذْنِ اللَّهِ وَ يَصُبُّهَا حَيْثُ يُؤْمَرُ.

And the changing of the winds – the nourisher of your seeds, the ripener of your fruits, the negator of stagnation of the atmosphere, and the reducer of tiredness from you, **and the clouds** – the ones paused, **subservient** – the humbled, **between the sky and the earth** – carrying its rain and they flow, by the Permission of Allah^{azwj}, and pour it wherever Commanded to.

لآيَاتٍ دَلَالٍ وَ اصْبَحَاتٍ لِقَوْمٍ يَعْقِلُونَ يَتَفَكَّرُونَ بِعُقُوبِهِمْ أَنَّ مِنْ هَذِهِ الْعَجَائِبِ مِنْ آثَارِ قُدْرَتِهِ، قَادِرٌ عَلَى نُصْرَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا عَ عَلَى مَنْ تَأَذَاهُمَا وَ جَعَلَ الْعَاقِبَةَ الْحَمِيدَةَ لِمَنْ يُؤَالِيهِ، فَإِنَّ الْمُجَازَاةَ لَيْسَتْ عَلَى الدُّنْيَا، وَ إِنَّمَا هِيَ [عَلَى] الْآخِرَةِ- الَّتِي يَدُومُ نَعِيمُهَا وَ لَا يَبِيدُ عَذَابُهَا.

There are signs – clear evidence, **for a people who are understanding** – pondering by their intellects that from these wonders there is One^{azwj} Whose Power is Impacted, is Able upon helping Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}, against the one who hurts them^{asws}, and Make the end-result praiseworthy for the one who befriends them^{asws}, for the Recompense isn't upon the world, but rather, it is upon the Hereafter which, its Bliss is ever-lasting, and its Punishments will not be terminated”.

339 قَالَ رَسُولُ اللَّهِ ص عَجَباً لِلْعَبْدِ الْمُؤْمِنِ مِنْ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ ع أَنْ يُنْصَرَ فِي الدُّنْيَا عَلَى أَعْدَائِهِ، فَقَدْ جُمِعَ لَهُ خَيْرُ الدَّارَيْنِ، وَ إِنَّ مَا أُمْنِحَنَ فِي الدُّنْيَا دَخِرَ لَهُ فِي الْآخِرَةِ، مَا [لَا] يَكُونُ لِمُخْتَنِهِ فِي الدُّنْيَا قَدْرٌ - عِنْدَ إِضَافَتِهَا إِلَى نَعِيمِ الْآخِرَةِ،

S 339 – Rasool-Allah^{saww} said: 'I^{saww} wonder at the Momin servant from the Shias of Muhammad^{saww} and Ali^{asws}, that he is helped in the word against his enemies, so there has been gathered for him the good of the two Houses (world and the Hereafter), and that whatever he had been Tried with in the world has been hoarded for him in the Hereafter, what does not happen to a comparison for his efforts in the world, due to its multiplication to the Bounties of the Hereafter.

وَ كَذَلِكَ عَجَباً لِلْعَبْدِ الْمُخَالَفِ لَنَا أَهْلَ الْبَيْتِ، إِنَّ خُذَلَ فِي الدُّنْيَا، وَ غُلِبَ بِأَيْدِي الْمُؤْمِنِينَ، فَقَدْ جُمِعَ لَهُ عَذَابُ الدَّارَيْنِ، وَ إِنَّ أَهْلَ فِي الدُّنْيَا، وَ أُخِّرَ عَنْهُ عَذَابُهَا - كَانَ لَهُ فِي الْآخِرَةِ مِنْ عَجَائِبِ الْعَذَابِ، وَ ضُرُوبِ الْعِقَابِ، مَا يَوَدُّ لَوْ كَانَ فِي الدُّنْيَا مُسْلِماً، وَ مَا لَا قَدْرَ لِنَعْمِ الدُّنْيَا الَّتِي كَانَتْ لَهُ - عِنْدَ الْإِضَافَةِ إِلَى تِلْكَ الْبَلَايَا.

And similar to that, I^{saww} wonder at the servant, an adversary of ours^{asws}, the People^{asws} of the Household, that he is abandoned in the world and is overcome at the hands of the Momineen, so there has been gathered for him the punishments of the two Houses (world and the Hereafter), and that he is given respite in the world and its punishments is delayed from him – there would be for him in the Hereafter from the strange Punishments, and the cruel Punishments, what would make him covet, if only he had been a Muslim in the world, and there is no comparison to the bounties of the world which used to be for him – with the multiplication to those afflictions.

فَلَوْ أَنَّ أَحْسَنَ النَّاسِ نَعِيماً فِي الدُّنْيَا، وَ أَطْوَلَهُمْ فِيهَا عُمُراً مِنْ مَخَالِفِنَا، عُمِسَ يَوْمَ الْقِيَامَةِ فِي النَّارِ عَمْسَةً، ثُمَّ سُئِلَ هَلْ لَقِيتَ نَعِيماً قَطُّ لَقَالَ: لَا.

And even if he was the most excellent of the people with bounties in the world, and the longest of them in life-span therein from being our^{asws} adversary, he would be immersed into the Fire with an immersion on the Day of Judgment. Then he would be asked, 'Did you achieve any bliss at all?' He would say, 'No'.

وَ لَوْ أَنَّ أَشَدَّ النَّاسِ عَيْشاً فِي الدُّنْيَا، وَ أَعْظَمَهُمْ بَلَاءً مِنْ مُوَافِقِينَا وَ شِيعَتِنَا، عُمِسَ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ عَمْسَةً، ثُمَّ سُئِلَ هَلْ لَقِيتَ بُؤْساً [قَطُّ] لَقَالَ: لَا.

And even if he was of the most difficult of lives of the people in the world, and of the greatest of them in afflictions, from our^{asws} compatible ones and our^{asws} Shias, he would be immersed on the Day of Judgment into the Paradise with an immersion. Then he would be asked, 'Did you face any evil at all?' He would say, 'No'.

فَمَا ظَنُّكُمْ بِنَعِيمٍ وَ بُؤْسٍ هَذِهِ صِفَتُهُمَا، فَذَلِكَ النَّعِيمُ فَاطْبُوهُ، وَ ذَلِكَ الْعَذَابُ فَاتَّقُوهُ.

So, whatever you are thinking of with the bounties and evils, these are their descriptions. Thus, that is the Bliss, therefore seek it, and that is the punishment, so fear it!

قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأْنَا مِنْكَ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

The Words of the Mighty and Majestic: **And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; and those who are believing are more intense in love for Allah; and if they could see, those who are being unjust, when they would be seeing the Punishment that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165]**

When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166]

And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]

340 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لَمَّا آمَنَ الْمُؤْمِنُونَ، وَ قَبِلَ وَلايَةَ مُحَمَّدٍ وَ عَلِيٍّ ع الْعَاقِلُونَ، وَ صَدَّدَ عَنْهَا الْمُعَانِدُونَ وَ مِنَ النَّاسِ يَا مُحَمَّدُ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا أَعْدَاءَ يَجْعَلُونَهُمْ لِلَّهِ أَمْثَالًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ يُحِبُّونَ تِلْكَ الْأَنْدَادَ مِنَ الْأَصْنَامِ كَحُبِّهِمْ لِلَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ مِنْ هَؤُلَاءِ الْمُتَّخِذِينَ الْأَنْدَادَ مَعَ اللَّهِ، لِأَنَّ الْمُؤْمِنِينَ يَرَوْنَ الرَّبُّوبِيَّةَ لِلَّهِ وَحَدَّهُ لَا يُشْرِكُونَ [بِه].

S 340 – The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said when the *Momineen* expressed belief and accepted the Wilayah of Muhammad^{saww} and Ali^{asws}, the intellectuals, and the enemies blocked from, **And from the people** – O Muhammad^{saww} - **there are ones who take rivals besides Allah** – enemies, making the out to be resemblances of Allah^{azwj}, **They are loving them like the love for Allah** – they are loving those rivals from the idols, like their love for Allah^{azwj}, **and those who are believing are more intense in love for Allah** – than those takers of the rivals (objects of worship) with Allah^{azwj}, because the *Momineen* are seeing the Lordship of Allah^{azwj} Alone, not associating with Him^{azwj}.

ثُمَّ قَالَ: يَا مُحَمَّدُ وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا بِاتِّخَاذِ الْأَصْنَامِ أَنْدَادًا- وَ اتَّخَاذِ الْكُفَّارِ وَ الْفَجَّارِ أَمْثَالًا لِمُحَمَّدٍ وَ عَلِيٍّ ع إِذْ يَرَوْنَ الْعَذَابَ حِينَ يَرَوْنَ الْعَذَابَ الْوَاقِعَ بِهِمْ- لِكُفْرِهِمْ وَ عِنَادِهِمْ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا يَعْلَمُونَ أَنَّ الْقُوَّةَ لِلَّهِ يُعَذِّبُ مَنْ يَشَاءُ، وَ يُكْرِمُ مَنْ يَشَاءُ، لَا قُوَّةَ لِلْكَافِرِ يَمْتَنِعُونَ بِهَا مِنْ عَذَابِهِ وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ وَ يَعْلَمُونَ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ اتَّخَذَ الْأَنْدَادَ مَعَ اللَّهِ.

Then He^{azwj} Said: ‘O Muhammad^{saww}! **and if they could see, those who are being unjust**, by the taking of the rivals (objects of worship), and the taking of the *Kafirs* and the immoral ones, resemblances to Muhammad^{saww} and Ali^{asws}, **when they would be seeing the Punishment** – when they would be seeing the Punishment occurring with them due to their *Kufr* and their enmity, **that the Strength is for Allah in its entirety** – they would be knowing that the Strength is for Allah^{azwj}. He^{azwj} can Punish whoever He^{azwj} so Desires to, and He^{azwj} can Honour whoever He^{azwj} so Desires to, there is no strength for the *Kafirs* they can be preventing with it from His^{azwj} Punishment, **and that Allah is Severe of the Punishment [2:165]**, and they would be knowing that Allah^{azwj} is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah^{azwj}.

ثُمَّ قَالَ: إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا لَوْ رَأَى هَؤُلَاءِ الْكُفَّارِ الَّذِينَ اتَّخَذُوا الْأَنْدَادَ حِينَ تَبَرَّأَ الَّذِينَ اتَّبَعُوا الرَّؤْسَاءَ مِنَ الَّذِينَ اتَّبَعُوا الرَّعَايَا وَ الْأَتْبَاعَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ فَنَبَيْتَ حَيْلَهُمْ، وَ لَا يَفْدِرُونَ عَلَى النَّجَاةِ مِنْ عَذَابِ اللَّهِ بِشَيْءٍ

Then He^{azwj} Said: **When those who were followed shall disavow** – if they see, those *Kafirs* who were taking rivals (objects of worship), when the chiefs they followed, (start) disavowing, **from those who followed (them)** – the citizens and the followers, **and the reasons are cut off with them** – and their gimmicks perish, and they are not able upon the salvation from the Punishment of Allah^{azwj} by anything.

وَقَالَ الَّذِينَ اتَّبَعُوا الْاَتْبَاعُ لَوْ اَنَّ لَنَا كَرَّةٌ يَتَمَتُّونَ لَوْ كَانَ لَهُمْ كَرَّةٌ: رَجَعَةٌ اِلَى الدُّنْيَا فَنَتَّبِرُ مِنْهُمْ هُنَاكَ كَمَا تَبَرُّوْا مِنَّا هَاهُنَا.

And those who followed shall say: - i.e. the followers, **'if only there was a return for us** – they would be wishing, if only there was a return for them, a return to the world, **we would disavow from them** – over there (in the world), **just as they are disavowing from us** – over here (in the Day of Judgment).

قَالَ اللهُ عَزَّ وَجَلَّ: كَذَلِكَ [كَمَا] تَبَرُّا بَعْضُهُمْ مِنْ بَعْضٍ يُرِيهِمُ اللهُ اَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَذَلِكَ اَنْهُمْ عَمِلُوا فِي الدُّنْيَا لِغَيْرِ اللهِ، فَيَرَوْنَ اَعْمَالَ غَيْرِهِمُ الَّتِي كَانَتْ لِلَّهِ- فَذَعَمَ اللهُ ثَوَابَ اَهْلِهَا، وَرَاَوْا اَعْمَالَ اَنْفُسِهِمْ لَا ثَوَابَ لَهَا اِذْ كَانَتْ لِغَيْرِ اللهِ، اَوْ كَانَتْ عَلَى غَيْرِ الْوَجْهِ الَّذِي اَمَرَ اللهُ بِهِ.

Allah^{azwj} Mighty and Majestic Says: **Like that** – just as they are disavowing from each other, **Allah will Show their deeds to them as regrets upon them** – and that is because they worked in the world for other than Allah^{azwj}, so they are seeing the deeds of others which were for the Sake of Allah^{azwj}, Allah^{azwj} having Magnified the Rewards for its performers, and they would be seeing their own deeds as having not Rewards for it, when they were for other than Allah^{azwj}, or their being upon an aspect other than what Allah^{azwj} had Commanded with.

قَالَ اللهُ تَعَالَى وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ كَانَ عَذَابُهُمْ سَرْمَدًا دَائِمًا، وَ كَانَتْ ذُنُوبُهُمْ كُفْرًا، لَا تَلْحَقُهُمْ شَفَاعَةُ نَبِيٍّ، وَ لَا وَصِيٍّ، وَ لَا خَيْرٍ مِنْ خِيَارِ شِيَعَتِهِمْ.

Allah^{azwj} the Exalted Said: **and they will not be exiting from the Fire [2:167]** – their Punishment would be perpetual, constant, and their sins were *Kufr*, not availing them of a intercession of a Prophet^{as}, nor a successor^{as}, nor a good one from the good ones of their^{as} Shias.

341 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللهِ ص مَا مِنْ عَبْدٍ وَ لَا اَمَةٍ زَالَ عَنَ وَ لَا يَتَنَا، وَ خَالَفَ طَرِيقَتَنَا، وَ سَمَّى غَيْرَنَا بِاَسْمَانِنَا وَ اَسْمَاءِ خِيَارِ اَهْلِنَا- الَّذِي اخْتَارَهُ اللهُ لِلْفِيَاَمِ بِدِينِهِ وَ دُنْيَاهُ، وَ لَقَبَهُ بِالْقَابِنَا وَ هُوَ لِذَلِكَ يُلَقَّبُهُ مُعْتَقِدًا، لَا يَحْمَلُهُ عَلَى ذَلِكَ تَقِيَّةٌ خَوْفٍ، وَ لَا تَدْبِيرٌ مَصْلَحَةٍ دِينٍ، اِلَّا بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ قَدِ اتَّخَذَهُ مِنْ دُونِ اللهِ وَلِيًّا، وَ حُسِرَ اِلَيْهِ الشَّيَاطِيْنُ الَّذِيْنَ كَانُوْا يُغْوُوْنَهُ.

S 341 - Ali^{asws} Bin Al-Husayn^{asws} said: 'Rasool-Allah^{saww} said: 'There is none from a servant nor a maid who declines from our^{asws} Wilayah, and opposes our^{asws} ways, and names others with our^{asws} names and the names of the best ones of our^{asws} families whom Allah^{azwj} has Chosen for the establishment of His^{azwj} Religion, and entitle him with our^{asws} titles, and he is a believer in entitling him for that, neither being carried upon that by dissimulation of fear, nor a plan for the betterment of Religion, except Allah^{azwj} would Resurrect him on the Day of Judgment, and the ones who had taken him as a guardian from besides Allah^{azwj}, and Assemble the Satans^{la} towards him, those who used to stray him.

فَقَالَ [لَهُ]: يَا عَبْدِي اَرَبًا مَعِي، هُوَ لَا اِذَا كُنْتَ تَعْبُدُ وَ اِيَّاهُمْ كُنْتَ تَطْلُبُ فَمِنْهُمْ فَاطْلُبْ ثَوَابَ مَا كُنْتَ تَعْمَلُ، لَكَ مَعَهُمْ عِقَابٌ اَجْرًا نِكَ.

So He^{azwj} would Say to him: “O My^{azwj} servant! Are they Lords along with Me^{azwj}, those whom you used to worship? And they are the ones whom you used to seek? So (now), seek the rewards from them for what you used to perform. The result of your recompense is with them”.

ثُمَّ يَأْمُرُ اللَّهُ تَعَالَى أَنْ يُحْشَرَ الشَّيْعَةُ الْمُؤَالُونَ لِمُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا عَمَّا كَانَ فِي تَقِيَّةٍ لَا يُظْهَرُ مَا يَعْتَقِدُهُ، وَمِمَّنْ لَمْ يَكُنْ عَلَيْهِ تَقِيَّةٌ، وَكَانَ يُظْهَرُ مَا يَعْتَقِدُهُ.

Then Allah^{azwj} the Exalted would Command and Assemble the Shias, the loyalists of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws}, from the ones who were in dissimulation, not (being able to) display what they believed it, and from the ones who did not happen to have dissimulation upon him, and he could display what he believed in.

فَيَقُولُ اللَّهُ تَعَالَى: انظُرُوا حَسَنَاتِ شَيْعَةِ مُحَمَّدٍ وَعَلِيٍّ فَضَاعِفُوهَا. قَالَ: فَيُضَاعِفُونَ حَسَنَاتِهِمْ أضعافاً مضاعفةً. ثُمَّ يَقُولُ اللَّهُ تَعَالَى: انظُرُوا ذُنُوبَ شَيْعَةِ مُحَمَّدٍ وَعَلِيٍّ. فَيَنْظُرُونَ: فَمِنْهُمْ مَنْ قَلَّتْ ذُنُوبُهُ- فَكَانَتْ مَعْمُورَةً فِي طَاعَاتِهِ، فَهُوَ لِأَيِّ السُّعْدَاءِ مَعَ الْأَوْلِيَاءِ وَالْأَصْفِيَاءِ.

So Allah^{azwj} the Exalted would be Saying: “Look at the good deeds of the Shias of Muhammad^{saww} and Ali^{asws}, and multiply these!” So they would be multiplying their good deeds with multiples and multiples (manifold). Then Allah^{azwj} the Exalted would be Saying: “Look at the sins of the Shias of Muhammad^{saww} and Ali^{asws}!”. So they would be looking – so the Blessed one would be the one with a few sins as he used to be immersed in His^{azwj} obedience, and they are the fortunate ones, the friends, and the elites.

وَمِنْهُمْ مَنْ كَثُرَتْ ذُنُوبُهُ وَعَظُمَتْ، فَيَقُولُ اللَّهُ تَعَالَى: قَدِّمُوا الَّذِينَ كَانُوا لَا تَقِيَّةَ عَلَيْهِمْ- مِنْ أَوْلِيَاءِ مُحَمَّدٍ وَعَلِيٍّ، فَيَقْدِّمُونَ.

And from them would be one of numerous sins and grave ones. So Allah^{azwj} would be Saying: “Bring forward those who had no *Taqiyya* (obligated) upon them, from the friends of Muhammad^{saww} and Ali^{asws}!” So they would be brought forward.

فَيَقُولُ اللَّهُ تَعَالَى: انظُرُوا حَسَنَاتِ عِبَادِي هُوَ لِأَيِّ النَّصَابِ الَّذِينَ اتَّخَذُوا الْأَنْدَادَ مِنْ دُونِ مُحَمَّدٍ وَعَلِيٍّ وَمِنْ دُونِ خُلَفَائِهِمْ، فَاجْعَلُوهَا لَهُمْ لِأَيِّ الْمُؤْمِنِينَ، لِمَا كَانَ مِنْ اغْتِيَابِهِمْ لَهُمْ بِوَقِيْعَتِهِمْ فِيهِمْ، وَ قَصْدِهِمْ إِلَى آذَانِهِمْ فَيَفْعَلُونَ ذَلِكَ، فَتَصِيرُ حَسَنَاتِ النَّوَاصِبِ لِشَيْعَتِنَا الَّذِينَ لَمْ يَكُنْ عَلَيْهِمْ تَقِيَّةٌ.

Then Allah^{azwj} the Exalted will be Saying: “Look at the good deeds of My^{azwj} servants, these *Nasibis*, those who were taking rivals from besides Muhammad^{saww} and Ali^{asws}, from others as their Caliphs, so Make these (good deeds) to be for these *Momineen*, due to what was from their backbiting and their ploys regarding them, and their aiming to hurt them, so they were doing that!”. Thus the good deeds of the *Nasibis* would come to be for our^{asws} Shias, who did not happen to have *Taqiyya* upon them.

ثُمَّ يَقُولُ: انظُرُوا إِلَى سَيِّئَاتِ شَيْعَةِ مُحَمَّدٍ وَعَلِيٍّ، فَإِنْ بَقِيَتْ لَهُمْ عَلَى هُوَ لِأَيِّ النَّصَابِ بِوَقِيْعَتِهِمْ فِيهِمْ زِيَادَاتٌ، فَاحْمَلُوا عَلَى أَوْلَائِكَ النَّصَابِ بِقَدْرِهَا مِنَ الذُّنُوبِ الَّتِي لَهُمْ لِأَيِّ الشَّيْعَةِ. فَيَفْعَلُ ذَلِكَ.

Then He^{azwj} will be Saying: “Look at the sins of the Shias of Muhammad^{saww} and Ali^{asws}, so if there remains (any sins) for them, Bring those *Nasibis* who were plotting regarding them increasingly, and load upon those *Nasibis* in accordance of the sins which are for these Shias! So they would do that.

ثُمَّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: انْتُوا بِالشَّيْعَةِ الْمُتَّقِينَ لِحُوفِ الأَعْدَاءِ، فَافْعَلُوا فِي حَسَنَاتِهِمْ وَ سَيِّئَاتِهِمْ، وَ حَسَنَاتِ هَؤُلَاءِ النُّصَابِ وَ سَيِّئَاتِهِمْ مَا فَعَلْتُمْ بِالْأَوَّلِينَ.

Then Allah^{azwj} Mighty and Majestic would be Saying: “Bring the Shias who used to fear the enemies, and deal with their good deeds and evil deeds, and the good deeds of those *Nasibis* and their evil deeds, what you did with the earlier ones!”

فَيَقُولُ النَّوَابِغُ: يَا رَبَّنَا- هَؤُلَاءِ كَانُوا مَعَنَا فِي مَشَاهِدِنَا حَاضِرِينَ، وَ بِأَقْوَابِنَا قَائِلِينَ، وَ لَمَذَاهِبِنَا مُعْتَقِدِينَ! فَيَقَالُ: كَلَّا وَ اللَّهُ يَا أَيُّهَا النُّصَابُ مَا كَانُوا لِمَذَاهِبِكُمْ مُعْتَقِدِينَ، بَلْ كَانُوا بِقُلُوبِهِمْ لَكُمْ إِلَى اللَّهِ مُخَالِفِينَ، وَ إِنْ كَانُوا بِأَقْوَابِكُمْ قَائِلِينَ، وَ بِأَعْمَالِكُمْ عَامِلِينَ لِلتَّقِيَّةِ مِنْكُمْ مَعَاشِرِ الْكَافِرِينَ، قَدْ اعْتَدَدْنَا لَهُمْ بِأَقْوَابِهِمْ وَ أَفَاعِيلِهِمْ- اعْتَدَدْنَا بِأَقْوَابِ الْمُطِيعِينَ وَ أَفَاعِيلِ الْمُحْسِنِينَ، إِذْ كَانُوا بِأَمْرِنَا عَامِلِينَ:

So the *Nasibis* would be saying, ‘O our Lord^{azwj}! They used to be present with us in our gatherings, and they were saying with our words, and they were believing in our doctrines!’ So it would be said: “Never! By Allah^{azwj}, O you *Nasibis*! They were not believers in your doctrines, but their hearts were to Allah^{azwj}, opposing to you, and even if they were saying with your words, and they were doing your deeds out of dissimulation from you, group of *Kafirs*! We^{azwj} have counted these for them, by their statements and their deeds. We^{azwj} have counted with the statements of the obedient ones and the deeds of the good doers, as they used to do these by Our^{azwj} Command”.

قَالَ رَسُولُ اللَّهِ ص: فَعِنْدَ ذَلِكَ تَعْظُمُ حَسْرَاتُ النُّصَابِ إِذَا رَأَوْا حَسَنَاتِهِمْ فِي مَوَازِينِ شِيعَتِنَا أَهْلَ الْبَيْتِ، وَ رَأَوْا سَيِّئَاتِ شِيعَتِنَا عَلَى ظُهُورِ مَعَاشِرِ النُّصَابِ، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ.

Rasool-Allah^{azwj} said: ‘So, during that, the regrets of the *Nasibis* would be immense, when they see their good deeds in the scales of our^{asws} Shias of the People^{asws} of the Household, and (when) they see the evil deeds of our^{asws} Shias upon the backs of the group of *Nasibis*, and these are His^{azwj} Words, Mighty and Majestic **Like that, Allah will Show their deeds to them as regrets upon them [2:167]**’.

قوله عز و جل يا أيها الناس كلوا مما في الأرض حلالاً طيباً و لا تتبعوا خطوات الشيطان إنه لكم عدو مبين إنما يأمركم باليسوء و الفحشاء و أن تقولوا على الله ما لا تعلمون

The Words of Mighty and Majestic: **O you people! Eat from what is in the earth, lawful, good, and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168]**

But rather, he is instructing you with the evil and the immoralities, and that you should be saying against Allah what you are not knowing [2:169]

342 قَالَ الإمام ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا أَيُّهَا النَّاسُ- كُلُوا مِمَّا فِي الأَرْضِ مِنْ أَنْوَاعِ ثَمَارِهَا وَ أَطْعِمْتَهَا حَلَالاً طَيِّباً لَكُمْ- إِذَا أَطَعْتُمْ رَبَّكُمْ فِي تَعْظِيمِ مَنْ عَظَّمَهُ، وَ الإِسْتِخْفَافِ بِمَنْ أَهَانَهُ وَ صَغَّرَهُ

S 342 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: O you people! Eat from what is in the earth – from the varieties of its fruits and its foods, lawful, good – for you all when your Lord^{azwj} Feeds you, in reverence of the one He^{azwj} Magnifies, and taking lightly with the one He^{azwj} Humiliates and Belittles.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ مَا يَخْطُو بِكُمْ إِلَيْهِ، وَبِعُرْكُمْ بِهِ مِنْ مُخَالَفَةِ مَنْ جَعَلَهُ اللَّهُ رَسُولًا - أَفْضَلَ الْمُرْسَلِينَ، وَ أَمْرَهُ بِنَصْبِ مَنْ جَعَلَهُ اللَّهُ أَفْضَلَ الْوَصِيِّينَ، وَ سَائِرِ مَنْ جَعَلَ خُلَفَاءَهُ وَ أَوْلِيَاءَهُ.

And do not follow the footsteps of Satan – what he^{la} laid out for you leading to him^{la}, and deceiving you with it to oppose the one whom Allah^{azwj} Made him^{saww} as a Rasool^{saww} as being the most superior of the Mursils, and Commanded him^{saww} to appoint the one whom Allah^{azwj} Made him^{asws} as the most superior of the successors^{asws}, and the rest of His^{azwj} Caliphs and His^{azwj} Guardians^{asws}.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ يُبِينُ لَكُمْ الْعَدَاوَةَ، وَ يَأْمُرُكُمْ إِلَىٰ مُخَالَفَةِ أَفْضَلِ النَّبِيِّينَ وَ مُعَانَدَةِ أَشْرَفِ الْوَصِيِّينَ.

He, for you all, is a Clarified enemy [2:168] – his^{la} enmity having been explained to you, and he^{la} is instructing you to oppose the most superior of the Prophets^{as} and to be inimical to the noblest of the successors^{asws}.

إِنَّمَا يَأْمُرُكُمْ الشَّيْطَانُ بِالسُّوءِ بِسُوءِ الْمَذْهَبِ وَ الْإِعْتِقَادِ فِي خَيْرِ خَلْقِ اللَّهِ [مُحَمَّدٍ رَسُولِ اللَّهِ] وَ جُحُودِ وَ لَآئِيَةِ أَفْضَلِ أَوْلِيَاءِ اللَّهِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ بِإِمَامَةِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ فِي الْإِمَامَةِ حِطًّا، وَ مَنْ جَعَلَهُ مِنْ أَرَادِلِ أَعْدَائِهِ وَ أَعْظَمِهِمْ كُفْرًا [بِهِ].

But rather, he is instructing you – the Satan^{la}, **with the evil** – with the evil doctrine and the beliefs with regards to the best of the creatures of Allah^{azwj} – Muhammad^{saww} Rasool^{saww} of Allah^{azwj} – and to reject the Wilayah of the most superior of the Guardians^{asws} of Allah^{azwj} after Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, **and that you should be saying against Allah what you are not knowing [2:169]** – with the imamate of the one whom Allah^{azwj} did not Make a share to be for him in the Imamate, and the one whom Allah^{azwj} Made to be the most despicable of His^{azwj} enemies and the greatest of them in *Kufr* with Him^{azwj}.

343 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص فَضَّلْتُ عَلَى الْخَلْقِ أَجْمَعِينَ، وَ شَرَّفْتُ عَلَى جَمِيعِ النَّبِيِّينَ، وَ اخْتَصِصْتُ بِالْقُرْآنِ الْعَظِيمِ، وَ أَكْرَمْتُ بَعَلِّي سَيِّدِ الْوَصِيِّينَ، وَ عَظَّمْتُ بِشَيْعَتِهِ خَيْرَ شَيْعَةِ النَّبِيِّينَ وَ الْوَصِيِّينَ.

S 343 - Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} have been Preferred over the entirety of the creatures, and Ennobled upon the entirety of the Prophets^{as}, and Particularised with the Magnificent Quran, and Honoured with Ali^{asws} as the Chief of the successors^{as}, and Dignified with his^{asws} Shias as being the best of the Shias of the Prophets^{as} and the successors^{as}.

وَ قِيلَ لِي: يَا مُحَمَّدُ قَابِلُ نِعْمَائِي عَلَيْكَ بِالشُّكْرِ الْمُتَمْتَرِي لِلْمَزِيدِ. فَقُلْتُ: يَا رَبِّي وَ مَا أَفْضَلُ مَا أَشْكُرُكَ بِهِ فَقَالَ لِي: يَا مُحَمَّدُ أَفْضَلُ ذَلِكَ بَنَّاكَ فَضْلًا أَحْيَاكَ عَلَيَّ وَ بَعَثَكَ سَائِرَ عِبَادِي عَلَى تَعْظِيمِهِ وَ تَعْظِيمِ شَيْعَتِهِ،

And He^{azwj} Said to me^{saww}: “O Muhammad^{saww}! Speak of My^{azwj} Bounties upon you^{saww} with the thankfulness continuously, for the increase”. So I^{saww} said: ‘O my^{saww} Lord^{azwj}! And what is the most superior of what I^{saww} can thank You^{azwj} with?’ He^{azwj} Said to me^{saww}: ‘O Muhammad^{saww}! The most superior of that is your^{saww} brother Ali^{asws}, and Sent you^{saww} to the rest of My^{azwj} servants upon revering him^{asws} and reverence of his^{asws} Shias.

وَ أَمْرَكَ إِيَّاهُمْ أَنْ لَا يَبْتَوِّدُوا إِلَّا فِيَّ، وَ لَا يَبْتَاغِضُوا إِلَّا فِيَّ، وَ لَا يُؤَالُوا وَ لَا يُعَادُوا إِلَّا فِيَّ، وَ أَنْ يَنْصَبُوا الْحَرْبَ لِإِبْلِيسَ وَ عِتَاةَ مَرَدِّهِ الدَّاعِينَ إِلَىٰ مُخَالَفَتِي - وَ أَنْ يَجْعَلُوا جُنَّتَهُمْ مِنْهُمْ الْعَدَاوَةَ لِأَعْدَاءِ مُحَمَّدٍ وَ عَلَيَّ، وَ أَنْ يَجْعَلُوا أَفْضَلَ سِلَاحِهِمْ عَلَىٰ

إِبْلِيسَ وَ جُنُودِهِ- تَفْضِيلَ مُحَمَّدٍ عَلَى جَمِيعِ النَّبِيِّينَ، وَ تَفْضِيلَ عَلِيٍّ عَلَى سَائِرِ أُمَّتِهِ أَجْمَعِينَ، وَ اعْتِقَادَهُمْ بِأَنَّهُ الصَّادِقُ لَا يَكْذِبُ، وَ الْحَكِيمُ لَا يَجْهَلُ، وَ الْمُصِيبُ لَا يَعْفُلُ،

And for you^{saww} to order them not to be inimical except for My^{azwj} Sake, nor to hate each other except for My^{azwj} Sake, nor to be friends or enemies except for My^{azwj} Sake, and that they should be establishing the war against Iblees^{la} and the hardened ones of his^{la} renegades, the callers to opposing Me^{azwj}, and that they should be making their shield from them, the enmity to the enemies of Muhammad^{saww} and Ali^{asws}, and that they should make the best of their weapons against Iblees^{la} and his^{la} armies, the preferring of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the rest of his^{saww} community in their entirety, and their beliefs that he^{saww} is the truthful not a liar, and the wise not an ignorant ones, and the correct not being heedless’.

وَ الَّذِي بِمَحَبَّتِهِ تَنْقَلُ مَوَازِينُ الْمُؤْمِنِينَ، وَ بِمُخَالَفَتِهِ تَخْفُ مَوَازِينُ النَّاصِبِينَ، فَإِذَا هُمْ فَعَلُوا ذَلِكَ كَانَ إِبْلِيسُ وَ جُنُودُهُ الْمَرْدَةُ- أَحْسَأَ الْمَهْزُومِينَ وَ أضعَفَ الضَّعِيفِينَ.

And the one^{asws}, by (having) his^{asws} love, the scales of the *Momineen* would be heavier, and by (having) his^{asws} hatred, the scales of the *Nasibis* would be light. So when they would be doing that, Iblees^{la} and his^{la} armies of despicable renegades would be vanquished and be the weakest of the weak”.

قوله عز و جل وَ إِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَ لَا يَهْتَدُونَ

The Words of Mighty and Majestic: ***And when it is said to them, ‘Follow what Allah has Revealed!’***, they are saying, ***‘But, we follow what we found our fathers to be upon’***, even though their fathers were neither understanding anything nor were they Guided [2:170]

344 قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِخُطُوبَاتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ وَصْفِ مُحَمَّدٍ ص، وَ حُلِيَّةِ عَلِيٍّ ع، وَ وَصْفِ فَضَائِلِهِ، وَ ذِكْرِ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ، وَ تَعَالَوْا إِلَى الرَّسُولِ لِنَقْبَلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ- قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ»

S 344 - The Imam^{asws} said: ‘Allah^{azwj} Described these followers of the footsteps of Satan^{la}, so He^{azwj} Said: ***And when it is said to them*** – Come to what Allah^{azwj} Revealed in His^{azwj} Book from the description of Muhammad^{saww} and features of Ali^{asws}, and Described his^{asws} merits, and mentioned his^{asws} good deeds, and (his^{asws} good deeds) to the Rasool^{saww}. And come to the Rasool^{saww} to be accepting from him^{saww} what he^{saww} is ordering you with, they are saying, ‘It is sufficient what we found our fathers to be upon, from the religion and the doctrine’.

فَاقْتَدَوْا بِآبَائِهِمْ فِي مُخَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيٍّ وَ لِيٍّ اللَّهِ، قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ [لَا يَعْلَمُونَ] شَيْئاً وَ لَا يَهْتَدُونَ إِلَى شَيْءٍ مِنَ الصَّوَابِ.

So they were following their forefathers in the opposition of Rasool-Allah^{saww} and the deputyship of Ali^{asws}, Guardian^{asws} of Allah^{azwj}. Allah^{azwj} Mighty and Majestic Said ***even though their fathers were neither understanding-*** not knowing, ***anything nor were they Guided [2:170]*** – to anything from the correctness.

345 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّبِعُوا أَخِي وَوَصِيِّي عَلِيَّ بْنَ أَبِي طَالِبٍ ع بِأَمْرِ اللَّهِ، وَ لَا تَكُونُوا كَالَّذِينَ اتَّخَذُوا أَرْبَابًا مِنْ دُونِ اللَّهِ- تَقْلِيدًا لِحُجَالِ آبَائِهِمُ الْكَافِرِينَ بِاللَّهِ، فَإِنَّ الْمُقَلِّدَ دِينُهُ مِمَّنْ لَا يَعْلَمُ دِينَ اللَّهِ، يَبُوءُ بِغَضَبِ اللَّهِ، وَ يَكُونُ مِنْ أَسْرَاءِ إِبْلِيسَ لَعْنَهُ اللَّهُ،

S 345 - Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘O servants of Allah^{azwj}! Follow my^{saww} brother, my^{saww} successor Ali^{asws} Bin Abu Talib^{asws} by the Command of Allah^{azwj}, and do not become like those who are taking lords from besides Allah^{azwj}, in Taqleed of the ignorance of their forefathers, the disbelievers in Allah^{azwj}, for the Muqallid (the emulator) in his religion is from the ones who does not know the Religion of Allah^{azwj}, engulfed by the Wrath from Allah^{azwj}, and becomes from the captives of Iblees^{la}, may Allah^{azwj} Curse him^{la}’.

وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَخِي عَلِيًّا أَفْضَلَ زِينَةَ عُنْتَرَتِي، فَقَالَ [اللَّهُ]: مَنْ وَالَاهُ وَ صَافَاهُ وَ وَالَى أَوْلِيَاءَهُ وَ عَادَى أَعْدَاءَهُ- جَعَلْتُهُ [مِنْ] أَفْضَلِ زِينَةِ جَنَابِي، وَ مِنْ أَشْرَفِ أَوْلِيَائِي وَ خُلَصَائِي.

And know that Allah^{azwj} Mighty and Majestic Made my^{saww} brother Ali^{asws} as the most superior of adornments of my^{saww} family. So Allah^{azwj} Said: “The one who befriends him^{asws}, and shakes his^{asws} hand, and befriends his^{asws} friends, and is inimical to his^{asws} enemies, I^{azwj} shall Make him to be from the most superior of the adornments of My^{azwj} Gardens, and from the noblest of My^{azwj} friends and My^{azwj} Purified ones”.

وَ مَنْ أَدَمَّنَ مَحَبَّتَنَا أَهْلَ الْبَيْتِ فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ الْجَنَّةِ ثَمَانِيَةَ أَبْوَابِهَا، وَ أَبَاحَهُ جَمِيعَهَا يَدْخُلُ مِمَّا شَاءَ مِنْهَا، وَ كُلُّ أَبْوَابِ الْجَنَّةِ تُنَادِيهِ: يَا وَلِيَّ اللَّهِ أَلَمْ تَدْخُلْنِي أَلَمْ تَخْصِنِي مِنْ بَيْنِنَا.

And the one who is continuously upon our^{asws} love of the People^{asws} of the Household, Allah^{azwj} Mighty and Majestic would Open for him eight gates of the Paradise, and Permit all of them for him. He can enter from whatever (gate) he so desires to, and each gate of the Gardens would be calling out to him: ‘O friend of Allah^{azwj}! Will you not enter through me? Will you not specialise me from between us (gates)?’.

قوله عز و جل وَ مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمُّ بِكُمْ عُمِّي فَهَمْ لَا يَعْقِلُونَ

The Words of Mighty and Majestic: **And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171]**

346 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَثَلُ الَّذِينَ كَفَرُوا فِي عِبَادَتِهِمْ لِلْأَصْنَامِ، وَ اتَّخَذِهِمْ لِلْأَنْدَادِ- مِنْ دُونِ مُحَمَّدٍ وَ عَلِيٍّ [ص] كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ [يَصُوتُ بِمَا لَا يَسْمَعُ] إِلَّا دُعَاءً وَ نِدَاءً لَا يَفْهَمُ مَا يُرَادُ مِنْهُ فَيُعِيبُ الْمُسْتَعِيثَ، وَ يُعِينُ مَنْ اسْتَعَانَهُ

S 346 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: **And an example of those who are committing Kufr (disbelieving)** – during their worshipping of the idols, and their taking the rivals from besides Muhammad^{saww} and Ali^{asws} – **Salawat** be upon them^{asws} both, **is like an example of those who croak with what is not heard** – making a sound with what is not heard, **except for a call and a cry** – it is not understood what is intended from it, so the helper would help the one seeking help, and assist the one seeking his assistance.

صُمُّ بُكْمٌ عُمِيٌّ عَنِ الْهُدَى- فِي اتِّبَاعِهِمُ الْأَنْدَادَ مِنْ دُونِ اللَّهِ، وَ الْأَضْدَادَ لِأَوْلِيَاءِ اللَّهِ- الَّذِينَ سَمَّوْهُمْ بِأَسْمَاءِ خِيَارِ خَلَائِفِ اللَّهِ، وَ لَقَّبُوهُمْ بِالْقَابِ أَفْضَلِ الْأَيْمَةِ الَّذِينَ نَصَبَهُمُ اللَّهُ لِإِقَامَةِ دِينِ اللَّهِ فَهُمْ لَا يَعْقِلُونَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ.

(They are) deaf, dumb, blind – from the Guidance, with regards to their following the rivals from besides Allah^{azwj}, and the opposites of the Guardians^{asws} of Allah^{azwj}, those He^{azwj} Named them^{asws} as the nest of the Caliphs of Allah^{azwj}, and Entitled them with the titles of preferable Imams^{asws}, those whom Allah^{azwj} Appointed for the establishment of the Religion of Allah^{azwj}, **so they are not understanding** – the Command of Allah^{azwj} Mighty and Majestic.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: هَذَا فِي عِبَادِ الْأَصْنَامِ، وَ فِي النَّصَابِ لِأَهْلِ بَيْتِ مُحَمَّدٍ ص نَبِيِّ اللَّهِ، هُمْ أَتْبَاعُ إِبْلِيسَ وَ عُنَاةَ مَرَدِّيهِ، سَوْفَ يَصِيرُونَ إِلَى الْهَٰوِيَةِ.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘This is regarding the worship of the idols, and regarding the Nasibi’s) hostility to the People^{asws} of the Household of Muhammad^{saww}, Prophet^{saww} of Allah^{azwj}. They (*Nasibis*) are the followers of Iblees^{la} and the hardened ones of his^{la} renegades. Soon they would be going to the Abyss.

347 ثُمَّ قَالَ رَسُولُ اللَّهِ ص تَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّ مَنْ تَعَوَّدَ بِاللَّهِ مِنْهُ أَعَادَهُ اللَّهُ [وَ تَعَوَّدُوا] مِنْ هَمَزَاتِهِ وَ نَفَخَاتِهِ وَ نَفَاتِهِ. أَ تَدْرُونَ مَا هِيَ أَمَّا هَمَزَاتُهُ: فَمَا يُلْقِيهِ فِي قُلُوبِكُمْ مِنْ بُغْضِنَا أَهْلَ الْبَيْتِ.

S 347 - Then Rasool-Allah^{saww} said: ‘Seek Refuge with Allah^{azwj} from the Pelted Satan^{la}, for the one who seeks Refuge with Allah^{azwj} from him^{la}, Allah^{azwj} would Shelter him – and seek Refuge – from his^{la} whispering suggestions, and his^{la} blowing, and his^{la} puffing. Are you knowing what it is? As for his^{la} whispering suggestions, so it is what he^{la} casts into your hearts from (having) our^{asws} hatred, of the People^{asws} of the Household.

قَالُوا: يَا رَسُولَ اللَّهِ وَ كَيْفَ نُبْغِضُكُمْ- بَعْدَ مَا عَرَفْنَا مَحَلَّكُمْ مِنَ اللَّهِ وَ مَنْزِلَتَكُمْ قَالَ ص: بَأَنْ تُبْغِضُوا أَوْلِيَاءَنَا وَ تُحِبُّوا أَعْدَاءَنَا، فَاسْتَعِيدُوا بِاللَّهِ مِنْ مَحَبَّةِ أَعْدَائِنَا وَ عَدَاوَةِ أَوْلِيَانِنَا، فَتَعَادُوا مِنْ بُغْضِنَا وَ عَدَاوَتِنَا، فَإِنَّ مَنْ أَحَبَّ أَعْدَاءَنَا فَقَدْ عَادَانَا وَ نَحْنُ مِنْهُ بِرَاءٌ، وَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بِرِيءٌ.

They said, ‘O Rasool-Allah^{saww}! And how can we have hatred for you^{asws} all after you^{saww} making us recognise your^{asws} places from Allah^{azwj} and your^{asws} statuses?’ He^{saww} said: ‘By your hating our^{asws} friends and loving our^{asws} enemies. Therefore, seek Refuge with Allah^{azwj} from having the love of our^{asws} enemies, and enmity of our^{asws} friends. So seek Refuge from having our^{asws} hatred and our^{asws} enmity, for the one who loves our^{asws} enemies, so he has been inimical to us^{asws}, and we^{asws} are disavowed from him, and Allah^{azwj} Mighty and Majestic is Disavowed from him”.

قوله عز و جل يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم و اشكروا لله إن كنتم إياه تعبدون إنما حرم عليكم الميتة و الدم و لحم الخنزير و ما أهل به لغير الله فمن اضطر غير باغ و لا عاد فلا إثم عليه إن الله غفور رحيم

The Words of Mighty and Majestic: **O you those who are believing! Eat from the good (things) what We Provided you (with), and give thanks to Allah if it is Him you are worshipping [2:172]**

But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, and whatever is dedicated with for other than Allah. But the one who is

desperate, without coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful [2:173]

348 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا بَتَّوَجِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ ص رَسُولِ اللَّهِ وَ بِإِمَامَةِ عَلِيِّ وَ لِيَّ اللَّهُ: كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقَكُمْ مِنْهَا بِالْمَقَامِ عَلَى وَ لِيَّهِ مُحَمَّدٍ وَ عَلِيٍّ

S 348 - The Imam^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: *O you those who are believing!* – in the *Tawheed* (Oneness) of Allah^{azwj}, and Prophet-hood of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and in the Imamate of Ali^{asws}, Guardian of Allah^{azwj}, *Eat from the good (things) what We Provided you (with), and give thanks to Allah* – Upon what He^{azwj} Provided you from it, with the staying upon the Wilayah of Muhammad^{saww} and Ali^{asws}.

لِيَقْبَلُكُمْ اللَّهُ تَعَالَى بِذَلِكَ شُرُورِ الشَّيَاطِينِ- الْمُنْمَرَّةِ عَلَى رَبِّهَا عَزَّ وَجَلَّ، فَإِنَّكُمْ كُلَّمَا جَدَّدْتُمْ عَلَى أَنْفُسِكُمْ- وَ لِيَّهِ مُحَمَّدٍ وَ عَلِيٍّ ع تَجَدَّدُوا عَلَى مَرَدَّةِ الشَّيَاطِينِ لِعَائِنُ اللَّهِ، وَ أَعَاذَكُمْ اللَّهُ مِنْ نَفَخَاتِهِمْ وَ نَفَاتِهِمْ.

Allah^{azwj} the Exalted has Protected you all with that (from) the evils of Satans^{la}, the renegades upon their^{la} Lord^{azwj} Mighty and Majestic. Therefore, every time you all renew upon yourselves the Wilayah of Muhammad^{saww} and Ali^{asws}, you should renew upon the renegade Satans^{la}, the Curses of Allah^{azwj}, and Allah^{azwj} will Shelter you from their^{la} blowing(s) and their^{la} puffing.

فَلَمَّا قَالَ رَسُولُ اللَّهِ ص قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَا نَفَخَاتُهُمْ قَالَ: هِيَ مَا يَنْفَخُونَ بِهِ عِنْدَ الْغَضَبِ فِي الْإِنْسَانِ- الَّذِي يَحْمِلُونَهُ عَلَى هَلَاكِهِ فِي دِينِهِ وَ دُنْيَاهُ، وَ قَدْ يَنْفَخُونَ فِي غَيْرِ حَالِ الْغَضَبِ بِمَا يَهْلِكُونَ بِهِ.

So when Rasool-Allah^{saww} said it, it was said, ‘O Rasool-Allah^{saww}! And what are their blowing(s)?’ He^{saww} said: ‘It is what they^{la} are blowing with during the anger in the human being which carries him upon his destruction in his Religion and his world, and they^{la} (also) have blown during other than the state of anger with what they^{la} are destroying him with.

أَتَدْرُونَ مَا أَشَدُّ مَا يَنْفَخُونَ بِهِ هُوَ مَا يَنْفَخُونَ بِأَنْ يُؤْهِمُوهُ- أَنْ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ فَاضِلٌ عَلَيْنَا، أَوْ عَدِلٌ لَنَا أَهْلَ الْبَيْتِ، كَلًّا- وَ اللَّهُ- بَلْ جَعَلَ اللَّهُ تَعَالَى مُحَمَّدًا ص ثُمَّ أَلَّ مُحَمَّدٍ فَوْقَ جَمِيعِ هَذِهِ الْأُمَّةِ، كَمَا جَعَلَ اللَّهُ تَعَالَى السَّمَاءَ فَوْقَ الْأَرْضِ وَ كَمَا زَادَ نُورَ الشَّمْسِ وَ الْقَمَرِ عَلَى السَّهَابِ.

Are you knowing what is the most intense of what they^{la} are blowing with? It is what they^{la} are blowing by worrying him that someone from this community is preferable over us^{asws}, or equal to us^{asws}, the People^{asws} of the Household. Never! By Allah^{azwj}! But Allah^{azwj} the Exalted Made Muhammad^{saww}, the Progeny^{asws} of Muhammad^{saww} to be above the entirety of this community, just as Allah^{azwj} the Exalted Made the sky to be above the earth, and just as the light of the sun and the moon is more enhanced over the distant stars’.

قَالَ رَسُولُ اللَّهِ ص: وَ أَمَا نَفَاتُهُ: فَإِنَّ بَرَى أَحَدِكُمْ أَنْ شَيْبًا بَعْدَ الْقُرْآنِ أَشْفَى لَهُ مِنْ ذِكْرِنَا أَهْلَ الْبَيْتِ وَ مِنَ الصَّلَاةِ عَلَيْنَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ ذِكْرِنَا أَهْلَ الْبَيْتِ شِفَاءً لِلصُّدُورِ، وَ جَعَلَ الصَّلَوَاتِ عَلَيْنَا مَاحِيَةً لِلْأَوْزَارِ وَ الذُّنُوبِ، وَ مُطَهَّرَةً مِنَ الْعُيُوبِ وَ مُضَاعَفَةً لِلْحَسَنَاتِ.

Rasool-Allah^{saww} said: ‘And as for his^{la} puffing – so if one of you views that there is something after the Quran as a healing for him than our^{asws} mention of the People^{asws} of the Household, and from the (sending of) *Salawat* upon us^{asws}, for

Allah^{azwj} Mighty and Majestic Made our^{asws} mention, the People^{asws} of the Household, as a healing for the chests, and Made the *Salawat* upon us as a deletion of the burdens of the sins, and a cleansing from the faults, and a multiplication of the good deeds.

349 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [أَيَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ] فَاشْكُرُوا نِعْمَةَ اللَّهِ بِطَاعَةِ مَنْ أَمَرَكُمْ بِطَاعَتِهِ- مِنْ مُحَمَّدٍ وَعَلِيِّ وَخُلَفَائِهِمُ الطَّيِّبِينَ.

S 349 - The Imam^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said *if it is Him you are worshipping [2:172]* – i.e., if it is Him^{azwj} you are worshipping, then be thankful for the Bounties of Allah^{azwj} by obeying the one He^{azwj} Commanded with obeying him, from Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Caliphs.

ثُمَّ قَالَ عَزَّ وَجَلَّ: إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَتْفَ أَنْفِهَا بِلَا ذَبَاحَةٍ مِنْ حَيْثُ أَدِنَ اللَّهُ فِيهَا وَالدَّمَ وَ لَحْمَ الْخِنْزِيرِ أَنْ تَأْكُلُوهُ وَ مَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ مَا ذَكَرَ اسْمُ غَيْرِ اللَّهِ عَلَيْهِ مِنَ الذَّبَائِحِ، وَ هِيَ الَّتِي يَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسْمَائِهِمْ أَنْدَادِهِمْ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ.

Then Allah^{azwj} Mighty and Majestic Said: **But rather, (it is) Prohibited upon you, the dead-** which dies open-mouthed without having been slaughtered from where Allah^{azwj} Permitted with regards to it, **and the blood, and flesh of the swine** – to be eating it, **and whatever is dedicated with for other than Allah** – what the name of other than Allah^{azwj} is mentioned over it from the slaughtered, and it is which the *Kafirs* are drawing closer with by naming their rivals which they are taking to from besides Allah^{azwj}.

ثُمَّ قَالَ عَزَّ وَجَلَّ: فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ غَيْرَ بَاغٍ وَ هُوَ غَيْرُ بَاغٍ- عِنْدَ الصَّرُورَةِ عَلَى إِمَامٍ هُدًى وَ لَا عَادٍ وَ لَا مُعْتَدٍ قَوْلًا بِالْبَاطِلِ- فِي نُبُوَّةٍ مِنْ لَيْسَ بِنَبِيٍِّّ، أَوْ إِمَامَةٍ مِنْ لَيْسَ بِإِمَامٍ فَلَا إِنَّمْ عَلَيْهِ فِي تَنَاوُلِ هَذِهِ الْأَشْيَاءِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ سَتَارَ لِعُيُوبِكُمْ أَيُّهَا الْمُؤْمِنُونَ، رَحِيمٌ بِكُمْ حِينَ أَبَاحَ لَكُمْ فِي الصَّرُورَةِ مَا حَرَّمَ فِي الرَّخَاءِ.

Then the Mighty and Majestic Said: **But the one who is desperate** – to something from these Prohibitions, **without coveting**– and he is without a desire (for it) – during the necessity – upon an Imam^{asws} of Guidance, **nor transgressing** – nor giving significance by speaking with the falsehood regarding a prophet-hood of the one who isn't a Prophet^{as}, or (speaking of) Imamate of the one who isn't an Imam^{asws}, **so there is no sin upon him** – in taking these things, **Surely Allah is Forgiving, Merciful [2:173]** – a Concealer of your faults, O you *Momineen*! He^{azwj} is Merciful with you where He^{azwj} Permitted for you during the desperation what He^{azwj} Prohibited during the ease”.

350 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّقُوا الْمُحَرَّمَاتِ كُلَّهَا- وَ اعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَخِيكُمْ الْمُؤْمِنِ- مِنْ شِبَعَةِ آلِ مُحَمَّدٍ أَكْبَرُ فِي النَّحْرِيمِ مِنَ الْمَيْتَةِ- قَالَ اللَّهُ جَلَّ وَ عَلَا: «وَلَا يَغْتَبُ بَعْضُكُمْ بَعْضًا- أَوْ يَجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَفَكَّرْهُنْمُوهُ»

S 350 – Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘O servants of Allah^{azwj}! Fear the Prohibitions, all of them – and know that your backbiting of your Momin brother from the Shias of the Progeny^{asws} of Muhammad^{saww} – is greater Prohibition than (eating) the dead. Allah^{azwj} Majestic and Exalted Said: **and do not backbite each other - would one of you like to eat the flesh of his dead brother? But you abhor it [49:12].**

وَ إِنَّ الدَّمَ أَحْفُ عَلَيكُمْ- فِي تَحْرِيمِ أَكْلِهِ- مِنْ أَنْ يَشِي أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شِيعَةِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ، فَإِنَّهُ حِينَئِذٍ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنَ وَ السُّلْطَانَ الَّذِي وَشَى بِهِ إِلَيْهِ.

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammad^{saww} to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him.

وَ إِنَّ لَحْمَ الْخِنْزِيرِ أَحْفُ تَحْرِيماً- مِنْ تَعْظِيمِكُمْ مَنْ صَعَّرَهُ اللَّهُ، وَ تَسْمِيَتِكُمْ بِأَسْمَانِنَا أَهْلِ النَّبِيِّتِ، وَ تَلْفِيكُم بِالْقَابِلَانَا مَنْ سَمَاهُ اللَّهُ بِأَسْمَاءِ الْفَاسِقِينَ، وَ لَقَبَهُ بِالْقَابِ الْفَاجِرِينَ

And that the flesh of the swine is lighter in Prohibition than your revering of the one whom Allah^{azwj} Belittled, and your naming him with our^{asws} names (titles) of the People^{asws} of the Household, and your teknonyming him with our^{asws} teknonyms to the one whom Allah^{azwj} Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers.

وَ إِنَّ مَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ أَحْفُ تَحْرِيماً عَلَيكُمْ- مِنْ أَنْ تَعْتَدُوا نِكَاحاً أَوْ صَلَاةَ جَمَاعَةٍ بِأَسْمَاءِ أَعْدَائِنَا الْعَاصِيِينَ لِحُقُوقِنَا- إِذَا لَمْ يَكُنْ عَلَيكُمْ مِنْهُمْ تَقِيَّةٌ،

And that (consuming) whatever has been sacrificed for other than Allah^{azwj} is lighter in Prohibition upon you than if you were to tie a knot of marriage or a congregational *Salat* with the names of our^{asws} enemies, the usurpers of our^{asws} rights – when there does not happen to be *Taqiyya* upon you, from them.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمَحْرَمَاتِ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ مَنِ اضْطُرَّ اللَّهُ إِلَى تَنَاوُلِ شَيْءٍ مِنْ هَذِهِ الْمَحْرَمَاتِ- وَ هُوَ مُعْتَقِدٌ لِبَاعَةِ اللَّهِ تَعَالَى إِذَا زَالَتِ التَّقِيَّةُ فَلَا إِثْمَ عَلَيْهِ.

Allah^{azwj} Mighty and Majestic Says: **But the one who is desperate** – to anything from these Prohibitions, **without coveting nor transgressing, so there is no sin upon him [2:173]** – the one who is driven out of necessity to taking anything from these Prohibitions – and he believes in the obedience to Allah^{azwj} the Exalted, when the *Taqiyya* is removed, then there is no sin upon him.

وَ كَذَلِكَ مَنْ اضْطُرَّ إِلَى الْوَقِيْعَةِ فِي بَعْضِ الْمُؤْمِنِينَ، لِيُدْفَعَ عَنْهُ أَوْ عَنِ نَفْسِهِ بِذَلِكَ الْهَلَاكِ- مِنَ الْكَافِرِينَ النَّاصِبِينَ، وَ مَنْ وَشَى بِهِ أَخُوهُ الْمُؤْمِنَ- أَوْ وَشَى بِجَمَاعَةٍ مِنَ الْمُسْلِمِينَ لِيُهْلِكَهُمْ، فَانْتَصَرَ لِنَفْسِهِ وَ وَشَى بِهِ وَحْدَهُ بِمَا يَعْرِفُهُ مِنْ عُيُوبِهِ- الَّتِي لَا يَكْذِبُ فِيهَا، وَ مَنْ عَظَّمَ مَهَاناً فِي حُكْمِ اللَّهِ، أَوْ أَوْهَمَ الْإِزْرَاءَ عَلَى عَظِيمٍ فِي دِينِ اللَّهِ- لِلتَّقِيَّةِ عَلَيْهِ وَ عَلَى نَفْسِهِ، وَ مَنْ سَمَاهُ بِالْأَسْمَاءِ الشَّرِيفَةِ خَوْفاً عَلَى نَفْسِهِ، وَ مَنْ تَقَبَّلَ أَحْكَامَهُمْ تَقِيَّةً، فَلَا إِثْمَ عَلَيْهِ فِي ذَلِكَ، لِأَنَّ اللَّهَ تَعَالَى وَسَّعَ لَهُمْ فِي التَّقِيَّةِ.

And similar to that is the one who is driven to speak ill regarding one of the Momineen, in order to defend from him or from himself with that destruction from the *Kafirs*, the *Nasibis* – and the one who informs on his Momin brother – or informs on a group of the Muslims to destroy them, so he helps himself, and informs with it alone with what he recognises from his faults – in which there is no lie in it, and the one who magnifies a disgraced one in the Judgment of Allah^{azwj}, or purports the lowliness on a great one in the Religion of Allah^{azwj} – due to the *Taqiyya* upon him and upon himself, and the one who names him with the noble names out of fear upon himself, and the one who accept their ruling out of *Taqiyya*, so there is no sin upon him in that, because Allah^{azwj} the Exalted has Given leeway for them in during the *Taqiyya*.

351 نَظَرَ الْبَاقِرُ ع إِلَى بَعْضِ شِيعَتِهِ وَ قَدْ دَخَلَ خَلْفَ بَعْضِ الْمُخَالِفِينَ إِلَى الصَّلَاةِ وَ أَحَسَّ الشَّيْعِيُّ بِأَنَّ الْبَاقِرَ ع قَدْ عَرَفَ ذَلِكَ مِنْهُ، فَقَصَدَهُ وَ قَالَ: أَعْتَذِرُ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ مِنْ صَلَاتِي خَلْفَ فَلَانٍ، فَإِنِّي أَتَّقِيهِ، وَ لَوْ لَا ذَلِكَ لَصَلَّيْتُ وَحْدِي.

S 351 – Al-Baqir^{asws} looked at one of his^{asws} Shias and he had entered to be behind the adversaries in the *Salat*, and he sensed the Shiite feeling that Al-Baqir^{asws} had recognised that from him. So he aimed it and said, ‘I am (presenting) an excuse to you^{asws}, O son^{asws} of Rasool-Allah^{azwj}, from my praying behind so and so, for I fear him, and had it not been for that, I would have prayed alone’.

قَالَ لَهُ الْبَاقِرُ ع: يَا أَحِي- إِنَّمَا كُنْتَ تَخْتَاخُ أَنْ تَعْتَذِرَ لَوْ تَرَكْتَ، يَا عَبْدَ اللَّهِ الْمُؤْمِنَ مَا زَالَتْ مَلَائِكَةُ السَّمَاوَاتِ السَّبْعِ- وَ الْأَرْضِيْنَ السَّبْعِ تُصَلِّي عَلَيْكَ، وَ تَلْعَنُ إِمَامَكَ ذَلِكَ وَ إِنَّ اللَّهَ تَعَالَى أَمَرَ أَنْ تُحْسَبَ لَكَ صَلَاتُكَ خَلْفَهُ لِلتَّقِيَّةِ- بِسَبْعِمِائَةِ صَلَاةٍ لَوْ صَلَّيْتَهَا وَحْدَكَ فَعَلَيْكَ بِالتَّقِيَّةِ،

So Al-Baqir^{asws} said to him: ‘O my^{asws} brother! But rather, you would have been needy to present an excuse if you had not done so. O Momin servant of Allah^{azwj}! The Angels of the seven skies and the seven earth have not ceased to send Blessings upon you, and curse that prayer leader of yours, and Allah^{azwj} the Exalted has Commanded that your *Salat* behind him out of *Taqiyya* should be reckoned with seven hundreds *Salat* had you prayed alone, therefore, it is upon you to be with the *Taqiyya*.

وَ اعْلَمْ أَنَّ اللَّهَ تَعَالَى يَمُقْتُ تَارِكَهَا كَمَا يَمُقْتُ الْمُتَّقِي مِنْهُ، فَلَا تَرُضَ لِنَفْسِكَ أَنْ تَكُونَ مُنْزِلْتُكَ عِنْدَ اللَّهِ كَمَنْزِلَةِ أَعْدَائِهِ.

And know that Allah^{azwj} the Exalted Detests its neglecter just as He^{azwj} Detests the one who abstains from it, therefore do not expose yourself for your status to happen to be in the Presence of Allah^{azwj} like the status of His^{azwj} enemies’.

قوله عز و جل إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَ يَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَ الْعَذَابُ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَ إِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]

That is because Allah Revealed the Book with the Truth, and those who are differing regarding the Book, they are in discord, remote (from the Truth) [2:176]

[في عقاب من كتم شيئا من فضائلهم ع:]

Re: The punishment of the one who conceals something from their^{asws} merits

352 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ فِي صِفَةِ الْكَاتِمِينَ لِفَضْلِنَا أَهْلَ الْبَيْتِ: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ الْمُسْتَمِيلَ عَلَيَّ ذِكْرَ فَضْلِ مُحَمَّدٍ ص عَلَيَّ جَمِيعِ النَّبِيِّينَ، وَ فَضْلَ عَلِيِّ ع عَلَيَّ جَمِيعِ الْوَصِيِّينَ وَ يَسْتُرُونَ بِهِ بِالْكَتْمَانِ تَمَنَّا قَلِيلًا يَكْتُمُونَهُ لِيَأْخُذُوا عَلَيْهِ عَرَضًا مِنَ الدُّنْيَا يَسِيرًا، وَ يَنَالُوا بِهِ فِي الدُّنْيَا عِنْدَ جُهَالِ عِبَادِ اللَّهِ رِئَاسَةً.

S 352 - The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said in describing the concealment of our^{asws} merits, the People^{asws} of the Household: **Those who are concealing what Allah Revealed from the Book** – the inclusive upon the mention of the preference of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the entirety of the successors^{as}, **and are purchasing** – by the concealment - **a small price with it** – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allah^{azwj}, a governance.

قَالَ اللَّهُ تَعَالَى: «أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ يَوْمَ الْقِيَامَةِ إِلَّا النَّارَ» بَدَلًا مِنْ [إِصَابَتِهِمْ] الْبَسِيرَ مِنَ الدُّنْيَا لِكْتِمَانِهِمْ الْحَقَّ. وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ بِكَلَامٍ خَيْرٍ - بَلْ يُكَلِّمُهُمْ بِأَنْ يَلْعَنَهُمْ وَ يُخْزِيَهُمْ وَ يَقُولُ: بَسُّ الْعِبَادِ أَنْتُمْ، عَيْرْتُمْ تَرْتِيبِي، وَ أَخْرَيْتُمْ مَنْ قَدَّمْتُمْ، وَ قَدَّمْتُمْ مَنْ أَخْرَيْتُمْ وَ الْيَتَمُّ مِنْ عَادِيئِهِ، وَ عَادِيئْتُمْ مَنْ وَالَيْتَهُ.

Allah^{azwj} the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - **except for the Fire** – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Judgment** – with good Speech, but He^{azwj} would be Speaking to them by Cursing them and Disgracing them, and He^{azwj} would be Saying: “You are evil servants! You altered My^{azwj} sequence and placed last the one whom I^{azwj} Placed as first, and placed first the one whom I^{azwj} Placed last (Rejected), and befriended the one whom I^{azwj} was Inimical to, and were inimical to the one I^{azwj} Befriended.

وَ لَا يُرَكِّبُهُمْ مِنْ ذُنُوبِهِمْ، لِأَنَّ الذُّنُوبَ إِنَّمَا تَذُوبُ وَ تَصْمَجُلُ- إِذَا قَرَنَ بِهَا مَوْلَاةُ مُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ ع- فَأَمَّا مَا يَفْرُنُ بِهَا الزُّوَالُ عَنْ مَوْلَاةِ مُحَمَّدٍ وَ إِلَيْهِ، فَتَلْكَ ذُنُوبٌ تَنْضَاعَفُ وَ أَجْرَامٌ تَنْزَايِدُ، وَ عُقُوبَاتُهَا تَنْتَعَاظُمُ. وَ لَهُمْ عَذَابٌ أَلِيمٌ مُوجِعٌ فِي النَّارِ.

Nor will He be Purifying them – from their sins, because the sins rather, tend to melt and vanish when paired with the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}. So, as for what is not paired with it, what is declined from the Wilayah of Muhammad^{saww} and his^{saww} Progeny^{asws}, so those sins would be multiplied, and its crime is increased, and its consequential Punishment would be magnified. **And for them would be a painful Punishment [2:174]** – Excruciating pain in the Fire.

أُولَئِكَ الَّذِينَ اسْتَرَوْا الضَّلَالَةَ بِالْهُدَى أَخَذُوا الضَّلَالَةَ عَوَضًا عَنِ الْهُدَى وَ الرَّدَى- فِي دَارِ الْبُورِ بَدَلًا مِنَ السَّعَادَةِ- فِي دَارِ الْقَرَارِ وَ مَحَلِّ الْأُبْرَارِ.

They are those who are buying the straying by (selling) the Guidance – taking the straying instead of the Guidance, and the annihilation in the House of doom in

exchange from the happiness in the House of the tranquillity and the place of the righteous ones.

وَالْعَذَابَ بِالْمَغْفِرَةِ اشْتَرَوْا الْعَذَابَ- الَّذِي اسْتَحَقُّهُ بِمُؤَايَاتِهِمْ لِأَعْدَاءِ اللَّهِ- بَدَلًا مِنَ الْمَغْفِرَةِ الَّتِي كَانَتْ تَكُونُ لَهُمْ- لَوْ وَاللَّوَا أَوْلِيَاءَ اللَّهِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ مَا أَجْرَاهُمْ عَلَى عَمَلٍ- يُوجِبُ عَلَيْهِمْ عَذَابَ النَّارِ.

And (buying) the Punishment by (selling) the Forgiveness – they are buying the Punishment which they are deserving of due to their friendship with the enemies of Allah^{azwj} in exchange from the Forgiveness which would have happened to be for them if they had befriended the friends of Allah^{azwj}, **So what would be their patience upon the Fire? [2:175]** – how audacious they are upon doing what would Obligated upon them the Punishment of the Fire.

ذَلِكَ يُعْنِي ذَلِكَ الْعَذَابَ الَّذِي وَجِبَ عَلَى هَؤُلَاءِ- بِأَثَامِهِمْ وَ أَجْرَامِهِمْ لِمُخَالَفَتِهِمْ لِإِمَامِهِمْ، وَ زَوَالِهِمْ عَنْ مُوَالَاةِ سَيِّدِ خَلْقِ اللَّهِ- بَعْدَ مُحَمَّدٍ نَبِيِّهِ، أُخِيهِ وَ صَفِيِّهِ.

That – meaning that Punishment which is Obligated upon them due to their sins and their crimes of opposing their Imam^{asws}, and their decline from the friendship of the Chief of the creatures of Allah^{azwj} after Muhammad^{saww}, His^{azwj} Prophet^{saww}, is his^{saww} brother, his^{saww} successor^{asws}.

بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ نَزَلَ الْكِتَابَ- الَّذِي تَوَعَّدَ فِيهِ مَنْ خَالَفَ الْمُحَقِّقِينَ وَ جَانَبَ الصَّادِقِينَ، وَ شَرَعَ فِي طَاعَةِ الْفَاسِقِينَ، نَزَلَ الْكِتَابَ بِالْحَقِّ- أَنْ مَا يُوعَدُونَ بِهِ يُصِيبُهُمْ وَ لَا يُخْطِئُهُمْ.

Is because Allah Revealed the Book with the Truth – Revealed the Book which, wherein are threats against the one who oppose the rightful ones and keep aside from the truthful ones, and proceeded in the obedience of the mischief-makers. The Book was Revealed with the Truth that what they are being threatened with would hit them and will would not miss them

وَ إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ فَلَمْ يُؤْمِنُوا بِهِ، قَالَ بَعْضُهُمْ: إِنَّهُ سِحْرٌ وَ بَعْضُهُمْ: إِنَّهُ شِعْرٌ. وَ بَعْضُهُمْ إِنَّهُ كِهَانَةٌ لَفِي شِقَاقٍ بَعِيدٍ مُخَالَفَةٍ بَعِيدَةٍ عَنِ الْحَقِّ، كَأَنَّ الْحَقَّ فِي شِقِّ وَ هُمْ فِي شِقِّ غَيْرِهِ يَخَالِفُهُ.

And those who are differing regarding the Book – so they are not believing in it. Some of them say, 'It is sorcery'. And some of them say, 'It is poetry'. And some of them (say), 'It is divination, **they are in discord, remote (from the Truth) [2:176]** – in opposition, far from the Truth, as if the Truth is (to be found) in doubt, and they are in a doubt other than it, opposing it”.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: هَذِهِ أَحْوَالُ مَنْ كَتَمَ فَضَائِلَنَا، وَ جَحَدَ حُقُوقَنَا وَ سَمَّى بِأَسْمَائِنَا، وَ لَقَّبَ بِأَلْقَابِنَا وَ أَعَانَ ظَالِمَنَا عَلَى غَصْبِ حُقُوقِنَا، وَ مَالَ عَلَيْنَا أَعْدَاءَنَا، وَ التَّقِيَّةَ [عَلَيْكُمْ] لَا تُرْجِعُهُ، وَ الْمَخَافَةَ عَلَى نَفْسِهِ وَ مَالِهِ وَ حَالِهِ لَا تَبْعُهُ

Ali Bin Al Husayn^{asws} said: 'These are the states of the ones who conceals our^{asws} merits, and rejects our^{asws} rights, and names with our^{asws} names (titles), and teknonyms with our teknonyms, and assists those who oppress us^{asws} upon usurping our^{asws} rights, and helps our^{asws} enemies against us^{asws} – and the *Taqiyya* is upon (him) for his worries and fear upon himself, and his wealth, and his brethren, of not being pursued.

فَاتَّقُوا اللَّهَ مَعَاشِرَ شِيعَتِنَا، لَا تَسْتَعْمِلُوا الْهُوَيْنَا وَلَا تَقِيَّةَ عَلَيْكُمْ، وَلَا تَسْتَعْمِلُوا الْمَهَاجِرَةَ وَالتَّقِيَّةَ تَمَنُّكُمْ، وَ سَأَحَدْتُكُمْ فِي ذَلِكَ بِمَا يَرُدُّكُمْ وَيَعْظُمُ:

Therefore fear Allah^{azwj}, group of our^{asws} Shias, and do not be utilising the gentleness while there is no *Taqiyya* upon you, nor be utilising the openness and the *Taqiyya* is preventing you, and I^{asws} shall narrate to you regarding that with what would deter you and caution you: -

دَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ رَجُلَانِ مِنْ أَصْحَابِهِ، فَوَطِئَ أَحَدُهُمَا عَلَى حَيَّةٍ فَلَدَعَتْهُ، وَ وَقَعَ عَلَى الْآخَرَ فِي طَرِيقِهِ مِنْ حَائِطِ عَقْرَبٍ فَلَسَعَتْهُ وَ سَقَطَا جَمِيعاً فَكَانَتْهُمَا لِمَا بِهِمَا يَنْضَرَّ عَانٍ وَ يَبْكِيَانِ،

There came to Amir Al-Momineen^{asws}, two men from his^{asws} companions. One of them had trodden upon a snake, so it had bit him, and a scorpion had fallen from a wall upon the other one in his way, so it had stung him, and they had both fallen down. It was as if they were both beseeching and crying due to what had befallen with them.

فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع. فَقَالَ: دَعُوهُمَا فَإِنَّهُ لَمْ يَحِنْ حَبْنُهُمَا، وَ لَمْ تَتِمَّ مَحْنَتُهُمَا فَحَمَلَا إِلَى مَنْزِلَيْهِمَا، فَبَقِيََا عَلَيَيْنِ الْيَمِينِ فِي عَذَابٍ شَدِيدٍ شَهْرَيْنِ.

It was told to Amir Al-Momineen^{asws}, so he^{asws} said: ‘Leave them, for it is not the time for them yet (to be cured), and their ordeal is not completed’. So they were carried over to their houses, and they remained in pain in severe punishment for two months.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع بَعَثَ إِلَيْهِمَا فَحَمَلَا إِلَيْهِ، وَ النَّاسُ يَقُولُونَ: سَيَمُوتَانِ عَلَى أَيْدِي الْحَامِلِينَ لَهُمَا.

Then Amir Al-Momineen^{asws} sent for them, and they were carried over to him^{asws}, and the people were saying, ‘They will soon be dying upon the hands of their carriers’.

فَقَالَ لَهُمَا: كَيْفَ حَالُكُمَا قَالَا: نَحْنُ بِاللِّمِّ عَظِيمِ، وَ فِي عَذَابٍ شَدِيدٍ.

He^{asws} said to them: ‘How is your state?’ They said, ‘We are in great pain and in intense punishment’.

قَالَ لَهُمَا: اسْتَغْفِرَا اللَّهَ مِنْ [كُلِّ] ذَنْبٍ أَدَاكُمَا إِلَى هَذَا، وَ تَعَوَّدَا بِاللَّهِ مِمَّا يُحْبِطُ أَجْرَكُمَا، وَ يُعْظِمُ وَزْرَكُمَا. قَالَا: وَ كَيْفَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

He^{asws} said to them:’ Seek Forgiveness of Allah^{azwj} from every sin you have committed up to this (time), and seek Refuge with Allah^{azwj} from Having your Recompense Thwarted and your burdens to be magnified’. They said, ‘And how can that be so, O Amir Al-Momineen^{asws}?’

فَقَالَ [عَلِيٌّ] ع: مَا أَصِيبَ وَاجِدٌ مِنْكُمْ إِلَّا بِذَنْبِهِ: أَمَا أَنْتَ يَا فُلَانُ- وَ أَقْبَلَ عَلَى أَحَدِهِمَا- فَتَذَكَّرُ يَوْمَ غَمَزَ عَلَى سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ فُلَانُ- وَ طَعَنَ عَلَيْهِ لِمُؤَالَاتِهِ لَنَا، فَلَمْ يَمْنَعْكَ مِنَ الرَّدِّ وَ الْإِسْتِخْفَافِ بِهِ- خَوْفٌ عَلَى نَفْسِكَ وَ لَا عَلَى أَهْلِكَ وَ لَا عَلَى وُلْدِكَ وَ مَالِكَ، أَكْثَرَ مِنْ أَنْكَ اسْتَحْيَيْتَهُ، فَلَذَلِكَ أَصَابَكَ.

So Ali^{asws} said: ‘One of you two has not been hit except due to his sins. As for you, O so and so’ – and he^{asws} faced towards one of them – ‘Recall the day so and so winked against Salman Al-Farsy^{ra}, may Allah^{azwj} have Mercy on him^{ra}, and spoke ill

against him^{ra} due to his^{ra} Wilayah for us^{asws}? You were not prevented from the responding and the taking lightly with it – neither fear upon yourself, nor upon your family, nor upon your children and your wealth, more that you being embarrassed of it. Thus, due to that, you were hit.

فَإِنْ أَرَدْتَ أَنْ يُزِيلَ اللَّهُ مَا بَكَ، فَاعْتَفِدْ أَنْ لَا تَرَى مُزِرِنَا عَلَى وَلِيِّ لَنَا- تَقْدِرُ عَلَى نُصْرَتِهِ بِظَهْرِ الْعَيْبِ إِلَّا نَصْرَتَهُ، إِلَّا أَنْ تَخَافَ عَلَى نَفْسِكَ أَوْ أَهْلِكَ أَوْ وُلْدِكَ أَوْ مَالِكَ.

So if you want that Allah^{azwj} Removes what is with you, then be of the belief that you will not see someone faulting upon a friend of ours^{asws} while you are able upon helping him, whether in his presence or absence, except that you will help him, unless if you fear upon yourself, or your family, or your children, or your wealth’.

وَ قَالَ لِلْآخِرِ: فَأَنْتَ، أَ قَتَدْرِي لِمَا أَصَابَكَ مَا أَصَابَكَ قَالَ: لَا.

And he^{asws} said to the other: ‘You, do you know why you were hit by what hit you?’ He said, ‘No’.

قَالَ: أَمَا تَذَكُرُ حَيْثُ أَقْبَلُ قَنْبَرٌ خَادِمِي- وَ أَنْتَ بِحَضْرَةِ فُلَانِ الْعَاتِي، فَقُمْتَ إِجْلَالًا لَهُ لِإِجْلَالِكَ لِي فَقَالَ لَكَ: وَ تَقُومُ لِهَذَا بِحَضْرَتِي! فَقُلْتَ لَهُ: وَ مَا بَالِي لَا أَقُومُ- وَ مَلَائِكَةُ اللَّهِ تَصْنَعُ لَهُ أَجْبَحَتَهَا فِي طَرِيقِهِ، فَعَلَيْهَا يَمْشِي.

He^{asws} said: ‘Do you not recall when my^{asws} servant Qanbar came over and you were in the presence of so and so tyrant? So you stood up in reverence to him due to your reverence for me^{asws}. So he said to you, ‘And you are standing up for this one in my presence!’ You said to him, ‘And why should I not stand, and the Angels of Allah^{azwj} are placing their wings down for him in his way, and it is upon these that he walks?’

فَلَمَّا قُلْتَ هَذَا لَهُ، قَامَ إِلَى قَنْبَرٍ وَ ضَرَبَهُ وَ سَنَمَهُ، وَ آذَاهُ، وَ تَهَدَّدَهُ وَ تَهَدَّدَنِي، وَ أَلْرَمَنِي الْإِعْضَاءَ عَلَى قَدِّي، فَلِهَذَا سَقَطَتْ عَلَيْكَ هَذِهِ الْحَيَّةُ.

So when you said this, He stood against Qanbar and struck him, and insulted him, and hurt him, and threatened him and threatened me^{asws}, and necessitating me^{asws} (to tolerate) the speck upon my^{asws} eye. Thus, due to this, this snake fell upon you’.

فَإِنْ أَرَدْتَ أَنْ يُعَافِيكَ اللَّهُ تَعَالَى مِنْ هَذَا، فَاعْتَفِدْ أَنْ لَا تَفْعَلَ بِنَا، وَ لَا بِأَحَدٍ مِنْ مَوَالِينَا بِحَضْرَةِ أَعْدَائِنَا مَا يُخَافُ عَلَيْنَا وَ عَلَيْهِمْ مِنْهُ.

So if you want the Allah^{azwj} the Exalted should Pardon you from this, then be of the belief that you will not deal with us^{asws}, nor with anyone from our^{asws} friends, in the presence of our^{asws} enemies, what is feared upon us^{asws} and upon them, from him.

أَمَا إِنَّ رَسُولَ اللَّهِ ص كَانَ مَعَ تَفْضِيلِهِ لِي- لَمْ يَكُنْ يَقُومُ لِي عَنْ مَجْلِسِهِ إِذَا حَضَرْتُهُ- كَمَا [كَانَ] يَفْعَلُهُ بَعْضُ مَنْ لَا يُعَسِّرُ مِعْشَارَ جُزْءٍ مِنْ مِائَةِ أَلْفِ جُزْءٍ مِنْ إِجَابِهِ لِي- لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ يَحْمِلُ بَعْضَ أَعْدَاءِ اللَّهِ عَلَى مَا يَغْمُهُ، وَ يَغْمُنِي، وَ يَغْمُ الْمُؤْمِنِينَ، وَ قَدْ كَانَ يَقُومُ لِقَوْمٍ لَا يَخَافُ عَلَى نَفْسِهِ وَ لَا عَلَيْهِمْ- مِثْلَ مَا خَافَ عَلَيَّ لَوْ فَعَلَ ذَلِكَ بِي.

However, Rasool-Allah^{saww} was with his^{saww} preferences for me^{asws} – (but) he^{saww} did not use to stand for me^{asws} from his^{saww} sitting whenever I^{asws} presented – just as he^{saww} used to do with some (others) who cannot be compared by one part from a hundred thousand from his^{asws} response to me^{asws}, because he^{saww} knew that, that would carry some of the enemies of Allah^{azwj} upon (doing something) what would

grieve him^{saww}, and grieve me^{asws}, and grieve the Momineen. And he^{saww} used to stand up for people, not out of fear upon himself^{saww} nor upon them, like what he^{saww} feared upon me^{asws}, had he^{saww} done that with me^{asws}.

قوله عز و جل لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

The Words of Mighty and Majestic: ***It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]***

353 قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْسَ الْبِرُّ أَنْ تُوَلُّوا الْأَيَّةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا فَضَّلَ عَلِيًّا ع وَ أَخْبَرَ عَنْ جَلَالَتِهِ عِنْدَ رَبِّهِ عَزَّ وَ جَلَّ، وَ أَبَانَ عَنْ فَضَائِلِ شَيْعَتِهِ وَ أَنْصَارِ دَعْوَتِهِ، وَ وَبَّخَ الْيَهُودَ وَ النَّصَارَى عَلَى كُفْرِهِمْ، وَ كَيْفَانِهِمْ لِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ع فِي كُتُبِهِمْ بِفَضَائِلِهِمْ وَ مَحَاسِنِهِمْ، فَخَرَّتِ الْيَهُودُ وَ النَّصَارَى عَلَيْهِمْ.

S 353 – The Imam (Hassan Al-Askari^{asws}) said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ***It isn't righteousness that you should be turning*** – the Verse. When Rasool-Allah^{saww} preferred Ali^{asws} and informed about his^{asws} majesty in the Presence of his^{asws} Lord^{azwj} Mighty and Majestic, and clarified about the merits of his^{asws} Shias and the helpers of his^{asws} call, and Rebuked the Jews and the Christians upon their *Kufr* and their concealment of the mention of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws}, (which were) in their Books of their^{asws} merits and their^{asws} beauties, the Jews and the Christians prided against them^{asws}.

فَقَالَتِ الْيَهُودُ: فَذْ صَلَّيْنَا إِلَى قِبَلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَ فِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَ هِيَ قِبْلَةُ مُوسَىٰ الَّذِي أَمَرْنَا بِهَا.

So the Jews said, ‘We have prayed this *Salat* towards our Qiblah numerously, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa^{as} which he^{as} has ordered us with’.

وَ قَالَتِ النَّصَارَى: فَذْ صَلَّيْنَا إِلَى قِبَلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَ فِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَ هِيَ قِبْلَةُ عِيسَى الَّذِي أَمَرْنَا بِهَا.

And the Christians said, ‘We have prayed this *Salat* numerously towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa^{as} ordered us with’.

وَ قَالَ كُلُّ وَاحِدٍ مِنَ الْفَرِيقَيْنِ: أَ تَرَى رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ، وَ صَلَّوَاتِنَا إِلَى قِبَلَتِنَا- لِأَنَّا لَا نَتَّبِعُ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَ أَحْيَاهُ!

And each one of the two groups said, 'Do you^{saww} view that our Lord^{azwj} would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad^{saww} upon his^{saww} personal desires with regards to himself^{saww} and his^{saww} brother Ali^{asws}?'

فَأَنْزَلَ اللَّهُ تَعَالَى: قُلْ يَا مُحَمَّدُ ص لَيْسَ الْبِرَّ الطَّاعَةَ الَّتِي تَتَّالُونَ بِهَا الْجَنَانَ وَ تَسْتَجِفُونَ بِهَا الْغُفْرَانَ وَ الرِّضْوَانَ. أَنْ تُؤَلُّوا وَ جُوهِكُمْ بِصَلَاتِكُمْ قِبَلَ الْمَشْرِقِ أَيْهَا النَّصَارَى، وَ قِبَلَ الْمَغْرِبِ أَيْهَا الْيَهُودُ، وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وَ لِيِّ اللَّهِ مُعْتَاطُونَ.

So Allah^{azwj} the Exalted Revealed: "Say, O Muhammad^{saww}! **It isn't righteousness** – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, **that you should be turning your faces** – by your prayers - **facing the east** - O you Christians – **and** – facing **the west** – O you Jews, and you are opposing the Command of Allah^{azwj} are enraged upon the Guardian^{asws} of Allah^{azwj}.

وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ بِأَنَّهُ الْوَاحِدُ الْأَحَدُ، الْفَرْدُ الصَّمَدُ، يُعْظَمُ مَنْ يَشَاءُ وَ يُكْرِمُ مَنْ يَشَاءُ، وَ يُهَيِّئُ مَنْ يَشَاءُ وَ يُذِلُّهُ، لَا رَادَّ لِأَمْرِهِ، وَ لَا مُعَقَّبَ لِحُكْمِهِ

But the righteous is the one who believes in Allah – that He^{azwj} is the One, the Alone, the Individual, the Solid. He^{azwj} Reveres the one He^{azwj} so Desires to, and Honours the one He^{azwj} so Desires to, and Disgraces the one He^{azwj} so Desires to and Humiliates him. There is neither a repeller of His^{azwj} Command, nor is there an overturner of His^{azwj} Decision.

وَ آمَنَ بِ الْيَوْمِ الْآخِرِ يَوْمَ الْقِيَامَةِ الَّتِي أَفْضَلُ مَنْ يُؤَافِيهَا مُحَمَّدٌ سَيِّدُ الْمُرْسَلِينَ وَ بَعْدَهُ عَلِيُّ أَخُوهُ وَ وَصِيُّهُ سَيِّدُ الْوَصِيِّينَ، وَ الَّتِي لَا يَحْضُرُهَا مِنْ شِيعَةِ مُحَمَّدٍ أَحَدٌ- إِلَّا أَضَاءَتْ فِيهَا أَنْوَارُهُ، فَسَارَ فِيهَا إِلَى جَنَاتِ النَّعِيمِ، هُوَ وَ إِخْوَانُهُ وَ أَرْوَاجُهُ وَ ذُرِّيَّاتُهُ وَ الْمُحْسِنُونَ إِلَيْهِ، وَ الدَّافِعُونَ فِي الدُّنْيَا عَنْهُ،

And - believe in, **the Last Day** – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad^{saww}, Chief of the Mursils^{as}, and after him^{asws} would be Ali^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, Chief of the successors^{asws}. And (the Day) in which no one from his^{asws} Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

وَ لَا يَحْضُرُهَا مِنْ أَعْدَاءِ مُحَمَّدٍ أَحَدٌ إِلَّا عَشِيْبَتُهُ ظَلَمَاتُهَا فَيَسِيرُ فِيهَا إِلَى الْعَذَابِ الْأَلِيمِ- هُوَ وَ شُرَكَائِهِ فِي عَقْدِهِ وَ دِينِهِ وَ مَذْهَبِهِ، وَ الْمُتَقَرَّبُونَ كَانُوا فِي الدُّنْيَا إِلَيْهِ- لِعِيرِ تَقِيَّةٍ لِحَقْنَتِهِمْ [منه].

Nor would anyone from the enemies of Muhammad^{saww} be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him.

وَ الَّتِي تُنَادِي الْجَنَانَ فِيهَا: إِلَيْنَا، إِلَيْنَا أَوْلِيَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيعَتَهُمَا، وَ عَنَّا عَنَّا أَعْدَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلَ مُخَالَفَتِهِمَا.

And the Day) in which the Gardens would be calling out: 'To us! To us, O friends of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!' And 'Away from us! Away from us, enemies of Muhammad^{saww} and Ali^{asws} and the people who opposed them^{asws}!'

وَ تَنَادِي النَّيْرَانُ: عَنَّا عَنَّا أَوْلِيَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيَعَتَهُمَا، وَ إِلَيْنَا إِلَيْنَا أَعْدَاءَ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيَعَتَهُمَا.

And the Fires would be calling out: 'Away from us! Away from us, friends of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!' And, 'To us! To us, enemies of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!'

يَوْمَ تَقُولُ الْجَنَانُ: يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا، وَ أَنْ تَأْذَنَا فِي الدُّخُولِ إِلَيْنَا مَنْ تُدْخِلَانِيهِ، فَاْمَلْنَا نَا بِشِيَعَتِكُمَا، مَرْحَبًا بِهِمْ وَ أَهْلًا وَ سَهْلًا.

The Day (in which) the Gardens would be saying: 'O Muhammad^{saww}, and O Ali^{asws}! Allah^{azwj} the Exalted Commanded us with being obedient to you^{asws} both, and that we (only) Permit the entry into us the ones whom you^{asws} (permit to) enter. Therefore fill us with your^{asws} Shias. Welcome to them, welcome to them!'

وَ تَقُولُ النَّيْرَانُ: يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا، وَ أَنْ يُحْرِقَ بِنَا مَنْ تَأْمُرَانِنَا بِحَرْقِهِ، فَاْمَلْنَا نَا بِأَعْدَائِكُمَا.

And the Fires would be saying: 'O Muhammad^{saww} and O Ali^{asws}! Allah^{azwj} the Exalted Commanded us with being obedient to you^{asws} both, and he should be incinerated with us, the one whom your^{asws} both order with his incineration. Therefore fill us with your^{asws} enemies!'

وَ الْمَلَائِكَةُ وَ مَنْ آمَنَ بِالْمَلَائِكَةِ- بِأَنَّهُمْ عِبَادٌ مَعْصُومُونَ، لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ مَا أَمَرَهُمْ، وَ يَفْعَلُونَ مَا يُؤْمَرُونَ، وَ أَنْ أُشْرِفَ أَعْمَالِهِمْ فِي مَرَاتِبِهِمْ- الَّتِي قَدْ رُتِبُوا فِيهَا مِنَ النَّارِ إِلَى الْعَرْشِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ، وَ اسْتِدْعَاءُ رَحْمَةِ اللَّهِ وَ رِضْوَانِهِ لِشِيَعَتِهِمُ الْمُتَّقِينَ، وَ اللَّعْنُ لِلْمُنَافِقِينَ لِأَعْدَائِهِمُ الْمَجَاهِرِينَ وَ الْمُنَافِقِينَ.

And the Angels – And the one who believes in the Angels that they are infallible servants, not disobeying Allah^{azwj} Mighty and Majestic is whatever He^{azwj} Commands them and they are doing whatever they are being Commanded with, and that the noblest of their deeds regarding their ranks is what which they are being ranked with, from the earth to the Throne, is the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and to supplicate for the Mercy of Allah^{azwj} for their^{asws} pious Shias, and (supplicating for) the consecutive Curses for their^{asws} outspoken enemies, the hypocrites.

وَ الْكِتَابِ وَ يُؤْمِنُونَ بِالْكِتَابِ الَّذِي أَنْزَلَ اللَّهُ، مُشْتَمِلًا عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَ عَلِيٍّ عَ سَيِّدِ (الْمُسْلِمِينَ وَ الْوَصِيِّينَ) وَ الْمَخْصُوصِينَ بِمَا لَمْ يُخْصَ بِهِ أَحَدًا مِنَ الْعَالَمِينَ، وَ عَلَى ذِكْرِ فَضْلِ مَنْ تَبِعَهُمَا وَ أَطَاعَهُمَا مِنَ الْمُؤْمِنِينَ، وَ بُغْضِ مَنْ خَالَفَهُمَا مِنَ الْمَعَانِدِينَ وَ الْمُنَافِقِينَ.

And the Book – and believing in the Book which Allah^{azwj} Revealed, inclusive upon the mention of the merits of Muhammad^{saww} and Ali^{asws}, Chief of the Muslims and the successors^{as}, the one particularised with what no one from the worlds has been particularised with, and (inclusive) of the mention of the merits of the one who follows them^{asws} and obeys them^{asws}, from the *Momineen*, and hate the one opposes them^{asws} from the enemies and the hypocrites.

وَالنَّبِيِّينَ [وَمَنْ] آمَنَ بِالنَّبِيِّينَ- أَنَّهُمْ أَفْضَلُ خَلْقِ اللَّهِ أَجْمَعِينَ، وَ أَنَّهُمْ كُلُّهُمْ دَلُّوا عَلَى فَضْلِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ، وَ فَضْلِ عَلِيِّ سَيِّدِ الْوَصِيِّينَ، وَ فَضْلِ شَيْعَتِهِمَا عَلَى سَائِرِ الْمُؤْمِنِينَ بِالنَّبِيِّينَ وَ بِأَنَّهُمْ كَانُوا بِفَضْلِ مُحَمَّدٍ وَ عَلِيٍّ مُعْتَرِفِينَ وَ لَهُمَا بِمَا خَصَّهُمَا [اللَّهُ] بِهِ مُسْلِمِينَ،

And the Prophets – and the one who believes in the Prophets^{as} that they^{as} are the most superior of the creatures of Allah^{azwj} in their entirety, and they^{as}, all of them^{as}, pointed upon the merits of Muhammad^{saww}, the Chief of the Mursils^{as}, and the merits of Ali^{asws}, Chief of the successors^{as}, and merits of their^{asws} Shias over the rest of the believers in the Prophets^{as}, and that they (the previous Prophets^{as} were acknowledging the merits of Muhammad^{saww} and Ali^{asws}, and they^{as} were submitting to them^{asws} both with what Allah^{azwj} had Particularised them^{asws} with.

وَ أَنَّ اللَّهَ تَعَالَى أَعْطَى مُحَمَّدًا صَ مِنَ الشَّرَفِ وَ الْفَضْلِ- مَا لَمْ تَسْمُ إِلَيْهِ نَفْسٌ أَحَدٍ مِنَ النَّبِيِّينَ- إِلَّا نَهَاهُ اللَّهُ تَعَالَى عَنْ ذَلِكَ وَ زَجَرَهُ وَ أَمَرَهُ- أَنْ يُسَلِّمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ فَضْلَهُمْ، وَ أَنَّ اللَّهَ قَدْ فَضَّلَ مُحَمَّدًا بِفَاتِحَةِ الْكِتَابِ عَلَى جَمِيعِ النَّبِيِّينَ، مَا أَعْطَاهَا أَحَدًا قَبْلَهُ إِلَّا مَا أَعْطَى سُلَيْمَانَ بْنَ دَاوُدَ عَ مِنْهَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَرَأَاهَا أَشْرَفَ مِنْ جَمِيعِ مَمَالِكِهِ الَّتِي أُعْطِيَهَا.

And that Allah^{azwj} the Exalted Gave Muhammad^{saww}, from the nobility and the merits, what no one from the Prophets^{as} have named with, except Allah^{azwj} the Exalted Forbid him^{as} from that, and Rebuked him^{as}, and Commanded him^{as} that he^{as} submits to Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws} of their^{asws} merits. And Allah^{azwj} has Graced Muhammad^{saww} with the Opening of the Book over the entirety of the Prophets^{as}, and did not Give to anyone before him^{saww} except what He^{azwj} Gave to Suleyman^{as} Bin Dawood^{as} from it, '**In the Name of Allah^{azwj} the Beneficent, the Merciful [1:1]**, so he^{as} viewed it as the noblest than the entirety of his^{as} kingdom, what he^{as} had been Given.

فَقَالَ: يَا رَبِّ مَا أَشْرَفَهَا مِنْ كَلِمَاتٍ- إِنَّهَا لَأَثَرُ عُنْدِي مِنْ جَمِيعِ مَمَالِكِي- الَّتِي وَهَبْتَهَا لِي. قَالَ اللَّهُ تَعَالَى: يَا سُلَيْمَانُ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ- وَ مَا مِنْ عَبْدٍ وَ لَا أُمَّةٍ سَمَّانِي بِهَا- إِلَّا أُوجِبَتْ لَهُ مِنَ الثَّوَابِ أَلْفٌ ضِعْفٍ- مَا أُوجِبَ لِمَنْ تَصَدَّقَ بِأَلْفٍ ضِعْفٍ مَمَالِكِكَ. يَا سُلَيْمَانُ، هَذِهِ سُبْعٌ مَا أَهَبُهُ لِمُحَمَّدٍ سَيِّدِ النَّبِيِّينَ، تَمَامَ فَاتِحَةِ الْكِتَابِ إِلَى آخِرِهَا.

So he (Suleyman^{as}) said: 'O Lord^{azwj}! How noble are these from the words. These are more preferable in my^{as} presence that the entirety of my^{as} kingdom which You^{azwj} have Granted to me^{as}. Allah^{azwj} the Exalted Said: "O Suleyman^{as}! And how can it not happen to be like that, and there is none from a servant nor a maid who names Me^{azwj} with it except I^{azwj} shall Obligate for him, from the Rewards, a thousand multiple of what I^{azwj} would Obligate for the one who gives in charity with a thousand multiple of your^{as} kingdom. O Suleyman^{as}! These are seven (Verses) what I^{azwj} would be Granting to Muhammad^{saww}, Chief of the Prophets^{as}, complete Opening of the Book, up to its end".

فَقَالَ: يَا رَبِّ أَتَأْتُنِي لِي أَنْ أَسْأَلَكَ تَمَامَهَا قَالَ اللَّهُ تَعَالَى: يَا سُلَيْمَانُ اقْنَعْ بِمَا أُعْطَيْتَكَ، فَلَنْ تَبْلُغَ شَرَفَ مُحَمَّدٍ،

So he^{as} said: 'O Lord^{azwj}! Will You^{azwj} Permit me^{as} to ask for the complete of it?' Allah^{azwj} the Exalted Said: "O Suleyman^{as}! Be content with what I^{azwj} have Given you^{as}, for you^{as} will never (be able to) reach the nobility of Muhammad^{saww}.

وَ إِيَّاكَ أَنْ تَقْتَرِحَ عَلَى دَرَجَةِ مُحَمَّدٍ وَ فَضْلِهِ وَ جَلَالِهِ، فَأُخْرِجَكَ عَنْ مُلْكِكَ كَمَا أَخْرَجْتُ آدَمَ عَنْ تِلْكَ الْجَنَّةِ لَمَّا اقْتَرَحَ دَرَجَةَ مُحَمَّدٍ فِي الشَّجَرَةِ- الَّتِي أَمَرْتُهُ أَنْ لَا يُقْرَبَهَا، يَرُومُ أَنْ يَكُونَ لَهُ فَضْلُهُمَا،

And beware of suggesting upon Me^{azwj} a level of Muhammad^{saww}, and his^{saww} merits, and his^{saww} majesty, for I^{azwj} will Exit you^{as} from your^{as} kingdom just as I^{azwj} Exited Adam^{as} from those Gardens due to what he^{as} suggested of the level of Muhammad^{saww} regarding the tree which I^{azwj} had Commanded Him^{azwj} that he^{as} should not go near it. He^{as} was (also) wishing that their^{asws} merits would happen to be for him^{as}.

وَ هِيَ شَجَرَةٌ أَصْلُهَا مُحَمَّدٌ، وَ أَكْبَرُ أَغْصَانِهَا عَلِيٌّ، وَ سَائِرُ أَغْصَانِهَا آلُ مُحَمَّدٍ عَلَى قَدْرِ مَرَاتِبِهِمْ، وَ قُضِبَانِهَا شَيْعَتُهُ وَ أُمَّتُهُ- عَلَى [قَدْرِ] مَرَاتِبِهِمْ وَ أَحْوَالِهِمْ، إِنَّهُ لَيْسَ لِأَحَدٍ (يَا سُلَيْمَانُ مِنْ دَرَجَاتِ الْفَضَائِلِ عِنْدِي مَا لِمُحَمَّدٍ).

And it is a tree, its origin (roots) is Muhammad^{saww}, and the biggest of its branch is Ali^{asws}, and the rest of its branches are the Progeny^{asws} of Muhammad^{saww} in accordance of their^{asws} ranks, and its twigs (leaves) are his^{saww} Shias and his^{saww} community – upon a measurement of – their ranks and their states. It isn't for anyone, O Suleyman^{as}, from the levels of the merits in My^{azwj} Presence, what is for Muhammad^{saww}.

فَعِنْدَ ذَلِكَ قَالَ سُلَيْمَانُ: يَا رَبِّ- فَتَعْنِي بِمَا رَزَقْتَنِي. فَأَقْنَعَهُ. فَقَالَ: يَا رَبِّ سَلَّمْتُ وَ رَضِيتُ، وَ قَبِعْتُ وَ عَلِمْتُ أَنْ لَيْسَ لِأَحَدٍ مِثْلُ دَرَجَاتِ مُحَمَّدٍ.

So during that, Suleyman^{as} said: 'O Lord^{azwj}! Cause me^{as} to be content with whatever You^{azwj} have Graced me^{as}'. So He^{azwj} Caused him^{as} to be content. He^{as} said: 'O Lord^{azwj}! I^{as} submit, and am pleased, and am content, and know that there isn't for anyone the like of the levels of Muhammad^{saww}'.

وَ آتَى الْمَالَ عَلَى حُبِّهِ أَعْطَى فِي اللَّهِ الْمُسْتَحِقِّينَ مِنَ الْمُؤْمِنِينَ- عَلَى حُبِّهِ لِلْمَالِ وَ شِدَّةَ حَاجَتِهِ إِلَيْهِ، يَأْمُلُ الْحَيَاةَ وَ يَخْشَى الْفَقْرَ، لِأَنَّهُ صَحِيحٌ شَجِيحٌ.

And gives the wealth over his own Love (for it) – gives for the Sake of Allah^{azwj} to the deserving ones from the *Momineen* upon His^{azwj} love over his own lover for the wealth and the intensity of his own need to it, (although) he hopes for the life and fears the poverty, because it is correct, scarce (hard to come by).

ذَوِي الْقُرْبَى أَعْطَى لِقَرَابَةِ النَّبِيِّ الْفُقَرَاءِ- هَدِيَّةً أَوْ بَرًّا لَا صَدَقَةً، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَجَلَّهُمْ عَنِ الصَّدَقَةِ، وَ آتَى قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بَرًّا وَ عَلَى أَيِّ سَبِيلٍ أَرَادَ.

To the ones with relationships – gives to the relatives of the Prophet^{saww}, the poor ones, as a gift or (as an act of righteousness), not as charity, for Allah^{azwj} Mighty and Majestic has Deemed them as being loftier that (be recipients) of the charity. And gives to his own relatives as charity, and (as an act of) righteousness, and upon whichever cause he so wants to.

وَ الْيَتَامَى وَ آتَى الْيَتَامَى مِنْ بَنِي هَاشِمٍ الْفُقَرَاءَ بَرًّا، لَا صَدَقَةً، وَ آتَى يَتَامَى غَيْرِهِمْ صَدَقَةً وَ صَلَةً.

And the orphans – and gives to the orphans from the Clan of Hashim^{as}, the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

وَ الْمَسَاكِينَ مَسَاكِينَ النَّاسِ.

And the poor – the poor ones of the (general) people.

وَ ابْنِ السَّبِيلِ الْمُجْتَازِ الْمُنْقَطِعِ بِهِ لَا نَفَقَةَ مَعَهُ.

And the travellers – The one who travelled more than he anticipated, the ones cut off from his means, there being no expense monies with him.

وَ السَّائِلِينَ الَّذِينَ يَتَكَفَّفُونَ وَ يَسْأَلُونَ الصَّدَقَاتِ.

And the beggars – those who are begging and are asking for the charities.

وَ فِي الرَّقَابِ الْمَكَاتِبِينَ يُعِينُهُمْ لِيُؤَدُّوا فَيَعْتَفُوا.

And regarding the necks (freeing slaves) – the contracted ones, assisting them to pay off (their outstanding contract) so they would be liberated.

قَالَ: فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَحْتَمِلُ الْمَوَاسَاةَ، فَلْيَجِدْ الإِقْرَارَ بِتَوْجِيهِ اللَّهِ، وَ نُبُوَّةَ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ لِيَجْهَرَ بِتَفْضِيلِنَا، وَ الإِعْتِرَافَ بِوَجِبِ حُقُوقِنَا أَهْلَ النَّبِيِّ وَ بِتَفْضِيلِنَا عَلَى سَائِرِ النَّبِيِّينَ، وَ مُوَالَاةَ أَوْلِيَائِنَا، وَ مُعَادَاةَ أَعْدَائِنَا، وَ الْبِرَاةَ مِنْهُمْ كَأَنَّكَ مَنْ كَانَ، آبَاؤُهُمْ وَ أُمَّهَاتُهُمْ وَ نَوِي قَرَابَاتِهِمْ وَ مَوَدَاتِهِمْ، فَإِنْ وَ لَآيَةَ اللَّهِ لَا تُنَالُ إِلَّا بِوَالِيَةٍ أَوْ لِيَايِهِ وَ مُعَادَاةَ أَعْدَائِهِ.

He^{asws} said: 'So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the *Tawheed* of Allah^{azwj}, and the Prophet-hood of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and let him be vocal with our^{asws} merits, and the acknowledgement with the Obligatory of our^{asws} rights, the People^{asws} of the Household, and with our^{asws} preferences over the rest of the progenies of the Prophets^{as}, and the preference of Muhammad^{saww} over the rest of the Prophets^{as}, and the friendship of our^{asws} friends and the enmity of our^{asws} enemies, and the disavowment from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships and their cordiality, for the Wilayah of Allah^{azwj} cannot be attained except by the Wilayah of His^{azwj} friends and the enmity of His^{azwj} enemies.

وَ أَقَامَ الصَّلَاةَ قَالَ: وَ الْبِرُّ، بِرٌّ مَنْ أَقَامَ الصَّلَاةَ بِحُدُودِهَا، وَ عَلِمَ أَنَّ أَكْبَرَ حُدُودِهَا الدُّخُولُ فِيهَا، وَ الْخُرُوجُ مِنْهَا- مُعْتَرِفًا بِفَضْلِ مُحَمَّدٍ ص سَيِّدِ عِبِيدِهِ وَ إِمَانِهِ وَ الْمُوَالَاةَ لِسَيِّدِ الْأَوْصِيَاءِ- وَ أَفْضَلَ الْأَتْقِيَاءِ عَلَى سَيِّدِ الْأَبْرَارِ، وَ قَائِدِ الْأَخْيَارِ، وَ أَفْضَلَ أَهْلِ دَارِ الْقَرَارِ- بَعْدَ النَّبِيِّ الزَّكِيِّ الْمُخْتَارِ.

And establishes the Salat – And the righteousness. And act of righteousness of the one who establishes the *Salat* with its limits, and knows that the greatest of its limits entering into it, and the exiting from it, is acknowledgment of the merits of Muhammad^{saww} as the Chief of His^{azwj} servants and His^{azwj} maids, and the Wilayah of the Chief of the successors^{as}, and the best of the pious ones, Ali^{asws}, Chief of the righteous ones, and guide of the chosen ones, and the most superior of the inhabitants of the House of Bliss after the Prophet^{saww}, the Pure, the Chosen one.

وَ آتَى الزَّكَاةَ الْوَاجِبَةَ عَلَيْهِ لِإِخْوَانِهِ الْمُؤْمِنِينَ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يُزَكِّيهِ فَرَكَاةَ بَدَنِهِ وَ عَقْلِهِ، وَ هُوَ أَنْ يَجْهَرَ بِفَضْلِ عَلِيِّ وَ الطَّبِيبِينَ مِنْ آلِهِ إِذَا قَدَرَ، وَ يَسْتَعْمِلَ النَّقِيَّةَ عِنْدَ الْبَلَايَا إِذَا عَمَّتْ، وَ الْمَحْنَ إِذَا نَزَلَتْ، وَ الْأَعْدَاءَ إِذَا غَلَبُوا، وَ يُعَاشِرَ عِبَادَ اللَّهِ بِمَا لَا يَنْلِمْ دِينَهُ، وَ لَا يَفْدُخُ فِي عَرَضِهِ، وَ بِمَا يَسْلَمُ مَعَهُ دِينُهُ وَ دُنْيَاهُ،

And gives the Zakat – the Obligatory upon him, to his *Momineen* brethren. So if there does not happen to be wealth for him to pay Zakaat with, so the *Zakat* of his body and his intellect, and it is that he should be vocal with the merits of Ali^{asws} and the goodly ones from his^{asws} Progeny^{asws} when he is able to, and he should utilise the dissimulation during the affliction when they prevail, and the tribulations when they descend, and the enemies when they overcome, and interact with the servants of Allah^{azwj} with what neither would be Religion be dented with, nor would his honour be slandered with and with what his Religion would be safe with and (as well as) his world.

فَهُوَ بِاسْتِعْمَالِ التَّقِيَّةِ يُوقِرُ نَفْسَهُ عَلَى طَاعَةِ مَوْلَاهُ، وَ يَصُونُ عِرْضَهُ الَّذِي فَرَضَ اللَّهُ [عَلَيْهِ] صِيَانَتَهُ، وَ يَحْفَظُ عَلَى نَفْسِهِ أَمْوَالَهُ- الَّتِي قَدْ جَعَلَهَا اللَّهُ لَهُ قِيَامًا، وَ لِدِينِهِ وَ عِرْضِهِ وَ بَدَنِهِ قَوَامًا،

So it is the utilization of the dissimulation, to save himself (to be) upon the obedience of his Master^{asws}, and protect the honour which Allah^{azwj} has Necessitated upon him to protect it, and preserves his wealth upon himself which Allah^{azwj} has Made to him as a standing, and for his Religion, and his honour, and his body as a strength.

وَ لَعَنَ الْمُعْضُوبَ عَلَيْهِمُ الْأَخْذِيْنَ مِنَ الْخِصَالِ بِأَرْذَلِهَا، وَ مِنَ الْخِلَالِ بِأَسْخَطِهَا لِدَفْعِهِمُ الْحُقُوقَ عَنْ أَهْلِهَا وَ تَسْلِيمِهِمُ الْوَلَايَاتِ إِلَى غَيْرِ مُسْتَحَقِّهَا.

And curse be upon the ones (Allah^{azwj} is) Wrathful upon, the seizers of the characteristics with its disgrace, and traits of its anger, in order to repel the rights from its rightful ones, and their submission of the Mastership to other than its rightful ones.

ثُمَّ قَالَ: وَ الْمُؤَفُّونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا قَالَ: وَ مِنْ أَعْظَمِ عُهُودِهِمْ أَنْ لَا يَسْتُرُوا مَا يَعْلَمُونَ- مِنْ شَرَفٍ مَنْ شَرَّفَهُ اللَّهُ، وَ فَضْلٍ مَنْ فَضَّلَهُ اللَّهُ، وَ أَنْ لَا يَضَعُوا الْأَسْمَاءَ الشَّرِيفَةَ عَلَى مَنْ لَا يَسْتَحِقُّهَا- مِنَ الْمُقْصِرِينَ وَ الْمُسْرِفِينَ الصَّالِينَ- الَّذِينَ ضَلُّوا عَمَّنْ دَلَّ اللَّهُ عَلَيْهِ بِدَلَالَتِهِ- وَ اخْتَصَّهُ بِكَرَامَاتِهِ، الْوَاصِفِينَ لَهُ بِخِلَافِ صِفَاتِهِ، وَ الْمُنْكَرِينَ لِمَا عَرَفُوا مِنْ دَلَالَتِهِ وَ عَلَامَاتِهِ، الَّذِينَ سَمَّوْا بِأَسْمَائِهِمْ مَنْ لَيْسُوا بِأَكْفَائِهِمْ- مِنَ الْمُقْصِرِينَ الْمُتَمَرِّدِينَ.

Then He^{azwj} Said: **And they fulfil their promises when they are promising** – and from the greatest of their promises is that they will not conceal what they are knowing from the nobilities of the one whom Allah^{azwj} Ennobled, and the merits of the one whom Allah^{azwj} Merited, and that they will not be wasting the noble names upon the one who is not rightful of it, from the derogators, and the extravagant ones, the straying ones, those who are straying from the one^{asws} whom Allah^{azwj} Pointed upon with His^{azwj} Evidence, and Particularised with His^{azwj} Prestige, those who are describing him^{asws} with opposite to his^{asws} description, and the deniers to what they are recognising from his^{asws} evidences and his^{asws} signs, those who are naming with their^{asws} names the ones who aren't with the qualifications, from the derogators and the insurgents.

ثُمَّ قَالَ: وَ الصَّابِرِينَ فِي الْبَأْسَاءِ يَعْنِي فِي مُحَارَبَةِ الْأَعْدَاءِ، وَ لَا عَدُوَّ يُحَارِبُهُ أَعْدَى مِنْ إِبْلِيسَ وَ مَرَدَّتِهِ، يَهْتَفُ بِهِ، وَ يَدْفَعُهُ وَ إِيَاهُمْ- بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ع.

And the patient ones during the adversity – meaning during the wars of the enemies, and there is no enemy more inimical that Iblees^{la} and his^{la} renegades cheering him^{la}, and he can repel him^{la} and them with the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

وَالصَّرَاءِ الْفَقْرِ وَالشَّدَّةِ، وَلَا فَقْرَ أَشَدَّ مِنْ فَقْرِ الْمُؤْمِنِ، يُلْجَأُ إِلَى التَّكْفُفِ مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ،

And the desperation – the poverty and the difficulties, and there is no poverty more intense than the poverty of the Momin, leading him to the sufficing from the enemies of the Progeny^{asws} of Muhammad^{saww}.

يَصْبِرُ عَلَى ذَلِكَ، وَ يَرَى مَا يَأْخُذُهُ مِنْ مَالِهِمْ مَغْنَمًا يَلْعَنُهُمْ بِهِ، وَ يَسْتَعِينُ بِمَا يَأْخُذُهُ- عَلَى تَجْدِيدِ ذِكْرِ وَآيَةِ الطَّيِّبِينَ الطَّاهِرِينَ.

He should be patient upon that, and he should view what he takes from his wealth as booty to cursing them with, and he should seek assistance with what he is taking upon renewing the mention of the Wilayah of the goodly, the Pure (Masomeen^{asws}).

وَ حِينَ الْبَأْسِ عِنْدَ شِدَّةِ الْقِتَالِ يَذْكُرُ اللَّهَ، وَ يُصَلِّي عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلَى عَلِيِّ وَلِيِّ اللَّهِ، وَ يُوَالِي بِقَلْبِهِ وَ لِسَانِهِ أَوْلِيَاءَ اللَّهِ، وَ يُعَادِي كَذَلِكَ أَعْدَاءَ اللَّهِ.

And when distressed – during the intensity of the fighting, he mentioned Allah^{azwj} and sends *Salawat* upon Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} and upon Ali^{asws}, Guardian^{asws} of Allah^{azwj}, and befriend with his hear and his tongue, the friends of Allah^{azwj}, and be inimical like that to the enemies of Allah^{azwj}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: أُولَئِكَ أَهْلُ هَذِهِ الصِّفَاتِ الَّتِي ذَكَرَهَا، الْمُوصُوفُونَ بِهَا الَّذِينَ صَدَّقُوا فِي إِيْمَانِهِمْ فَصَدَّقُوا أَقْوَابَهُمْ بِأَقْوَابِهِمْ.

Allah^{azwj} Mighty and Majestic Said: **they** – the ones of this description which I^{asws} mentioned, and the ones described with these, **are those who are true** – in their Eman, so they are ratifying their words with their deeds.

وَ أُولَئِكَ هُمُ الْمُتَّقُونَ لِمَا أَمُرُوا بِاتَّقَائِهِ مِنْ عَذَابِ النَّارِ، وَ لِمَا أَمُرُوا بِاتَّقَائِهِ مِنْ شُرُورِ النَّوَاصِبِ الْكُفَّارِ.

And these, they are the fearing ones [2:177] – Due to what they had been Commanded with fearing from the Punishment of the Fire, and due to what they had been Commanded with the fearing from the evil deeds of the *Nasibis*, the *Kafirs*”.

قوله عز و جل يا أيها الذين آمنوا كتب عليكم القصاص في القتلى الحر بالحر و العبد بالعبد و الأنثى بالأنثى فمن عفي له من أخيه شيء فاتباع بالمعروف و أداء إليه بإحسان ذلك تخفيف من ربكم و رحمة فمن اعتدى بعد ذلك فله عذاب أليم و لكم في القصاص حياة يا أولي الألباب لعلكم تتقون

The Words of Mighty and Majestic: **O you those who are believing! The retaliation is Prescribed upon you regarding the murdered – the free with the free, and the slave with the slave, and the female with the female. But the one who has pardon for him from his brother with something, so he should pursue it with the reasonableness, and pay to him with goodness. That is a Lightning from your Lord and a Mercy. So the one who exceeds after that, for him would be a painful Punishment [2:178]**

And for you, in the retaliation, there is life, O ones of understanding, perhaps you would be fearing [2:179]

354 قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ يَعْني الْمُسَاوَاةَ، وَ أَنْ يُسَلَّكَ بِالْقَاتِلِ طَرِيقَ الْمَقْتُولِ- الَّذِي سَلَكَ بِهِ لَمَّا قَتَلَهُ الْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْأُنْثَى بِالْأُنْثَى نُقْتَلُ الْمَرْأَةَ بِالْمَرْأَةِ إِذَا قَتَلْتَهَا.

S 354 - The Imam (Hassan Al-Askari^{asws}) said: ‘Ali^{asws} Bin Al Husayn^{asws} said: ‘O you those who are believing! The retaliation is Prescribed upon you regarding the murdered – meaning the equalisation, and that you should deal with the killing, the way in which the murdered had been dealt with when he was murdered, **the free with the free, and the slave with the slave, and the female with the female – you should kill the woman with the woman, when she is killed.**

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَمَنْ عَفِيَ لَهُ- الْقَاتِلُ- وَ رَضِيَ هُوَ وَ وَلِيُّ الْمَقْتُولِ أَنْ يَدْفَعَ الدِّيَةَ وَ عَفَا عَنْهُ بِهَا فَاتَّبَعَ مِنْ الْوَلِيِّ (الْمُطَالَبَةُ، وَ) تَقَاصٌ بِالْمَعْرُوفِ وَ آدَاءٌ مِنَ (الْمَعْفُو لَهُ) الْقَاتِلِ بِإِحْسَانٍ لَا يُضَارُهُ وَ لَا يَمَاطُهُ [لِقَضَائِهَا]

But the one who has pardon for him from his brother with something – So the one who has pardon for him – the killer – and he pleases the guardian of the murdered one that he (the killer) should hand over the wergild and he would be pardoned from it, due to it, **so he should pursue** – from the guardian, the (wergild) sought as a clearance, **with the reasonableness, and pay to him** – the one who pardoned the killing for him, **with goodness** – neither hurting him nor delaying its fulfilment.

ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ إِذْ أَجَازَ أَنْ يَعْفُوَ وَلِيُّ الْمَقْتُولِ عَنِ الْقَاتِلِ عَلَى دِيَّةٍ يَأْخُذُهَا، فَإِنَّهُ لَوْ لَمْ يَكُنْ لَهُ إِلَّا الْقَتْلُ أَوْ الْعَفْوُ- لَقَلِمَا طَابَ نَفْسٌ وَلِيُّ الْمَقْتُولِ بِالْعَفْوِ بِلَا عَوْضٍ يَأْخُذُهُ فَكَانَ قَلِمًا يَسْلَمُ الْقَاتِلُ مِنَ الْقَتْلِ.

That is a Lightning from your Lord and a Mercy – when He^{azwj} Allowed that a guardian of the murdered one can pardon the murder upon the taking of the wergild, for it, if there did not happen to be anything for him except for the killing or the pardoning, seldom would the guardian of the murdered have taken (the wergild) instead. And it would have been so that seldom would the killer have been safe from being killed.

فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ مِنْ اعْتَدَى بَعْدَ الْعَفْوِ عَنِ الْقَتْلِ بِمَا يَأْخُذُهُ مِنَ الدِّيَةِ- فَقَتَلَ الْقَاتِلَ بَعْدَ عَفْوِهِ عَنْهُ بِالْدِّيَةِ- الَّتِي بَدَّلَهَا وَ رَضِيَ هُوَ بِهَا فَلَهُ عَذَابٌ أَلِيمٌ فِي الْآخِرَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ، وَ فِي الدُّنْيَا الْقَتْلُ بِالْقِصَاصِ لِقَتْلِهِ مَنْ لَا يَحِلُّ لَهُ قَتْلُهُ.

So the one who exceeds after that – The one who exceeds after the pardoning from the killing due to what he has taken from the wergild, so he kills the killer after having forgiven him with the wergild (payment) which he (the killer) had made efforts with and pleased him (the guardian of the murdered one) with it, **for him would be a painful Punishment [2:178]** - in the Hereafter in the Presence of Allah^{azwj} Mighty and Majestic, and in the world is the killing with the retaliation for his killing the one whom is was not Permissible to kill.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ لَكُمْ يَا أُمَّةَ مُحَمَّدٍ فِي الْقِصَاصِ حَيَاةٌ لِأَنَّ مِنْ هَمَّ بِالْقَتْلِ فَعَرَفَ أَنَّهُ يُقْتَصُّ مِنْهُ، فَكَفَّ ذَلِكَ عَنِ الْقَتْلِ- كَانَ حَيَاةً لِلَّذِي [كَانَ] هَمَّ بِقَتْلِهِ، وَ حَيَاةً لِهَذَا الْجَانِي الَّذِي أَرَادَ أَنْ يَقْتُلَ، وَ حَيَاةً لِغَيْرِهِمَا مِنَ النَّاسِ، إِذَا عَلِمُوا أَنَّ الْقِصَاصَ وَاجِبٌ- لَا يَجْرَعُونَ عَلَى الْقَتْلِ مَخَافَةَ الْقِصَاصِ يَا أُولِي الْأَلْبَابِ أُولِي الْعُقُولِ «لَعَلَّكُمْ تَتَّقُونَ».

Allah^{azwj} Mighty and Majestic Said: **And for you** – O community of Muhammad^{saww}, **in the retaliation, there is life** – because the one who thinks of murdering, so he would know that he would be retaliated from it. Thus he would refrain from the killing. There would be life for the one whom he had thought of killing him, and life for this

offender who intended the murder, and life for other than these two from the people, when they (also) know that the retaliation is an Obligation, they would not be audacious upon the killing, fearing the retaliation, **O ones of understanding** – the ones with the intellects, **perhaps you would be fearing [2:179]**.

355 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عِيبَادَ اللَّهِ هَذَا قِصَاصُ قَتْلِكُمْ- لِمَنْ تَقْتُلُونَهُ فِي الدُّنْيَا وَ تَقْتُلُونَ رُوحَهُ، أَوْ لَا أُتْبِئُكُمْ بِأَعْظَمَ مِنْ هَذَا الْقَتْلِ، وَ مَا يُوجِبُ [اللَّهُ] عَلَى قَاتِلِهِ مِمَّا هُوَ أَعْظَمُ مِنْ هَذَا الْقِصَاصِ قَالُوا: بَلَى يَا ابْنَ رَسُولِ اللَّهِ.

S 355 - Ali^{asws} Bin Al-Husayn^{asws} said: ‘Servants of Allah^{azwj}! This retaliation, your killing the one whom you are killing in the world and perishing his soul, shall I^{asws} give you the news of (of a killing) greater than this killing, and what Allah^{azwj} has Obligated, upon killing him from what is greater than this retaliation?’ They said, ‘Yes, O son^{asws} of Rasool-Allah^{saww}!’

قَالَ: أَعْظَمُ مِنْ هَذَا الْقَتْلِ أَنْ تَقْتُلَهُ قَتْلًا لَا يُجْبِرُ، وَ لَا يَحْيِي بَعْدَهُ أَبَدًا. قَالُوا: مَا هُوَ قَالَ: أَنْ تُضِلَّهُ عَنْ نُبُوَّةِ مُحَمَّدٍ وَ عَنْ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ص وَ تَسْلُكَ بِهِ غَيْرَ سَبِيلِ اللَّهِ، وَ تُغْرِيَهُ بِاتِّبَاعِ طَرِيقِ أَعْدَاءِ عَلِيِّ ع وَ الْقَوْلِ بِإِمَامَتِهِمْ وَ دَفْعِ عَلِيِّ عَنْ حَقِّهِ، وَ جَحْدِ فَضْلِهِ، وَ لَا تَبَالِي بِإِعْطَائِهِ وَاجِبِ تَعْظِيمِهِ.

He^{asws} said: ‘Greater than this killing is that you kill him with a killing which can neither be amended, nor be revived after it, ever!’ They said, ‘And what is it?’ He^{asws} said: ‘If you stray him from the Prophet-hood of Muhammad^{saww} and from the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and travel with him in other than the Way of Allah^{azwj}, and the deceive him to follow the path of the enemies of Ali^{asws}, and the speaking with their imamate, and repel Ali^{asws} from his^{asws} right, and reject his^{asws} merits, and you don’t care that obeying him^{asws} is an Obligation, to revere him^{asws}.

فَهَذَا هُوَ الْقَتْلُ الَّذِي هُوَ تَخْلِيدُ هَذَا الْمَقْتُولِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا أَبَدًا فَجَزَاءُ هَذَا الْقَتْلِ- مِثْلُ ذَلِكَ الْخُلُودِ فِي نَارِ جَهَنَّمَ.

Thus, this is the killing which is eternal. This is the killed one in the Fire of Hell, abiding eternally, forever. Thus the Recompense of this killing would be like that eternity in the Fire of Hell”.

356 وَ لَقَدْ جَاءَ رَجُلٌ يَوْمًا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عِ بِرَجُلٍ يَزْعُمُ أَنَّهُ قَاتِلُ أَبِيهِ فَأَعْتَرَفَ، فَأَوْجِبَ عَلَيْهِ الْقِصَاصَ، وَ سَأَلَهُ أَنْ يَعْفُوَ عَنْهُ لِيُعْظِمَ اللَّهُ تَوَابَهُ، فَكَأَنَّ نَفْسَهُ لَمْ تَطِبْ بِذَلِكَ.

S 356 – And a man had come to Ali^{asws} Bin Al-Husayn^{asws} with (another) man claiming that he had killed his father, and he acknowledge it, and the retaliation was Obligated upon him, and he^{asws} had asked him to forgive him from it in order for Allah^{azwj} to Magnify his Rewards. But it was as if he was not good with that.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عِ لِمُدَّعِي- وَلِي الدَّمِ الْمُسْتَحَقُّ لِلْقِصَاصِ: إِنْ كُنْتَ تَذَكَّرُ لِهَذَا الرَّجُلِ عَلَيْكَ حَقًّا فَهَبْ لَهُ هَذِهِ الْجَنَائِةَ، وَ اغْفِرْ لَهُ هَذَا الذَّنْبَ. قَالَ: يَا ابْنَ رَسُولِ اللَّهِ ص لَهُ عَلَيَّ حَقٌّ- وَ لَكِنْ لَمْ يَبْلُغْ [بِهِ] أَنْ أَعْفُوَ لَهُ عَنْ قَتْلِ وَالِدِي.

So Ali Bin Al-Husayn^{asws} said to the claimant, the guardian of the blood, the one rightful of the retaliation: ‘If you remember a right for this man against you, then gift this crime of his and forgive this sin of his’. He said, ‘O son^{asws} of Rasool-Allah^{saww}! The is a right for him upon me, but it would not reach by it (the equalisation) that I should forgive for him about the killing of my father’.

قَالَ: فَتُرِيدُ مَاذَا قَالَ: أُرِيدُ الْقَوْدَ فَإِنْ أَرَادَ لِحَقِّهِ عَلَيَّ أَنْ أَصَالِحَهُ عَلَى الدِّيَةِ صَالِحْتُهُ وَ عَفَوْتُ عَنْهُ.

He^{asws} said: 'So what is that which you want?' He said, 'I want the (reconciliatory) sitting, for I want, for his right upon me, that I should reconcile upon the wergild, reach an agreement upon it, and forgive him'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: فَمَاذَا حَقُّهُ عَلَيْكَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ ص لَقَّنَنِي تَوْحِيدَ اللَّهِ وَ نُبُوَّةَ رَسُولِ اللَّهِ، وَ إِمَامَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَئِمَّةِ ع.

Ali^{asws} Bin Al-Husayn^{asws} said: 'So what is that right of his upon you?' He said, 'O son^{asws} of Rasool-Allah^{saww}! He taught me *Tawheed* of Allah^{azwj}, and Prophet-hood of Rasool-Allah^{saww}, and Imamate of Ali^{asws} Bin Abu Talib^{asws} and of the Imams^{asws}'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: فَهَذَا لَا يَفِي بِدَمِ أَبِيكَ! بَلَى وَ اللَّهُ، هَذَا يَفِي بِدَمَاءِ أَهْلِ الْأَرْضِ كُلِّهِمْ- مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ سِوَى [الْأَنْبِيَاءِ وَ] الْأَئِمَّةِ ع إِنْ قُتِلُوا فَإِنَّهُ لَا يَفِي بِدَمَائِهِمْ شَيْءٌ، أَوْ تَقْنَعُ مِنْهُ بِالذَّيَّةِ قَالَ: بَلَى.

So Ali^{asws} Bin Al-Husayn^{asws} said: 'So this does not equate to the blood of your father? By Allah^{azwj}! This would equate with the bloods of the people of the earth, all of them – from the former ones and the latter ones, besides the Prophets^{as} and the Imams^{asws}, if they were killed, for nothing would equate with their blood. Are you not content from it with the wergild?' He said, 'Yes'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِلْقَاتِلِ: أَ فَتَجْعَلُ لِي ثَوَابَ تَلْفِينِكَ لَهُ حَتَّى أَبْذَلَ لَكَ الدِّيَةَ فَتَنْجُو بِهَا مِنَ الْقَتْلِ قَالَ يَا ابْنَ رَسُولِ اللَّهِ ص أَنَا مُحْتَاجٌ إِلَيْهَا، وَ أَنْتَ مُسْتَعِينٌ عَنْهَا فَإِنَّ ذُنُوبِي عَظِيمَةٌ، وَ ذَنْبِي إِلَى هَذَا الْمَقْتُولِ أَيْضاً بَيْنِي وَ بَيْنَهُ، لَا بَيْنِي وَ بَيْنَ وَ لِيهِ هَذَا.

Ali^{asws} Bin Al-Husayn^{asws} said to the killer: 'Would you make the Rewards of your indoctrination to be for me^{asws}, and I^{asws} would pay the wergild for you, in order to save you from being killed (in retaliation)?' He said, 'O son^{asws} of Rasool-Allah^{saww}! I am needy to it, and you^{asws} are needless from it, for my sin is great, and my sin to this killed ones as well is between me and him, not between me and this guardian of his'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: فَتَسْتَسْلِمُ لِلْقَتْلِ- أَحَبُّ إِلَيْكَ مِنْ نُزُولِكَ عَنْ ثَوَابِ هَذَا التَّلْفِينِ قَالَ: بَلَى يَا ابْنَ رَسُولِ اللَّهِ.

Ali^{asws} Bin Al-Husayn^{asws} said: 'So your submitting to the killing is more beloved to you than your removal from the Rewards for this indoctrination?' He said, 'Yes, O son^{asws} of Rasool-Allah^{saww}!'

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَوْلِيَّ الْمَقْتُولِ: يَا عَبْدَ اللَّهِ قَابِلٌ بَيْنَ ذَنْبِهِ هَذَا إِلَيْكَ، وَ بَيْنَ تَطَوُّلِهِ عَلَيْكَ، قَتَلَ أَبَاكَ فَحَرَمَهُ لَذَّةَ الدُّنْيَا، وَ حَرَمَكَ التَّمَتُّعَ بِهَا فِيهَا، عَلَى أَنَّكَ إِنْ صَبَرْتَ وَ سَلِمْتَ فَرَفِيقُ أَبِيكَ فِي الْجَنَّةِ، وَ لَقَّتَكَ الْإِيمَانُ فَأَوْجَبَ لَكَ بِهِ جَنَّةَ اللَّهِ الدَّائِمَةَ، وَ أَنْقَذَكَ مِنْ عَذَابِهِ الدَّائِمِ،

So Ali^{asws} Bin Al-Husayn^{asws} said to the guardian of the killed one: 'O servant of Allah^{azwj}! Compare between this sin of his to you, and between his conferment upon you. He killed your father, and deprived him of the pleasures of the world and deprived you of the enjoyment (of spending life) with him in it. On top of that, if you are patient and accept, so you would be a companion of your father in the Gardens, and he taught you the Eman, thus Obligation for you the Paradise of Allah^{azwj} by it, eternally, and saved you from His^{azwj} eternal Punishment.

فَأِحْسَانُهُ إِلَيْكَ [أَضْعَافُ] أَضْعَافِ جَنَابَتِهِ عَلَيْكَ فَمَا أَنْ تَعْفُو عَنْهُ جَزَاءً عَلَى إِحْسَابِهِ إِلَيْكَ! لِأَحَدِنَا بِحَدِيثٍ مِنْ فَضْلِ رَسُولِ اللَّهِ ص خَيْرٌ لَكُمْ مِنَ الدُّنْيَا بِمَا فِيهَا، وَإِنَّمَا أَنْ تَأْتِيَ أَنْ تَعْفُو عَنْهُ - حَتَّى تُبْذَلَ لَكَ الدِّيَّةُ لِتُصَالِحَهُ عَلَيْهَا، ثُمَّ أَحَدْتُهُ بِالْحَدِيثِ دُونَكَ، وَ لَمَّا يَفُوتُكَ مِنْ ذَلِكَ الْحَدِيثِ - خَيْرٌ مِنَ الدُّنْيَا بِمَا فِيهَا لَوْ اعْتَبَرْتَ بِهِ.

Therefore, his favour to you is a manifold multiple than his crime upon you, and if you were to forgive him from it, as a recompense of his favour to you, I^{asws} shall narrate to you from the grace of Rasool-Allah^{saww} which would be better for both of you than the world and whatever is in it. And if you refuse to forgive him from it, until I^{asws} extend the wergild to you for you to reconcile upon it, then I^{asws} shall narrate to you with the Hadeeth to (someone else) besides you, and what you would have lost from that Hadeeth would have been better than the world with whatever is in it, if you were to take a lesson from it'.

فَقَالَ الْفَتَى: يَا ابْنَ رَسُولِ اللَّهِ: قَدْ عَفَوْتُ عَنْهُ بِمَا فِيهَا، وَ لَا شَيْءَ إِلَّا ابْتِغَاءً وَجْهَ اللَّهِ وَ لِمَسْأَلَتِكَ فِي أَمْرِهِ، فَحَدَّثْنَا يَا ابْنَ رَسُولِ اللَّهِ بِالْحَدِيثِ.

So the youth said, 'O son^{asws} of Rasool-Allah^{saww}! I have forgiven him from it without (taking) a wergild, nor anything, except seeking the Face of Allah^{azwj} and for asking you^{asws} regarding His^{azwj} Command, therefore narrate to us, O son^{asws} of Rasool-Allah^{saww}!'

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: إِنَّ رَسُولَ اللَّهِ ص لَمَّا بُعِثَ إِلَى النَّاسِ كَافَّةً بِالْحَقِّ بَشِيرًا وَ نَذِيرًا، وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا، جَعَلَتْ الْوُفُودُ تَرُدُّ عَلَيْهِ، وَ الْمَنَازِعُونَ يَكْتَرُونَ لَدَيْهِ،

Ali^{asws} Bin Al-Husayn^{asws} said: 'Verily Rasool-Allah^{saww}, when Allah^{azwj} Sent to all the people with the Truth **as a bearer of good news and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]**, delegates were made to refer to him^{saww}, and the disputations became numerous in front of him^{saww}.

فَمِنْ مُرِيدٍ قَاصِدٍ لِلْحَقِّ مُنْصِفٍ مُتَبَيِّنٍ - مَا يُوْرِدُهُ عَلَيْهِ رَسُولُ اللَّهِ ص مِنْ آيَاتِهِ وَ يُظْهِرُ لَهُ مِنْ مُعْجَزَاتِهِ، فَلَا يَلْبِثُ أَنْ يَصِيرَ أَحَبَّ خَلْقِ اللَّهِ تَعَالَى إِلَيْهِ - وَ أَكْرَمَهُمْ عَلَيْهِ،

So from the followers was one who aimed for the Truth – What Rasool-Allah^{saww} displayed upon him from His^{azwj} Signs, and manifested to him from his^{saww} miracles. So it was not long before he became the most beloved of the creatures of Allah^{azwj} the Exalted, to him^{saww}, and the most prestigious of them to him^{saww}.

وَ مِنْ مُعَانِدٍ يَجْحَدُ مَا يَعْلَمُ وَ يُكَابِرُهُ فِيمَا، يَفْهَمُ - فَيَبُوءُ بِاللَّعْنَةِ عَلَى اللَّعْنَةِ قَدْ صَوَّرَهُ عِنَاذُهُ - وَ هُوَ مِنَ الْعَالَمِينَ فِي صُورَةِ الْجَاهِلِينَ.

And from the obstinate ones, he rejected what he knew and he contended him^{saww} regarding what he understood, so he got hit with the curses upon the curses, for he had formed his obstinacy – and he was from the scholarly ones (wearing) the image of the ignorant ones.

فَكَانَ مِمَّنْ قَصَدَ رَسُولَ اللَّهِ لِمُحَاجَّتِهِ وَ مُنَازَعَتِهِ طَوَائِفُ - فِيهِمْ مُعَانِدُونَ مُكَابِرُونَ وَ فِيهِمْ مُنْصِفُونَ مُتَبَيِّنُونَ مُنْفَقَهُمُونَ،

And it was so from the ones who aimed for Rasool-Allah^{saww} to argue with him^{saww} and contend with him^{saww}, were groups – among them were the obstinate ones, the

contending ones, and among them were the fair ones, the following ones, the understanding ones.

فَكَانَ مِنْهُمْ سَبْعَةٌ نَفَرٌ يَهُودٌ وَ خَمْسَةٌ نَصَارَى وَ أَرْبَعَةٌ صَابِئُونَ وَ عَشْرَةٌ مَجُوسٌ وَ عَشْرَةٌ تَنْوِيَّةٌ وَ عَشْرَةٌ بَرَاهِمَةٌ وَ عَشْرَةٌ دَهْرِيَّةٌ مُعْطَلَةٌ وَ عَشْرُونَ مِنْ مُشْرِكِي الْعَرَبِ جَمَعَهُمْ مَنْزِلٌ قَبْلَ وُرُودِهِمْ عَلَى رَسُولِ اللَّهِ ص وَ فِي الْمَنْزِلِ مِنْ خِيَارِ الْمُسْلِمِينَ نَفَرٌ - مِنْهُمْ: عَمَارُ بْنُ يَاسِرٍ، وَ خَبَّابُ بْنُ الْأَرْتِ، وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ، وَ بِلَالٌ.

So there were from them – seven number of Jews, and five Christians, and four Sabeans, and ten Magians and ten Dualists, and ten Brahmins, and ten Eternalists deserters, and twenty from the Arab polytheists. Their gathering was in a house before their arrival to Rasool-Allah^{saww}, and in the house, from the best of the Muslims were are number – from them was Ammar Bin Yasser^{ra}, and Khabbab Bin Al-Arat^{ra}, and Al-Miqdad Bin Al-Aswad^{ra}, and Bilal^{ra}.

فَاجْتَمَعَ أَصْنَافُ الْكَافِرِينَ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ ص وَ مَا يَدَّعِيهِ مِنَ الْآيَاتِ، وَ يَذْكُرُ فِي نَفْسِهِ مِنَ الْمُعْجَزَاتِ،

So the variety of the *Kafirs* were discussing about Rasool-Allah^{saww} and what he^{saww} had claimed from the Signs, and mentioned regarding himself^{saww} from the miracles.

فَقَالَ بَعْضُهُمْ: إِنَّ مَعَنَا فِي هَذَا الْمَنْزِلِ نَفَرًا مِنْ أَصْحَابِهِ، وَ هَلُمُّوا بِنَا إِلَيْهِمْ نَسْأَلُهُمْ عَنْهُ قَبْلَ مُشَاهَدَتِهِ، فَلَعَلَّنَا أَنْ نَقِفَ مِنْ جِهَتِهِمْ - عَلَى بَعْضِ أَحْوَالِهِ فِي صِدْقِهِ وَ كَذِبِهِ،

So one of them said, 'With us, in this house, there are a number of his^{saww} companions, and come with us to them, we will ask about him^{saww} before witnessing him^{saww}, perhaps if we stop from their aspect, upon one of his^{saww} states, with regards to his^{saww} truthfulness and his^{saww} lies'.

فَجَاءُوا إِلَيْهِمْ، فَرَحَبُوا بِهِمْ وَ قَالُوا: أَنْتُمْ مِنْ أَصْحَابِ مُحَمَّدٍ قَالُوا: بَلَى، نَحْنُ مِنْ أَصْحَابِ مُحَمَّدٍ سَيِّدِ الْأَوْلِيَيْنِ وَ الْأَخِيرِينَ، وَ الْمَخْصُوصِ بِأَفْضَلِ السَّفَاعَاتِ فِي يَوْمِ الدِّينِ، وَ مَنْ لَوْ نَشَرَّ اللَّهُ تَعَالَى جَمِيعَ أَنْبِيَائِهِ، فَحَضَرُوهُ لَمْ يَلْفُوهُ إِلَّا مُسْتَفِيدِينَ مِنْ عُلُومِهِ، أَخَذِينَ مِنْ حِكْمَتِهِ، خَتَمَ اللَّهُ تَعَالَى بِهِ النَّبِيِّينَ، وَ تَمَّمَ بِهِ الْمَكَارِمَ، وَ كَمَّلَ بِهِ الْمَحَاسِنَ،

So they came over to them, and they (Muslims) welcome them, and they (*Kafirs*) said, 'Are you (all) from the companions of Muhammad^{saww}?' They said, 'Yes, we are from the companions of Muhammad^{saww}, Chief of the former ones and the latter ones, and the one particularised with the most superior of the intercessions during the Day of the Religion (Judgment), and the one^{saww} who, if Allah^{azwj} were to Resurrect the entirety of His^{azwj} Prophets^{as}, and they present (themselves) to him^{saww}, they^{as} would not meet him^{saww} except by benefitting from his^{saww} knowledge, taking from his^{saww} wisdom. Allah^{azwj} the Exalted Sealed the Prophets^{as} with him^{saww}, and Completed the Prestige with him^{saww}, and Perfected the goodness's with him^{saww}.

فَقَالُوا: فِيمَاذَا أَمَرَكُمُ مُحَمَّدٌ فَقَالُوا: أَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَ أَنْ نُقِيمَ الصَّلَاةَ، وَ نُؤْتِيَ الزَّكَاةَ، وَ نَصِلَ الْأَرْحَامَ، وَ نُنْصِفَ لِلْأَنْفَامِ، وَ لَا نَأْتِيَ إِلَى عِبَادِ اللَّهِ بِمَا لَا نُحِبُّ أَنْ يَأْتُوا بِهِ إِلَيْنَا، وَ أَنْ نَعْتَقِدَ وَ نَعْتَرِفَ أَنَّ مُحَمَّدًا سَيِّدُ الْأَوْلِيَيْنِ وَ الْأَخِيرِينَ، وَ أَنْ عَلَيْنَا عَ أَخَاهُ سَيِّدِ الْوَصِيِّينَ، وَ أَنَّ الطَّبِيبِينَ مِنْ ذُرِّيَّتِهِ الْمَخْصُوصِينَ بِالْإِمَامَةِ - هُمْ الْأَيْمَةُ عَلَى جَمِيعِ الْمَكْلُوفِينَ - الَّذِينَ أَوْجَبَ اللَّهُ تَعَالَى طَاعَتَهُمْ - وَ أَلَزَمَ مُتَابَعَتَهُمْ وَ مَوَالَاتِهِمْ.

So they said, 'So regarding what is that which Muhammad^{saww} ordered you with?' They said, 'He^{saww} has ordered us that we should worship Allah^{azwj} Alone, not associating anything with Him^{azwj}, and that we should establish the *Salat*, and we

should give the *Zakat*, and we should help the relatives, and we should be fair to the animals, and we should not go to the servants of Allah^{azwj} with what we do not like that they should be coming to us with it, and that we should believe and acknowledge that Muhammad^{saww} is the Chief of the former ones and the latter ones, and that Ali^{asws}, his^{saww} brother^{asws}, is the Chief of the successors^{as}, and that the goodly ones from his^{asws} offspring are the ones particularised with the Imamate – they^{asws} are the Imams^{asws} upon the entirety of the encumbered ones – those whose obedience Allah^{azwj} the Exalted has Obligated, and Necessitated following them^{asws} and their^{asws} Wilayah’.

قَالُوا: يَا هَؤُلَاءِ- هَذِهِ أُمُورٌ لَا تُعْرَفُ إِلَّا بِحُجَجٍ ظَاهِرَةٍ، وَ دَلَائِلٍ بَاهِرَةٍ، وَ أُمُورٌ بَيِّنَةٌ- لَيْسَ لِأَحَدٍ أَنْ يُلْزِمَهَا أَحَدًا بِلَا أَمَارَةٍ تَدُلُّ عَلَيْهَا، وَ لَا عَلَامَةٍ صَحِيحَةٍ تَهْدِي إِلَيْهَا، أَمْ قَرَأْتُمْ لَهُ آيَاتِ بَهْرَتِكُمْ، وَ عَلَامَاتِ الزَّمَانِ

They said, ‘O you all! These matters cannot be recognised except by an apparent arguments, and remarkable evidence, and clear proofs. It isn’t for anyone that he necessitate anyone without a construction to point towards it, nor a correct sign guiding towards it. Have you seen for him^{saww} Signs dazzling you all and markings necessitating you?’

قَالُوا: بَلَى وَ اللَّهُ، لَقَدْ رَأَيْنَا مَا لَا مَحِيصَ عَنْهُ، وَ لَا مَعْدِلَ وَ لَا مَلْجَأَ، وَ لَا مَنْجَى لِجَاحِدِهِ مِنْ عَذَابِ اللَّهِ، وَ لَا مَوْئِلَ فَعَلِمْنَا أَنَّهُ الْمَخْصُوصُ بِرِسَالَتِ اللَّهِ- الْمُؤَيَّدُ بِآيَاتِ اللَّهِ، الْمُشْرِفُ بِمَا اخْتَصَّهُ اللَّهُ بِهِ مِنْ عِلْمِ اللَّهِ.

They said, ‘Yes. By Allah^{azwj}! We have seen what there is no avoidance from it, nor an escape, nor a shelter, nor a salvation to reject it, from the Punishment of Allah^{azwj}, nor a cover. So we know that he^{saww} is the one specialised with the Message of Allah^{azwj}, the one entrusted with the Signs of Allah^{azwj}, and one Ennobled with what Allah^{azwj} has Particularised him^{saww} with, from the Knowledge of Allah^{azwj}’.

قَالُوا: فَمَا الَّذِي رَأَيْتُمُوهُ قَالَ عَمَّارُ بْنُ يَاسِرٍ: أَمَّا الَّذِي رَأَيْتُهُ أَنَا، فَإِنِّي فَصَدْتُهِ وَ أَنَا فِيهِ شَاكٌّ، فَقُلْتُ: يَا مُحَمَّدُ لَا سَبِيلَ إِلَى التَّصْدِيقِ بِكَ- مَعَ اسْتِثْلَاءِ الشَّكِّ فِيكَ عَلَى قَلْبِي، فَهَلْ مِنْ دَلَالَةٍ

They said, ‘So what is which you saw him^{saww} with?’ Ammar Bin Yasser^{ra} said, ‘As for that which I^{ra} (personally) saw, so I^{ra} aimed for him^{saww} and I^{ra} was in doubt regarding him^{saww}. So I^{as} said, ‘O Muhammad^{saww}! There is no way for the verification with you^{saww} – along with the seizure of the doubt upon my heart regarding you^{saww}. So, is there anything from the evidence?’

قَالَ: بَلَى. قُلْتُ: مَا هِيَ قَالَ: إِذَا رَجَعْتَ إِلَى مَنْزِلِكَ- فَاسْأَلْ عَنِّي مَا لَقِيتَ مِنَ الْأَحْجَارِ وَ الْأَشْجَارِ- تُصَدِّقُنِي بِرِسَالَتِي، وَ تَشْهَدُ عِنْدَكَ بِنُبُوتِي.

He^{saww} said: ‘Yes’. I^{ra} said, ‘What is it?’ He^{saww} said: ‘When you^{ra} return to your^{ra} house, then ask about me^{saww} whatever you meet - from the rocks and the trees – to ratify me^{saww} with my^{saww} Message, and to testify in your^{ra} presence with my^{saww} Prophet-hood’.

فَرَجَعْتُ فَمَا مِنْ حَجَرٍ لَقِيتُهُ، وَ لَا شَجَرٍ رَأَيْتُهُ إِلَّا نَادَيْتُهُ: يَا أَيُّهَا الْحَجَرُ، يَا أَيُّهَا الشَّجَرُ، إِنَّ مُحَمَّدًا يَدَّعِي شَهَادَتَكَ بِنُبُوتِهِ، وَ تَصْدِيقَكَ لَهُ بِرِسَالَتِهِ، فِيمَا ذَا تَشْهَدُ لَهُ

So I^{ra} returned and there was none from a rock which I^{ra} faced, nor a tree which I^{ra} saw, except I^{ra} called out at it, ‘O you rock! O you tree! Muhammad^{saww} is claiming

that you would testify with his^{saww} Prophet-hood, and ratify for him^{saww} with his^{saww} Message. So, with what is that which you testify for him^{saww}?’

فَنَطَقَ الْحَجَرُ وَالشَّجَرُ: أَشْهَدُ أَنَّ مُحَمَّدًا ص رَسُولُ رَبِّنَا.

So the rock and the tree spoke, ‘I testify that Muhammad^{saww} is a Rasool^{saww} of our Lord^{azwj}!’

[خاتمة]

Conclusion

[هذا آخر ما وجد من هذا التفسير في هذا الموضوع، و نرجو من الله أن يرزقنا تمام هذا التفسير، و جملة ذلك الكتاب الكبير- سيما هذا الحديث الشريف- المشتمل على المعجزات الظاهرة و الآيات الباهرة- الشاهدة على حقية نبوة البشير النذير و السراج المنير، عليه و على آله صلوات الله الملك الكبير].

This is the end of what was found from this Tafseer regarding this subject, and we hope from Allah^{azwj} that He^{azwj} Graces us the complete of this Tafseer, and the total of that great Book – especially this (incomplete) noble Hadeeth – inclusive upon the apparent miracles and the remarkable Signs – the one testifying upon the reality of the Prophet-hood of the Giver of Glad Tidings, and the Warner, and the Illuminating Lantern – upon him^{saww} and upon his^{saww} Progeny^{asws} be the *Salawat* of Allah^{azwj}, the Great King’.