

(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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ شيء آخر [مما وقع إلينا] من هذا التفسير- من موضع آخر من هذه السورة أيضا [و هو آخر تفسير قوله تعالى. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

In the Name of Allah^{azwj} the Beneficent, the Merciful. Another thing from what came to us from this *Tafseer* – from another subject from this Chapter (Surah Baqarah) as well, and it is another *Tafseer* of the Words of the Mighty and Majestic: - ***There isn't a crime upon you if you are seeking Grace from your Lord [2:198].***

357 قَالَ ص فَكَيْفَ تَجِدُ قَلْبَكَ لِإِخْوَانِكَ الْمُؤْمِنِينَ- الْمُؤَافِقِينَ لَكَ فِي مَحَبَّتَيْهِمَا وَ عَدَاوَةِ أَعْدَائِهِمَا قَالَ: أَرَاهُمْ كَتَفْسِي، يُؤْلَمُنِي مَا يُؤْلَمُهُمْ، وَ يَسُرُّنِي مَا يَسُرُّهُمْ، وَ يَهْمُنِي مَا يَهْمُهُمْ.

S 357 – (A *Momin* had come over to Rasool-Allah^{saww}, so) he^{saww} said: ‘So how do you find you heart towards your *Momineen* brethren – the ones in harmony to you regarding their (Muhammad^{saww} and Ali^{asws}’s) love and enmity to their^{asws} enemies?’ He said, ‘I see them like my own self. It pains me what pains them, and cheers me what cheers them, and grieves me what grieves them’.

فَقَالَ رَسُولُ اللَّهِ ص: فَأَنْتَ إِذَا وَلِيَّ اللَّهُ لَا تُبَالِ، فَإِنَّكَ قَدْ تَوَفَّرَ عَلَيْكَ مَا ذَكَرْتَ مَا أَعْلَمُ أَحَدًا مِنْ خَلْقِ اللَّهِ لَهُ رَيْحٌ كَرِيحِكَ إِلَّا مَنْ كَانَ عَلَى مِثْلِ حَالِكَ، فَلْيَكُنْ لَكَ مَا أَنْتَ عَلَيْهِ بَدَلًا مِنَ الْأَمْوَالِ فَافْرَحْ بِهِ، وَ بَدَلًا مِنَ الْوَلَدِ وَ الْعِيَالِ فَابْشِرْ بِهِ، فَإِنَّكَ مِنْ أَعْنَى الْأَغْنِيَاءِ، وَ أَحْيِ أَوْفَاتِكَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ.

So Rasool-Allah^{saww} said: ‘So you, when you are a friend of Allah^{azwj}, you should not mind, for you are such that there has been provided upon you (for) what you mentioned, what no one from the creatures of Allah^{azwj} knows of - for it being a profit like your profit, except for the one who was upon a situation similar to yours, thus it would become for you what you are upon, in replacement from the wealth – so be happy with it - and a replacement from the children and the dependents, so receive glad tidings with it, for you are from the richest of the rich ones; and revive your times with the *Salawat* upon Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws}’.

فَفَرِحَ الرَّجُلُ وَ جَعَلَ يَقُولُهَا.

So the man was happy and he went on saying it (*Salawat*).

فَقَالَ ابْنُ أَبِي هَقَاقِمٍ وَ قَدْ رَأَاهُ: يَا فَلَانُ قَدْ زَوَّدَكَ مُحَمَّدٌ الْجُوعَ وَ الْعَطَشَ. وَ قَالَ لَهُ أَبُو الشَّرُورِ: قَدْ زَوَّدَكَ مُحَمَّدٌ الْأَمَانِيَّ الْبَاطِلَةَ، مَا أَكْثَرَ مَا يَقُولُهَا وَ لَا يَجِيءُ بِطَائِلٍ.

Ibn Abu Haqaqim said, and he had seen him, ‘O so and so! (It looks like) Muhammad^{saww} has provided you for the hunger and the thirst’. And Abu Al-Sharour

said to him, '(It looks like Muhammad^{saww} has provided you with false hopes. However, frequently you say it (the *Salawat*), it would still not come with any riches'.

وَقَدْ حَضَرَ الرَّجُلُ السُّوقَ فِي غَدْوٍ، وَقَدْ حَضَرَ، فَقَالَ أَحَدُهُمَا لِلْآخَرِ: هَلُمَّ نَطْنُزْ بِهِذَا الْمَعْرُورِ بِمُحَمَّدٍ.

And the man attended the market in the morning, and they were (also) present. So one of them said to the other, 'Come, we shall look at this one priding with Muhammad^{saww}'.

فَقَالَ لَهُ أَبُو الشُّرُورِ: يَا عَبْدَ اللَّهِ- قَدْ اتَّجَرَ النَّاسُ الْيَوْمَ وَرَبِحُوا، فَمَاذَا كَانَتْ تِجَارَتُكَ قَالَ الرَّجُلُ: كُنْتُ مِنَ النَّظَّارَةِ، وَ لَمْ يَكُنْ لِي مَا أَشْتَرِي وَ لَا مَا أبيعُ، لَكِنِّي كُنْتُ أَصَلِّي عَلَى مُحَمَّدٍ وَعَلَى آلِهِمَا الطَّيِّبِينَ.

Abu Al-Sharour said to him, 'O servant of Allah^{azwj}! The people (traders) has already traded today and profited, so what is that which you were trading?' The man said, 'I was from the beholders and there did not happen to be for me what I could buy (with) nor (anything) what I could sell. But, I was sending *Salawat* upon Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws}'.

فَقَالَ لَهُ أَبُو الشُّرُورِ: قَدْ رَبِحْتَ الْخَيْبَةَ، وَ اكْتَسَبْتَ الْخُرْفَةَ وَ الْحِرْمَانَ، وَ سَبَقَكَ إِلَى مَنْزِلِكَ مَائِدَةُ الْجُوعِ- عَلَيْهَا طَعَامٌ مِنَ التَّمْنِيِّ وَ إِدَامٍ- وَ أَلْوَانٍ مِنَ أَطْعَمَةِ الْخَيْبَةِ الَّتِي تَتَّخِذُهَا لَكَ الْمَلَائِكَةُ- الَّذِينَ يَنْزِلُونَ عَلَى أَصْحَابِ مُحَمَّدٍ بِالْخَيْبَةِ- وَ الْجُوعِ وَ الْعَطَشِ وَ الْعُرْيِ وَ الذُّلَّةِ.

Abu Al- Sharour said to him, 'You have profited the disappointment, and earned the rags and the deprivation, and there has preceded to your house, the meal of the hunger – upon it being the food and sauce of the wishful thinking – and the varieties of the disappointments which the Angels have taken it for you – which they would be descending upon the companions of Muhammad^{saww} with the disappointment – and the hunger, and the thirst, and the bareness, and the disgrace'.

فَقَالَ الرَّجُلُ: كَلَّا وَ اللَّهُ إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ إِنَّ مَنْ آمَنَ بِهِ فَمِنَ الْمُحَقِّينَ السَّعِيدِينَ، سَيُوفِّرُ اللَّهُ مَنْ آمَنَ بِهِ بِمَا يَشَاءُ- مِنْ سَعَةٍ يَكُونُ بِهَا مُتَفَضِّلًا، وَ مِنْ ضَيْقٍ يَكُونُ بِهِ عَادِلًا وَ مُحْسِنًا لِلنَّظَرِ لَهُ، وَ أَفْضَلُهُمْ عِنْدَهُ أَحْسَنُهُمْ تَسْلِيمًا لِحُكْمِهِ.

So the man said, 'Never! By Allah^{azwj}, Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj} and the one who believes in him, he would be from the truly fortunate ones. Allah^{azwj} would be Bestowing upon the one who believes in him^{saww} with whatever He^{azwj} so Desires to – from the Expansion (of livelihood) for him to be a merit with him, and from constriction (of livelihood) so he can become a just and favouring (person) for Considering him; and the most superior in His^{azwj} Presence is the one most excellent in submission to His^{azwj} Judgment'.

فَلَمَّ يَلْبِثِ الرَّجُلُ أَنْ مَرَّ بِهِمْ رَجُلٌ بِيَدِهِ سَمَكَةٌ قَدْ أَرَا حَتْ، فَقَالَ أَبُو الشُّرُورِ وَ هُوَ يَطْنُزُ: بَعْ هَذِهِ السَّمَكَةَ مِنْ صَاحِبِنَا هَذَا. يَعْنِي صَاحِبَ رَسُولِ اللَّهِ ص.

It was not long with the man before a man passed by them, and in his hand was a fish which had gone off. So Abu Sharour said, and he was looking, 'Sell this fish to this companion of ours' – meaning, companion of Rasool-Allah^{saww}'.

فَقَالَ الرَّجُلُ: اشْتَرِهَا مِنِّي فَقَدْ بَارَتْ عَلَيَّ. فَقَالَ: لَا شَيْءَ مَعِي.

The man said, 'Buy it from me, for it has gone off upon me'. He said, 'I have nothing with me'.

فَقَالَ أَبُو الشَّرُورِ: اشْتَرَهَا- لِيُؤَدِّيَ ثَمَنَهَا رَسُولُ اللَّهِ وَ هُوَ يَطْنُزُ- أ لَسْتُ تَتَّقِي بِرَسُولِ اللَّهِ أَ فَلَا تَبْسُطُ إِلَيْهِ فِي هَذَا الْقَدْرِ فَقَالَ: نَعَمْ بَعِينِيهَا. فَقَالَ الرَّجُلُ: قَدْ بَعْتُكَهَا بِدَانِقٍ. فَاشْتَرَاهَا بِدَانِقَيْنِ عَلَى أَنْ يُحِيلَهُ عَلَى رَسُولِ اللَّهِ ص.

So Abu Al-Sharour said, 'Buy it! Rasool-Allah^{saww} would pay its price' - and he was mocking – 'Aren't you trusting Rasool-Allah^{saww}? Will he^{saww} not extend to him this amount?' He said, 'Yes, exactly'. So the man said, 'I will sell it for a 'Daniq' (a sixth of a Dirham), but (although) I had bought it with two 'Daniqs', upon (a stipulation) that he makes it to be upon Rasool-Allah^{saww}'.

فَبَعَثَ بِهِ إِلَى رَسُولِ اللَّهِ، فَأَمَرَ رَسُولُ اللَّهِ أُسَامَةَ [بِابْنِ حَارِثٍ] أَنْ يُعْطِيَهُ دِرْهَمًا. فَجَاءَ الرَّجُلُ فَرِحًا مَسْرُورًا بِالذَّرْهَمِ- وَ قَالَ: إِنَّهُ أضعافُ قِيمَةِ سَمَكِي.

So he went with him to Rasool-Allah^{saww}, and Rasool-Allah^{saww} ordered Asama Bin Haris that he gives him a (full) Dirham. So the man went away happy, joyful with the Dirham, and said, 'It is more than the price of my fish'.

فَشَقَّهَا الرَّجُلُ بَيْنَ أُيُودِيهِمْ، فَوَجَدَ فِيهَا جَوْهَرَتَيْنِ نَفِيسَتَيْنِ- قَوْمًا مَائَتِي أَلْفِ دِرْهَمٍ فَعَظُمَ ذَلِكَ عَلَى أَبِي الشَّرُورِ وَ ابْنِ أَبِي هَاقِمٍ، فَسَعَى إِلَى الرَّجُلِ صَاحِبِ السَّمَكَةِ وَ قَالَ لَهُ: أ لَمْ تَرَ الْجَوْهَرَتَيْنِ إِنَّمَا بَعْتَهُ السَّمَكَةَ لَا مَا فِي جَوْفِهَا فَخَذَهُمَا مِنْهُ.

Then the man cut the fish in front of them, and he found therein two precious jewels – their value being two hundred thousand Dirhams. So that was grievous upon Abu Al-Sharour and Ibn Abu Haqaqim, and they both sprinted to the man who was the owner of the fish and said to him, 'Did you not see the two jewels? But rather you sold him the fish, not what was inside it. Go and take it back from him!'

فَتَنَّاوَلَهُمَا الرَّجُلُ مِنَ الْمُشْتَرِي، فَأَخَذَ إِحْدَاهُمَا بِيَمِينِهِ، وَ الْأُخْرَى بِشِمَالِهِ، فَحَوَّلَهُمَا اللَّهُ عُقْرَيْنِ لَدَعَاتِهِ، فَتَأَوَّهُ وَ صَاحَ وَ رَمَى بِهِمَا مِنْ يَدِهِ، فَقَالَ: مَا أَعْجَبَ سِحْرَ مُحَمَّدٍ.

So the man grabbed it (back) from the buyer, and took one of them in his right hand and the other one in his left, and Allah^{azwj} Converted the two (jewels) into two scorpions to sting him, and he wailed and shrieked and threw the two (jewels) from his hand, and he said, 'How strange is the sorcery of Muhammad^{saww}!' (God Forbid!)

ثُمَّ أَعَادَ الرَّجُلُ نَظْرَهُ إِلَى بَطْنِ السَّمَكَةِ، فَإِذَا جَوْهَرَتَانِ أُخْرَيَانِ، فَأَخَذَهُمَا، فَقَالَ لِصَاحِبِ السَّمَكَةِ: خُذْهُمَا فَهَمَا لَكَ أَيْضًا. فَذَهَبَ يَأْخُذُهُمَا فَتَحَوَّلَتَا حَيَّيْنِ، وَ وَتَبْنَا عَلَيْهِ وَ لَسَعَاتِهِ، فَصَاحَ وَ تَأَوَّهُ وَ صَرَخَ، وَ قَالَ لِلرَّجُلِ: خُذْهُمَا عَلَيَّ.

Then the man returned looking at the belly of the fish, and there were two other jewels. So he took them and said to the owner (seller) of the fish, 'Take them, for these two are for you as well'. He went to take them, but they converted into two snakes, and they both leapt upon him and to attack him, and he shrieked and wailed and shouted and said to the man, 'Take them both away from me!'

فَقَالَ الرَّجُلُ: هُمَا لَكَ عَلَى مَا زَعَمْتَ، وَ أَنْتَ أَوْلَى بِهِمَا. فَقَالَ الرَّجُلُ: خُذْ وَ اللَّهُ جَعَلْتُهُمَا لَكَ. فَتَنَّاوَلَهُمَا الرَّجُلُ عَنْهُ، وَ خَلَصَهُ مِنْهُمَا، فَإِذَا هُمَا قَدْ عَادَتَا جَوْهَرَتَيْنِ وَ تَنَاولَ الْعُقْرَيْنِ فَعَادَتَا جَوْهَرَتَيْنِ.

So the man said, 'They are yours upon what you claimed, and you are foremost with them'. The man (fish-seller) said, 'By Allah^{azwj}, (you) take, and I make these two to

be for you'. So the man grabbed them from him and finished him off from them, and they had returned to be two jewels. And he grabbed the two scorpions, and they had returned to be two jewels.

فَقَالَ أَبُو الشَّرُورِ لِأَبِي الدَّوَاهِي: أَمَا تَرَى سِحْرَ مُحَمَّدٍ وَ مَهَارَتَهُ فِيهِ وَ حِدْقَهُ بِهِ فَقَالَ الرَّجُلُ الْمُسْلِمُ: يَا عَدُوَّ اللَّهِ أَوْ سِحْرًا تَرَى هَذَا لَنْ كَانَ هَذَا سِحْرًا فَالْجَنَّةُ وَ النَّارُ أَيْضًا تَكُونَانِ بِالسِّحْرِ! فَالْوَيْلُ لَكُمَا فِي مَقَامِكُمَا- عَلَى تَكْذِيبِ مَنْ يَسْحَرُ بِمِثْلِ الْجَنَّةِ وَ النَّارِ.

So Abu Al-Sharour said to Abu Al-Dawwahy, 'Did you not see the sorcery of Muhammad^{saww} and his^{saww} expertise in it, and his^{saww} proficiency with it?' The Muslim man said, 'O enemy of Allah^{azwj}! Or do you see this as sorcery? If this was sorcery, then the Paradise and the Fire as well would happen to be with sorcery! Woe be unto both of you with regards to your stance – upon your belying the one who can conjure the like of the Paradise and the Fire'.

فَانصَرَفَ الرَّجُلُ صَاحِبُ السَّمَكَةِ- وَ تَرَكَ الْجَوَاهِرَ الْأَرْبَعَةَ عَلَى الرَّجُلِ.

So the man, the owner (seller) of the fish went and left the four jewels with the man.

فَقَالَ الرَّجُلُ لِأَبِي الشَّرُورِ وَ لِأَبِي الدَّوَاهِي: يَا وَيْلَكُمَا أَمَّا بِمَنْ آثَرَ نِعَمَ اللَّهِ عَلَيْهِ صَ وَ عَلَى مَنْ يُؤْمِنُ بِهِ، أَمَا رَأَيْتُمَا الْعَجَبَ الْعَجِيبَ

So the man said to Abu Al-Sharour and to Abu Al-Dawahy, 'O woe be unto you both! Believe in the one^{saww} whom Allah^{azwj} has Favoured upon, and upon the one whom believes in him^{saww}. Didn't you both see the wonder of the wonders?'

ثُمَّ جَاءَ بِالْجَوَاهِرِ الْأَرْبَعَةَ إِلَى رَسُولِ اللَّهِ، وَ جَاءَ تَجَارٌ غُرَبَاءُ يَتَّجِرُونَ- فَاشْتَرَوْهَا مِنْهُ بِأَرْبَعِمِائَةِ أَلْفِ دِرْهَمٍ.

Then he came over with the four jewels to Rasool-Allah^{saww}, and foreign traders came to trade, and they bought these from him for four hundred thousand Dirhams.

فَقَالَ الرَّجُلُ: مَا كَانَ أَعْظَمَ بَرَكَهَ سُوقِي الْيَوْمَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ص: هَذَا بِتَوْفِيرِكَ مُحَمَّدًا رَسُولَ اللَّهِ، وَ تَعْظِيمِكَ عَلَيَّ ع، أَخَا رَسُولِ اللَّهِ وَ وَصِيَّهُ، وَ هُوَ عَاجِلُ ثَوَابِ اللَّهِ لَكَ، وَ رِبْحُ عَمَلِكَ الَّذِي عَمَلْتَهُ، أَوْ فَتْحُ أَنْ أَدْلَكَ عَلَى تِجَارَةٍ تَسْغُلُ هَذِهِ الْأَمْوَالَ بِهَا قَالَ: بَلَى يَا رَسُولَ اللَّهِ.

So the man said, 'How great was the Blessing of my market today, O Rasool-Allah^{saww}!' Rasool-Allah^{saww} said: 'This is due to your revering Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and your magnifying Ali^{asws}, brother^{asws} of Rasool-Allah^{saww} and his^{saww} successor^{asws}, and it is the current Reward of Allah^{azwj} for you, and a profit for your deed which you performed. Would you like it if I^{saww} point you upon a trade you can exploit with this wealth?' He said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ رَسُولُ اللَّهِ ص: اجْعَلْهَا بُدُورَ أَشْجَارِ الْجَنَانِ. قَالَ: كَيْفَ اجْعَلُهَا قَالَ: وَاسْ مِنْهَا إِخْوَانِكَ الْمُؤْمِنِينَ [الْمُسَاوِينَ لَكَ فِي مَوَالِيْنَا- وَ مَوَالِيَةِ أَوْلِيَانِيْنَا وَ مُعَادَاةِ أَعْدَائِنَا، وَ آثَرَ بِهَا إِخْوَانِكَ الْمُؤْمِنِينَ] الْمُفَصِّرِينَ عَنْكَ فِي رُتَبِ مَحَبَّتِنَا، وَ سَاوٍ فِيهَا إِخْوَانِكَ الْمُؤْمِنِينَ- الْفَاضِلِينَ عَلَيْكَ فِي الْمَعْرِفَةِ بِحَقِّنَا، وَ التَّوْفِيرِ لِلسَّائِنَا، وَ التَّعْظِيمِ لِأَمْرِنَا، وَ مُعَادَاةِ أَعْدَائِنَا، لِيَكُونَ ذَلِكَ بُدُورَ شَجَرِ الْجَنَانِ.

Rasool-Allah^{saww} said: 'Make it to be seeds for the trees of the Gardens (of Paradise)'. He said, 'How can I make these (to be as such)?' He^{saww} said: 'Help you Momineen brethren from it, the ones same as you regarding our^{asws} Wilayah, and

friendship of our^{asws} friends and enmity to our^{asws} enemies, and prefer your *Momineen* brethren with it, the ones deficient from you regarding the rank of our^{asws} love, and equalise your *Momineen* brethren during it, the ones more meritorious upon you regarding the recognition of our rights, and the dignity of our^{asws} glory, and the reverence to our^{asws} matter, and enmity to our^{asws} enemies, if order for that to become seeds of the trees of the Gardens.

أَمَّا إِنَّ كُلَّ حَبَّةٍ تُنْفَقُهَا عَلَىٰ إِخْوَانِكَ الْمُؤْمِنِينَ- الَّذِينَ ذَكَرْتُهُمْ- لَتُرَبِّيَ لَكَ حَتَّىٰ تُجْعَلَ كَأَلْفِ ضِعْفِ أَبِي قُبَيْسٍ، وَ أَلْفِ ضِعْفِ أُحُدٍ وَ تَوْرٍ وَ تَبِيرٍ قُبْنَىٰ لَكَ بِهَا فُصُورٌ فِي الْجَنَّةِ شَرَفُهَا الْيَاقُوتُ، وَ فُصُورُ الْجَنَّةِ شَرَفُهَا الزَّبْرَجْدُ.

But, every grain you spend upon your *Momineen* brethren – those whom I^{saww} mentioned to you – it would be grown for you until it would be made to be like a thousand multiple of (mount) Abu Qubays, and a thousand multiple of (mount) Ohad, and Sawr and Sabeyr, and there would be built for you, due to it, castles embedded with sapphire, and castles of the Paradise embedded with the aquamarine’.

فَقَامَ رَجُلٌ وَ قَالَ: يَا رَسُولَ اللَّهِ فَأَنَا فَقِيرٌ، وَ لَمْ أَجِدْ مِثْلَ مَا وَجَدَ هَذَا، فَمَا لِي فَقَالَ رَسُولُ اللَّهِ ص: لَكَ مِنَّا الْحُبُّ الْخَالِصُ، وَ الشَّفَاعَةُ النَّافِعَةُ الْمُبْتَغَىٰ أَرْفَعُ دَرَجَاتِ الْعُلَىٰ- بِمَوَالِيكَ لَنَا أَهْلَ الْبَيْتِ، وَ مَعَادَاتِكَ أَعْدَاءَنَا.

So a man stood up and said, ‘O Rasool-Allah^{saww}! I am a poor man, and did not find the likes of what this one has found. So what is for me?’ Rasool-Allah^{saww} said: ‘For you, from us^{asws} is the sincere love, and the beneficial intercession reaching the lofty levels – due to your Wilayah for us^{asws}, the People^{asws} of the Household, and your enmity towards our^{asws} enemies’.

قَوْلُهُ عَزَّ وَ جَلَّ فَإِذَا أَفْضَنْتُمْ مِنْ عَرَافَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَ اذْكُرُوهُ كَمَا هَدَاكُمْ وَ إِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَ اللَّهُ سَرِيعُ الْحِسَابِ

The Words of Mighty and Majestic: ***So when you hasten on from Arafat, then remember Allah near the Sacred Monuments, and remember Him just as He has Guided you (to do so), although before that you were from the straying ones [2:198]***

Then hasten on from where the people (Ibrahim and Ismail) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199]

So when you have fulfilled your rituals, then mention Allah as you mentioned your forefathers, or with a more intense mentioning. So, from the people there is one who is saying, ‘Our Lord! Give us in the world’, and there would not be for him a portion in the Hereafter [2:200]

And among them is one who is saying, ‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]

Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202]

358 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْحَاجِّ: فَإِذَا أَفْضَنْتُمْ مِنْ عَرَافَاتٍ وَ مَضَيْتُمْ إِلَى الْمُرْدَلِفَةِ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْآيَةِ وَ نِعْمَائِهِ، وَ الصَّلَاةِ عَلَى مُحَمَّدٍ سَيِّدِ أَنْبِيَائِهِ، وَ عَلَى عَلِيِّ سَيِّدِ أَصْفِيَائِهِ، وَ اذْكُرُوا اللَّهَ كَمَا هَدَاكُمْ لِدِينِهِ وَ الْإِيمَانَ بِرَسُولِهِ وَ إِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ عَنْ دِينِهِ- مِنْ قَبْلِ أَنْ يَهْدِيَكُمْ إِلَى دِينِهِ.

S 358 - The Imam (Hassan Al-Askari^{asws}) said: 'Allah^{azwj} Said to the Pilgrims: **So when you hasten on from Arafat [2:198]** Hasten on to Muzdalifa **then remember Allah near the Sacred Monuments** by His^{azwj} Signs and Bounties, and send salutations on Muhammad^{saww} the Chief of the Prophets^{asws} and on Ali^{asws} the Chief of the Trustees^{as} **and remember Him just as He has Guided you (to do so)** - to His Religion and the belief in His^{azwj} Prophet^{saww} **although before that you were from the straying ones** – away from His^{azwj} Religion before He^{azwj} Guided you His^{azwj} Religion.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ارْجِعُوا مِنَ الْمَشْعَرِ الْحَرَامِ مِنْ حَيْثُ رَجَعَ النَّاسُ مِنْ «جَمْعٍ» وَ النَّاسُ هَاهُنَا فِي هَذَا الْمَوْضِعِ الْحَاجُّ غَيْرِ الْحُمْسِ فَإِنَّ الْحُمْسَ كَانُوا لَا يُفِيضُونَ مِنْ جَمْعٍ. وَ اسْتَغْفِرُوا اللَّهَ لِذُنُوبِكُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ لِلتَّائِبِينَ.

(Imam Hassan Al-Askari^{asws} said): **Then hasten on from where the people (Ibrahim and Ismail) hastened on [2:199]** - Return from the Sacred Monuments from wherever the people return from "altogether". By the 'people' here is meant the Pilgrims apart from 'Al-Hamas' for these did not used to hasten on from *Muzdalifa*. **and seek the Forgiveness of Allah** - for your sins, **surely Allah is Forgiving, Merciful** - to your repentance.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ الَّتِي سَنَنْتُ لَكُمْ فِي حَجِّكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ اذْكُرُوا اللَّهَ بِالْآيَةِ لَدَيْكُمْ وَ إِحْسَانِهِ إِلَيْكُمْ- فِيمَا وَقَفْتُمْ لَهُ مِنَ الْإِيمَانِ بِنُبُوَّةِ مُحَمَّدٍ ص سَيِّدِ الْأَنْبَاءِ- وَ اعْتِقَادِ وَصِيهِ أَخِيهِ عَلِيِّ زَيْنِ أَهْلِ الْإِسْلَامِ

(Imam Hassan Al-Askari^{asws} said): '**So when you have fulfilled your rituals** – which have been enacted for you during your Hajj, **then mention Allah as you mentioned your forefathers** – remember Allah^{azwj} by His^{azwj} Blessings to you and His^{azwj} Favours to you in what He^{azwj} Inclined you to the *Eman* in the Prophet-hood of Muhammad^{saww}, Chief of the people, and the belief in his^{saww} successor, his^{saww} brother Ali^{asws}, adornment of the people of Al-Islam.

كَذِكْرِكُمْ آبَاءَكُمْ بِأَفْعَالِهِمْ وَ مَآثِرِهِمُ الَّتِي تَذْكُرُونَهَا أَوْ أَشَدَّ ذِكْرًا خَيْرُهُمْ بَيْنَ ذَلِكَ- وَ لَمْ يُلْزِمُهُمْ أَنْ يَكُونُوا لَهُ أَشَدَّ ذِكْرًا مِنْهُمْ لِآبَائِهِمْ- وَ إِنْ كَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِمْ أَكْثَرَ وَ أَعْظَمَ مِنْ نِعَمِ آبَائِهِمْ.

As was your remembrance of your forefathers with their deeds and their memories which you are remembering, **or with a more intense mentioning** – would be better for them between that, and it is not Necessitate for them that they should have more intense remembrance for Him^{azwj} than for their forefathers, and even though the Bounties of Allah^{azwj} upon them are more and greater than the bounties of their forefathers.

ثُمَّ قَالَ [اللَّهُ] عَزَّ وَجَلَّ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا أَمْوَالَهَا وَ خَيْرَاتِهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ نَصِيبٍ- لِأَنَّهُ لَا يَعْمَلُ لَهَا عَمَلًا وَ لَا يَطْلُبُ فِيهَا خَيْرًا.

The Allah^{azwj} Mighty and Majestic Said: **So, from the people there is one who is saying, 'Our Lord! Give us in the world'** – its wealth and its good things, **and there would not be for him a portion in the Hereafter [2:200]** – a share, because he neither worked a deed for it nor did he seek goodness with regards to it.

و مِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً خَيْرَاتِهَا وَ فِي الْآخِرَةِ حَسَنَةً مِنْ نِعْمِ جَنَاتِهَا وَ قِنَا عَذَابَ النَّارِ نَجِّنَا مِنْ عَذَابِ النَّارِ وَ هُمْ بِاللَّهِ مُؤْمِنُونَ، وَ بِطَاعَتِهِ عَامِلُونَ وَ لِمَعَاصِيهِ مُجَانِبُونَ، أُولَئِكَ الدَّاعُونَ بِهَذَا الدُّعَاءِ عَلَى هَذَا الوَصْفِ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا مِنْ ثَوَابِ مَا كَسَبُوا فِي الدُّنْيَا وَ فِي الْآخِرَةِ.

And among them is one who is saying, ‘Our Lord! Grant us good in the world – its good things, and good in the Hereafter – from the Bounties of its Gardens, and Save us from the Punishment of the Fire’ [2:201] – Save us from the Punishment of the Fire, and they, by Allah^{azwj}, are the Momineen being in His^{azwj} obedience, and keeping aside from disobeying Him^{azwj}, Those, - the ones who supplicate with this supplication, upon this description, for them is a share from what they are earning; - from the Rewards what they earned in the world and in the Hereafter.

وَ اللَّهُ سَرِيعُ الْحِسَابِ لِأَنَّهُ لَا يَسْغَلُهُ شَأْنٌ عَنْ شَأْنٍ، وَ لَا مُحَاسِبَةٌ أَحَدٍ مِنْ مُحَاسِبَةِ آخَرَ، فَإِذَا حَاسَبَ وَاحِدًا فَهُوَ فِي تِلْكَ الْحَالِ مُحَاسِبٌ لِلْكَلِّ، يُنِمُّ حِسَابَ الْكُلِّ بِتَمَامِ حِسَابِ وَاحِدٍ، وَ هُوَ كَقَوْلِهِ مَا خَلَقَكُمْ وَ لَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةً لَا يَسْغَلُهُ خَلْقٌ وَاحِدٌ عَنْ خَلْقٍ آخَرَ [وَ لَا بَعَثَ وَاحِدٌ عَنْ بَعْثِ آخَرَ].

And Allah is Swift in the Reckoning [2:202] – because He^{azwj} does not get too pre-occupied by one affair from another, nor with the Reckoning of anyone from the Reckoning of anyone (else). So when He^{azwj} Reckons one, So He^{azwj}, during that state, is Reckoning for all. He^{azwj} would Complete the Reckoning of all by completion of the Reckoning of one, and it is like His^{azwj} Words: **He did not Create you all nor would He Resurrect you except like one soul [31:28]. The Creation of one does not pre-occupy Him^{azwj} from Creation of another – nor would the Resurrection of one (pre-occupy Him^{azwj}) from the Resurrection of another’.**

[فِي أَنَّ الْحَاجَّ هُمْ الْمُؤْمِنُونَ لِمُحَمَّدٍ وَ عَلِيٍّ ع:]

Re: ‘The Hajis (performers of Hajj), they are the friends of Muhammad^{saww} and Ali^{asws}

359 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ هُوَ وَقِفَتْ بِعَرَافَاتِ الزُّهْرِيِّ: كَمْ تُقَدِّرُ هَاهُنَا مِنَ النَّاسِ. قَالَ: أُقَدِّرُ أَرْبَعَةَ أَلْفِ أَلْفٍ وَ خَمْسِمِائَةَ أَلْفٍ. كُلُّهُمْ حَاجٌّ قَصَدُوا اللَّهَ بِأَمَالِهِمْ وَ يَدْعُونَهُ بِصَوْتِهِمْ.

S 359 - Ali^{asws} Bin Al-Husayn^{asws} said to Al-Zuhry, and he^{asws} standing at (plains of) Arafat: ‘How many do you reckon are here, from the people?’ He said, ‘I reckon there are four million five hundred thousand, all of them Pilgrims, aiming for Allah^{azwj} with their deeds, and supplicating to Him^{azwj} (judging) by the commotion of their voices’.

[فَقَالَ لَهُ: يَا زُهْرِيُّ مَا أَكْثَرَ الضَّجِيجِ وَ أَقَلَّ الْحَجِيجِ! فَقَالَ الزُّهْرِيُّ: كُلُّهُمْ حَاجٌّ، أ فَهَمْ قَلِيلٌ]. فَقَالَ لَهُ: يَا زُهْرِيُّ أَدْنِ لِي وَجْهَكَ. فَأَدْنَاهُ إِلَيْهِ، فَمَسَحَ بِيَدِهِ وَجْهَهُ، ثُمَّ قَالَ: انظُرْ. [فَنظَرَ] إِلَى النَّاسِ،

So he^{asws} said to him: ‘O Zuhry! How much is the commotion, and (how) less are the Pilgrims!’ So Al-Zuhry said, ‘All of them are Pilgrims, (and) you^{asws} are taking them to be few?’ So he^{asws} said to him: ‘O Zuhry! Bring your face closer to me^{asws}’. So he brought it closer to him^{asws}, and he^{asws} wiped his face by his^{asws} hand, then said: ‘Then he^{asws} said: ‘Look!’ So he looked – at the people.

قَالَ الزُّهْرِيُّ: فَرَأَيْتُ أَوْلِيكَ الْخَلْقَ كُلَّهُمْ قِرَدَةً، لَا أَرَى فِيهِمْ إِنْسَانًا- إِلَّا فِي كُلِّ عَشْرَةِ آلَافٍ وَاحِدًا مِنَ النَّاسِ.

Al-Zuhry said, 'So I saw those people, all of them as apes. I did not see a human being among them except among every ten thousand, one from the people'.

ثُمَّ قَالَ لِي: اذْنُ مَنِّي يَا زُهْرِيُّ.

فَدَنَوْتُ مِنْهُ، فَمَسَحَ بِيَدِهِ وَجْهِي- ثُمَّ قَالَ: انظُرْ. فَانظَرْتُ إِلَى النَّاسِ، قَالَ الزُّهْرِيُّ: فَرَأَيْتُ أَوْلِيكَ الْخَلْقَ كُلَّهُمْ [خَنَازِيرَ، ثُمَّ قَالَ لِي: اذْنُ لِي وَجْهَكَ. فَأَدْنَيْتُ مِنْهُ، فَمَسَحَ بِيَدِهِ وَجْهِي، فَإِذَا هُمْ كُلُّهُمْ] ذُنُوبًا- إِلَّا تِلْكَ الْخَصَائِصَ مِنَ النَّاسِ نَفَرًا يَسِيرًا.

Then he^{asws} said to him: Come near me^{asws}, O Zuhry'. So I went near him^{asws}, and he^{asws} wiped my face with his^{asws} hand, then said: 'Look!' So I looked at the people'. Al-Zuhry said, 'So I saw those people, all of them as pigs. Then he^{asws} said to me: 'Bring your face near me^{asws}'. So I went near him^{asws}, and he^{asws} wiped my face with his^{asws} hand, and all of them were wolves, except for those special ones from the people, a small number.

فَقُلْتُ: يَا أَبِي وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ فَذُ أَدهَشْتَنِي أَبَاتِكَ، وَ حَبَّرْتَنِي عَجَائِبِكَ! قَالَ: يَا زُهْرِيُّ مَا الْحَجِيجُ مِنْ هَؤُلَاءِ إِلَّا النَّفَرُ الْيَسِيرُ- الَّذِينَ رَأَيْتَهُمْ بَيْنَ هَذَا الْخَلْقِ الْجَمِّ الْعَفِيرِ. ثُمَّ قَالَ لِي: امسح يدك على وجهك. ففعلت، فعاد أولئك الخلق في عيني ناسًا- كما كانوا أولًا.

So I said, '(I swear) by my father and my mother, O son^{asws} of Rasool-Allah^{saww}! Your^{asws} signs have surprised me and your^{asws} wonders have confused me!' He^{asws} said: 'O Zuhry! There are no Pilgrims from these ones except for a small number, those whom you saw between these people, the vast number'. Then he^{asws} said to me: 'Wipe your hand upon your face'. So I did, and those creatures returned in my eyes as being human beings, just as they were at first.

ثُمَّ قَالَ لِي: مَنْ حَجَّ وَ وَالَى مَوَالِينَا، وَ هَجَرَ مُعَادِينَا، وَ وَطَّنَ نَفْسَهُ عَلَى طَاعَتِنَا، ثُمَّ حَضَرَ هَذَا الْمُوقِفَ مُسَلِّمًا إِلَى الْحَجَرِ الْأَسْوَدِ مَا قَلَدَهُ اللَّهُ مِنْ أَمَانَاتِنَا، وَ وَفِيًا بِمَا أَلْزَمَهُ مِنْ عُهْدِنَا، فَذَلِكَ هُوَ الْحَاجُّ، وَ الْبَاقُونَ هُمْ مَنْ قَدْ رَأَيْتَهُمْ.

Then he^{asws} said to me: 'The one who performs Hajj and befriends our^{asws} friends, and is away from our^{asws} enemies, and submits his self upon our^{asws} obedience, then attends this juncture, submitting to the Black Stone what Allah^{azwj} has Collared them with from our^{asws} Imamate, and is loyal with what is Necessitated for him from our^{asws} pact, so that one, he is the Pilgrim, and the remainder, they are from the ones you have seen'.

يَا زُهْرِيُّ حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَيْسَ الْحَاجُّ الْمُنَافِقِينَ الْمُعَادِينَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ مُحِبِّيهِمَا- الْمَوَالِينَ لِشَانِيهِمَا.

O Zuhry! My^{asws} father^{asws} narrated to me^{asws} from my^{asws} grandfather^{saww} Rasool-Allah^{saww}, that he^{saww} said: 'They aren't Pilgrims (performers of Hajj), the hypocrite, the enemies to Muhammad^{saww} and Ali^{asws}, and those that love them^{asws}, the ones that love their^{asws} Shias.

وَ إِنَّمَا الْحَاجُّ الْمُؤْمِنُونَ الْمُخْلِصُونَ- الْمَوَالُونَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ مُحِبِّيهِمَا، الْمُعَادُونَ لِشَانِيهِمَا، إِنَّ هَؤُلَاءِ الْمُؤْمِنِينَ الْمَوَالِينَ لَنَا، الْمُعَادِينَ لِأَعْدَائِنَا- لَتَسْطَعُ أَنْوَارُهُمْ فِي عَرَصَاتِ الْقِيَامَةِ عَلَى قَدْرِ مَوْلَاتِهِمْ لَنَا.

And rather, the Pilgrims are the *Momineen*, the sincere ones, the friends to Muhammad^{saww} and Ali^{asws} and those that love them^{asws}, the enemies to their^{asws} adversaries. These *Momineen*, the friends to us^{asws} and the enemies to our^{asws} enemies, their lights would spread in the plains of the (Day of the) Judgment upon a measurement of their Wilayah to us^{asws}.

فَمِنْهُمْ مَنْ يَسْطَعُ نُورَهُ مَسِيرَةَ أَلْفِ سَنَةٍ. وَ مِنْهُمْ مَنْ يَسْطَعُ نُورَهُ مَسِيرَةَ ثَلَاثِمِائَةِ أَلْفِ سَنَةٍ. وَ هُوَ جَمِيعُ مَسَافَةِ تِلْكَ الْعَرَصَاتِ.

So, from them would be one who light would spread to a travel distance of a thousand years. And from them would be one who light would spread to a travel distance of three hundred thousand years – and it is all the distance of those plains.

وَ مِنْهُمْ مَنْ يَسْطَعُ نُورَهُ إِلَى مَسَافَاتٍ بَيْنَ ذَلِكَ- يَزِيدُ بَعْضُهَا عَلَى بَعْضٍ- عَلَى قَدْرِ مَرَاتِبِهِمْ فِي مُوَالَاتِنَا وَ مُعَادَاةِ أَعْدَائِنَا، يَعْرِفُهُمْ أَهْلُ الْعَرَصَاتِ مِنَ الْمُسْلِمِينَ وَ الْكَافِرِينَ بِأَنَّهُمُ الْمَوَالُونَ الْمُتَوَلُونَ وَ الْمُتَبَرِّعُونَ.

And from them would be one who light would spread to the distance between that – increasing some of them upon the others – upon a measurement of their ranks regarding our^{asws} Wilayah and enmity towards our^{asws} enemies. The people of the plains from the Muslims and the *Kafirs* would recognise them, that they are the friends, the ones friendly (to us^{asws}), the ones disavowing (from our^{asws} enemies).

يُقَالُ لِكُلِّ وَاحِدٍ مِنْهُمْ: يَا وَلِيَّ اللَّهِ- انظُرْ فِي هَذِهِ الْعَرَصَاتِ- إِلَى كُلِّ مَنْ أَسَدَى إِلَيْكَ فِي الدُّنْيَا مَعْرُوفًا، أَوْ نَفَسَ عَنْكَ كَرْبًا، أَوْ أَعَانَكَ إِذْ كُنْتَ مَلْهُوفًا، أَوْ كَفَّ عَنْكَ عَدُوًّا، أَوْ أَحْسَنَ إِلَيْكَ فِي مُعَامَلَتِهِ، فَأَنْتَ شَفِيعُهُ.

It would be said to each one of them, ‘O friend of Allah^{azwj}! Look among these plains – to everyone who had done a good to you, or removed a worry from you, or helped you when you were grieving, or restrained an enemy from you, or did a favour to you in your dealings, so you can intercede for him’.

فَإِنْ كَانَ مِنَ الْمُؤْمِنِينَ الْمُحَقِّينَ- زِيدَ بِشَفَاعَتِهِ فِي نِعَمِ اللَّهِ عَلَيْهِ، وَ إِنْ كَانَ مِنَ الْمُقْصِرِينَ كُفِيَ تَقْصِيرُهُ بِشَفَاعَتِهِ، وَ إِنْ كَانَ مِنَ الْكَافِرِينَ خُفِّفَ مِنْ عَذَابِهِ بِقَدْرِ إِحْسَانِهِ إِلَيْهِ.

So if he was from the true *Momineen*, there would be an increase in his Bounties due to his intercession; and if he was from the derogators, his shortcomings would be sufficed due to his intercession; and if he was from the *Kafirs*, there would be a lightening from his Punishment in accordance to his favour upon him.

وَ كَأَنِّي بِشَيْعَتِنَا هُوَلاءِ يَطِيرُونَ فِي تِلْكَ الْعَرَصَاتِ- كَالْبُرَاةِ وَ الصُّفُورِ، فَيَنْقُضُونَ عَلَى مَنْ أَحْسَنَ فِي الدُّنْيَا إِلَيْهِمْ- أَنْقِضَاضَ الْبُرَاةِ وَ الصُّفُورِ عَلَى اللَّحُومِ تَتَلَقَّفُهَا وَ تَحْفَظُهَا فَكَذَلِكَ يَلْتَقِطُونَ مِنْ شِدَائِدِ الْعَرَصَاتِ- مَنْ كَانَ أَحْسَنَ إِلَيْهِمْ فِي الدُّنْيَا- فَيَرْفَعُونَهُمْ إِلَى جَنَّاتِ النَّعِيمِ.

And it is as if I^{asws} am with our^{asws} Shias, these ones, flying in those plains, like the buzzards and hawks, so they would be swooping upon the ones who had done a favour to them in the world – like the swooping of the buzzards and the hawks upon the meat, picking them up quickly. So, like that, they would be cutting off from the difficulties of the plains – the ones who had done a favour to them in the world – and they would be lifting them up to the Gardens of Bliss.

[و] قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع: يَا ابْنَ رَسُولِ اللَّهِ ص إِنَّا إِذَا وَقَفْنَا بِعَرَفَاتٍ وَ بَمِنَى، ذَكَرْنَا اللَّهَ وَ مَجْدَنَاهُ، وَ صَلَّيْنَا عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ، وَ ذَكَرْنَا آبَاءَنَا أَيْضاً بِمَآثِرِهِمْ وَ مَنَاقِبِهِمْ- وَ شَرِيفِ أَعْمَالِهِمْ نُرِيدُ بِذَلِكَ قَضَاءَ حُقُوقِهِمْ

And a man said to Ali^{asws} Bin Al-Husayn^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Whenever we pause at Arafat and at Mina, we mention Allah^{azwj} and we Glorify Him^{azwj}, and we send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean, and we mention our forefathers as well with their impacts and their virtues, and their noble deeds, intending by that the fulfilment of their rights’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: أَوْ لَا أَنْبُؤُكُمْ بِمَا هُوَ أَزَلُّ فِي قَضَاءِ الْحُقُوقِ مِنْ ذَلِكَ قَالُوا: بَلَى يَا ابْنَ رَسُولِ اللَّهِ.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Shall I^{asws} inform you with what is more reaching regarding the fulfilment of the rights than that?’ They said, ‘Yes, O son^{asws} of Rasool-Allah^{saww}!’

قَالَ: أَفْضَلُ مِنْ ذَلِكَ أَنْ تُجِدُّوا عَلَيَّ أَنْفُسَكُمْ- ذَكَرَ تَوْحِيدَ اللَّهِ وَ الشَّهَادَةَ بِهِ، وَ ذَكَرَ مُحَمَّدٍ ص رَسُولِ اللَّهِ، وَ الشَّهَادَةَ لَهُ بِأَنَّهُ سَيِّدُ النَّبِيِّينَ، وَ ذَكَرَ عَلِيَّ ع وَ لِيَّ اللَّهِ، وَ الشَّهَادَةَ لَهُ بِأَنَّهُ سَيِّدُ الْوَصِيِّينَ، وَ ذَكَرَ الْأَيْمَةَ الطَّاهِرِينَ مِنْ آلِ مُحَمَّدٍ الطَّيِّبِينَ بِأَنَّهُمْ عِبَادُ اللَّهِ الْمُخْلِصِينَ.

He^{asws} said: ‘Superior that that is your renewal upon yourselves, the mention of the *Tawheed* of Allah^{azwj} and the testifying with it, and mention of Muhammad^{saww} Rasool^{saww} of Allah^{azwj}, and the testimony for him^{saww} that he^{saww} is the Chief of the Prophets^{as}, and mentioning Ali^{asws} as Guardian^{asws} of Allah^{azwj}, and the testifying for him^{asws} that he^{asws} is the Chief of the successors^{as}, and mentioning the Imams^{asws}, the clean ones from the Progeny^{asws} of Muhammad^{saww}, the goodly, that they^{asws} are the sincere servants of Allah^{azwj}’.

[فَضْلُ الْوُقُوفِ بِعَرَفَاتٍ:]

Merits of the pausing at Arafat

إِنَّ اللَّهَ تَعَالَى إِذَا كَانَ عَشِيَّةُ عَرَفَةَ وَ ضَحْوَةُ يَوْمِ مِنَى، بَاهِيَ كِرَامَ مَلَائِكَتِهِ بِالْوَاقِفِينَ بِعَرَفَاتٍ وَ مِنَى وَ قَالَ لَهُمْ: هُوَ لَاءِ عِبَادِي وَ إِمَائِي حَضَرُونِي هَاهُنَا- مِنَ الْبِلَادِ السَّحِيقَةِ، شُعْنًا غُبْرًا، قَدْ فَارَقُوا شَهَوَاتِهِمْ، وَ بِلَادَهُمْ وَ أَوْطَانَهُمْ، وَ إِخْوَانَهُمْ ابْتِعَاءَ مَرْضَاتِي، أَلَا فَانظُرُوا إِلَى قُلُوبِهِمْ وَ مَا فِيهَا، فَقَدْ قَوِيَتْ أَبْصَارُكُمْ يَا مَلَائِكَتِي عَلَى الْإِطْلَاعِ عَلَيْهَا.

Whenever it is evening of Arafat and forenoon on the day of Mina, Allah^{azwj} the Exalted Boasts to the His^{azwj} prestigious Angels with the ones pausing at Arafat and Mina and Says to them: “They are My^{azwj} servants and My^{azwj} maids! They have presented to Me^{azwj} over here – from the distant countries, dishevelled, dusty, having separated their personal desires, and their countries, and their homelands, and their brethren – seeking My^{azwj} Pleasure. Indeed! Look into their hearts and whatever is in these, for I^{azwj} have Strengthened your insights, O My^{azwj} Angels, upon notification upon these”.

قَالَ: فَتَطَّلِعُ الْمَلَائِكَةُ عَلَى قُلُوبِهِمْ، فَيَقُولُونَ: يَا رَبَّنَا اطَّلَعْنَا عَلَيْهَا، وَ بَعْضُهَا سُودٌ مُذْلِمَةٌ يَرْتَفِعُ عَنْهَا دُخَانٌ كَدُّخَانِ جَهَنَّمَ.

He^{asws} said: ‘So the Angels get notified upon their hearts (contents), and they are saying, ‘O our Lord^{azwj}! We noticed upon these, and some of them are pitch black (with) smoke rising from these like the smoke of Hell’.

فَيَقُولُ [اللَّهُ]: أُولَئِكَ الْأَشْقِيَاءُ الَّذِينَ ضَلَّ سَعِيهِمْ فِي الْحَيَاةِ الدُّنْيَا، وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا تِلْكَ قُلُوبٌ خَاوِيَةٌ مِنَ الْخَيْرَاتِ، خَالِيَةٌ مِنَ الطَّاعَاتِ، مُصِرَّةٌ عَلَى الْمُرَدِّيَاتِ الْمُحْرَمَاتِ، تَعْتَوِدُ تَعْظِيمَ مَنْ أَهْنَاهُ، وَ تَصْغِيرَ مَنْ فَخْمَنَاهُ وَ بَجَلْنَاهُ، لِيُنْ وَاقِرُونِي كَذَلِكَ لِأَشَدِّدَنَّ عَذَابَهُمْ، وَ لِأُطِيلَنَّ حِسَابَهُمْ.

So Allah^{azwj} is Saying: “They are the wretched ones ***They whose labour is lost in the life of the world and they are reckoning that they are good in what they do [18:104]*** – those are hearts devoid of goodness, empty from the obedience, insistent upon committing the Prohibitions, believing in revering the one I^{azwj} Disgraced, and belittling the one I^{azwj} Consider grand and Venerate. If they were to Meet Me^{azwj} being like that, I^{azwj} shall Intensify their Punishment and Prolong their Reckoning”.

تِلْكَ قُلُوبٌ اعْتَقَدَتْ أَنَّ مُحَمَّدًا رَسُولُ [اللَّهِ ص] كَذَبَ عَلَى اللَّهِ أَوْ غَلَطَ عَنِ اللَّهِ فِي تَقْلِيدِهِ أَحَاهُ وَ وَصِيَّهُ إِقَامَةَ أَوْدِ عِبَادِ اللَّهِ، وَ الْقِيَامَ بِسِيَاسَاتِهِمْ، حَتَّى يَرَوْا الْأَمْنَ فِي إِقَامَةِ الدِّينِ فِي إِنْقَاذِ الْهَالِكِينَ، وَ تَعْلِيمِ الْجَاهِلِينَ، وَ تَنْبِيهِ الْعَافِلِينَ الَّذِينَ بَسَّ الْمَطَايَا إِلَى جَهَنَّمَ مَطَايَاهُمْ.

Those are hearts believing that Muhammad^{saww}, the Rasool^{saww} of Allah^{azwj} lied upon Allah^{azwj} or was mistaken from Allah^{azwj} regarding his^{saww} establishing the *Taqleed* of his^{saww} brother^{asws} and his^{saww} successor^{asws} upon the servants of Allah^{azwj}, and as the custodian of their affairs, until they see the security in the establishment of the Religion in rescuing the perishing ones and teaching the ignorant ones, and his^{asws} alerting the heedless ones, those with the most evils of the rides to Hell, being their rides.’

ثُمَّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: يَا مَلَائِكَتِي أَنْظِرُوا. فَيَنْظُرُونَ فَيَقُولُونَ: يَا رَبَّنَا- قَدْ أَطْلَعْنَا عَلَى قُلُوبٍ هُوَ لَاءِ الْآخِرِينَ، وَ هِيَ بِيضٌ مُضِيئَةٌ- تَرْفَعُ عَنْهَا الْأَنْوَارُ إِلَى السَّمَاوَاتِ وَ الْحُجُبِ، وَ تَخْرِفُهَا إِلَى أَنْ تَسْتَقِرَّ عِنْدَ سَاقِ عَرْشِكَ يَا رَحْمَانُ.

Then Allah^{azwj} Mighty and Majestic is Saying: “O My^{azwj} Angels, Look!” So they are looking and they are saying, ‘O our Lord^{azwj} We have noticed upon the hearts of those others, and these are shining white – the lights are rising from these up to the sky and the Veils and breach these until they settle at the Base of Your^{azwj} Throne, O Beneficent!’

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: أُولَئِكَ السُّعْدَاءُ- الَّذِينَ تَقَبَّلَ اللَّهُ أَعْمَالَهُمْ وَ شَكَرَ سَعِيهِمْ فِي الْحَيَاةِ الدُّنْيَا، فَإِنَّهُمْ قَدْ أَحْسَنُوا فِيهَا صُنْعًا تِلْكَ قُلُوبٌ خَاوِيَةٌ لِلْخَيْرَاتِ، مُسْتَمِلَةٌ عَلَى الطَّاعَاتِ، مُدْمِنَةٌ عَلَى الْمُنْجِيَاتِ الْمُسْرِفَاتِ، تَعْتَوِدُ تَعْظِيمَ مَنْ عَظَّمْنَاهُ، وَ إِهَانَةَ مَنْ أَرَدْنَا،

Allah^{azwj} Mighty and Majestic is Saying: “They are the fortunate ones – those, whose deeds Allah^{azwj} has Accepted, and Thanked for their striving in the life of the world. They have been doing good therein with those hearts as containers of goodness, inclusive upon the acts of obedience, habitual upon Salvaging noble deeds, believing in magnifying the one whom I^{azwj} Magnify, and humiliating the one whom I^{azwj} Disgrace.

لِيُنْ وَاقِرُونِي كَذَلِكَ لِأَتَقَلَّلَنَّ مِنْ جِهَةِ الْحَسَنَاتِ مَوَازِينَهُمْ، وَ لِأَحْفَفَنَّ مِنْ جِهَةِ السَّيِّئَاتِ مَوَازِينَهُمْ، وَ لِأَعْظَمَنَّ أَنْوَارَهُمْ، وَ لِأَجْعَلَنَّ فِي دَارِ كَرَامَتِي- وَ مُسْتَقَرِّ رَحْمَتِي مَحَلَّهُمْ وَ قَرَارَهُمْ.

If they were to meet Me^{azwj} being like that, I^{azwj} Cause their scale to be heavy from the aspect of the good deeds, and I^{azwj} shall Cause their scales to be light from the aspect of the evil deeds, and I^{azwj} shall Magnify their lights and Make them to be in the House of My^{azwj} Prestige – and Settle My^{azwj} Mercy on their places and their dwellings”.

تِلْكَ قُلُوبٌ اَعْتَقَدَتْ اَنَّ مُحَمَّدًا رَسُوْلُ اللهِ ص هُوَ الصَّادِقُ فِي كُلِّ اَقْوَالِهِ، الْمُحَقُّ فِي كُلِّ اَفْعَالِهِ، الشَّرِيفُ فِي كُلِّ خِلَالِهِ، الْمُبَرَّرُ بِالْفَضْلِ فِي جَمِيعِ خِصَالِهِ وَ اَنَّهُ قَدْ اَصَابَ فِي نَصْبِهِ اَمِيْرَ الْمُؤْمِنِيْنَ عَلِيًّا اِمَامًا، وَ عَلَمًا عَلٰى دِيْنِ اللهِ وَ اَضْحًا،

Those are hearts believing that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}, he^{saww} is truthful in every word of his^{saww}, the rightful in every deed of his^{saww}, the noble in every characteristic of his^{saww}, the surpassing with the merits in the entirety of his^{saww} virtues, and that he^{saww} was correct in his^{saww} appointing Amir Al-Momineen Ali^{asws} as an Imam^{asws}, and as a clear flag upon the Religion of Allah^{azwj}.

وَ اتَّخَذُوا اَمِيْرَ الْمُؤْمِنِيْنَ ع اِمَامًا هُدًى، وَ اَقِيًّا مِّنَ الرَّدَى، اَلْحَقُّ مَا دَعَا اِلَيْهِ، وَ الصَّوَابُ وَ اَلْحِكْمَةُ مَا دَلَّ عَلَيْهِ، وَ السَّعِيْدُ مَن وَصَلَ حَبْلَهُ بِحَبْلِهِ، وَ الشَّقِيُّ اَلْهَالِكُ مَن خَرَجَ مِّنْ جُمَّلَةِ الْمُؤْمِنِيْنَ بِهٖ وَ اَلْمُطْبِعِيْنَ لَهٗ.

And they took Amir Al-Momineen^{asws} as an Imam^{asws} of Guidance, a saviour from the destruction, the truth being whatever he^{asws} called to, and the correct and wise is whatever he^{asws} pointed upon, and the fortunate is the one linked his rope with his^{asws} rope, and the wretched is the one who exited from the entirety of the believers in him^{asws} and the ones obedient to him^{asws}.

نِعْمَ اَلْمَطَايَا اِلٰى اَلْجَنَانِ مَطَايَاهُمْ، سَوَفَ نُنزِلُهُمْ مِنْهَا اَشْرَفَ عُرْفِ اَلْجَنَانِ، وَ نُسْقِيهِمْ مِّنَ الرَّحِيْقِ اَلْمَحْنُوْمِ- مِّنْ اَيْدِي اَلْوَصَائِفِ وَ اَلْوُلْدَانِ، وَ سَوَفَ نَجْعَلُهُمْ فِي دَارِ السَّلَامِ مِّنْ رَّفَقَاءِ مُحَمَّدٍ نَّبِيِّهِمْ زَيْنِ اَهْلِ اَلْاِسْلَامِ، وَ سَوَفَ يَضْمُهُمُ اللهُ تَعَالٰى اِلٰى جُمَّلَةِ شَيْعَةِ عَلِيٍّ اَلْقَرَمِ اَلْهَمَامِ،

The best rides to the Gardens, are their rides. Soon they would be descending from these to the most nobles of towers of the Gardens, and they would be quenching from the Sealed Nectar – from the hands of young attendants; and soon we^{asws} shall make them to be in the House of Peace, to be from the friends of Muhammad^{saww}, their Prophet^{saww}, as adornments of the people of Al-Islam; and soon Allah^{azwj} the Exalted will Combine them to the entirety of the Shias of Ali^{asws}, the honourable, the stately.

فَنَجْعَلُهُمْ بِذَلِكَ [مِن] مُلُوكِ جَنَّاتِ النَّعِيْمِ، اَلْخَالِدِيْنَ فِي الْعَيْشِ السَّلِيْمِ وَ النَّعِيْمِ الْمُقِيْمِ. هُنِيْبًا لَهُمْ هُنِيْبًا جَزَاءً بِمَا اَعْتَقَدُوْهُ وَ قَالُوا، بِفَضْلِ [الله] اَلْكَرِيْمِ الرَّحِيْمِ نَالُوا مَا نَالُوْهُ.

So we^{asws} would make them, due to that, to be from the kings of the Gardens of Bliss, abiding eternally in a life of safety, and the Blissful staying. Congratulations to them! Congratulations! A Recompense due to what they had been believing in, and they would be saying that It is by the Grace of Allah^{azwj}, the Benevolent, the Merciful, they attained what they attained’.

قَوْلُهُ عَزَّ وَ جَلَّ وَ اذْكُرُوا اللهَ فِيْ اَيَّامٍ مَّعْدُوْدَاتٍ فَمَنْ تَعَجَّلَ فِيْ يَوْمِيْنَ فَلَا اِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا اِثْمَ عَلَيْهِ لِمَنْ اَتَقٰى وَ اَتَّقُوا اللهَ وَ اَعْلَمُوا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ

The Words of Mighty and Majestic: **And mention Allah during the numbered days; so the one who hastens off in two days, there would be no sin on him,**

and the one who delays, there would be no sin on him, (this is) for the one who fears; and fear Allah, and know that to Him you shall be Gathering together [2:203]

360 قَالَ الْإِمَامُ ع وَ اذْكُرُوا اللَّهَ فِي أَيَّامِ مَعْنُودَاتٍ وَ هِيَ الْأَيَّامُ الثَّلَاثَةُ الَّتِي هِيَ أَيَّامُ النَّشْرِيقِ بَعْدَ يَوْمِ النَّحْرِ، وَ هَذَا الذِّكْرُ هُوَ التَّكْبِيرُ بَعْدَ الصَّلَاةِ الْمَكْتُوبَاتِ بِنَيْدِيٍّ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الظُّهْرِ مِنْ آخِرِ أَيَّامِ النَّشْرِيقِ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ».

S 360 - The Imam (Hassan^{asws} Al-Askari^{asws}) said with regard to [2:203] And remember Allah during the numbered days - These are three days of 'Tashreek' (11th, 12th, and 13th of Zilhajj) which come after the day of sacrifice. And this remembrance is the Takbeer after the prescribed Salats, starting from the Zuhr Salats on the day of sacrifice to the Zuhr Salat of the last day of Tashreek, and it is: 'Allah^{azwj} is Greatest!, Allah^{azwj} is Greatest! There is no god except Allah^{azwj}, Allah^{azwj} is Greatest! Allah^{azwj} is Greatest! And for Allah^{azwj} is Praise'.

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ مِنْ أَيَّامِ النَّشْرِيقِ فَانصَرَفَ مِنْ حَجِّهِ إِلَى بَلَادِهِ الَّتِي هُوَ مِنْهَا «فَلَا إِثْمَ عَلَيْهِ». «وَ مَنْ تَأَخَّرَ» إِلَى تَمَامِ الْيَوْمِ الثَّلَاثِ. «فَلَا إِثْمَ عَلَيْهِ» [أَيُّ لَا إِثْمَ عَلَيْهِ] مِنْ ذُنُوبِهِ السَّالِفَةِ، لِأَنَّهَا قَدْ غُفِرَتْ لَهُ كُلُّهَا بِحَجَّتِهِ هَذِهِ. الْمَقَارَنَةُ لِنَدَمِهِ عَلَيْهَا وَ تَوْفِيهِ مِنْهَا.

Then whoever hastens off in two days from the days of Tashreek (11th, 12th, and 13th of Zilhajj) and completes his Hajj and returns to his city which he came from **there would be no sin on him. And the one who delays** - and completes the third day, **there is no sin on him.** I.e., there would be no sin (left) upon him – from the previous sins, because these have been Forgiven for him, all of them by this Hajj of his, the (sins) which were paired with regret over it and his preventing (himself) from these.

«لِمَنْ اتَّقَى» أَنْ يُوَاقِعَ الْمُؤَبَّاتِ بَعْدَهَا، فَإِنَّهُ إِنْ وَاقَعَهَا كَانَ عَلَيْهِ إِثْمُهَا، وَ لَمْ تُغْفَرْ لَهُ [...] تِلْكَ الذُّنُوبُ السَّالِفَةُ- بِتَوْبَةٍ قَدْ أَبْطَلَهَا بِمُؤَبَّاتٍ بَعْدَهَا، وَ إِنَّمَا يَغْفُرُهَا بِتَوْبَةٍ يُجَدِّدُهَا.

(This is) for the one who fears – if he saves (himself) from the graves sins after it, for if he does indulge in these, its sin would be upon him, and would not be Forgiven for him – those previous sins with repentance which has been invalidated by graves sins committed after it. And rather, these would be Forgiven by the renewed repentance.

«وَ اتَّقُوا اللَّهَ» يَا أَيُّهَا الْحَاجُّ- الْمُغْفُورُ لَهُمْ سَالِفُ ذُنُوبِهِمْ- بِحَجَّتِهِمُ الْمُقْرُونِ بِتَوْبَتِهِمْ، فَلَا تُعَاوِدُوا الْمُؤَبَّاتِ فَيَعُودَ إِلَيْكُمْ أَنْتَاقِلَهَا، وَ يُنْقَلِكُمْ أَحْتِمَالَهَا، فَلَا يَغْفُرُ لَكُمْ إِلَّا بِتَوْبَةٍ بَعْدَهَا. وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْسِرُونَ فَيَنْظُرُ فِي أَعْمَالِكُمْ فَيَجَازِيكُمْ عَلَيْهَا.

And fear Allah – O you Pilgrims, the ones whose past sins have been Forgiven for them due to their Hajj paired with their repentance! Therefore, do not be repeating the grave sins, for its weight would be returning to you, and carrying these would weigh you down, so these would not be Forgiven for you except by a (renewed) repentance after it. **And know that to Him you shall be Gathering together [2:203]** – so He^{azwj} would be Looking into your deeds, and would be Recompensing you upon these.

361 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عِبَادَ اللَّهِ اجْعَلُوا حَجَّتَكُمْ مَقْبُولَةً مَبْرُورَةً، وَ إِيَّاكُمْ وَ أَنْ تَجْعَلُوهَا مَرْدُودَةً عَلَيْكُمْ أَقْبَحَ الرَّدِّ، وَ أَنْ تُصَدُّوا عَنْ جَنَّةِ اللَّهِ يَوْمَ الْقِيَامَةِ أَقْبَحَ الصَّدِّ

S 361 - Ali^{asws} Bin Al-Husayn^{asws} said: ‘Servants of Allah^{azwj}! Make you Hajj to be Accepted, correct, and beware of make these rejected upon you with an ugly repelling, and you would be Blocked from the Shield of Allah^{azwj} on the Day of Judgment with an ugly blocking.

أَلَا وَ إِنَّ مَا يُحِلُّهَا مَحَلُّ الْقَبُولِ - مَا يَقْتَرُنُ بِهَا مِنْ مُوَالَاةِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ وَ إِنَّ مَا يُسْفِلُهَا وَ يُرْذِلُهَا مَا يَقْتَرُنُ بِهَا - مِنْ اتِّخَاذِ الْأَنْدَادِ مِنْ دُونِ أَيْمَةِ الْحَقِّ - وَ وِلَاةِ الصَّنَدِ: عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ الْمُتَّجِبِينَ مِمَّنْ يَخْتَارُهُ مِنْ ذُرِّيَّتِهِ وَ ذَوِيهِ.

Indeed! What permits it to be in the place of Acceptance is what is paired with it from the Wilayah of Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws}; and that what lowers it and makes it despicable is what is paired with it from the taking of the rivals from besides the Imams^{asws} of the Truth, and friendship of the truthful, Ali^{asws} Bin Abu Talib^{asws}, and the Chosen ones from what He^{azwj} Chose from his^{asws} offspring and his^{asws} relatives.

ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: طُوبَى لِلْمُؤَالِيْنَ عَلِيًّا إِيْمَانًا بِمُحَمَّدٍ وَ تَصَدِيقًا لِمَقَالِهِ كَيْفَ يُذَكِّرُهُمُ اللَّهُ بِأَشْرَفِ الذِّكْرِ مِنْ فَوْقِ عَرْشِهِ. وَ كَيْفَ يُصَلِّي عَلَيْهِمْ مَلَائِكَةُ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجْبِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْهَوَاءِ، وَ مَا بَيْنَ ذَلِكَ وَ مَا تَحْتَهَا إِلَى التَّرَى.

Then Rasool-Allah^{saww} said: ‘Beatitude is for the friends of Ali^{asws} who believe in Muhammad^{saww} and ratify His^{azwj} Words how He^{azwj} Mentions them^{asws} with the noblest of the mentions, from above His^{azwj} Throne. And how they send *Salawat* upon them^{asws}, the Angels of the Throne, and the Chair, and the Veils, and the skies, and the earth, and the atmosphere, and what is in between that, and what is beneath it to the ground.

وَ كَيْفَ يُصَلِّي عَلَيْهِمْ أَمْلَاكُ الْغُيُومِ وَ الْأَمْطَارِ، وَ أَمْلَاكُ الْبِرَارِيِّ وَ الْبِحَارِ، وَ شَمْسُ السَّمَاءِ وَ قَمَرُهَا وَ نُجُومُهَا، وَ حَصْبَاءُ الْأَرْضِ وَ رِمَالُهَا، وَ سَائِرُ مَا يَدْبُ مِنَ الْحَيَوَانَاتِ فَيَسْرِفُ اللَّهُ تَعَالَى بِصَلَاةِ كُلِّ وَاحِدٍ مِنْهَا لَدَيْهِ مَحَالَّتُهُمْ، وَ يُعْظَمُ عِنْدَهُ جَلَالُهُمْ حَتَّى يَرُدُّوا عَلَيْهِ يَوْمَ الْقِيَامَةِ. وَ قَدْ شَهَرُوا بِكَرَامَاتِ اللَّهِ عَلَى رُءُوسِ الْأَشْهَادِ، وَ جَعَلُوا مِنْ رُفَقَاءِ مُحَمَّدٍ وَ عَلِيٍّ صَفِيَّ رَبِّ الْعَالَمِينَ.

And how the Angels of the clouds and the rain, and the Angels of the lands and the seas, and sun of the sky and its moon and its stars, and the gravels of the earth and its sands, and the rest of what are crawling from the animals. So, Allah^{azwj} the Exalted Ennobled with the *Salawat* of each one of these from their respective places, and magnificent is their^{asws} majesty in His^{azwj} Presence, until they^{asws} would return to Him^{azwj} on the Day of Judgment. And they are well-known with the Prestige of Allah^{azwj}, upon heads of the ones present, and they would make to be from the friends of Muhammad^{saww} and Ali^{asws}, elite of the Lord^{azwj} of the worlds.

وَ الْوَيْلُ لِلْمُعَانِدِينَ عَلِيًّا كُفْرًا بِمُحَمَّدٍ وَ تَكْذِيبًا بِمَقَالِهِ كَيْفَ يَلْعَنُهُمُ اللَّهُ بِأَخْرَى اللَّعْنِ مِنْ فَوْقِ عَرْشِهِ. وَ كَيْفَ يَلْعَنُهُمْ حَمَلَةُ الْعَرْشِ وَ الْكُرْسِيِّ وَ الْحُجْبِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْهَوَاءِ، وَ مَا تَحْتَهَا إِلَى التَّرَى. وَ كَيْفَ يَلْعَنُهُمْ أَمْلَاكُ الْغُيُومِ وَ الْأَمْطَارِ، وَ أَمْلَاكُ الْبِرَارِيِّ وَ الْبِحَارِ، وَ شَمْسُ السَّمَاءِ وَ قَمَرُهَا وَ نُجُومُهَا، وَ حَصْبَاءُ الْأَرْضِ وَ رِمَالُهَا، وَ سَائِرُ مَا يَدْبُ مِنَ الْحَيَوَانَاتِ.

And woe be unto the enemies of Ali^{asws}, doing *Kufr* with Muhammad^{saww} and belying his^{saww} worlds, how Allah^{azwj} Curses them with the most disgraceful of the Curses from above His^{azwj} Throne. And how they curse them, the bearers of the Thrones and the Chair, and the Veils, and the skies, and the earth, and the atmosphere, and

what is in between that, and what is beneath it up to the ground. And how they curse them, the Angels of the clouds and the rains, and the Angels of the lands and the seas, and the sun of the sky and its moor and its stars, and the gravel of the earth and its sands, and the rest of what crawls from the animals.

فَيَسْفَلُ اللَّهُ بَلْعِن كُلِّ وَاحِدٍ مِنْهُمْ لَدَيْهِ مَحَالَّتُهُمْ، وَ يُقَبِّحُ عِنْدَهُ أحوَالَهُمْ، حَتَّى يَرُدُّوا عَلَيْهِ يَوْمَ الْقِيَامَةِ وَ قَدْ شُهِرُوا بِلَعْنِ اللَّهِ وَ مَقْتِهِ عَلَى رُءُوسِ الْأَشْهَادِ، وَ جُعِلُوا مِنْ رُفَقَاءِ إِبْلِيسَ وَ نُمْرُودَ وَ فِرْعَوْنَ [وَ] أَعْدَاءِ رَبِّ الْعَالَمِينَ.

So Allah^{azwj} Lowers with the Cursing, each one^{azwj} of them from their places, and ugly is their state in His^{azwj} Presence, until they return to Him^{azwj} on the Day of Judgment, and they would be well-known with the Curse of Allah^{azwj} and His^{azwj} Abhorrence upon the heads of the ones present, and they would be Made to be from the friends of Iblees^{la}, and Nimrod^{la}, and Pharaoh^{la} – and (other) enemies of the Lord^{azwj} of the Worlds.

وَ [إِنْ] مِنْ عَظِيمٍ مَا يُتَقَرَّبُ بِهِ خِيَارُ أَمَلَاكِ الْحُجُبِ وَ السَّمَاوَاتِ- الصَّلَاةَ عَلَى مُحِبِّينَا أَهْلَ الْبَيْتِ وَ اللَّعْنَ لِشَانِينِنَا.

And that, from the greatest of what the best of what they can get closer with (to Allah^{azwj}), the Angels of the Veils and the skies, is the *Salawat* upon those that love us^{asws}, the People^{asws} of the Household, and the cursing of our^{asws} adversaries”.

قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَ هُوَ أَلَدُّ الْخِصَامِ وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَيْسَ الْمُهَادُّ

The Words of Mighty and Majestic: ***And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204]***

And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]

And when it is said to him, ‘Fear Allah’; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]

362 قَالَ الْإِمَامُ ع فَلَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِي الْآيَةِ الْمُتَقَدِّمَةِ لِهَذِهِ الْآيَاتِ بِالتَّقْوَى سِرًّا وَ عَلَانِيَةً، أَخْبَرَ مُحَمَّدًا ص أَنَّ فِي النَّاسِ مَنْ يُظْهِرُهَا وَ يُسِرُّ خِلَافَهَا، وَ يَنْطَوِي عَلَى مَعَاصِي اللَّهِ،

S 362 - The Imam (Hassan Al-Askari^{asws}) said: ‘So when Allah^{azwj} Mighty and Majestic Commanded in the Verse preceding these Verses with the piety in secret and openly, Informed Muhammad^{saww} that among the people there is one who displays it, but secretly opposite to it, and implying upon the disobedience of Allah^{azwj}.

فَقَالَ: يَا مُحَمَّدُ وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا بِإِظْهَارِهِ لَكَ الدِّينَ وَ الْإِسْلَامَ، وَ تَرْيِيهِ بِحَضْرَتِكَ بِالْوَرَعِ وَ الْإِحْسَانِ وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ بِأَنْ يَخْلِفَ لَكَ بِأَنَّهُ مُؤْمِنٌ مُخْلِصٌ مُصَدِّقٌ لِقَوْلِهِ بِعَمَلِهِ وَ هُوَ أَلَدُّ الْخِصَامِ شَدِيدُ الْعَدَاوَةِ وَ الْجِدَالِ لِلْمُسْلِمِينَ.

Thus, He^{azwj} Said: “O Muhammad^{saww}! **And from the people there is one who astounds you with his speech regarding the life of the world** – by his manifesting to you^{saww} the Religion and Al-Islam, and adorns it in your^{saww} presence with the devoutness and the good works, **and he testifies to Allah upon what is in his heart** – by taking oaths to you^{saww} that he is a *Momin*, sincere, truthful of his words and his deeds, **but he is the bitterest of the adversaries [2:204]** – intense in the enmity, and the disputing with the Muslims.

وَ إِذَا تَوَلَّىٰ عَنكَ أَذْبَرَ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيَعَصِيَ بِالْكَفْرِ الْمُخَالِفِ لِمَا أَظْهَرَ لَكَ، وَ الظُّلْمَ الْمُبَايِنَ لِمَا وَعَدَ مِنْ نَفْسِهِ بِحَضْرَتِكَ. وَ يَهْلِكُ الْحَرْثَ بَأَن يُحْرِقَهُ أَوْ يُفْسِدَهُ، وَ النَّسْلَ بَأَن يَقْتُلَ الْحَيَوَانَ فَيَنْقَطِعَ نَسْلُهُ وَ اللَّهُ لَا يُحِبُّ الْفَسَادَ لَا يَرْضَىٰ بِهِ وَ لَا يَبْرُكُ أَنْ يُعَاقَبَ عَلَيْهِ.

And when he turns around – away from you^{saww}, departing, **he runs along in the land to cause mischief therein** – disobeying with the *Kufr*, the opposite to what he is manifesting to you^{saww}, and the open injustice to what he promised from himself in your^{saww} presence, **and destroy the farm** - by his burning it down or spoiling it, **and the lineage** – by his killing the animals, so he cuts off its lineage, **and Allah does not love the mischief [2:205]** – not Pleased with it, nor would He^{azwj} Leave Punishing over it.

وَ إِذَا قِيلَ لَهُ لِهَذَا الَّذِي يُعْجِبُكَ قَوْلُهُ اتَّقِ اللَّهَ وَ دَعْ سُوءَ صَنِيعِكَ. أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ الَّذِي هُوَ مُحْتَقِبُهُ، فَيَرُدُّهُ إِلَىٰ شَرِّهِ سَرًّا، وَ يُضَيِّفُ إِلَىٰ ظُلْمِهِ ظُلْمًا. فَحَسْبُهُ جَهَنَّمَ جَزَاءً لَهُ عَلَىٰ سُوءِ فِعْلِهِ، وَ عَذَابًا. وَ لَبِئْسَ الْمِهَادُ يَمُهَّدُهَا وَ يَكُونُ دَائِمًا فِيهَا.

And when it is said to him – to this one who is astounding you^{saww} with his words, **‘Fear Allah’** – and leave your evil works, **pride seizes him with the sin** – the one who is masking (himself), and it increases more evil to his evil, and adds more injustice to his injustice. **So Hell would suffice him** – as a Recompense for him upon his evil deeds, and as a Punishment. **And it is an evil habitation [2:206]** – he would inhabit it, and he would happen to be forever in it”.

363 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ دَمَ اللَّهُ تَعَالَىٰ هَذَا الظَّالِمَ الْمُعْتَدِي [مِنَ الْمُخَالِفِينَ] وَ هُوَ عَلَىٰ خِلَافِ مَا يَقُولُ مَنْطَوِي [مَنْطَوِي]، وَ الْإِسَاءَةَ إِلَىٰ الْمُؤْمِنِينَ مُضْمِرًا، فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ [الْمُنْتَجِلِينَ لِمَحَبَّتِنَا] وَ إِيَّاكُمْ وَ الذُّنُوبَ الَّتِي قَلَّ مَا أَصَرَ عَلَيْهَا صَاحِبُهَا إِلَّا آدَاهُ إِلَىٰ الْخِذْلَانِ- الْمُؤَدِّي إِلَىٰ الْخُرُوجِ عَن وَايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا، وَ الدُّخُولِ فِي مَوْلَاةِ أَعْدَائِهِمَا،

S 363 – Ali^{asws} Bin Al-Husayn^{asws} said: ‘Allah^{azwj} the Exalted Condemned this oppressor, the aggressor from the adversaries, and he is at odds esoterically to what he is saying, and an offender to the *Momineen* implied (in the Verse). Therefore fear Allah^{azwj}, servants of Allah^{azwj}, the pretenders of having our^{asws} love, and beware of the sins which its perpetrator persists upon which would lead him to the abandonment leading to the exiting from the Wilayah of Muhammad^{saww} and Ali^{asws}, and the goodly ones from their^{asws} Progeny^{asws}, and the entering into the friendship of their^{asws} enemies.

فَإِنَّ مَنْ أَصَرَ عَلَىٰ ذَلِكَ فَآدَىٰ خِذْلَانُهُ إِلَىٰ الشَّقَاءِ الْأَشْقَى- مِنْ مُفَارَقَةِ وَايَةِ سَيِّدِ أَوْلِيَ النَّهَى، فَهُوَ مِنْ أَخْسَرِ الْخَاسِرِينَ.

The one who persists upon that, his abandonment would lead him to the wretchedness, separating him from the Wilayah of the Chief of the highest intellectuals, and he would be from the most loser of the losers’.

قَالُوا: يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الذُّنُوبُ الْمُؤَدِّيَةُ إِلَىٰ الْخِذْلَانِ الْعَظِيمِ

They said, 'O son^{asws} of Rasool-Allah^{saww}! And what are the sins leading to the great abandonment?'

قَالَ: ظَلَمْتُمْ لِإِخْوَانِكُمْ- الَّذِينَ هُمْ لَكُمْ فِي تَفْضِيلِ عَلِيٍّ ع، وَ الْقَوْلَ بِإِمَامَتِهِ، وَ إِمَامَةَ مَنْ انْتَجَبَهُ [اللَّهُ] مِنْ ذُرِّيَّتِهِ مُوَأْفِقُونَ- وَ مُعَاوَنَتُكُمْ النَّاصِبِينَ عَلَيْهِمْ،

He^{asws} said: 'You being unjust to your brethren – those who are compatible for you all in preferring Ali^{asws}, and the saying with his^{asws} Imamate and the Imamate of the ones whom Allah^{azwj} Chose from his^{asws} offspring, and your supporters against the Nasibis to them^{asws}.

وَ لَا تَعْتَرُوا بِحِلْمِ اللَّهِ عَنْكُمْ، وَ طُولِ إِمْهَالِهِ لَكُمْ، فَتَكُونُوا كَمَنْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ- فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ- إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

And do not be deluded by the Forbearance of Allah^{azwj} from you all and the prolongation of His^{azwj} Respite for you, for you would become like the one for whom Allah^{azwj} Mighty and Majestic Says: **Like the example of Satan when he says to the human, 'Disbelieve!' but when he does disbelieve, he says: 'I am disavowed from you; I fear Allah, the Lord of the Worlds'. [59:16]**

قِصَّةُ عَابِدِ بَنِي إِسْرَائِيلَ:

Story of a worshipper of the Children of Israel

كَانَ هَذَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ- فِي زَمَانِ بَنِي إِسْرَائِيلَ يَتَعَاطَى الزُّهْدَ وَ الْعِبَادَةَ وَ قَدْ كَانَ قِيلَ لَهُ: إِنَّ أَفْضَلَ الزُّهْدِ، الزُّهْدُ فِي ظَلَمِ إِخْوَانِكَ الْمُؤْمِنِينَ بِمُحَمَّدٍ وَ عَلِيٍّ ع وَ الطَّيِّبِينَ مِنْ آلِهِمَا، وَ إِنَّ أَشْرَفَ الْعِبَادَةِ خِدْمَتُكَ إِخْوَانِكَ الْمُؤْمِنِينَ، الْمُوَأْفِقِينَ لَكَ عَلَى تَفْضِيلِ سَادَةِ الْوَرَى مُحَمَّدٍ الْمُصْطَفَى، وَ عَلِيٍّ الْمُرْتَضَى، وَ الْمُنتَجَبِينَ الْمُخْتَارِينَ لِلْقِيَامِ بِسِيَاسَةِ الْوَرَى.

It was so that this man (called Barseesa) was among the ones who were before you, during the time of the Children of Israel. He was performing the ascetism and the worship, and it had been said to him, 'The most superior of the abstentions, is the abstaining in being unjust to your brethren, the believers with Muhammad^{saww} and Ali^{asws}, and the goodly ones from their^{asws} Progeny^{asws}, and that the most noble of the worships is your serving your *Momineen* brethren, the ones compatible to you upon preferring the Chief of the devout ones, Muhammad^{saww}, the Chosen one (المُصْطَفَى), and Ali^{asws}, the Appointed one (المُرْتَضَى), and the ones Chosen, Selected for the establishment of the affairs of the devoutness.

فَعُرِفَ الرَّجُلُ بِمَا كَانَ يَظْهَرُ [مِنْ] الزُّهْدِ، فَكَانَ إِخْوَانُهُ الْمُؤْمِنُونَ يُودِعُونَهُ قِيَدِي [بِهَا] أَنَّهُا سُرِقَتْ وَ يَفُوزُ بِهَا، وَ إِذَا لَمْ يُمَكِّنْهُ دَعَاؤُ السَّرِقَةِ جَدَّهَا وَ ذَهَبَ بِهَا.

So the man was well known with what he displayed from the ascetism, and it was so that his *Momineen* brethren would entrust (wealth with) him, but he would claim with it that these have been stolen and he would succeed with it. And when he was not able to claim the theft, he would reject it and go away with it.

وَمَا زَالَ هَكَذَا وَالدَّعَاوِي لَا تُقْبَلُ فِيهِ، وَ الطُّنُونُ تُحْسِنُ بِهِ، وَ يُقْتَصِرُ مِنْهُ عَلَى أَيْمَانِهِ الْفَاجِرَةِ- إِلَى أَنْ خَذَلَهُ اللَّهُ تَعَالَى، فَوَضِعَتْ عِنْدَهُ جَارِيَةً مِنْ أَجْمَلِ النِّسَاءِ قَدْ جُنَّتْ لِيُرْقِيَهَا بِرُقِيَةٍ قَنَبْرًا، أَوْ يُعَالِجَهَا بِدَوَاءٍ، فَحَمَلَهُ الْخِدْلَانُ عِنْدَ غَلْبَةِ الْجُنُونِ عَلَيْهَا- عَلَى وَطِيئِهَا، فَأَحْبَلَهَا.

And it did not cease to be like that, and he did not face any disputes with regards to it, and they used to think good with him and were limited from him upon his mischievous belief – until such time as Allah^{azwj} the Exalted Abandoned him. There was placed with him a girl, from the most beautiful of the women, who had become insane, for him to be reciting the incantations so she could be cured, or he could treat her with some medication. So the Abandonment (from Allah^{azwj}) carried him upon his craziness over her, upon sleeping with her, and she got pregnant.

فَلَمَّا اقْتَرَبَ وَضَعُهَا جَاءَهُ الشَّيْطَانُ، فَأَخْطَرَ بِبَالِهِ أَنَّهَا تَلِدُ وَ تُعْرِفُ بِالرِّزَا بِهَا فَنَقَلَهَا، فَأَقْتُلَهَا وَ اذْفِنَهَا تَحْتَ مُصَلَّاكَ. فَفَتَلَهَا وَ دَفَنَهَا، وَ طَلَبَهَا أَهْلُهَا فَقَالَ: زَادَ بِهَا جُنُونُهَا فَمَاتَتْ.

So when (the time for) her giving birth came near, Satan^{la} came and cautioned in his mind, 'If she were to give birth and the adultery would be known with her, you would be killed. Therefore kill her and bury her under your prayer place'. So he killed her and buried her, and her family came seeking, but he said, 'Her madness increased with her, so she died (from it)'.

فَاتَّهَمُوهُ وَ حَفَرُوا تَحْتَ مُصَلَّاهُ، فَوَجَدُواهَا مَقْتُولَةً مَدْفُونَةً حُبْلَى مُرْبِيَةً فَأَخَذُوهُ وَ انْضَافَ إِلَى هَذِهِ الْخَطِيئَةِ- دَعَاوِي الْقَوْمِ الْكَثِيرَةِ الَّذِينَ جَحَدَهُمْ، فَقَوِيَتْ عَلَيْهِ التُّهْمَةُ وَ ضَوِيقٌ [عَلَيْهِ الطَّرِيقُ] فَاعْتَرَفَ عَلَى نَفْسِهِ بِالْخَطِيئَةِ بِالرِّزَا بِهَا، وَ قَتَلَهَا فَمَلَأَ بَطْنُهَا وَ ظَهْرُهَا سَيْطَا، وَ صَلَبَ عَلَى شَجَرَةٍ.

So they accused him, and they dug under his praying place, and they found her killed, buried, and pregnant, close to giving birth. So they seized him and supplemented to this sin, the numerous claims of the people, those whom he had rejected. The accusations against him strengthened and the way out became constricted upon him, so he acknowledged upon himself with the sin of adultery with her and killing her. So they flogged his belly and his back and crucified him upon a tree.

فَجَاءَهُ بَعْضُ شَيْطَانِ الْإِنْسِ وَ قَالَ لَهُ: مَا الَّذِي أَغْنَى عَنْكَ عِبَادَةَ مَنْ كُنْتَ تَعْبُدُهُ وَ مَوْلَاةً مَنْ كُنْتَ تُؤَلِّيهِ مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا الَّذِينَ رَعَمُوا أَنَّهُمْ فِي الشَّدَائِدِ أَنْصَارُكَ، وَ فِي الْمَلِمَاتِ أَعْوَانُكَ.

So one of the satans^{la} of the humans (a mischief maker) came and said to him, 'What is what which availed you from worshipping the One^{azwj} Whom you were worshipping, and the Wilayah of the one whom you befriended, from Muhammad^{saww} and Ali^{asws}, and the goodly from their^{asws} Progeny^{asws}, those whom you claimed that they^{asws} would be your helpers during the difficulties, and during the calamities, they^{asws} would be assisting you?

وَ ذَهَبَ مَا كُنْتَ تُؤَمِّلُ هَبَاءً مَنْثُورًا، وَ انْكَشَفَتْ أَحَادِيثُهُمْ لَكَ، وَ أَصْمَاعُهُمْ لِيَاكَ مِنْ أَعْظَمِ الْعُرُورِ، وَ أَبْطَلِ الْأَبَاطِيلِ، وَ أَنَا الْإِمَامُ الَّذِي كُنْتَ تُدْعَى إِلَيْهِ، وَ صَاحِبُ الْحَقِّ الَّذِي كُنْتَ تُنْدِلُ عَلَيْهِ، وَ قَدْ كُنْتَ بِاعْتِقَادِ إِمَامَةٍ غَيْرِي مِنْ قَبْلِ مَعْرُورًا

And it has gone away, what you used to work, like floating dust, and their^{asws} conversations have been exposed to you, and your longing for them^{asws} is from the greatest of deceptions, and the most false of the falsehoods. And I am the imam whom you should be calling to, and the owner of the truth which you used to point

upon, and it has been so that the belief in the imamate of others from before was a deception.

- فَإِنْ أَرَدْتَ أَنْ أُخَلِّصَكَ مِنْ هَؤُلَاءِ، وَ أَذْهَبَ بِكَ إِلَى بِلَادٍ نَارِحَةٍ، وَ أَجْعَلَكَ هُنَاكَ رَئِيساً سَيِّداً فَاسْجُدْ لِي عَلَى خَشْيَتِكَ هَذِهِ سَجْدَةً مُعْتَرِفٍ- بِأَنِّي أَنَا الْمَلِكُ لِإِنْقَاذِكَ لِأَنْقَذَكَ.

Thus, if you want that I should finish you off from them (people), and go with you to a distant city and make you a leader, a chief, then do *Sajda* to me upon this wood of yours, a *Sajda* of acknowledgment, that I am the king to save you and spare you’.

فَعَلَبَ عَلَيْهِ الشَّقَاءَ وَ الْخِذْلَانَ، وَ اعْتَقَدَ قَوْلَهُ وَ سَجَدَ لَهُ، ثُمَّ قَالَ: أَنْقَذْنِي.

So the wretchedness overcame upon him, and the Abandonment, and he believed his words and performed a *Sajda* to him, then said, ‘Save me!’

فَقَالَ لَهُ: إِنِّي بَرِيءٌ مِنْكَ، إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ وَ جَعَلَ يَسْخَرُ وَ يَطْنِرُ بِهِ، وَ تَحَيَّرَ الْمَصْلُوبُ، وَ اضْطَرَبَ عَلَيْهِ اغْتِقَادُهُ، وَ مَاتَ بِأَسْوَأِ عَاقِبَةٍ، فَذَلِكَ الَّذِي آدَاهُ إِلَى هَذَا الْخِذْلَانِ.

But he said to him, ‘***I am disavowed from you; I fear Allah, the Lord of the Worlds***’. [59:16], and he went on mocking and chiding him. And the crucified one was confused and beseeched upon him of his belief, and he died with an evil ending. Thus, that is the one who invites to this Abandonment’.

قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ

The Words of Mighty and Majestic: ***And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]***

364 قَالَ الْإِمَامُ ع وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ يَبِيعُهَا ابْتِغَاءَ مَرْضَاتِ اللَّهِ عَزَّ وَ جَلَّ فَيَعْمَلُ بِطَاعَةِ اللَّهِ، وَ يَأْمُرُ النَّاسَ بِهَا، وَ يَصْبِرُ عَلَى مَا يُلْحَقُهُ مِنَ الْأَذَى فِيهَا، فَيَكُونُ كَمَنْ بَاعَ نَفْسَهُ، وَ سَلَمَهَا مَرْضَاةَ اللَّهِ عَوْضاً مِنْهَا، فَلَا يُبَالِي مَا حَلَّ بِهَا بَعْدَ أَنْ يَحْصُلَ لَهَا رِضَاءُ رَبِّهَا وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ كُلِّهِمْ.

S 364 – The Imam (Hassan Al-Askari^{asws}) said: ‘***And from the people there is one who sells his self*** - he^{asws} is selling it, ***seeking Pleasure of Allah*** – Mighty and Majestic. So he^{asws} works in the obedience of Allah^{azwj}, and he^{asws} instructs the people with it (as well), and he^{asws} is patient upon what he^{asws} faces from the harm during it. Thus, he^{asws} becomes like one who sold himself, and submitted himself to the Pleasure of Allah^{azwj} instead of himself, therefore he^{asws} does not care what happens with it after having achieved the Pleasure of its Lord^{azwj}, ***and Allah is Affectionate with the servants [2:207]*** – all of them.

أَمَّا الطَّالِبُونَ لِرِضَاةِ رَبِّهِمْ، فَيُبَلِّغُهُمْ أَقْصَى أَمَانِيَّتِهِمْ، وَ يَزِيدُهُمْ عَلَيْهَا مَا لَمْ تَبْلُغُهُ أَمَالُهُمْ وَ أَمَّا الْفَاجِرُونَ فِي دِينِهِ فَيَتَأَنَّنَاهُمْ، وَ يَرْفُقُ بِهِمْ، وَ يَدْعُوهُمْ إِلَى طَاعَتِهِ، وَ لَا يَقْطَعُ مِنْ عِلْمٍ أَنَّهُ سَيُتُوبُ عَنْ ذُنُوبِهِ النَّوْبَةَ- الْمُوجِبَةَ لَهُ عَظِيمَ كَرَامَتِهِ.

As for the seekers of His^{azwj} Pleasure, so He^{azwj} Gives them the maximum of their aspiration, and Increases them upon it what their deeds did not reach upon. And as for the immoral ones in His^{azwj} Religion, so He^{azwj} is Patient with them and is Kind with them, and Invites them to His^{azwj} obedience, and does not Cut off from the

Knowledge that he would be repenting from his sins, the repentance which would Obligate for him His^{azwj} great Prestige”.

[ذِكْرُ جَلَالَةِ قَدْرِ بِلَالٍ]

Mention of majesty and worth of Bilal^{ra}

365 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ هُوَ لَاءِ خِيَارٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص عَذَّبَهُمْ أَهْلُ مَكَّةَ لِيُفْتِنُوهُمْ عَنْ دِينِهِمْ، مِنْهُمْ بِلَالٌ، وَ صُهَيْبٌ، وَ خَبَّابٌ، وَ عَمَّارُ بْنُ يَاسِرٍ وَ أَبَوَاهُ: فَأَمَّا بِلَالٌ، فَأَشْتَرَاهُ أَبُو بَكْرٍ بْنُ أَبِي فُحَّافَةَ بِعَبْدَيْنِ لَهُ أَسْوَدَيْنِ، وَ رَجَعَ إِلَى النَّبِيِّ ص فَكَانَ تَعْظِيمُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَضْعَافَ تَعْظِيمِهِ لِأَبِي بَكْرٍ.

S 365 – And they were from the best of the companions of Rasool-Allah^{saww}, being hurt by the people of Makkah in order to try them about their Religion – among them were Bilal^{ra}, and Suheyb, and Khabbab, and Ammar Bin Yasser^{ra} and his^{ra} parents. As for Bilal^{ra}, Abu Bakr Bin Abu Quhafa had bought him^{ra} by (in exchange of) two black slaves of his, and he^{ra} returned to the Prophet^{saww}. And it was so that his^{ra} reverence to Ali^{asws} Bin Abu Talib^{asws} was a multiple of his^{ra} reverence to Abu Bakr.

فَقَالَ الْمُفْسِدُونَ: يَا بِلَالُ كَفَرْتَ النِّعْمَةَ، وَ نَقَضْتَ تَرْتِيبَ الْفَضْلِ، أَبُو بَكْرٍ مَوْلَاكَ الَّذِي اشْتَرَاكَ وَ أَعْتَقَكَ، وَ أَنْقَذَكَ مِنَ الْعَذَابِ، وَ وَفَّرَ عَلَيْكَ نَفْسَكَ وَ كَسْبَكَ، وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمْ يَفْعَلْ بِكَ شَيْئاً مِنْ هَذِهِ، وَ أَنْتَ تُؤَفِّرُ أَبَا الْحَسَنِ عَلِيّاً بِمَا لَا تُؤَفِّرُ أَبَا بَكْرٍ، إِنَّ هَذَا كُفْرٌ لِلنِّعْمَةِ وَ جَهْلٌ بِالتَّرْتِيبِ.

So the corrupters said, ‘O Bilal^{ra}! You are doing *Kufr* of the Bounty, and you are breaking the sequence of the preference. Abu Bakr is your^{ra} master who bought you^{ra} and freed you^{ra}, and saved you^{ra} from the punishment, and gave yourself (dignity to you) and your^{ra} earnings, whereas Ali^{asws} Bin Abu Talib^{asws} did not do anything from these with you^{ra}, and you^{ra} are revering Abu Al-Hassan Ali^{asws} with what you^{ra} are not revering Abu Bakr with. This is *Kufr* of the Bounty and ignoring the sequential order!’

فَقَالَ بِلَالٌ: أَ قَبِلْزُمْنِي أَنْ أُوقِّرَ أَبَا بَكْرٍ فَوْقَ تَوْقِيرِي لِرَسُولِ اللَّهِ ص قَالُوا: مَعَاذَ اللَّهِ.

So Bilal^{ra} said, ‘Are you imposing upon me^{ra} that I should revere Abu Bakr above my reverence for Rasool-Allah^{saww}?’ They said, ‘Allah^{azwj} Forbid!’

قَالَ: قَدْ خَالَفَ قَوْلُكُمْ هَذَا قَوْلَكُمْ الْأَوَّلَ، إِنْ كَانَ لَا يَجُوزُ لِي أَنْ أَفْضَلَ عَلِيّاً ع عَلَى أَبِي بَكْرٍ، لِأَنَّ أَبَا بَكْرٍ أَعْتَقَنِي، فَكَذَلِكَ لَا يَجُوزُ أَنْ أَفْضَلَ رَسُولَ اللَّهِ ص عَلَى أَبِي بَكْرٍ، لِأَنَّ أَبَا بَكْرٍ أَعْتَقَنِي،

He^{ra} said, ‘These words of yours have opposed these former words of yours. If it was not allowed that I^{ra} prefer Ali^{asws} over Abu Bakr because Abu Bakr freed me, similar to that it would not be allowed that I^{ra} prefer Rasool-Allah^{saww} over Abu Bakr, because Abu Bakr freed me^{ra}’.

قَالُوا لَا سَوَاءَ إِنَّ رَسُولَ اللَّهِ ص أَفْضَلُ خَلْقِ اللَّهِ قَالَ بِلَالٌ: وَ لَا سَوَاءَ أَيْضاً أَبُو بَكْرٍ وَ عَلِيٌّ، إِنَّ عَلِيّاً [هُوَ] نَفْسُ أَفْضَلِ خَلْقِ اللَّهِ، فَهِيَ [أَيْضاً] أَفْضَلُ خَلْقِ اللَّهِ بَعْدَ نَبِيِّهِ ص، وَ أَحَبُّ الْخَلْقِ إِلَى اللَّهِ تَعَالَى- لِأَكْلِهِ الطَّيْرَ مَعَ رَسُولِ اللَّهِ ص الَّذِي دَعَا: «اللَّهُمَّ انْتَبِني بِأَحَبِّ خَلْقِكَ إِلَيْكَ» وَ هُوَ أَشْبَهُ خَلْقِ اللَّهِ بِرَسُولِ اللَّهِ لَمَّا جَعَلَهُ أَحَاهُ فِي دِينِ اللَّهِ.

They said, 'It is not the same. Rasool-Allah^{saww} is the most superior of the creatures of Allah^{azwj}'. Bilal^{ra} said, 'And they are not the same as well, Abu Bakr and Ali^{asws}. Ali^{asws}, he^{asws} is a soul of the most superior of the creatures of Allah^{azwj}, and he^{asws} as well is the most superior of the creatures of Allah^{azwj} after His^{azwj} Prophet^{saww} and the most beloved of the creatures to Allah^{azwj} the Exalted – for his^{asws} eating the bird with Rasool-Allah^{saww} which he^{saww} supplicated: 'O Allah^{azwj}! Come to me^{saww} with the most Beloved of the creatures to You^{azwj}!', and he^{asws} is the most resembling of the creatures of Allah^{azwj} with Rasool-Allah^{saww} due to him^{asws} having been made to be his^{saww} brother in the Religion of Allah^{azwj}.

وَأَبُو بَكْرٍ لَا يَلْتَمِسُ [مَنِّي] مَا تَلْتَمِسُونَ، لِأَنَّهُ يَعْرِفُ مِنْ فَضْلِ عَلِيٍّ عَ مَا تَجْهَلُونَ أَيَّ يَعْرِفُ أَنَّ حَقَّ عَلِيٍّ [عَلِيٍّ] أَعْظَمُ مِنْ حَقِّهِ، لِأَنَّهُ أَنْقَذَنِي مِنْ رِقِّ الْعَذَابِ- الَّذِي لَوْ دَامَ عَلَيَّ وَ صَبِرْتُ عَلَيْهِ- لَصَبِرْتُ إِلَى جَنَاتِ عَدْنٍ، وَ عَلِيٌّ أَنْقَذَنِي مِنْ رِقِّ عَذَابِ الْأَبَدِ، وَ أَوْجَبَ لِي بِمَوَالِي لِي لَهُ وَ تَفْضِيلِي إِيَّاهُ نَعِيمَ الْأَبَدِ.

And Abu Bakr (himself) does not seek from me^{ra} what you are seeking, because he knows from the merits of Ali^{asws} what you are ignorant of – i.e. he knows that the right of Ali^{asws} is greater than his own right, because he^{asws} saved me^{ra} from the yoke of Punishment – which, if it had been perpetuated upon me^{ra} and I^{ra} had been patient upon it – I^{ra} would have come to be to the Gardens of Eden, and Ali^{asws} would have saved me^{ra} from the yoke of eternal Punishment, and it would have been obligated for me^{ra} due to my Wilayah for him^{asws} and my^{ra} preferring him^{asws}, eternal Bliss'.

[فَضِيلَةُ لِصُهَيْبِ:]

Excellence of Suheyb

قَالَ ع وَ أَمَّا صُهَيْبٌ، فَقَالَ: أَنَا شَيْخٌ كَبِيرٌ لَا يَضْرُكُكُمْ كُنْتُ مَعَكُمْ أَوْ عَلَيْنَكُمْ فَخُذُوا مَالِي وَ دَعُونِي وَ دِينِي. فَأَخَذُوا مَالَهُ وَ تَرَكَوهُ.

He^{asws} said: 'And as for Suheyb, so he said, 'I am an old man. It does not harm me whether I was with you or against you. So take my wealth and leave me and my Religion'. So they took his wealth and left him.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص [لَمَّا جَاءَ إِلَيْهِ]: يَا صُهَيْبُ كَمْ كَانَ مَالُكَ الَّذِي سَلَّمْتَهُ قَالَ: سَبْعَةَ آلَافٍ. قَالَ: طَابَتْ نَفْسُكَ بِتَسْلِيمِهِ قَالَ: يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا- لَوْ كَانَتِ الدُّنْيَا كُلُّهَا ذَهَبَةً حَمْرَاءَ لَجَعَلْتُهَا عَوْضًا عَنْ نَظْرَةٍ أَنْظُرُهَا إِلَيْكَ، وَ نَظْرَةٍ أَنْظُرُهَا إِلَى أَخِيكَ وَ وَصِيكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

So Rasool-Allah^{saww} said to him, when he came over to him^{saww}: 'O Suheyb! How much was your wealth which you submitted?' He said, 'Seven thousand'. He^{saww} said: 'Feel good with yourself for submitting it'. He said, 'O Rasool-Allah^{saww}! By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww} – even if the world, all of it was red gold, I would have made it to be instead of one look I look at you^{saww}, and one look I look are your^{saww} brother^{asws} and your^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}.

قَالَ رَسُولُ اللَّهِ ص: يَا صُهَيْبُ قَدْ أَعْجَزْتَ خُرَّانَ الْجَنَانِ عَنْ إِحْصَاءِ مَا لَكَ فِيهَا بِمَالِكَ هَذَا وَ اعْتِقَادِكَ، فَلَا يُحْصِيهَا إِلَّا خَالِفُهَا.

Rasool-Allah^{saww} said: 'O Suheyb! The treasures of the Gardens are frustrated from counting what is for you therein due to this wealth of yourself and your belief. So none can count it except its Creator'.

[فُضِيلَةُ خَبَّابِ بْنِ الْأَرْتِ:]

Excellence of Khabbab Bin Al-Arat

وَأَمَّا خَبَّابُ بْنُ الْأَرْتِ، فَكَانُوا قَدْ قَبِدُوهُ بِقَبْدٍ وَ غُلِّ قَدَعَا اللَّهُ تَعَالَى بِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ، فَحَوَّلَ اللَّهُ تَعَالَى الْقَبْدَ فَرَسًا رَكْبَهُ، وَ حَوَّلَ الْغُلَّ سَيْفًا بِحَمَانِلٍ تَقْلَدُهُ فَخَرَجَ [عَنْهُمْ] مِنْ أَعْمَالِهِمْ.

And as for Khabbab Bin Al-Arat, so they had shackled him with (iron) handcuffs and collar. So he supplicated to Allah^{azwj} the Exalted by Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws}, and Allah^{azwj} the Exalted Transformed the handcuffs into a riding horse, and Transformed the collar into a collared sword, so he came out from them, from their deeds.

فَلَمَّا رَأَوْا مَا ظَهَرَ عَلَيْهِ مِنْ آيَاتِ مُحَمَّدٍ ص لَمْ يَجْسُرْ أَحَدٌ أَنْ يَفْرِبَهُ، وَ جَرَدَ سَيْفَهُ وَ قَالَ: مَنْ شَاءَ فَلْيُقْرِبْ، فَإِنِّي سَأَلْتُهُ بِمُحَمَّدٍ وَ عَلِيٍّ ع أَنْ لَا أَصِيبَ بِسَيْفِي أَبَا قُبَيْسٍ إِلَّا قَدَدْتُهُ بِصَفَيْنِ، فَضَلَّ عَنْكُمْ. فَتَرَكَوهُ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص.

So when they saw what had appeared upon him from the Signs of Muhammad^{saww}, no one had the audacity to come near him. And he unsheathed his sword and said, 'Whoever desires to, so let him come closer, for I have asked Him^{azwj} by Muhammad^{saww} and Ali^{asws} that (even mount) Abu Qubays would not be hit by my sword except it would split into two halves, excess from you all'. So they left him, and he came over to Rasool-Allah^{saww}.

[فُضِيلَةُ لِعَمَّارِ بْنِ يَاسِرٍ:]

Excellence of Ammar Bin Yasser^{ra}

وَ أَمَّا [أَبُو عَمَّارٍ] يَاسِرٌ، وَ أُمُّ عَمَّارٍ فَفُتِلَا فِي اللَّهِ صَبْرًا.

And as for Yasser (father of Ammar^{ra}) and mother of Ammar^{ra}, so they were both killed, while being patient.

وَ أَمَّا عَمَّارٌ فَكَانَ أَبُو جَهْلٍ يُعَذِّبُهُ، فَضَيَّقَ اللَّهُ عَلَيْهِ خَاتَمَهُ فِي إِصْبَعِهِ حَتَّى أَضْرَعَهُ وَ أَدْلَهُ، وَ ثَقُلَ عَلَيْهِ قَمِيصُهُ حَتَّى صَارَ أَثْقَلَ مِنْ بَدَنَاتِ حَدِيدٍ، فَقَالَ لِعَمَّارٍ: خَلِّصْنِي مِمَّا أَنَا فِيهِ، فَمَا هُوَ إِلَّا مِنْ عَمَلِ صَاحِبِكَ.

And as for Ammar^{ra}, Abu Jahl^{la} used to torment him^{ra}, so Allah^{azwj} Constricted his^{la} ring in his^{la} finger until he^{la} was humiliated and disgraced, and his^{la} was heavy upon him^{la} until it came to be heavier than an iron coat of mail. So he^{la} said to Ammar^{ra}, 'Finish me^{la} off from what I^{la} am in, for it is not except from a deed of your^{ra} master^{saww}'.

فَخَلَعَ خَاتَمَهُ مِنْ إصْبَعِهِ وَ قَمِيصَهُ مِنْ بَدَنِهِ، وَ قَالَ الْبَسْهُ، وَ لَا أَرَاكَ بِمَكَّةَ تَفْتِنُهَا عَلَيَّ، وَ انصَرَفَ إِلَى مُحَمَّدٍ.

So his^{la} ring freed from his^{la} finger and (so did) his^{la} shirt from his^{la} body, and he^{la} said, 'Wear it, and I^{la} should not see you^{ra} in Makkah constricting these upon me^{la}, and leave to go to Muhammad^{saww}'.

فَقِيلَ لِعَمَّارٍ: مَا بَالَ خَبَّابٍ نَجَا بِتِلْكَ الْآيَةِ، وَ أَبَوَاكَ أَسْلِمًا لِلْعَذَابِ حَتَّى قُتِلَا قَالَ عَمَّارٌ: ذَلِكَ حُكْمٌ مِنْ أَنْفَذَ إِبْرَاهِيمَ عَ مِنَ النَّارِ، وَ امْتَحَنَ بِالْقَتْلِ يَحْيَى وَ زَكَرِيَّا ع

It was said to Ammar^{ra}, 'What is the matter Khabbab was rescued with that Sign and your^{ra} father submitted to the punishment until he was killed?' Ammar^{ra} said, 'That is a Decision of the One^{azwj} Who Saved Ibrahim^{as} from the fire, and Tested Yahya^{as} Bin Zakariyya^{as} with the killing'.

قَالَ رَسُولُ اللَّهِ ص: أَنْتَ مِنْ كِبَارِ الْفُقَهَاءِ يَا عَمَّارُ. فَقَالَ عَمَّارٌ: حَسْبِيَ يَا رَسُولَ اللَّهِ مِنَ الْعِلْمِ- مَعْرِفَتِي بِأَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ، وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ، وَ أَنَّ أَحَاكَ عَلِيًّا وَصِيًّا وَ خَلِيفَتَكَ، وَ خَيْرٌ مَنْ تَخَلَّفَهُ بَعْدَكَ، وَ أَنَّ الْقَوْلَ الْحَقُّ قَوْلُكَ وَ قَوْلُهُ، وَ الْفِعْلُ الْحَقُّ فِعْلُكَ وَ فِعْلُهُ، وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مَا وَ قَفَنِي لِمَوَالِيكَمَا وَ مُعَادَاةَ أَعْدَائِكَمَا- إِلَّا وَ قَدْ أَرَادَ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ.

Rasool-Allah^{saww} said: 'You^{ra} are from the great jurists (Fuqaha) O Ammar^{ra}!' So Ammar^{ra} said, 'It suffices me^{ra}, O Rasool-Allah^{saww}, from the knowledge – my^{ra} recognition that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and Chief of the creatures in their entirety, and that your^{saww} brother Ali^{asws} is your^{saww} successor and your^{saww} Caliph, and the best on to replace you^{saww} after you^{saww}, and that the word of truth is your^{saww} word and his^{asws} word, and the right deed is your^{saww} deed and his^{asws} deed, and that Allah^{azwj} Mighty and Majestic did not Incline me^{ra} to both your^{asws} Wilayah and the enmity to your^{asws} enemies, except and He^{azwj} has Intended to Make me^{ra} to be with you^{asws} both, in the world and the Hereafter'.

فَقَالَ رَسُولُ اللَّهِ ص: هُوَ كَمَا قُلْتَ يَا عَمَّارُ، إِنَّ اللَّهَ تَعَالَى يُؤَيِّدُ بِكَ الدِّينَ وَ يَقَطُّعُ بِكَ مَعَادِيرَ الْغَافِلِينَ، وَ يُوضِحُ بِكَ عَنَ عِنَادِ الْمُعَانِدِينَ- إِذَا قَتَلْنَاكَ الْفِتْنَةُ الْبَاغِيَّةُ عَلَى الْمُحَقِّينَ.

So Rasool-Allah^{saww} said: 'It is as you say it to be, O Ammar^{ra}! Allah^{azwj} would be Aiding the Religion by you^{ra} and Cutting off the excuses of the heedless ones by you^{ra}, and Clarifying the enmity of the enemies by you^{ra} – when a rebellious group would be killing you against the rightful ones'.

ثُمَّ قَالَ لَهُ: يَا عَمَّارُ بِالْعِلْمِ نِلْتَ مَا نِلْتَ مِنْ هَذَا الْفَضْلِ، فَازِدْ مِنْهُ تَزِدْ فَضْلًا، فَإِنَّ الْعَبْدَ إِذَا خَرَجَ فِي طَلَبِ الْعِلْمِ- نَادَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فَوْقِ الْعَرْشِ: مَرْحَبًا بِكَ يَا عِبْدِي أ تَدْرِي أَيَّةَ مَنْزِلَةٍ تَطْلُبُ وَ أَيَّةَ دَرَجَةٍ تَرُومُ مُضَاهَاةَ مَلَائِكَتِي الْمُقَرَّبِينَ لِيَتَكُونَ لَهُمْ قَرِينًا لِأَبْلَعَنَكَ مُرَادَكَ وَ لِأَصْلَنَكَ [لَأَوْصِلَنَّكَ] بِحَاجَتِكَ.

Then he^{saww} said to him^{ra}: 'O Ammar^{ra}! With the knowledge you achieved what you^{ra} have achieved from these merits, therefore increase from it the increased merits, for the servant, when he goes out seeking the knowledge – Allah^{azwj} Mighty and Majestic Calls out to him from above the Throne: "Congratulations, O My^{azwj} servant! Do you know which status you are seeking, and which level you are wishing for? It resembles (that of) My^{azwj} Angels of Proximity in order to be a pairing for them shall Make you reach your goal and will Help you to fulfil your needs".

قَبِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع: مَا مَعْنَى مُضَاهَاةِ مَلَائِكَةِ اللَّهِ عَزَّ وَ جَلَّ الْمُقَرَّبِينَ لِيَكُونَ لَهُمْ قَرِينًا قَالَ: أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ- لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

It was said to Ali^{asws} Bin Al-Husayn^{asws}, 'What is the meaning of resembling the Angels of Proximity of Allah^{azwj} Mighty and Majestic, in order to become a pairing for them?' He^{asws} said: 'Have you not heard Allah^{azwj} Mighty and Majestic Saying: **Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise [3:18]?**

فَأَبْتَدَأَ بِنَفْسِهِ، وَ تَنَى بِمَلَائِكَتِهِ، وَ تَلَّتْ بِأُولَى الْعِلْمِ الَّذِينَ هُمْ قَرَنَاءُ مَلَائِكَتِهِ [أَوْلَهُمْ] وَ سَيِّدُهُمْ مُحَمَّدٌ ص، وَ ثَانِيهِمْ عَلِيُّ ع، وَ ثَالِثُهُمْ (أَقْرَبُ أَهْلِهِ إِلَيْهِ)، وَ أَحْفَهُمْ بِمَرْتَبَتِهِ بَعْدَهُ.

So He^{azwj} Began with Himself^{azwj}, and secondly with His^{azwj} Angels, and thirdly with the ones with knowledge, those who are the pairings with His^{azwj} Angels – the first of them and their chief being Muhammad^{saww}, and their second one being Ali^{asws}, and their third one being the closes of his^{saww} family to him^{saww}, and the most deserving ones with the rankings after him^{saww}.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: ثُمَّ أَنْتُمْ مَعَاثِرَ الشَّيْعَةِ الْعُلَمَاءِ لِعِلْمِنَا تَأْلُونَ لَنَا، مَقْرُونُونَ بِنَا وَ بِمَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ، شُهَدَاءُ [بِلَّي] بِنُوحِيدهِ وَ عَدْلِهِ وَ كَرَمِهِ وَ جُودِهِ، قَاطِعُونَ لِمَعَادِيرِ الْمُعَادِيَيْنِ مِنْ عِبِيدِهِ وَ إِمَائِهِ،

Ali^{asws} Bin Al-Husayn^{asws} said: 'Then you, group of Shias, the learners of our^{asws} knowledge coming to us^{asws}, joined with us^{asws} and with the Angels of Proximity, the testifiers to Allah^{azwj} of His^{azwj} Tawheed, and His^{azwj} Justice, and His^{azwj} Benevolence, and His^{azwj} generosity, the ones cutting off the excuses of the obstinate ones from His^{azwj} servants and His^{azwj} maids.

فَنِعَمَ الرَّأْيِ لِأَنْفُسِكُمْ رَأَيْتُمْ، وَ نِعَمَ الْحِطِّ الْجَزِيلِ اخْتَرْتُمْ، وَ بِأَشْرَفِ السَّعَادَةِ سَعِدْتُمْ- حِينَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ع فُرِئْتُمْ، وَ عُدُولُ اللَّهِ فِي أَرْضِهِ شَاهِرِينَ بِتَوْحِيدِهِ وَ تَمَجِيدِهِ جُعِلْتُمْ،

So the best of the opinions of yourselves are your views, and the best of the plentiful shares you have chosen, and with the noblest of the fortunes you would be fortunate with – when you would be joined with Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and would be spreading for Allah^{azwj} in His^{azwj} earth, with His^{azwj} Tawheed and His^{azwj} Glory.

وَ هُنَيْئًا لَكُمْ، إِنَّ مُحَمَّدًا لَسَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ، وَ إِنَّ آلَ مُحَمَّدٍ خَيْرُ آلِ النَّبِيِّينَ، وَ إِنَّ أَصْحَابَ مُحَمَّدٍ الْمُؤَلِّينَ لِأَوْلِيَاءِ مُحَمَّدٍ وَ عَلِيِّ ع، وَ الْمُتَّبَرِّعِينَ مِنْ أَعْدَائِهِمَا، أَفْضَلُ صَحَابَةِ الْمُرْسَلِينَ،

And congratulations to you, that Muhammad^{saww} is the Chief of the former ones and the latter ones, and that the Progeny^{asws} of Muhammad^{saww} are the best of the progenies of the Prophets^{as}, and that the companions of Muhammad^{saww} are the friends of the friends of Muhammad^{saww} and Ali^{asws}, and the disavower from their^{asws} enemies, are the most superior of the companions of the Mursils^{as}.

وَ إِنَّ أُمَّةَ مُحَمَّدٍ الْمُؤَلِّينَ لِمُحَمَّدٍ وَ عَلِيِّ، الْمُتَّبَرِّعِينَ مِنْ أَعْدَائِهِمَا، أَفْضَلُ أُمَّةِ الْمُرْسَلِينَ وَ إِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ مِنْ أَحَدٍ عَمَلًا- إِلَّا بِهَذَا الْإِعْتِقَادِ، وَ لَا يَعْفُرُ لَهُ ذَنْبًا، وَ لَا يَقْبَلُ لَهُ حَسَنَةً، وَ لَا يَرْفَعُ لَهُ دَرَجَةً إِلَّا بِهِ.

And that the community of Muhammad^{saww}, the befrienders of Muhammad^{saww} and Ali^{asws}, the disavowers from their^{asws} enemies, are the most superior of the communities of the Mursils^{as}, and that Allah^{azwj} the Exalted will not Accept a deed from anyone except with these beliefs, nor Forgive a sin for him, nor Accept a good deed for him, nor Raise for him a level, except by it’.

قَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاغْلُظُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The Words of Mighty and Majestic: **O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208]**

But if you slip from after clear arguments have come to you, then know that Allah is Mighty, Wise [2:209]

366 قَالَ الْإِمَامُ ع فَلَمَّا ذَكَرَ اللَّهُ تَعَالَى الْفَرِيقَيْنِ: أَحَدُهُمَا وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ وَ الثَّانِي: وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ وَ بَيِّنَ حَالَهُمَا، دَعَا النَّاسَ إِلَى حَالٍ مِنْ رَضِيَ صَنِيعَهُ-

S 366 - The Imam (Hassan Al-Askari^{asws}) said: ‘So when Allah^{azwj} Mentioned the two groups: - one of them being: **And from the people there is one who astounds you with his speech regarding the life of the world [2:204]**, and the second one being: **And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207]**, and Explained their states, He^{azwj} Called the people to a state of one whose work He^{azwj} would be Pleased with.

قَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً. يَعْنِي فِي السَّلْمِ وَ الْمُسَالَمَةِ إِلَى دِينِ الْإِسْلَامِ كَافَّةً جَمَاعَةً ادْخُلُوا فِيهِ، وَ ادْخُلُوا فِي جَمِيعِ الْإِسْلَامِ، فَتَقَبَّلُوهُ وَ اعْمَلُوا فِيهِ، وَ لَا تَكُونُوا كَمَنْ يَقْبَلُ بَعْضَهُ وَ يَعْمَلُ بِهِ، وَ يَأْبَى بَعْضَهُ وَ يَهْجُرُهُ.

So He^{azwj} Said: **O you who believe! Enter into the submission all (of you) –** Meaning into the submission and the submissiveness to the Religion Al-Islam, altogether entering into it – and enter into the entirety of Al-Islam so it (the submission) would be Accepted, and work in it, and do not become like the one who accepts part of it and works with it, and refuses part of it and shuns it’.

قَالَ: وَ مِنْهُ الدُّخُولُ فِي قَبُولِ وَ لَآيَةِ عَلِيٍّ ع كَالدُّخُولِ فِي قَبُولِ نُبُوَّةِ [مُحَمَّدٍ] رَسُولِ اللَّهِ ص، فَإِنَّهُ لَا يَكُونُ مُسْلِمًا مَنْ قَالَ: إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَاعْتَرَفَ بِهِ وَ لَمْ يَعْتَرِفْ بِأَنَّ عَلِيًّا وَصِيَّهُ وَ خَلِيفَتُهُ وَ خَيْرُ أُمَّتِهِ.

He^{asws} said: ‘And from it is the entry into the acceptance of the Wilayah of Ali^{asws} like the entry into the acceptance of the Prophet-hood of Muhammad^{saww}, Rasool-Allah^{saww}, for he cannot happen to be a Muslim, the one who says, ‘Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and he acknowledges with it, and does not acknowledge that Ali^{asws} is his^{saww} successor, and his^{saww} Caliph, and the best one of his^{saww} community.

وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ مَا يَنْخَطِي بِكُمْ إِلَيْهِ الشَّيْطَانُ مِنْ طُرُقِ الْعَيِّ وَ الضَّلَالِ، وَ يَأْمُرُكُمْ بِهِ مِنْ أَرْبَابِ الْإِتَامِ الْمُؤَيَّقَاتِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ، بَعْدَاوَتِهِ يُرِيدُ اقْتِطَاعَكُمْ عَنْ عَظِيمِ الثَّوَابِ، وَ إِهْلَاكَكُمْ بِشِدِيدِ الْعِقَابِ.

And do not follow the footsteps of Satan – from the footsteps Satan^{la} has laid out with you leading to him, from the paths of the misguidance and the straying, and he^{la} is instructing you with from the indulging in the grave sins, **he is for you all, a Clarified enemy [2:208]** – The Satan^{la}, for you all is a clarified enemy, due to his^{la} enmity, intending cutting you off from the great Rewards, and destroying you with the severe Punishments.

فَإِنْ زَلَلْتُمْ عَنِ السَّلْمِ وَالْإِسْلَامِ الَّذِي تَمَامُهُ بِاعْتِقَادِ وَلَايَةِ عَلِيِّ ع، وَ لَا يَنْفَعُ الْإِفْرَارُ بِالنُّبُوَّةِ مَعَ جَحْدِ إِمَامَةِ عَلِيِّ ع، كَمَا لَا يَنْفَعُ الْإِفْرَارُ بِالتَّوْحِيدِ مَعَ جَحْدِ النُّبُوَّةِ إِنْ زَلَلْتُمْ.

But if you slip – from the submission and Al-Islam which, the whole of it is in the belief of Wilayah of Ali^{asws}, and it will not benefit you, the acceptance of the Prophet-hood along with the rejection of the Imamate of Ali^{asws}, just as it will not benefit you, acceptance of the *Tawheed* along with the rejection of the Prophet-hood, if you slip.

مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ مِنْ قَوْلِ رَسُولِ اللَّهِ ص وَ فَضِيلَتِهِ، وَ أَنْتُمْ الدَّلَالَاتُ الْوَاضِحَاتُ الْبَاهِرَاتُ- عَلَى أَنَّ مُحَمَّدًا الدَّالَّ عَلَى إِمَامَةِ عَلِيِّ ع نَبِيٌّ صَدَقَ، وَ دِينُهُ دِينُ حَقٍّ.

From after clear arguments have come to you – from the words of Rasool-Allah^{saww} and his^{saww} merits, and there came to you the clear evidence, the proofs upon that Muhammad^{saww} gives proofs of the Imamate of Ali^{asws}, a truthful Prophet^{saww}, and his^{saww} Religion is the true Religion.

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ [عَزِيزٌ] قَادِرٌ عَلَى مُعَاقِبَةِ الْمُخَالِفِينَ لِدِينِهِ- وَ الْمُكَذِّبِينَ لِنَبِيِّهِ- لَا يَقْدِرُ أَحَدٌ عَلَى صَرْفِ انْتِقَامِهِ مِنْ مُخَالِفِيهِ، وَ قَادِرٌ عَلَى إِثَابَةِ الْمُوَافِقِينَ لِدِينِهِ وَ الْمُصَدِّقِينَ لِنَبِيِّهِ ص لَا يَقْدِرُ أَحَدٌ عَلَى صَرْفِ ثَوَابِهِ عَنْ مُطِيعِيهِ.

Then know that Allah is Mighty, Wise [2:209] – Mighty – Able upon Punishing the adversaries to His^{azwj} Religion, and the beliers. Not one of them from His^{azwj} adversaries is able upon repelling His^{azwj} Vengeance. And He^{azwj} is Able upon Affirming the approvers of His^{azwj} Religion and the ratifies of His^{azwj} Prophet^{saww}, not one of them is able upon repelling His^{azwj} Rewards away from the ones obeying Him^{azwj}.

حَكِيمٌ فِيمَا يَفْعَلُ مِنْ ذَلِكَ، غَيْرُ مُسْرِفٍ عَلَى مَنْ أَطَاعَهُ وَ إِنْ أَكْثَرَ لَهُ الْخَيْرَاتِ، وَ لَا وَاضِعٌ لَهَا فِي غَيْرِ مَوْضِعِهَا (وَ إِنْ أَنْتُمْ لَهُ الْكَرَامَاتِ)، وَ لَا ظَالِمٌ لِمَنْ عَصَاهُ وَ إِنْ شَدَّدَ عَلَيْهِ الْعُقُوبَاتُ.

(He^{azwj} is) Wise regarding what He^{azwj} Does from that, without Extravagance upon the ones who obey Him^{azwj}, and that most of it is lavishness, nor Does He^{azwj} Place it in other than its (appropriate) place, (and even if the Prestige are completed for him), nor would He^{azwj} be unjust to the one who disobeys Him^{azwj}, and even if the Punishments are severe upon him”.

[بَعْضُ اخْتِجَاجَاتِ عَلِيٍّ عَ يَوْمِ الشُّورَى:]

Some of the arguments of Ali^{asws} of the day of the consultation

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: وَبِهَذِهِ الْآيَةِ وَغَيْرَهَا احْتَجَّ عَلِيٌّ عَ يَوْمِ الشُّورَى عَلَيَّ مَنْ دَافَعَهُ عَنِ حَقِّهِ، وَ أَخْرَهُ عَنِ رُتْبَتِهِ، وَ إِنْ كَانَ مَا ضَرَّ الدَّافِعَ إِلَّا نَفْسَهُ، فَإِنَّ عَلِيًّا عَ كَالْكَعْبَةِ الَّتِي أَمَرَ اللَّهُ بِاسْتِقْبَالِهَا لِلصَّلَاةِ.

Ali^{asws} Bin Al-Husayn^{asws} said: 'And with these Verses and others, Ali^{asws} argued on the day of consultation against the ones who repelled him^{asws} from his^{asws} right, and delayed him^{asws} from his^{asws} (rightful) order, and although the repeller did not harm anyone except himself, for Ali^{asws} is like the Kabah which Allah^{azwj} has Commanded to face towards, for the *Salat*.

جَعَلَهُ اللَّهُ لِيُؤْتَمَّ بِهِ فِي أُمُورِ الدِّينِ وَ الدُّنْيَا، كَمَا لَا يَنْفُصُ الْكَعْبَةُ، وَ لَا يَقْدُحُ فِي شَيْءٍ مِنْ شِرْفِهَا وَ فَضْلِهَا- إِنْ وُلِّيَ عَنْهَا الْكَافِرُونَ، فَكَذَلِكَ لَا يَقْدُحُ فِي عَلِيٍّ عَ إِنْ أَخْرَهُ عَنْ حَقِّهِ- الْمُقْصِرُونَ، وَ دَافَعَهُ عَنْ وَاجِبِهِ الظَّالِمُونَ.

Allah^{azwj} Made him^{asws} the one to complete with him^{asws} the matters of the Religion and the world, just as there would neither be a flaw in the Kabah nor a slur with regards to anything from its nobility and its merits if the *Kafirs* turn away from it, similar to that there would be no slur regarding Ali^{asws} if he^{asws} is delayed from his^{asws} rights by the derogators and is repelled by the oppressors from what is Obligated for him^{asws}.

قَالَ لَهُمْ عَلِيُّ عَ يَوْمَ الشُّورَى فِي بَعْضِ مَقَالِهِ- بَعْدَ أَنْ أَعْدَرَ وَ أَنْدَرَ، وَ بَالِغَ وَ أَوْضَحَ: مَعَاثِرَ الْأَوْلِيَاءِ الْعُقَلَاءِ أَلَمْ يَنْهَ اللَّهُ تَعَالَى- عَنْ أَنْ تَجْعَلُوا لَهُ أُنْدَاداً مِمَّنْ لَا يَعْقِلُ وَ لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يَفْهَمُ أَوْ لَمْ يَجْعَلْنِي رَسُولُ اللَّهِ صَ لِدِينِكُمْ وَ دُنْيَاكُمْ قَوَاماً

Ali^{asws} said to them on the day of the consultation in one of his^{asws} speeches – after having excused and warned, and delivered and clarified: 'Group of intellectual friends! Didn't Allah^{azwj} the Exalted Forbid from making rivals to Him^{azwj} from the ones who neither have intellect, nor hear, nor see, nor understand? And didn't Rasool-Allah^{saww} make me^{asws} a custodian for your Religion and your world?

أَوْ لَمْ يَجْعَلْ إِلَيَّ مَفْزَعَكُمْ أَوْ لَمْ يَقُلْ لَكُمْ: عَلِيُّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ أَوْ لَمْ يَقُلْ: أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا أَوْ لَا تَرَوْنِي غَيْباً عَنْ عُلُومِكُمْ- وَ أَنْتُمْ إِلَى عِلْمِي مُحْتَاجُونَ أَوْ فَأَمَرَ اللَّهُ تَعَالَى الْعُلَمَاءَ بِاتِّبَاعِ مَنْ لَا يَعْلَمُ، أَمْ مَنْ لَا يَعْلَمُ بِاتِّبَاعِ مَنْ يَعْلَمُ

And didn't he^{asws} make your recourse to me^{asws}? And didn't he^{saww} say to you all: 'Ali^{asws} is with the Truth and the Truth is with him^{asws}? And didn't he^{saww} say: 'I^{saww} am the city of the knowledge and Ali^{asws} is it's gate? And didn't he^{saww} see me^{asws} as being needless from your knowledge – and you all being needy to my^{asws} knowledge? So did Allah^{azwj} the Exalted Command the scholar to follow the one who does not know, or the one who doesn't know should follow the one who knows?

يَا أَيُّهَا النَّاسُ لِمَ تَنْفُضُونَ تَرْتِيبَ الْأَلْبَابِ لِمَ تُؤَخَّرُونَ مَنْ قَدَّمَهُ الْكَرِيمُ الْوَهَّابُ أَوْ لَيْسَ رَسُولُ اللَّهِ صَ أَجَابَنِي- إِلَى مَا رَدَّ عَنْهُ أَفْضَلُكُمْ: فَاطِمَةَ لَمَّا خَطَبَهَا أَوْ لَيْسَ قَدْ جَعَلْنِي أَحَبَّ خَلْقِ اللَّهِ [إِلَى اللَّهِ] لَمَّا أَطْعَمَنِي مَعَهُ مِنَ الطَّائِرِ

O you people! Do not break the sequence of the intellect. Why are you delaying the one^{asws} whom the Benevolent, the Bestower has Placed foremost? And didn't Rasool-Allah^{saww} respond to me^{asws} (positively) to what he^{saww} had rejected the best of you, for (Syeda) Fatima^{asws}, when she^{asws} was addressed? And hadn't he^{saww}

made me^{asws} as being the most Beloved of the creatures of Allah^{azwj} (to Allah^{azwj}) when he^{saww} fed me^{asws} with him^{saww}, from the bird?’

أَوَ لَيْسَ جَعَلَنِي أَقْرَبَ الْخَلْقِ شَبَهَا بِمُحَمَّدٍ نَبِيِّهِ صَ أ فَأَقْرَبَ النَّاسِ بِهِ شَبَهَا تُؤَخَّرُونَ وَ أَبْعَدَ النَّاسِ بِهِ شَبَهَا تُقَدَّمُونَ مَا لَكُمْ لَا تَتَفَكَّرُونَ وَلَا تَعْقِلُونَ

And Hasn't He^{azwj} Made me^{asws} as the closest of the people is resemblance with Muhammad^{saww}, His^{azwj} Prophet^{saww}? So you are delaying the one who is the closest of resemblance with him^{saww} and the remotest of the people resembling with him^{saww} you are placing forward? What is the matter with you all? You are neither thinking (straight) nor are you using your intellects!

قَالَ: فَمَا زَالَ يَحْتَجُّ بِهِدًا وَ نَحْوِهِ عَلَيْهِمْ- وَ هُمْ لَا يَعْقِلُونَ عَمَّا دَبَّرُوهُ، وَ لَا يَرْضُونَ إِلَّا بِمَا آتَرُوهُ.

He (Imam Hassan Al-Askari^{asws}) said: ‘So he^{asws} did not cease to argue with these and approximate to it, against them – and there were not heedless from what they had already plotted, and they were not pleased except with what they had already plotted’.

قَوْلُهُ عَزَّ وَ جَلَّ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَ الْمَلَائِكَةُ وَ قُضِيَ الْأَمْرُ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

The Words of Mighty and Majestic: **Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]**

367 قَالَ الْإِمَامُ ع لَمَّا بَهَرَهُمْ رَسُولُ اللَّهِ ص بِآيَاتِهِ، وَ قَطَعَ مَعَادِيرَهُمْ بِمُعْجَزَاتِهِ أَبِي بَعْضُهُمُ الْإِيمَانَ، وَ اقْتَرَحَ عَلَيْهِ الْاِقْتِرَاحَاتِ الْبَاطِلَةَ [وَ هِيَ مَا] قَالَ اللَّهُ تَعَالَى: وَ قَالُوا لَنْ نُؤْمِنَ لَكَ- حَتَّى تَنْفَجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا- أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَ عِنَبٍ- فَتَنْفَجِرَ الْأَنْهَارَ خِلَافَهَا تَفْجِيرًا- أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا- أَوْ تَأْتِيَ بِنَايِ وَ الْمَلَائِكَةَ قَبِيلًا وَ سَائِرُ مَا ذَكَرَ فِي الْآيَةِ،

S 367 – The Imam (Hassan Al-Askari^{asws}) said: ‘When Rasool-Allah^{saww} dazzled them with his^{saww} Signs and cut off their excuses with his^{saww} miracles, some of them refused the Eman and suggested to him^{saww} the false suggestions – and it is what Allah^{azwj} the Exalted Says: **And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:90] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:91] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us) [17:92]** – and the rest of what He^{azwj} Mentioned in the Verse.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ هَلْ يَنْظُرُونَ أَيُّ هَلْ يَنْظُرُ هُوَ لَاءِ الْمُكْذِبِينَ- بَعْدَ إِيْضَاحِنَا لَهُمُ الْآيَاتِ، وَ قَطَعْنَا مَعَادِيرَهُمْ بِالْمُعْجَزَاتِ

So Allah^{azwj} Mighty and Majestic Said: ‘O Muhammad^{saww}! **Are they waiting** – i.e., are they waiting, these beliers after Our^{azwj} Clarifying the Signs to them, and Our^{asws} cutting off their excuses by the miracles.

إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَ الْمَلَائِكَةُ وَ تَأْتِيَهُمُ الْمَلَائِكَةُ كَمَا كَانُوا اقْتَرَحُوا عَلَيْكَ- اقْتِرَاحُهُمُ الْمُحَالَ فِي الدُّنْيَا- فِي إِيْتِيَانِ اللَّهِ الَّذِي لَا يَجُوزُ عَلَيْهِ الْإِيْتِيَانُ، وَ [اقْتِرَاحِهِمُ] الْبَاطِلَ فِي إِيْتِيَانِ الْمَلَائِكَةِ- الَّذِينَ لَا يَأْتُونَ إِلَّا مَعَ زَوَالِ هَذَا التَّعْبُدِ، وَ حِينَ وَفُوعِ هَلَاكِ الظَّالِمِينَ بِظُلْمِهِمْ-

Except that Allah would come to them in the shadows of the clouds and (so would) the Angels – that the Angels should come to them, just as they were suggesting upon you^{saww} their impossible suggestions in the world – regarding bringing Allah^{azwj}, which is possible upon the bringing – and their suggestion – the invalid, in bringing the Angels which are not coming except with the decline of the worship, and when the destruction of the unjust occurs, due to their injustices.

وَ وَقْتُكَ هَذَا وَقْتُ تَعْبُدٍ لَا وَقْتُ مَجِيءِ الْأَمْلَاكِ بِالْهَلَاكِ، فَهُمْ فِي اقْتِرَاحِهِمْ بِمَجِيءِ الْأَمْلَاكِ جَاهِلُونَ.

And this time period of yours^{saww} is time of worship. It is not time for the coming of the Angels with the destruction. Thus they, in their suggestions with the coming of the Angels, are ignorant.

وَ قُضِيَ الْأَمْرُ أَيُّ هَلْ يَنْظُرُونَ إِلَّا مَجِيءَ الْمَلَائِكَةِ، فَإِذَا جَاءُوا وَ كَانَ ذَلِكَ قُضِيَ الْأَمْرُ بِهِلَاكِهِمْ.

And the matter would have been Decided – i.e., are they waiting except for the coming of the Angels. So when they do come, and that would be the Decided matter of their destruction.

وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ فَهُوَ يَتَوَلَّى الْحُكْمَ فِيهَا، يَحْكُمُ بِالْعِقَابِ عَلَى مَنْ عَصَاهُ وَ يُوجِبُ كَرِيمَ الْمَأْبِ لِمَنْ أَرْضَاهُ.

And to Allah return (all) the matters – So He^{azwj} would be in Charge of the Judgment regarding it. He^{azwj} would Decide the Punishment upon the one who disobeyed Him, and Obligate the prestigious return to the one who Pleas Him^{azwj}.

368 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ طَلَبُ هَوْلَاءِ الْكُفَّارِ الْآيَاتِ، وَ لَمْ يَقْنَعُوا بِمَا آتَاهُمْ مِنْهَا بِمَا فِيهِ الْكِفَايَةُ- وَ الْبَلَاغُ حَتَّى قِيلَ لَهُمْ: هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ أَيُّ إِذَا لَمْ يَقْنَعُوا بِالْحُجَّةِ الْوَاضِحَةِ [الدَّافِعَةِ] فَهَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ، وَ ذَلِكَ مُحَالٌ، لِأَنَّ الْإِثْبَانَ عَلَى اللَّهِ لَا يَجُوزُ.

S 368 (a) - Imam Ali^{asws} Bin Al-Husayn^{asws} said: 'These *Kafirs* are seeking the Signs, and they are not convinced with what came to them from these, with what were sufficient and conclusive. He^{azwj} Said to them: **Are they waiting, except that Allah would come to them** – i.e., when they are not content with the clear proofs – the forceful – so are they waiting except that Allah^{azwj} should Come to them, and that is impossible, because the coming (or going) cannot be (applicable) upon Allah^{azwj}'.

وَ كَذَلِكَ النَّوَاصِبُ اقْتَرَحُوا عَلَى رَسُولِ اللَّهِ فِي نَصَبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَ إِمَامًا- وَ اقْتَرَحُوا- حَتَّى اقْتَرَحُوا الْمُحَالَ.

And similar to that are the Nasibis (hostile ones). They suggested to Rasool-Allah^{saww} regarding his^{saww} appointing Amir Al-Momineen Ali^{asws} as an Imam^{asws} – and they kept on suggesting until they suggested the impossible.

وَ كَذَلِكَ أَنَّ رَسُولَ اللَّهِ صَ لِمَا نَصَّ عَلَى عَلِيٍّ عَ بِالْفُضَيْلَةِ وَ الْإِمَامَةِ وَ سَكَنَ [إِلَى] ذَلِكَ قُلُوبُ الْمُؤْمِنِينَ، وَ عَانَدَ فِيهِ أَصْنَافُ الْجَاحِدِينَ مِنَ الْمُعَانِدِينَ، وَ شَكَّ فِي ذَلِكَ ضَعْفَاءُ مِنَ الشَّاكِّينَ، وَ احْتَالَ فِي السَّلْمِ مِنَ الْفَرِيقِينَ- مِنَ النَّبِيِّ وَ خِيَارِ أَصْحَابِهِ، وَ مِنْ أَصْنَافِ أَعْدَائِهِ- جَمَاعَةُ الْمُنَافِقِينَ،

And similar to that – when Rasool-Allah^{saww} linked to Ali^{asws} with the merits and the Imamate, and the hearts of the *Momineen* were tranquil to that, and the variety of the rejecters from the obstinate ones were obstinate regarding it, and the weak ones from the doubters doubted regarding that. And a group of the hypocrites defrauded

regarding the peace from the two groups - from the Prophet^{saww} and the best of his^{saww} companions (on one side), and from the variety of his^{saww} enemies.

وَ فَاضَ فِي صُدُورِهِمُ الْعَدَاوَةُ وَ الْبِغْضَاءُ وَ الْحَسَدُ وَ الشَّحْنَاءُ حَتَّى قَالَ قَائِلُ الْمُنَافِقِينَ: لَقَدْ أَسْرَفَ مُحَمَّدٌ فِي مَدْحِ [نَفْسِهِ] - ثُمَّ أَسْرَفَ فِي مَدْحِ [أَخِيهِ عَلِيٍّ] وَ مَا ذَلِكَ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ، وَ لَكِنَّهُ فِي ذَلِكَ مِنَ الْمُتَقَوِّلِينَ - يُرِيدُ أَنْ يُثَبِّتَ لِنَفْسِهِ الرَّئِيسَةَ عَلَيْنَا حَيًّا، وَ لِعَلِّيٍّ بَعْدَ مَوْتِهِ.

And their chests were inundated with the enmity, and the hatred, and the envy, and the grudges to the extent that a speaker of the hypocrites said, ‘Muhammad^{saww} has been extravagant in the praise of himself^{saww}, then he^{saww} has been extravagant in the praise of his^{saww} brother Ali^{asws}, and that is not from the Lord^{azwj} of the worlds, but that is from the talkers – intending to affirm the government for himself^{saww} upon us at the moment, and for Ali^{asws} after his^{saww} death.

قَالَ اللَّهُ تَعَالَى: يَا مُحَمَّدُ قُلْ لَهُمْ: وَ أَيَّ شَيْءٍ أَنْكَرْتُمْ مِنْ ذَلِكَ هُوَ عَزِيزٌ حَكِيمٌ كَرِيمٌ، ارْتَضَى عِبَادًا مِنْ عِبَادِهِ، وَ اخْتَصَّهُمْ بِكَرَامَاتٍ لِمَا عَلِمَ مِنْ حُسْنِ طَاعَاتِهِمْ، وَ انْقِيَادِهِمْ لِأَمْرِهِ فَفَوَّضَ إِلَيْهِمْ أُمُورَ عِبَادِهِ، وَ جَعَلَ إِلَيْهِمْ سِيَاسَةَ خَلْقِهِ بِالتَّدْبِيرِ الْحَكِيمِ الَّذِي وَفَّقَهُمْ لَهُ.

Allah^{azwj} the Exalted Said: “O Muhammad^{saww}! Say to them: ‘And which thing are you all denying from that, and He^{azwj} is Mighty, Wise, Benevolent. He^{azwj} Chooses servants^{asws} from His^{azwj} servants, and Particularises them^{asws} with the miracles due to what He^{azwj} Knows from the excellence of their^{asws} obedience and their^{asws} submission to His^{azwj} Commands. So He^{azwj} Delegates to them the affairs of His^{azwj} creatures with the Master plan of the Wise Whom Who Made them^{asws} to be compatible for it.

أَ وَ لَا تَرَوْنَ مُلُوكَ الْأَرْضِ إِذَا ارْتَضَى أَحَدُهُمْ - خِدْمَةَ بَعْضِ عِبِيدِهِ، وَ وَثِقَ بِحُسْنِ اضْطِلَاعِهِ بِمَا يَنْدُبُ لَهُ مِنْ أُمُورِ مَمْلِكَتِهِ، جَعَلَ مَا وَرَاءَ بَابِهِ إِلَيْهِ، وَ اعْتَمَدَ فِي سِيَاسَةِ جُيُوشِهِ وَ رَعَايَاهُ عَلَيْهِ.

And are you not seeing the kings of the earth, when one of them is pleased with the service of one of his servants and his obedience with what he had nominated for it from the affairs of his kingdom, makes whatever is behind his door to him (his secrets), and relies upon him regarding the affairs of his army and his citizens?

كَذَلِكَ مُحَمَّدٌ فِي التَّدْبِيرِ الَّذِي رَفَعَهُ لَهُ رَبُّهُ، وَ عَلِيٌّ مِنْ بَعْدِهِ الَّذِي جَعَلَهُ وَصِيَّهُ وَ خَلِيفَتَهُ فِي أَهْلِهِ وَ قَاضِيَ دِينِهِ، وَ مُنْجِرَ عِدَائِهِ، وَ الْمُؤَاوِرَ لِأَوْلِيَائِهِ، وَ الْمُنَاصِبَ لِأَعْدَائِهِ

Similar to that is Muhammad^{saww} is the Master plan of the One^{azwj} which his^{saww} Lord^{azwj} Raised it for him^{saww}, and (so is) Ali^{asws} from after him^{saww} whom He^{azwj} Made to be his^{saww} successor^{asws} and his^{saww} replacement regarding his^{saww} family and the paying back of his^{saww} debts, and the fulfilling of his^{saww} promises made, and one supportive of his^{saww} friends and one hostile to his^{saww} enemies”.

فَلَمَّا يَفْتَعُوا بِذَلِكَ، وَ لَمْ يُسَلِّمُوا وَ قَالُوا: لَيْسَ الَّذِي يُسَيِّدُهُ إِلَى ابْنِ أَبِي طَالِبٍ ع بِأَمْرٍ صَغِيرٍ، إِنَّمَا هُوَ دِمَاءُ الْخَلْقِ، وَ نِسَاؤُهُمْ، وَ أَوْلَادُهُمْ، وَ أَمْوَالُهُمْ، وَ حُقُوقُهُمْ [وَ أَنْسَابُهُمْ] وَ دُنْيَاهُمْ وَ آخِرَتُهُمْ، فَلْيَأْتِنَا بِأَيَّةٍ تَلِيْقُ بِجَلَالَةِ هَذِهِ الْوَلَايَةِ.

But they were not persuaded by that and did not submit, and they said, ‘That which He^{azwj} has Conferred to the son^{asws} of Abu Talib^{asws} is not a small matter. But rather, it is (for) the blood of the people, and their womenfolk, and their children, and their wealth, and their rights, and their lineages, and their world and their Hereafter.

Therefore, come to us with a Sign worthy of the majesty of this Wilayah (master-ship).

[اِحْتِجَاجَاتُ رَسُولِ اللَّهِ ص لِيُؤَيِّدَ عَلِيَّ ع:]

Arguments of Rasool-Allah^{saww} for the Wilayah of Ali^{asws}

368 فَقَالَ رَسُولُ اللَّهِ ص: أَمَا كَفَاكُمْ نُورُ عَلِيِّ الْمُسْرُقِ فِي الظُّلُمَاتِ الَّذِي رَأَيْتُمُوهُ لَيْلَةَ خُرُوجِهِ مِنْ عِنْدِ رَسُولِ اللَّهِ إِلَى مَنْزِلِهِ أَمَا كَفَاكُمْ أَنَّ عَلِيًّا جَارَ وَالْحَيْطَانُ بَيْنَ يَدَيْهِ، فَفَتَحَتْ لَهُ وَطَّرَقَتْ، ثُمَّ عَادَتْ وَالتَّامَّتْ

S 368 (b) – Rasool-Allah^{saww} said: ‘Was it not sufficient for you all, the light of Ali^{asws} shining in the darkness which you saw on the night he^{asws} went out from the presence of Rasool-Allah^{saww} to his^{asws} house? Was is not sufficient for you that Ali^{asws} crossed over and (although) the wall was in front of him^{asws}, but it opened up and made a way for him^{asws}, then it returned and joined up again?’

أَمَا كَفَاكُمْ يَوْمَ غَدِيرِ خُمٍّ أَنَّ عَلِيًّا لَمَّا أَقَامَهُ رَسُولُ اللَّهِ رَأَيْتُمْ أَبْوَابَ السَّمَاءِ مَفْتَحَةً، وَالْمَلَائِكَةَ مِنْهَا مُطْلِعِينَ تُنَادِيكُمْ: هَذَا وَلِيُّ اللَّهِ فَاتَّبِعُوهُ، وَإِلَّا حَلَّ بِكُمْ عَذَابُ اللَّهِ فَاحْذَرُوهُ

Was it not sufficient for you on the day of Ghadeer Khumm that Ali^{asws}, when Rasool-Allah^{saww} established him^{asws}, you saw the gateways of the sky opened up and the Angels emerging from these calling out to you, ‘This is a Guardian^{asws} of Allah^{azwj}, therefore obey him^{asws}, or else the Punishment of Allah^{azwj} would be Released with you all, therefore be warned’?

أَمَا كَفَاكُمْ رُؤْيُكُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَهُوَ يَمْشِي وَالْجِبَالُ تَسِيرُ بَيْنَ يَدَيْهِ لَيْلًا يَحْتَاجُ إِلَى الْإِنْحِرَافِ عَنْهَا، فَلَمَّا جَاَزَ رَجَعَتِ الْجِبَالُ إِلَى أَمَاكِنِهَا

Was is not sufficient for you seeing Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was walking, and the mountain moving aside lest he^{asws} be needy to turn around from it, so when he^{asws} had crossed over, the mountain moved back into its place?

ثُمَّ قَالَ: اللَّهُمَّ زِدْهُمْ آيَاتٍ، فَإِنَّهَا عَلَيْكَ سَهْلَاتٌ يَسِيرَاتٌ- لِنَزِيدَ حُجَّتَكَ عَلَيْهِمْ تَأْكِيدًا.

Then he^{saww} said: ‘O Allah^{azwj}! Increase the Signs for them, for these are easy, a small thing for You^{azwj}, in order for Your^{azwj} Proof to be Increased against them, substantiated’.

قَالَ: فَارْجِعِ الْقَوْمَ إِلَى بُيُوتِهِمْ، فَارَادُوا دُخُولَهَا فَاعْتَقَلَتْهُمُ الْأَرْضُ وَ مَنَعَتْهُمْ، وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ دُخُولُهَا- حَتَّى تُؤْمِنُوا بِوَلَايَةِ عَلِيٍّ ع. قَالُوا: أَمْنَا. وَ دَخَلُوا.

He (Imam Hassan Al-Askari^{asws}) said: ‘So the group returned to their houses and they intended to enter these, but the ground seized them and prevented them, and called out to them, ‘It is prohibited unto you to enter these until you believe in the Wilayah of Ali^{asws}!’ They said, ‘We believe!’ And they entered.

ثُمَّ ذَهَبُوا بِنِزْعُونَ تِيَابِهِمْ لِيَلْبَسُوا غَيْرَهَا، فَتَقَلَّتْ عَلَيْهِمْ، وَ لَمْ يُفْلَوْهَا وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ سَهْوَلُهُ نَزْعِنَا- حَتَّى تُفَرُّوا بِوَلَايَةِ عَلِيٍّ ع. فَافْرُوا، وَ نَزَعُوا.

Then they went on to remove their clothes in order to wear another, but these became heavy upon them and could not lift them, and these called out to them, 'It is prohibited upon you the ease of removing us until you acknowledge with the wilayah of Ali^{asws}!' So they acknowledged, and they removed them.

ثُمَّ ذَهَبُوا يَلْبَسُونَ ثِيَابَ اللَّيْلِ، فَثَقَلَتْ عَلَيْهِمْ وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ لُبْسُنَا- حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ ع. فَاعْتَرَفُوا.

Then they went on to wear the night clothes, but these became heavy upon them, and called out to them, 'It is prohibited upon you to wear us, until you acknowledge with the Wilayah of Ali^{asws}!' So they acknowledged.

ثُمَّ ذَهَبُوا يَأْكُلُونَ، فَثَقَلَتْ عَلَيْهِمُ اللَّفْمَةُ، وَ مَا لَمْ يَنْقُلْ مِنْهَا اسْتَحَجَرَ فِي أَفْوَاهِهِمْ، وَ نَادَتْهُمْ: حَرَامٌ عَلَيْكُمْ أَكْلُنَا- حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ ع فَاعْتَرَفُوا.

Then they went to eat, but the morsel became heavy upon them, and whatever did not become heavy from these, became pebbles in their mouths, and called out to them, 'It is prohibited upon you to eat us, until you acknowledge with the Wilayah of Ali^{asws}!' So they acknowledged.

ثُمَّ ذَهَبُوا يَبُولُونَ وَ يَبْعَثُونَ، فَتَعَذَّبُوا وَ تَعَذَّرَ عَلَيْهِمْ، وَ نَادَتْهُمْ بُطُونُهُمْ وَ مَذَاكِيرُهُمْ: حَرَامٌ عَلَيْكُمْ السَّلَامَةُ مِنَّا- حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع. فَاعْتَرَفُوا.

Then they went to urinate and defecate, but they were unable and became impossible upon them, and they bellies and their manhood called out to them, 'It is prohibited upon you to be safe from us, until you acknowledge with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. So they acknowledge.

ثُمَّ صَجَرَ بَعْضُهُمْ وَ قَالَ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ- فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ- أَوْ أَنْتِنَا بِعَذَابٍ أَلِيمٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ فَإِنَّ عَذَابَ الْإِصْطِلَامِ الْعَامِّ إِذَا نَزَلَ، نَزَلَ بَعْدَ خُرُوجِ النَّبِيِّ صٍّ مِنْ بَيْنِ أَظْهُرِهِمْ،

Then some of them got annoyed, and said, '**O Allah! If this is the Truth from You, then Rain upon us stones from the sky or Inflict upon us a painful Punishment [8:32].** Allah^{azwj} Mighty and Majestic Said: **But Allah was not going to Punish them whilst you were among them [8:33]** – for the uprooting Punishment would be general when it does descend. It would (only) descend after the exit of the Prophet^{saww} from their midst.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ يُظْهِرُونَ النَّوْبَةَ وَ الْإِنَابَةَ، فَإِنَّ مِنْ حُكْمِهِ فِي الدُّنْيَا أَنْ يَأْمُرَكَ بِقَبُولِ الظَّاهِرِ، وَ تَرْكِ التَّقْيِيسِ عَنِ الْبَاطِنِ، لِأَنَّ الدُّنْيَا دَارُ إِمְهَالٍ وَ إِنْظَارٍ، وَ الْآخِرَةُ دَارُ الْجَزَاءِ بِمَا تَعْبُدُ.

Then Allah^{azwj} Mighty and Majestic Said: **nor is Allah going to Punish them whilst yet they ask for Forgiveness [8:33]** – manifesting the repentance and the attentiveness, for it is from His^{azwj} Judgment in the world that He^{azwj} has Commanded you with accepting then apparent and leave the investigation about the hidden (esoteric), because the world is a house of respite and waiting, and the Hereafter is a House of the Recompense without (performing acts of) worship.

قَالَ: وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ فِيهِمْ مَنْ يَسْتَغْفِرُ- لِأَنَّ هُوَ لَوْ أَنَّ فِيهِمْ مَنْ عَلِمَ اللَّهُ أَنَّهُ سَيُؤْمِنُ- أَوْ أَنَّهُ سَيَخْرُجُ مِنْ نَسْلِهِ ذُرِّيَّةً طَيِّبَةً- يَجُودُ رَبُّكَ عَلَى أَوْلِيَاكَ بِالْإِيمَانِ وَ تَوَابِهِ، وَ لَا يَقْتُلُهُمْ بِاخْتِرَامِ آبَائِهِمُ الْكُفَّارِ، وَ لَوْ لَا ذَلِكَ لَأَهْلَكْتَهُمْ.

He^{azwj} Said: **nor is Allah going to Punish them** – and among them is one who seeks Forgiveness – because they, if among them there is one whom Allah^{azwj} Knows of that he would be believing (in the future), or there would be coming out from his lineage, a goodly offspring – your Lord^{azwj} would be Benevolent upon them with the Eman and its Rewards, and He^{azwj} would not Cut them off by Destroying their Kafir forefathers – and had it not been so, He^{azwj} would have Destroyed them.

فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص: كَذَلِكَ اقْتَرَحَ النَّاصِبُونَ آيَاتِ فِي عَلِيٍّ ع حَتَّى اقْتَرَحُوا مَا لَا يَجُوزُ فِي حُكْمِ [اللَّهِ]، جَهْلًا بِأَحْكَامِ اللَّهِ، وَ اقْتَرَحُوا لِلْأَبَائِطِيلِ عَلَى اللَّهِ.

So these are the words of Rasool-Allah^{saww}: 'Like that is how the Nasibis are suggesting (to be shown) Sign regarding Ali^{asws} until they are suggesting what is not allowed in the Judgment of Allah^{azwj} being ignorant of the Ordinances of Allah^{azwj} and suggesting falsities upon Allah^{azwj}.'

سَلِّ بَنِي إِسْرَائِيلَ الْآيَةَ إِلَى قَوْلِهِ أَوْ ضَعِيفًا 211، 282- ائْتَنَّا وَ سَبْعُونَ آيَةً تَفْسِيرُهَا مَفْقُودٌ. رَزَقَنَا اللَّهُ تَمَامَهُ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- صَلَّواتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ [إِلَى يَوْمِ الدِّينِ]

Ask the Children of Israel [2:211] – up to His^{azwj} Words **or weak (of understanding) [2:282]**, seventy two Verses, its interpretation is lost. May Allah^{azwj} Grace us the complete of it by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}. May the *Salawat* of Allah^{azwj} be upon them all, up to the Day of Religion (Judgment).

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ] شَيْءٌ آخَرَ مِنْ تَفْسِيرِ هَذِهِ السُّورَةِ- مِنَ الْإِمَامِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَلَيْهِ وَ عَلَى آبَائِهِ وَ ابْنِهِ الْقَائِمِ ع الْمُنْتَظَرِ الْمَهْدِيِّ السَّلَامِ.

In the Name of Allah^{azwj} the Beneficent, the Merciful. Another thing from the interpretation of this Chapter (Surah Baqarah) – from the Imam Al-Hassan^{asws} Bin Ali Askari^{asws}, the greetings be upon him^{asws}, and upon his^{asws} forefathers^{asws}, and his^{asws} son^{asws} Al-Qaim^{asws}, the awaited, the Guided one'.

قَوْلُهُ عَزَّ وَ جَلَّ أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمَلَّ هُوَ قَلِيلٌ وَلَيْتَهُ بِالْعَدْلِ إِلَى آخِرِ الْآيَةِ

The Words of Mighty and Majestic: **or weak, or he is not able to dictate himself, so let his guardian dictate with fairness [2:282]** – up to the end of the Verse.

369 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ: أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمَلَّ هُوَ قَلِيلٌ وَلَيْتَهُ بِالْعَدْلِ قَالَ ضَعِيفًا فِي بَدَنِهِ- لَا يَقْدِرُ أَنْ يُمَلَّ، أَوْ ضَعِيفًا فِي فَهْمِهِ وَ عِلْمِهِ- لَا يَقْدِرُ أَنْ يُمَلَّ وَ يُمَيِّزُ الْأَلْفَاظَ- الَّتِي هِيَ عَدْلٌ عَلَيْهِ وَ لَهُ مِنَ الْأَلْفَاظِ- الَّتِي هِيَ جَوْرٌ عَلَيْهِ أَوْ عَلَى حَمِيمِهِ.

S 369 – Amir Al-Momineen^{asws} said regarding the Words of the Mighty and Majestic: **or weak, or he is not able to dictate himself, so let his guardian dictate with fairness [2:282]**: '(Either) we in his body, not being able to dictate, or weak in his understanding and his knowledge, not being able to dictate and discern the wordings – those which are fair upon him and are for him from the wordings, (and) those which are unfair upon him or upon his friend.

أَوْ لَا يَسْتَطِيعُ أَنْ يُمَلَّ هُوَ يَعْنِي بِأَنْ يَكُونَ مَشْغُولًا فِي مَرَمَّةٍ لِمَعَاشٍ، أَوْ تَزْوُدٍ لِمَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ، فَإِنَّ تِلْكَ [هِيَ] الْأَشْغَالُ- الَّتِي لَا يَنْبَغِي لِعَاقِلٍ أَنْ يَشْرَعَ فِي غَيْرِهَا.

Or he is not able to dictate himself – meaning, if he happens to be too busy in the correction of his livelihood, or providing for the Hereafter, or pleasures in other than the Prohibition, for these are the pre-occupations which is not befitting for the intellectual that he begins in something else.

قَالَ: فَلْيَمْلِلْ وَلْيُتْبِعْ بِالْعَدْلِ يَعْنِي النَّائِبَ عَنْهُ، وَ الْقِيمَ بِأَمْرِهِ بِالْعَدْلِ، بَأَنَّ لَا يَحِيفَ عَلَى الْمَكْتُوبِ لَهُ، وَ لَا عَلَى الْمَكْتُوبِ عَلَيْهِ.

He^{azwj} Said: **so let his guardian dictate with fairness [2:282]** – meaning the representative from him, and the custodian with his affairs, with the justice, if he is not biased upon the writing for him, nor (biased) upon writing against him.

[فِي إِعَانَةِ الضَّعِيفِ:]

Re: Assisting the weak one

370 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَعَانَ ضَعِيفًا فِي بَدَنِهِ عَلَى أَمْرِهِ، أَعَانَهُ اللَّهُ تَعَالَى عَلَى أَمْرِهِ، وَ نَصَبَ لَهُ فِي الْقِيَامَةِ مَلَائِكَةً يُعِينُونَهُ عَلَى قَطْعِ تِلْكَ الْأَهْوَالِ- وَ عُبُورِ تِلْكَ الْخَنَادِقِ مِنَ النَّارِ، حَتَّى لَا يُصِيبَهُ مِنْ دُخَانِهَا وَ لَا سُومِهَا، وَ عَلَى عُبُورِ الصَّرَاطِ إِلَى الْجَنَّةِ سَالِمًا أَمِنًا.

S 370 – Rasool-Allah^{saww} said: ‘The one who assists one weak in his body upon his matter, Allah^{azwj} the Exalted would Assist him upon his matters, and He^{azwj} would Appoint an Angel for him during the Day of Judgment who would assist him upon cutting off those horrors, and cross over those ditches of Fire, until he would not be hit from its smoke nor from its toxins, and (assist him) upon crossing the Bridge to the Paradise, safely, securely.

وَ مَنْ أَعَانَ ضَعِيفًا فِي فَهْمِهِ وَ مَعْرِفَتِهِ- فَلَقَنَهُ حُجَّتَهُ عَلَى خَصْمِ أَلَدِّ طَلَّابِ الْبَاطِلِ، أَعَانَهُ اللَّهُ عِنْدَ سَكَرَاتِ الْمَوْتِ- عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ- وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، وَ الْإِقْرَارِ بِمَا يَنْصِلُ بِهِمَا، وَ الْإِعْتِقَادِ لَهُ حَتَّى يَكُونَ خُرُوجُهُ مِنَ الدُّنْيَا- وَ رُجُوعُهُ إِلَى اللَّهِ تَعَالَى عَلَى أَفْضَلِ أَعْمَالِهِ، وَ أَجَلِ أَحْوَالِهِ فَيَجِيءُ عِنْدَ ذَلِكَ بِرُوحٍ وَ رِيحَانٍ، وَ يُنْشَرُ بِأَنَّ رَبَّهُ عَنْهُ رَاضٍ، وَ عَلَيْهِ غَيْرُ غَضَبَانٍ.

And the one who assists one weak in his understanding and his recognition, so he teaches him his proof against a vigorous disputant seeking the falsehood, Allah^{azwj} would Assist him during the pangs of death, upon the testimony that there is no god except Allah^{azwj}, Alone, there being no associates for him, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and the acceptance with whatever is linked with them both, and the belief of it until there happens to be his exit from the word, and his return to Allah^{azwj} the Exalted upon the most superior of his deeds, and the most beautiful of his states. Thus, he would come during that, with rest and tranquillity and would be given the glad tidings that his Lord^{azwj} is Pleased with him, and He^{azwj} is not Wrathful upon him.

وَ مَنْ أَعَانَ مَشْغُولًا بِمَصَالِحِ دُنْيَاهُ أَوْ دِينِهِ عَلَى أَمْرِهِ- حَتَّى لَا يَنْتَشِرَ عَلَيْهِ أَعَانَهُ اللَّهُ تَعَالَى- يَوْمَ تَزَاحِمِ الْأَشْغَالِ وَ انْتِشَارِ الْأَحْوَالِ، يَوْمَ قِيَامِهِ بَيْنَ يَدَيِ الْمَلِكِ الْجَبَّارِ، فَيُمَيِّزُهُ مِنَ الْأَشْرَارِ وَ يَجْعَلُهُ مِنَ الْأَخْيَارِ.

And the one who is too pre-occupied with the correction of his worldly affairs or his Religion being upon His^{azwj} Commands, until it is no longer difficult upon him. Allah^{azwj} the Exalted would Assist him on the Day when the activities would be

contended and the horrors would be widespread, the Day of his standing in front of the King, the Compeller. Thus, He^{azwj} would Sift him out from the evils and Make him to be from the good ones’.

[فِي أَنْ أَعْلَمَ النَّاسَ بِالْقَدْرِ أَسْكَنَتْهُمْ عَنْهُ:]

Re: The most knowledgeable of the people with the Pre-determination are the one most silent from it

371 [قَالَ:] وَ لَقَدْ مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَ عَلِيٍّ قَوْمٍ- مِنْ أَخْلَاطِ الْمُسْلِمِينَ لَيْسَ فِيهِمْ مُهَاجِرِيٌّ وَ لَا أَنْصَارِيٌّ، وَ هُمْ فُعُودٌ فِي بَعْضِ الْمَسَاجِدِ فِي أَوَّلِ يَوْمٍ مِنْ شَعْبَانَ، إِذَا هُمْ يَخُوضُونَ فِي أَمْرِ الْقَدْرِ وَ غَيْرِهِ- مِمَّا اِخْتَلَفَ النَّاسُ فِيهِ، قَدْ ارْتَفَعَتْ أَصْوَاتُهُمْ وَ اسْتَدَّ فِيهِ مَحْكُهُمْ وَ جِدَالُهُمْ،

S 371 – He (Imam Hassan Al-Askari^{asws}) said: ‘And Amir Al-Momineen^{asws} had passed by a group from a mixture of the Muslims, there neither being an Emigrant nor a Helper among them, and they were seated in one of the Masjids during the first day of Shaban, when they engaging (discussing contentiously) regarding the matter of the Pre-determination and other (matters) from what the people had differed in. Their voices were raised and they were intense in their criteria and their arguments.

فَوَقَفَ عَلَيْهِمْ، فَسَلَّمَ، فَرَدُّوا عَلَيْهِ وَ أَوْسَعُوا وَ قَامُوا إِلَيْهِ- يَسْأَلُونَهُ الْفُعُودَ إِلَيْهِمْ، فَلَمْ يَحْفَلْ بِهِمْ، ثُمَّ قَالَ لَهُمْ- وَ نَادَاهُمْ: يَا مَعْشَرَ الْمُتَكَلِّمِينَ فِيمَا لَا يَغْنِيهِمْ وَ لَا يَرُدُّ عَلَيْهِمْ، أَلَمْ تَعْلَمُوا أَنَّ لِلَّهِ عِبَادًا- قَدْ أَسْكَنَتْهُمْ حَسْبِيئُهُ مِنْ غَيْرِ عِيٍّ وَ لَا بَكْمٍ، وَ إِنَّهُمْ لَهُمُ الْفَصَحَاءُ الْعُقَلَاءُ الْأَلْيَاءُ الْعَالِمُونَ بِاللَّهِ وَ أَيَّامِهِ.

So he^{asws} paused by them, and greeted. So they returned (the greeting) to him^{asws}, and they made space and stood up for him^{asws}, asking him^{asws} to be seated among them. But he^{asws} did not pay much attention with them, then said to them, and called out to them: ‘O group of speakers regarding what neither aid them nor would it return (any benefit) upon them! Are you not knowing that for Allah^{azwj} there are such servants that His^{azwj} fear has silenced them from without a blindness nor muteness, and they, for them is the eloquence, and the intellect, and the understanding, the knowers of Allah^{azwj} and His^{azwj} Favours and His^{azwj} Punishments?’

وَ لَكَيْتُمْ إِذَا ذَكَرُوا عِظَمَةَ اللَّهِ انْكَسَرَتْ أَلْسِنَتُهُمْ، وَ انْفَطَعَتْ أَفئِدَتُهُمْ، وَ طَاشَتْ عُقُولُهُمْ، وَ هَامَتْ حُلُومُهُمْ، إِعْزَازاً لِلَّهِ وَ إِعْظَاماً وَ إِجْلَالاً لَهُ.

But, whenever the Greatness of Allah^{azwj} is mentioned, their tongues are broken, and their hearts are cut off, and their intellects are bewildered, and their dreams are confused, in fondness of Allah^{azwj}, and reverence, and homage to Him^{azwj}.

فَإِذَا أَقَافُوا مِنْ ذَلِكَ- اسْتَبَقُوا إِلَى اللَّهِ بِالْأَعْمَالِ الرَّكَابِيَّةِ، يَعْذُونَ أَنْفُسَهُمْ مَعَ الظَّالِمِينَ وَ الْخَاطِبِينَ، وَ أَنَّهُمْ بَرَاءٌ مِنَ الْمُقْصِرِينَ وَ الْمُفْرِطِينَ، إِلَّا أَنَّهُمْ لَا يَرْضُونَ لِلَّهِ بِالْقَلِيلِ وَ لَا يَسْتَكْبِرُونَ لِلَّهِ الْكَثِيرِ، وَ لَا يُدَلُّونَ عَلَيْهِ بِالْأَعْمَالِ- فَهُمْ مَتَى مَا رَأَيْتَهُمْ مَهْمُومُونَ مُرَوَّعُونَ، خَائِفُونَ مُشْفِقُونَ، وَ جِلُونَ.

So when they wake up from that, they anticipate to Allah^{azwj} the Exalted with the pure deeds, counting themselves with the unjust ones and the erring ones, and (although) they are disavowed from the derogators and the forgers. But, they are not pleased

for Allah^{azwj} with the little (deeds performed), nor are they considering a lot for Allah^{azwj}, the numerous (deeds performed), nor are they ceasing to Him^{azwj} with the deeds. So they are such that, whenever you look at them, they would be worried, terrified, fearful, awed, apprehensive.

فَأَيْنَ أَنْتُمْ مِنْهُمْ يَا مَعْشَرَ الْمُتَبَدِّعِينَ- أَلَمْ تَعْلَمُوا أَنَّ أَعْلَمَ النَّاسِ بِالْقَدْرِ أَسْكَنُهُمْ عَنْهُ وَ إِنَّ أَجْهَلَ النَّاسِ بِالْقَدْرِ أَنْطَفُهُمْ فِيهِ.

So where are you all from them, O group of innovators? Are you not knowing that the most knowledge of the people with the Pre-determination are those most silent from it, and that the most ignorant of the people with the Pre-determination are the ones most speaking with regards to it?

[وَجْهٌ تَسْمِيَةِ شَعْبَانَ:]

A perspective on naming of (the month of) Shaban

يَا مَعْشَرَ الْمُتَبَدِّعِينَ هَذَا يَوْمٌ غُرَّةُ شَعْبَانَ الْكَرِيمِ- سَمَّاهُ رَبُّنَا شَعْبَانَ لِتَشَعُّبِ الْخَيْرَاتِ فِيهِ، قَدْ فَتَحَ رَبُّكُمْ فِيهِ أَبْوَابَ جَنَانِهِ، وَ عَرَضَ عَلَيْكُمْ فُصُورَهَا وَ خَيْرَاتِهَا بِأَرْخِصِ الْأَثْمَانِ، وَ أَسْهَلِ الْأُمُورِ فَأَبِيئُوهَا

O group of innovators! This is first day of the honourable (month of) Shaban. Our Lord^{azwj} Named is as Shaban due to the spreading out of the goodness during it. Your Lord^{azwj} has Opened the Gates of His^{azwj} Gardens during it and Displayed upon you its castles and its goodness for a cheap price and easy affairs, therefore acquire these.

وَ عَرَضَ لَكُمْ إِبْلِيسُ اللَّعِينُ بِشُعْبِ شُرُورِهِ وَ بَلَايَاهُ فَانْتُمْ دَائِبًا تَنْهَمِكُونَ فِي الْعَيِّ وَ الطُّغْيَانِ، وَ تَتَمَسَّكُونَ بِشُعْبِ إِبْلِيسَ، وَ تَحِيدُونَ عَنِ شُعْبِ الْخَيْرِ الْمَفْتُوحِ لَكُمْ أَبْوَابُهُ.

And Iblees^{la} the Accursed has displayed to you the spreading of its evil and its afflictions, so you get lured into being busy in the error and tyranny, and you would be in contact with the spread of Iblees^{la}, and would depart from the spread of the goodness, the doors of which are Open for you.

هَذِهِ غُرَّةُ شَعْبَانَ، وَ شُعْبُ خَيْرَاتِهِ الصَّلَاةُ، وَ الصَّوْمُ، وَ الزَّكَاةُ، وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ، وَ بِرُّ الْوَالِدَيْنِ وَ الْقَرَابَاتِ وَ الْجِيرَانِ، وَ إِصْلَاحُ ذَاتِ الْبَيْنِ، وَ الصَّدَقَةُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ،

This is the beginning of Shaban, and the spreading of its goodness is the *Salat*, and the Sawn, and the Zakat, and the enjoining with the goodness and the forbidding from the evil, and kindness with the parents and the relatives and the neighbours, and reconciliation between two, and the charity upon the poor and the needy.

تَنَكَّلُونَ مَا قَدْ وُضِعَ عَنْكُمْ، وَ مَا قَدْ نَهَيْتُمْ عَنِ الْخَوْضِ فِيهِ مِنْ كَشْفِ سَرَائِرِ اللَّهِ- الَّتِي مَنْ فَتَشَ عَنْهَا كَانَ مِنَ الْهَالِكِينَ. أَمَا إِنَّكُمْ لَوْ وَقَفْتُمْ عَلَى مَا قَدْ أَعَدَّ رَبُّنَا عَزَّ وَ جَلَّ- لِلْمُطِيعِينَ مِنْ عِبَادِهِ فِي هَذَا الْيَوْمِ، لَقَصَرْتُمْ عَمَّا أَنْتُمْ فِيهِ، وَ شَرَعْتُمْ فِيمَا أَمَرْتُمْ بِهِ-

You are indulging in what has been dropped from you (discussion on Pre-determination), and what you have been forbidden from the delving into it – from the uncovering of the Secrets of Allah^{azwj} which, the one who uncovers from these,

would be from the destroyed ones. As for you all, if you had paused upon what our Lord^{azwj} Mighty and Majestic has Prepared for the obedient ones from His^{azwj} servants during this day, you would have paused from what you are (indulging) in, and would have begun indulging in what you have been Commanded with’.

قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا الَّذِي أَعَدَّ اللَّهُ فِي هَذَا الْيَوْمِ لِلْمُطِيعِينَ لَهُ

They said, ‘O Amir Al-Momineen^{asws}! And what is that which Allah^{azwj} has Prepared during this day for the ones obedient to Him^{azwj}?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع: لَا أَحَدْتُكُمْ إِلَّا بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص: لَقَدْ بَعَثَ رَسُولُ اللَّهِ ص جَيْشًا ذَاتَ يَوْمٍ- إِلَى قَوْمٍ مِنْ أَشْدَاءِ الْكُفَّارِ، فَأَبْطَأَ عَلَيْهِ خَبْرُهُمْ، وَتَعَلَّقَ قَلْبُهُ بِهِمْ. وَقَالَ: لَأَنْتِ [لَنَا] مَنْ يَتَعَرَّفُ أَخْبَارَهُمْ، وَيَأْتِينَا بِأَنْبَاءِهِمْ.

So Amir Al Momineen^{asws} said: ‘I^{asws} will not narrate to you except with what I^{asws} heard from Rasool-Allah^{saww}. One day Rasool-Allah^{saww} sent an army to a people from the hardened *Kafirs*, and their news had been delayed to him and his^{saww} heart was concerned about them, so he^{saww} said: ‘If only there was someone for us who could relate their news and come to us with their information’.

بَيْنَمَا هُوَ قَائِلٌ هَذَا، إِذْ جَاءَهُ الْبَشِيرُ بِأَنْهُمْ قَدْ ظَفَرُوا بِأَعْدَائِهِمْ- وَ اسْتَوْلُوا [عَلَيْهِمْ] وَ صَدَرُوا مِنْ بَيْنِ قَتِيلٍ وَ جَرِيحٍ وَ أَسِيرٍ، وَ انْتَهَبُوا أَمْوَالَهُمْ، وَ سَبَّوْا ذُرَارِيَهُمْ وَ عِيَالَهُمْ.

While he^{saww} was saying this, when the good news came that they had been victorious against their enemies and had sized them, and that they had become between the killed, and the injured, and captives, and their wealth had been seized and their offspring and their dependants had been made captives.

فَلَمَّا قَرِبَ الْقَوْمُ مِنَ الْمَدِينَةِ، خَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ص بِأَصْحَابِهِ يَتْلَقَاهُمْ، فَلَمَّا لَقِيَهُمْ وَ رَأَى زَيْدَ بْنَ حَارِثَةَ، وَ كَانَ قَدْ أَمَرَهُ عَلَيْهِمْ- فَلَمَّا رَأَى زَيْدَ رَسُولَ اللَّهِ ص نَزَلَ عَنْ نَاقَتِهِ، وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص، وَ قَبَّلَ رِجْلَهُ، ثُمَّ قَبَّلَ يَدَهُ، فَأَخَذَهُ رَسُولُ اللَّهِ ص وَ قَبَّلَ رَأْسَهُ.

So when the group (army) was near to Al Medina, Rasool-Allah^{saww} went out to them along with his^{saww} companions to meet them. When he^{saww} did meet them, and their leader was Zayd Bin Harisa, and he^{saww} had made him the leader upon them, and when Zayd saw Rasool-Allah^{saww}, he descended from his she-camel and came over to Rasool-Allah^{saww} and kissed his^{saww} feet, then kissed his^{saww} hand. So Rasool-Allah^{saww} grabbed him and kissed his head.

ثُمَّ نَزَلَ إِلَى رَسُولِ اللَّهِ ص عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَبَّلَ يَدَهُ وَ رِجْلَهُ وَ ضَمَّهُ رَسُولُ اللَّهِ ص إِلَى نَفْسِهِ.

Then Abdullah Bin Rawaha descended unto Rasool-Allah^{saww} and kissed his^{saww} hand and his^{saww} left, and Rasool-Allah^{saww} embraced him to himself^{saww}.

ثُمَّ نَزَلَ إِلَيْهِ قَيْسُ بْنُ عَاصِمٍ الْمُنْقَرِي فَقَبَّلَ يَدَهُ- وَ رِجْلَهُ وَ ضَمَّهُ رَسُولُ اللَّهِ ص إِلَيْهِ].

Then Qays Bin Aasim Al-Minqary descended and kissed his^{saww} hand and his^{saww} leg, and Rasool-Allah^{saww} embraced him to him^{saww}.

ثُمَّ نَزَلَ إِلَيْهِ سَائِرُ الْجَيْشِ وَ وَقَفُوا يُصَلُّونَ عَلَيْهِ، وَ رَدَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص خَيْرًا ثُمَّ قَالَ لَهُمْ: حَدِّثُونِي خَبْرَكُمْ- وَ حَالَكُمْ مَعَ أَعْدَائِكُمْ.

Then the rest of the army descended and they paused greeting upon him^{saww}, and Rasool-Allah^{saww} responded goodly to them, then said to them: 'Narrated to me you news, and you state with your enemies'.

وَكَانَ مَعَهُمْ مِنْ أُسْرَاءِ الْقَوْمِ - وَذَرَارِيَّتِهِمْ وَ عِيَالَتِهِمْ وَ أَمْوَالِهِمْ - مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ صُنُوفِ الْأَمْنِيَةِ شَيْءٌ عَظِيمٌ. فَقَالُوا: يَا رَسُولَ اللَّهِ لَوْ عَلِمْتَ كَيْفَ حَالُنَا لَعَظَمَ تَعَجُّبُكَ.

And there were with them from the captives of the people, and their offspring, and the dependants, and their wealth – from the gold, and the silver, and the kinds of belongings of great things. So they said, 'O Rasool-Allah^{saww}! If you^{saww} get to know our state, your^{saww} wonder would be great'.

فَقَالَ رَسُولُ اللَّهِ ص: لَمْ أَكُنْ أَعْلَمُ ذَلِكَ - حَتَّى عَرَفْتِيهِ الْآنَ جِبْرَائِيلُ ع، وَ مَا كُنْتُ أَعْلَمُ شَيْئاً مِنْ كِتَابِهِ وَ دِينِهِ أَيْضاً - حَتَّى عَلَّمَنِيهِ رَبِّي، قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا - مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ - إِلَى قَوْلِهِ صِرَاطٍ مُسْتَقِيمٍ. وَ لَكِنْ حَدَّثُوا بِذَلِكَ إِخْوَانَكُمْ هَؤُلَاءِ الْمُؤْمِنِينَ، لِأَصْدَقِكُمْ [فَقَدْ أَخْبَرَنِي جِبْرَائِيلُ بِصِدْقِكُمْ].

So Rasool-Allah^{saww} said: 'I^{saww} did not happen to know that until Jibraeel^{as} just now informed me^{saww}, and I^{saww} did not know anything from His^{azwj} Book and His^{azwj} Religion as well until my^{saww} Lord^{azwj} Taught me^{saww}. **And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman, - up to His^{azwj} Words: the Straight Path [42:52].** But narrate with that to your brethren, these *Momineen*, so they would ratify you, for Jibraeel^{as} has informed me^{saww} with your truthfulness'.

فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لَمَّا قَرَبْنَا مِنَ الْعَدُوِّ بَعَثْنَا عَيْنًا لَنَا - لِيَعْرِفَ أَخْبَارَهُمْ وَ عَدَدَهُمْ لَنَا، فَرَجَعَ إِلَيْنَا يُخْبِرُنَا أَنَّهُمْ قَدَرُ أَلْفِ رَجُلٍ، وَ كُنَّا أَلْفِي رَجُلٍ، وَ إِذَا الْقَوْمُ قَدْ خَرَجُوا - إِلَى ظَاهِرِ بَلَدِهِمْ فِي أَلْفِ رَجُلٍ، وَ تَرَكُوا فِي الْبَلَدِ ثَلَاثَةَ أَلْفٍ يُوْهُمُونَنَا أَنَّهُمْ أَلْفٌ،

So they said, 'O Rasool-Allah^{saww}! When we were close to the enemy, we sent a spy of ours to familiarise with their news and count (their number) for us. He returned to us informing us that they were approximately a thousand men, and we were two thousand men. And it was so that that the people had gone out to the back of their city among a thousand men, and they had left three thousand in the city which we were assuming that they were a thousand.

وَ أَخْبَرَنَا صَاحِبُنَا أَنَّهُمْ يَقُولُونَ فِيمَا بَيْنَهُمْ: نَحْنُ أَلْفٌ وَ هُمْ أَلْفَانِ وَ لَسْنَا نَطِيقُ مُكَافَحَتَهُمْ، وَ لَيْسَ لَنَا إِلَّا التَّحَاصُّنُ فِي الْبَلَدِ - حَتَّى تَضِيقَ صُدُورُهُمْ مِنْ مَنَارِلِنَا، فَيَنْصَرِفُوا عَنَّا.

And our companion informed us that they were saying in between them, 'We are a thousand, and they are two thousand, and we would not be endure countering them, and there isn't (a way) for us except that we fortify ourselves inside the city, until their chests are constricted from our houses, so they would disperse from us'.

فَتَجَرَّأْنَا بِذَلِكَ عَلَيْهِمْ، وَ زَحَفْنَا إِلَيْهِمْ، فَدَخَلُوا بَلَدَهُمْ، وَ أَعْلَقُوا دُونَنَا بَابَهُ، فَعَدَدْنَا نُنَازِلَهُمْ.

So we were encouraged by that against them, and we advanced towards them and entered their city, and we closed its gates behind us, and we sat awaiting them (for duel).

فَلَمَّا جَنَّ عَلَيْنَا اللَّيْلُ، وَ صِرْنَا إِلَىٰ نِصْفِهِ، فَتَحُوا بَابَ بَلَدِهِمْ، وَ نَحْنُ غَارُونَ نَائِمُونَ- مَا كَانَ فِيْنَا مُنْتَبِهًا إِلَّا أَرْبَعَةٌ نَفَرٌ: زَيْدُ بْنُ حَارِثَةَ فِي جَانِبٍ مِنْ جَوَانِبِ عَسْكَرِنَا- يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ. وَ عَبْدِ اللَّهِ بْنُ رَوَاحَةَ فِي جَانِبٍ آخَرَ- يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ. وَ قَتَادَةُ بْنُ النُّعْمَانِ فِي جَانِبٍ آخَرَ- يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ.

So when the night shielded upon us and went we came to its half (midnight), they opened the gate of their city, while we were heedless, sleeping. There were no attentive ones among us except for four persons – Zayd Bin Harisa in one side from the sides of our soldiers, praying *Salat* and reciting the Quran; and Abdullah Bin Rawaha in another side, praying *Salat* and reciting the Quran; and Qatada Bin Al Nu'man in another side, praying *Salat* and reciting the Quran; and Qays Bin Aasim in another side, praying and reciting the Quran.

فَخَرَجُوا فِي اللَّيْلَةِ الظُّلْمَاءِ الدَّامِسَةِ، وَ رَشَقُونَا بِنِبَالِهِمْ، وَ كَانَ ذَلِكَ بَلَدَهُمْ، وَ هُمْ بِطَرْقِهِ وَ مَوَاضِعِهِ عَالِمُونَ، وَ نَحْنُ بِهَا جَاهِلُونَ، فَقُلْنَا فِيمَا بَيْنَنَا: دُهِينًا وَ أُوتِينَا، هَذَا لَيْلٌ مُظْلِمٌ لَا يُمَكِّنُنَا أَنْ نَتَّقِيَ النَّبَالَ، لِأَنَّا لَا نُبْصِرُهَا.

So they came out in the intense darkness of the night and fired their arrows at us. And it was their city, and they were familiar with its ways and its places, and we were ignorant with these. So we said between us, 'They are cunning with us and coming to us, in the darkness of this night. It is not possible for us to dodge the arrows because we cannot see these coming'.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ رَأَيْنَا ضَوْءًا خَارِجًا- مِنْ فِي قَيْسِ بْنِ عَاصِمِ الْمُنْقَرِيِّ كَالنَّارِ الْمُشْتَعِلَةِ. وَ ضَوْءًا خَارِجًا مِنْ فِي قَتَادَةَ بْنِ النُّعْمَانِ كَضَوْءِ الزُّهْرَةِ وَ الْمُشْتَرِي، وَ ضَوْءًا خَارِجًا مِنْ فِي عَبْدِ اللَّهِ بْنِ رَوَاحَةَ كَشُعَاعِ الْقَمَرِ فِي اللَّيْلَةِ الْمُظْلِمَةِ. وَ نُورًا سَاطِعًا مِنْ فِي زَيْدِ بْنِ حَارِثَةَ أَضْوَأَ مِنَ الشَّمْسِ الطَّالِعَةِ.

So while we were like that when we saw an illumination coming out from the mouth of Qays Bin Aasim Al-Miqary, like the flaming fire; and an illumination coming out from the mouth of Qatada Bin Al-Nu'man like the illumination of the venues and the Jupiter; and an illumination coming out from the mouth of Abdullah Bin Awaha like rays of the moon in the dark night; and light spread out from the mouth of Zayd Bin Harisa, more illuminating than the emerging sun.

وَ إِذَا تَلَّكَ الْأَنْوَارُ قَدْ أَضَاءَتْ مُعَسْكَرِنَا- حَتَّىٰ إِنَّهُ أَضْوَأُ مِنْ نِصْفِ النَّهَارِ، وَ أَعْدَاؤُنَا فِي ظُلْمَةٍ شَدِيدَةٍ، فَأَبْصَرْنَا هُمْ وَ عَمُوا [عَنَّا]، فَفَرَّقَنَا زَيْدُ بْنُ حَارِثَةَ عَلَيْهِمْ حَتَّىٰ أَحْطَنَّا بِهِمْ، وَ نَحْنُ نُبْصِرُهُمْ وَ هُمْ لَا يُبْصِرُونَنَا، وَ نَحْنُ بَصْرَاءُ، وَ هُمْ عُمِيَانٌ، فَوَضَعْنَا عَلَيْهِمُ السُّيُوفَ فَصَارُوا بَيْنَ قَتِيلٍ وَ جَرِيحٍ وَ أُسِيرٍ.

And it was so that those lights had illuminated our soldiers until it was brighter than the middle of the day, and our enemies were in intense darkness. So we could see them, but they were blinded from us, and Zayd Bin Harisa separated us to go against them until we had surrounded them, and we could see them, but they could not see us, and we were seeing ones and they were blind ones. So we unsheathed our swords upon them, and they came to be between the killed, and the injured, and the captive.

وَ دَخَلْنَا بَلَدَهُمْ فَاشْتَمَلْنَا عَلَى الدَّرَارِيِّ وَ الْعِيَالِ- وَ الْأَثَابِ [وَ الْأَمْوَالِ]، وَ هَذِهِ عِبَالَتُهُمْ وَ دَرَارِيُّهُمْ، وَ هَذِهِ أَمْوَالُهُمْ، وَ مَا رَأَيْنَا يَا رَسُولَ اللَّهِ أَعْجَبَ مِنْ تِلْكَ الْأَنْوَارِ- مِنْ أَقْوَاهِ هَؤُلَاءِ الْقَوْمِ، الَّتِي عَادَتْ ظُلْمَةً عَلَىٰ أَعْدَائِنَا حَتَّىٰ مَكَّنَّا مِنْهُمْ.

And we entered their city, so we rounded up the offsprings and the dependants, and the belongings, and the wealth – and these are their dependants and their offspring, and this here is their wealth. And, O Rasool-Allah^{saww}! We have not seen anything

more strange than those lights, from the mouths of these people, which returned the darkness upon our enemies until it enabled us from (being victorious over) them’.

فَقَالَ رَسُولُ اللَّهِ ص: قُولُوا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ- عَلَى مَا فَضَّلَكُمْ بِهِ مِنْ شَهْرِ شَعْبَانَ هَذِهِ كَانَتْ [الَّيْلَةَ] غُرَّةَ شَعْبَانَ، وَ قَدْ أَنْسَلَخَ عَنْهُمْ الشَّهْرَ الْحَرَامَ، وَ هَذِهِ الْأَنْوَارُ بِأَعْمَالِ إِخْوَانِكُمْ هُوَ لَاءِ فِي غُرَّةِ شَعْبَانَ أَسْلَفُوا بِهَا أَنْوَاراً فِي لَيْلَتِهَا- قَبْلَ أَنْ يَفْعَ مِنْهُمْ الْأَعْمَالُ.

So Rasool-Allah^{saww} said: ‘Say, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’, upon what He^{azwj} has Graced you all with from the month of Shaban. This was the night of the first of Shaban, and the Sacred month had passed away from them, these are the lights with the deeds of these brothers of yours during the first of Shaban. They sent forth the lights during its nights, before the deeds had even occurred from them’.

قَالُوا: يَا رَسُولَ اللَّهِ وَ مَا تِلْكَ الْأَعْمَالُ لِنُتَابِرَ عَلَيْهَا

They said, ‘O Rasool-Allah^{saww}! And what are those deeds so we can be habitual upon it?’

قَالَ رَسُولُ اللَّهِ ص: أَمَّا قَيْسُ بْنُ عَاصِمِ الْمَنْقَرِيُّ، فَإِنَّهُ أَمَرَ بِمَعْرُوفٍ فِي يَوْمِ غُرَّةِ شَعْبَانَ، وَ قَدْ نَهَى عَنْ مُنْكَرٍ، وَ دَلَّ عَلَى خَيْرٍ، فَلِذَلِكَ قُدِّمَ لَهُ النُّورُ فِي بَارِحَةِ يَوْمِهِ- عِنْدَ قِرَاءَتِهِ الْقُرْآنَ.

Rasool-Allah^{saww} said: ‘As for Qays Bin Aasim Al-Miqary, so he enjoined with the goodness during the day of the first of Shaban, and he had forbidden from evil, and pointed upon goodness. Therefore, due to that, the light preceded for him during the previous night of his day – with his recitation of the Quran.

وَ أَمَّا قَتَادَةُ بْنُ النُّعْمَانِ، فَإِنَّهُ قَضَى دَيْناً كَانَ عَلَيْهِ فِي [يَوْمِ] غُرَّةِ شَعْبَانَ، فَلِذَلِكَ أَسْلَفَهُ اللَّهُ النُّورَ فِي بَارِحَةِ يَوْمِهِ.

And as for Qatada Bin Al Nu’man, so he fulfilled the debt which was upon him during the day of the first of Shaban, therefore, due to that, Allah^{azwj} Sent forth the light during the previous night of his day.

وَ أَمَّا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَإِنَّهُ كَانَ بَرّاً بَوَالِدَيْهِ، فَكَثُرَتْ غَنِيمَتُهُ فِي هَذِهِ اللَّيْلَةِ فَلَمَّا كَانَ مِنْ غَدٍ، قَالَ لَهُ أَبُوهُ: إِنِّي وَ أُمُّكَ لَكَ مُحِبَّانِ، وَ إِنَّ أَمْرَ أُمَّكَ فَلَانَةَ نُؤْدِينَا وَ تُعْنِينَا وَ إِنَّا لَا نَأْمَنُ مِنْ أَنْ تُصَابَ فِي بَعْضِ هَذِهِ الْمَشَاهِدِ، وَ أَلْسْنَا نَأْمَنُ أَنْ تَسْتَشْهَدَ فِي بَعْضِهَا، فَتُدَاخِلْنَا هَذِهِ فِي أَمْوَالِكَ، وَ يَزِدَادَ عَلَيْنَا بَغْيَهَا وَ عَنَتَهَا.

And as for Abdullah Bin Rawaha, so he was righteous with his parents, and his booty was a lot during this night. So when it was the morning, his father said to him, ‘I and your mother are both beloved to you, and your wife so and so, is hurting us and tiring us. And we are not secure of you being harmed during one of these confrontations, and we are not secure that you might be martyred in one of these, so you would include us in this wealth and she would increase her rebellion and her curses upon us’.

فَقَالَ عَبْدُ اللَّهِ: مَا كُنْتُ أَعْلَمُ بِبَغْيِهَا عَلَيْكُمْ، وَ كَرَاهَتِكُمْ لَهَا، وَ لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لِأَبْنَتِهَا مِنْ نَفْسِي، وَ أَلْسْنَا قَدْ أَبْنَتُهَا الْآنَ لِتَأْمَنَّا مَا تَحْدَرَانِ، فَمَا كُنْتُ بِالَّذِي أَحْبُّ مَنْ تَكْرَهَانِ. فَلِذَلِكَ أَسْلَفَهُ اللَّهُ النُّورَ الَّذِي رَأَيْتُمْ.

So Abdullah said, ‘I did not know of her rebellion upon you, and her disliking you both, and had I known that I would have irrevocably divorced her from myself. But, I

hereby irrevocably divorce her right now for you to be secure from what you are both cautious of, for I don't want to be the one who loves the one who abhors you both'. Therefore, due to that, Allah^{azwj} Sent forth the light which you saw.

وَأَمَّا زَيْدُ بْنُ حَارِثَةَ الَّذِي كَانَ يَخْرُجُ مِنْ فِيهِ نُورٌ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ، وَهُوَ سَيِّدُ الْقَوْمِ وَأَفْضَلُهُمْ، فَقَدْ عَلِمَ اللَّهُ مَا يَكُونُ مِنْهُ، فَاخْتَارَهُ وَفَضَّلَهُ عَلَى عِلْمِهِ بِمَا يَكُونُ مِنْهُ إِنَّهُ فِي الْيَوْمِ الَّذِي وَلِيَ هَذِهِ اللَّيْلَةَ- الَّتِي كَانَ فِيهَا ظَفَرُ الْمُؤْمِنِينَ- بِالشَّمْسِ الطَّالِعَةِ مِنْ فِيهِ جَاءَهُ رَجُلٌ مِنْ مُنَافِقِي عَسْكَرِهِ يُرِيدُ التَّضْرِيبَ بَيْنَهُ وَبَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ إِفْسَادَ مَا بَيْنَهُمَا

And as for Zayd Bin Harisa, that which came out from his mouth, light more illuminating than the emerging sun – he was the chief of the people and their superior, and Allah^{azwj} had Known what was to be happening from him. So He^{azwj} chose him and Graced him upon his knowledge with what would be happening from him during the day which was to follow this night – in which the *Momineen* were victorious in – with the emerging sun from his mouth. A man from the hypocrites of his soldiers came over intending the souring of relations between him and Ali Bin Abu Talib^{asws}, and spoiling whatever was between them.

فَقَالَ [لَهُ]: بَخْ بَخْ- أَصْبَحْتَ لَا نَظِيرَ لَكَ فِي أَهْلِ بَيْتِ رَسُولِ اللَّهِ وَ صَحَابَتِهِ هَذَا بَلَاؤُكَ، وَ هَذَا الَّذِي شَاهَدْتَهُ نُورُكَ.

So he said to him, 'Congratulations, congratulations! You come to the morning and there is no match for you among the People^{asws} of the Household of Rasool-Allah^{saww} and his^{saww} companions. This plague is your doing, and this light of yours which we witnessed'.

فَقَالَ لَهُ زَيْدٌ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ- وَ لَا تُفْرِطْ فِي الْمَقَالِ، وَ لَا تَرْفَعْنِي فَوْقَ قَدْرِي، فَإِنَّكَ [بِئْسَ] بِذَلِكَ مُخَالِفٌ وَ [بِهِ] كَافِرٌ، وَ إِنِّي إِنْ تَلَقَيْتُ مَقَالَتَكَ هَذِهِ بِالْقَبُولِ لَكُنْتُ كَذَلِكَ.

Zayd said to him, 'O servant of Allah^{azwj}! Fear Allah^{azwj} and do not exaggerate in the speech, nor raise me above my worth, for you would be opposing Allah^{azwj} with that and would be a *Kafir* due to it, and so would I, if I was to accept this speech of your with the acceptance, that I was like that.

يَا عَبْدَ اللَّهِ، أَلَا أَحَدْتُكَ- بِمَا كَانَ فِي أَوَائِلِ الْإِسْلَامِ وَ مَا بَعْدَهُ، حَتَّى دَخَلَ رَسُولُ اللَّهِ الْمَدِينَةَ وَ زَوْجَهُ فَاطِمَةَ ع، وَ وُلِدَ لَهُ الْحَسَنُ وَ الْحُسَيْنُ ع قَالَ: بَلَى.

O Abdullah! Shall I narrate to you with what was during the beginning of Al Islam and what was after it, until Rasool-Allah^{azwj} entered Al-Medina, and got Fatima^{asws} married, and she^{asws} was Blessed with Al-Hassan^{asws} and Al-Husayn^{asws}? He said, 'Yes'.

قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ لِي شَدِيدَ الْمَحَبَّةِ- حَتَّى تَبَنَّنَانِي لِذَلِكَ فَكُنْتُ أَدْعَى «زَيْدُ بْنُ مُحَمَّدٍ» إِلَى أَنْ وُلِدَ لِعَلِيِّ الْحَسَنُ وَ الْحُسَيْنُ ع فَكَرِهْتُ ذَلِكَ لِأَجْلِهِمَا، وَ قُلْتُ- لِمَنْ كَانَ يَدْعُونِي-: أَحِبُّ أَنْ تَدْعُونِي زَيْدًا مَوْلَى رَسُولِ اللَّهِ ص فَإِنِّي أَكْرَهُ أَنْ أَضَاهِيَ الْحَسَنَ وَ الْحُسَيْنَ ع،

He said, 'Rasool-Allah^{saww} had intense love for me to the extent that he^{saww} considered me as a son due to that. So I used to be called, 'Zayd son of Muhammad^{saww}, until (such time as) Al-Hassan^{asws} and Al-Husayn^{asws} were born for Ali^{asws}. So I disliked that for their^{asws} reason, and I said to the one who was calling me as such, 'I would love it if you could call me, 'Zayd, slave of Rasool-Allah^{saww}', for I dislike it that I should be equalled to Al-Hassan^{asws} and Al-Husayn^{asws}

فَلَمْ يَزَلْ ذَلِكَ حَتَّى صَدَّقَ اللَّهُ ظَنِّي، وَ أَنْزَلَ عَلَى مُحَمَّدٍ ص: مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ. يَعْنِي قَلْبًا يُحِبُّ مُحَمَّدًا وَ آلَهُ، وَ يُعْظِمُهُمْ، وَ قَلْبًا يُعْظَمُ بِهِ غَيْرُهُمْ كَنِعْمَتِهِمْ. أَوْ قَلْبًا يُحِبُّ بِهِ أَعْدَاءَهُمْ، بَلْ مَنْ أَحَبَّ أَعْدَاءَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ. [وَ مَنْ سَوَّى بِهِمْ مَوَالِيَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ].

So I did not cease to be like that until Allah^{azwj} Ratified my thinking and Revealed unto Muhammad^{saww}: **Allah has not Made for any man two hearts within him [33:4]** – meaning a heart which loves Muhammad^{saww} and his^{saww} Progeny^{asws} and reveres them^{asws}, and a heart revering others with it like their^{asws} reverence; or a heart revering their^{asws} enemies with it. But, the one who loves their^{asws} enemies, so he is (actually) hating them^{asws} and does not love them^{asws}, (and the one who equates them^{asws} with their^{asws} friends, so he (actually) hates them and does not love them^{asws}).

ثُمَّ قَالَ: وَ مَا جَعَلَ أَرْوَاجَكُمْ- اللَّائِي تُنْظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ تَعَالَى وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ يَعْنِي الْحَسَنُ ع وَ الْحُسَيْنُ ع أَوْلَى بِبِنْتِ رَسُولِ اللَّهِ ص فِي كِتَابِ اللَّهِ وَ فَرَضَهُ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ- إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَاتِكُمْ مَعْرُوفًا إِحْسَانًا وَ إِكْرَامًا لَا يَبْلُغُ ذَلِكَ مَحَلَّ الْأَوْلَادِ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Then He^{azwj} Said: **nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons [33:4]** – up to His^{azwj} Words **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]** - meaning Al-Hassan and Al-Husayn^{asws} are foremost with the sonship of Rasool-Allah^{saww} in the Book of Allah^{azwj} and His^{azwj} Obligations **than the Believers and the Emigrants except that you should do good to your friends** – doing favours and be honouring. That does not reach a position of the children, **that was in the Written Book [33:6]**.

فَتَرَكُوا ذَلِكَ- وَ جَعَلُوا يَفْوَلُونَ زَيْدٌ أَخُو رَسُولِ اللَّهِ. فَمَا زَالَ النَّاسُ يَفْوَلُونَ لِي هَذَا [وَ أَكْرَهُهُ] حَتَّى أَعَادَ رَسُولُ اللَّهِ ص الْمُواخَاةَ- بَيْنَهُ وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So they left that (calling me as the son of Muhammad^{saww}) – and went on saying, 'Zayd, brother of Rasool-Allah^{saww}'. The people did not cease to be saying this for me and I disliked it, until Rasool-Allah^{azwj} established the brotherhood between him^{saww} and Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ زَيْدٌ: يَا عَبْدَ اللَّهِ إِنَّ زَيْدًا مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا هُوَ مَوْلَى رَسُولِ اللَّهِ ص، فَلَا تَجْعَلْهُ نَظِيرَهُ، وَ لَا تَرْفَعْهُ فَوْقَ قَدْرِهِ، فَتَكُونَ كَالنَّصَارَى لَمَّا رَفَعُوا عِيسَى ع فَوْقَ قَدْرِهِ، فَكَفَرُوا بِاللَّهِ [الْعَلِيِّ] الْعَظِيمِ.

Then Zayd said, 'O servant of Allah^{azwj}! Zayd is a slave of Ali^{asws} Bin Abu Talib^{asws} just as he^{asws} is a slave of Rasool-Allah^{saww}, therefore do not make him (Zayd) to be his^{asws} peer, nor raise him to be above his worth, for you would become like the Christians when they raised Isa^{as} above his^{as} worth, they disbelieving in Allah^{azwj}, the Exalted, the Magnificent'.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ فَضَّلَ اللَّهُ زَيْدًا بِمَا رَأَيْتُمْ، وَ شَرَّفَهُ بِمَا شَاهَدْتُمْ.

Rasool-Allah^{saww} said: 'Thus, due to that, Allah^{azwj} Graced Zayd with what you saw, and Ennobled him with what you witnessed.

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا- إِنَّ الَّذِي أَعَدَّ اللَّهُ لَزَيْدٍ فِي الْآخِرَةِ لَيَصْغُرُ فِي جَنْبِهِ مَا شَاهَدْتُمْ فِي الدُّنْيَا مِنْ نُورِهِ، إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ وَ نُورُهُ- يَسِيرُ أَمَامَهُ وَ خَلْفَهُ وَ يَمِينَهُ وَ يَسَارَهُ وَ فَوْقَهُ وَ تَحْتَهُ، مِنْ كُلِّ جَانِبٍ مَسِيرَةَ أَلْفِ سَنَةٍ.

By the One^{azwj} Whom Sent me^{saww} with the Truth as a Prophet^{saww}! That which Allah^{azwj} has Prepared for Zayd in the Hereafter would make pale into insignificance in his side what you saw in the world from his light. He would come on the Day of Judgment and his light would spread in front of him, and behind him, and his right, and his left, and above him, and beneath him, from every side to a travel distance of a thousand years’.

فَضَائِلُ شَهْرِ شَعْبَانَ

Merits of the Month of Shaban

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَوْ لَا أَحَدْتُكُمْ بِهَزِيمَةٍ تَقَعُ فِي إِبْلِيسَ وَ أَعْوَانِهِ وَ جُنُودِهِ أَشَدَّ مِمَّا وَقَعَتْ فِي أَعْدَائِكُمْ هَؤُلَاءِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then Rasool-Allah^{saww} said: ‘Shall I^{saww} narrate to you with the defeat which occurs in Iblees^{la} and his^{la} aides, and his^{la} army. It is more severe than what occurred among these enemies of yours’. They said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، إِنَّ إِبْلِيسَ إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ بَثَّ جُنُودَهُ فِي أَقْطَارِ الْأَرْضِ وَ آفَاقِهَا، يَقُولُ لَهُمْ: اجْتَهِدُوا فِي اجْتِنَابِ بَعْضِ عِبَادِ اللَّهِ- إِيَّاكُمْ فِي هَذَا الْيَوْمِ.

Rasool-Allah^{saww} said: ‘By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}. Whenever it is the first day of Shaban, Iblees^{la} sends his^{la} army in the outskirts of the earth and its horizons, and is saying to them, ‘Strive in attracting some servants of Allah^{azwj} towards you during this day’.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَثَّ الْمَلَائِكَةَ- فِي أَقْطَارِ الْأَرْضِ وَ آفَاقِهَا يَقُولُ [لَهُمْ]: سَدِّدُوا عِبَادِي وَ أَرشِدُوهُمْ. فَكُلُّهُمْ يَسْعُدُ بِكُمْ إِلَّا مَنْ أَبَى وَ تَمَرَّدَ وَ طَعَى، فَإِنَّهُ يَصِيرُ فِي حِزْبِ إِبْلِيسَ وَ جُنُودِهِ.

And Allah^{azwj} Mighty and Majestic Sends the Angels in the outskirts of the earth and its horizons Saying to them: “Protect My^{azwj} servants and guide them aright, so all of them would be protected by you except for the one who refuses and rebels and exceeds, for he would come to be in the party of Iblees^{la} and his^{la} army!”

إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ أَمَرَ بِأَبْوَابِ الْجَنَّةِ فَتُفْتَحُ، وَ يَأْمُرُ شَجَرَةَ طُوبَى فَيُطْلَعُ أَغْصَانُهَا عَلَى هَذِهِ الدُّنْيَا، [ثُمَّ يَأْمُرُ بِأَبْوَابِ النَّارِ فَتُفْتَحُ، وَ يَأْمُرُ شَجَرَةَ الزَّقُومِ فَيُطْلَعُ أَغْصَانُهَا عَلَى هَذِهِ الدُّنْيَا]

Allah^{azwj} Mighty and Majestic, whenever it is the first day of Shaban, Commands with the gateways of the Paradise, so they are opened, and He^{azwj} Commands the tree of Tooba, and its branches emerge upon this world. Then He^{azwj} Commands with the gates of the Fire, so they are opened, and He^{azwj} Commands the tree of Zaqqoom, and its branches emerge upon this world.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ: يَا عِبَادَ اللَّهِ هَذِهِ أَغْصَانُ شَجَرَةِ طُوبَى، فَتَمَسَّكُوا بِهَا، تَرَفَعُكُمْ إِلَى الْجَنَّةِ، وَ هَذِهِ أَغْصَانُ شَجَرَةِ الزَّقُومِ، فَأَيَّاهَا، لَا تُؤَدِّكُمْ إِلَى الْجَحِيمِ.

Then a caller from our Lord^{azwj} Mighty and Majestic calls out: 'O servants of Allah^{azwj}! These are the branches of the tree of Tooba, so attach yourselves with it (and) it will raise you to the Paradise! And these are the branches of the tree of Zaqoom, therefore beware of these, (as) these would deposit you to the Hell!'

قَالَ رَسُولُ اللَّهِ ص: فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا- إِنَّ مَنْ تَعَاطَىٰ بَابًا مِنَ الْخَيْرِ وَالْبِرِّ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ شَجَرَةِ طُوبَىٰ، فَهُوَ مُؤَدِّيهِ إِلَى الْجَنَّةِ، وَ مَنْ تَعَاطَىٰ بَابًا مِنَ الشَّرِّ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ شَجَرَةِ الرَّقُومِ، فَهُوَ مُؤَدِّيهِ إِلَى النَّارِ.

Rasool-Allah^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! The one who come to a door of the goodness and the righteousness during this day, so he has attached with a branch from the branches of the tree of Tooba, and he would be deposited to the Paradise. And the one who comes to a door from the evil during this day, so he has attached with a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَمَنْ تَطَوَّعَ لِلَّهِ بِصَلَاةٍ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

Then Rasool-Allah^{saww} said: 'So the one who volunteers for Allah^{azwj} with the *Salat* during this day, so he has attached to a branch from it.

وَ مَنْ صَامَ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who Fasts during it, so he has attached to a branch from it.

[وَ مَنْ عَفَا عَن مَظْلَمَةٍ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ]

And the one who pardons an injustice, so he has attached to a branch from it.

وَ مَنْ أَصْلَحَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ، أَوْ الْوَالِدِ وَ وَلَدِهِ أَوْ الْقَرِيبِ وَ قَرِيبِهِ- أَوْ الْجَارِ وَ جَارِهِ أَوْ الْأَجْنَبِيِّ أَوْ الْأَجْنَبِيَّةِ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who reconciles between the man and his wife, or the parent and his child, or the relative with his relative, or the neighbour and his neighbour, or the foreigner man, or the foreigner woman, so he has attached to a branch from it.

وَ مَنْ خَفَّفَ عَن مُعْسِرٍ مِنْ دَيْنِهِ أَوْ حَطَّ عَنْهُ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who lightens an insolvent one from his debts, or write is off from him, so he has attached to a branch from it.

وَ مَنْ نَظَرَ فِي حِسَابِهِ فَرَأَىٰ دَيْنًا عَتِيقًا- قَدْ أَيْسَ مِنْهُ صَاحِبُهُ، فَأَدَّاهُ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who look into his own accounting, so he sees an old debt – its borrower having had despaired from (paying) it, so he writes it off, so he has attached to a branch from it.

وَ مَنْ كَفَلَ يَتِيمًا، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who takes responsibility for an orphan, so he has attached to a branch from it.

وَ مَنْ كَفَّ سَفِيهَاً عَنِ عَرَضِ مُؤْمِنٍ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who stops a foolish one from bothering a *Momin*, so he has attached to a branch from it.

وَ مَنْ قَرَأَ الْقُرْآنَ أَوْ شَيْئاً مِنْهُ - فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who recites the Quran or something from it, so he has attached to a branch from it.

وَ مَنْ قَعَدَ يَذْكُرُ اللَّهَ وَ نِعَمَاءَهُ وَ يَشْكُرُهُ عَلَيْهَا، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who sits mentioning Allah^{azwj} and His^{azwj} Bounties, and thanks Him^{azwj} upon it, so he has attached to a branch from it.

وَ مَنْ عَادَ مَرِيضاً فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who consoles a sick one, so he has attached to a branch from it.

وَ مَنْ شَبَّحَ فِيهِ جَنَازَةً فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who escorts wherein is a funeral, so he has attached to a branch from it.

وَ مَنْ عَزَى فِيهِ مُصَاباً، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who comforts an injured one, so he has attached to a branch from it.

وَ مَنْ بَرَّ وَالِدِيهِ أَوْ أَحَدَهُمَا فِي هَذَا الْيَوْمِ - فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who is kind to his parents, or one of them during this day, so he has attached to a branch from it.

وَ مَنْ كَانَ أَسْخَطَهُمَا قَبْلَ هَذَا الْيَوْمِ - فَأَرْضَاهُمَا فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

The one who hand angered them before this day, so he pleases them during this day, so he has attached to a branch from it.

وَ كَذَلِكَ مَنْ فَعَلَ شَيْئاً - مِنْ [سَائِرِ] مِنْ أَبْوَابِ الْخَيْرِ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And like that, the one who does anything – from the rest of the doors of goodness during this day, so he has attached to a branch from it’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، وَ إِنَّ مَنْ تَعَاطَى بَاباً مِنَ الشَّرِّ وَ الْعِصْيَانِ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَعْصَانِ شَجَرَةِ الرَّفُومِ فَهُوَ مُؤَدِّيهِ إِلَى النَّارِ.

Then Rasool-Allah^{saww} said: ‘By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! And the one who comes to a door from the (acts of) evil and the

disobedience during this day, so he has attached to a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، فَمَنْ قَصَرَ فِي صَلَاتِهِ الْمَفْرُوضَةِ وَ ضَيَّعَهَا، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

Then Rasool-Allah^{saww} said: ‘By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! So the one who is deficient in his Obligatory *Salat* and wastes them, so he has attached to a branch from it.

[وَ مَنْ كَانَ عَلَيْهِ فَرَضٌ صَوْمٍ فَفَرَطَ فِيهِ وَ ضَيَّعَهُ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ].

And the one upon whom was an Obligatory Fast (unperformed), so he leaves it and wastes it, so he has attached to a branch from it.

وَ مَنْ جَاءَهُ فِي هَذَا الْيَوْمِ فَقِيرٌ ضَعِيفٌ - يَعْرِفُ سُوءَ حَالِهِ، وَ هُوَ يَقْدِرُ عَلَى تَغْيِيرِ حَالِهِ مِنْ غَيْرِ ضَرَرٍ يَلْحَقُهُ، وَ لَيْسَ هُنَاكَ مَنْ يَنْوِبُ عَنْهُ وَ يَقُومُ مَقَامَهُ، فَتَرَكَهُ يُضَيِّعُ وَ يَعْطِبُ، وَ لَمْ يَأْخُذْ بِيَدِهِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one to whom comes a poor, a weak one during this day – (and) he recognises his bad state, and he is able upon changing his state from without facing harm (himself), and there isn’t anyone over there who can represent him and stand in his place, so he neglects him, forsaking him to be destroyed, and does not hold his hand, so he has attached to a branch from it.

وَ مَنْ اعْتَدَرَ إِلَيْهِ مُسِيءٌ، فَلَمْ يَعْذِرْهُ، ثُمَّ لَمْ يَفْتَصِرْ بِهِ عَلَى قَدْرِ عُقُوبَةِ إِسَاءَتِهِ، بَلْ أَرَبَى عَلَيْهِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one to whom a felon presents excuses to him but he does not excuse him, then he is not deficient with him upon a measurement of relative punishment, but exceeds upon it, so he has attached to a branch from it.

وَ مَنْ ضَرَبَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ، أَوْ الْوَالِدِ وَ وَلَدِهِ، أَوْ الْأَخِ وَ أَخِيهِ، أَوْ الْقَرِيبِ وَ قَرِيبِهِ، أَوْ بَيْنَ جَارَيْنِ، أَوْ خَلِيطَيْنِ أَوْ أَجْنَبَيْنِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

The one who spoils between the man and his wife, or the parent and his child, or the brother and his brother, or the relative and his relative, and between two neighbours, or two mingling ones, or two strangers, so he has attached to a branch from it.

وَ مَنْ شَدَّدَ عَلَى مُعْسِرٍ وَ هُوَ يَعْلَمُ إِعْسَارَهُ، فَزَادَ غَيْظًا وَ بَلَاءً، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who is harsh upon the insolvent and he knows of his insolvency, so he increases rage and the scourge, so he has attached to a branch from it.

وَ مَنْ كَانَ عَلَيْهِ دَيْنٌ فَكَسَرَهُ عَلَى صَاحِبِهِ، وَ تَعَدَّى عَلَيْهِ حَتَّى أَبْطَلَ دَيْنَهُ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the upon whom was a debt, so he breaks it (deficient in paying it) to its owner, and transgresses upon him until it invalidates his debt, so he has attached to a branch from it.

وَ مَنْ جَفَا بَيْنِيماً وَ آذَاهُ وَ تَهَضَّمَ مَالَهُ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

One who is disloyal to an orphan and harms him, and devours his wealth, so he has attached to a branch from it.

وَمَنْ وَقَعَ فِي عَرَضِ أَخِيهِ الْمُؤْمِنِ، وَ حَمَلَ النَّاسَ عَلَى ذَلِكَ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who discredits regarding the honour of his *Momin* brother, and carried the people upon (doing) that, so he has attached with a branch from it.

وَمَنْ تَعَنَّى بِغِنَاءٍ حَرَامٍ يَبْعَثُ فِيهِ عَلَى الْمَعَاصِي- فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one who sings with Prohibited singing (music), sending him upon (an act of) disobedience, so he has attached with a branch from it.

وَمَنْ قَعَدَ يُعَدِّدُ قَبَائِحَ أَعْمَالِهِ فِي الْحُرُوبِ، وَ أَنْوَاعَ ظُلْمِهِ لِعِبَادِ اللَّهِ وَ يَفْتَحِرُ بِهَا فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one who sits counting the ugliness of his deeds during the wards and the variety of his injustices to the servants of Allah^{azwj}, and he prides with these, so he has attached with a branch from it.

وَمَنْ كَانَ جَارُهُ مَرِيضاً فَتَرَكَ عِبَادَتَهُ اسْتِخْفَافاً بِحَقِّهِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

The one who neighbour was sick, and he neglects consoling him taking lightly with his rights, so he has attached with a branch from it.

وَمَنْ مَاتَ جَارُهُ، فَتَرَكَ تَشْيِيعَ جَنَازَتِهِ تَهَاوُنًا بِهِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one whose neighbour dies, and he neglects escorting his funeral being careless with it, so he has attached with a branch from it.

وَمَنْ أَعْرَضَ عَنِ مَصَابِ، وَ جَفَاهُ إِزْرَاءً عَلَيْهِ، وَ اسْتِصْعَاراً لَهُ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one who turns away from an injured person and shunning him out of contempt upon him, and belittling to him, so he has attached with a branch from it.

وَمَنْ عَقَّ وَالِدِيهِ أَوْ أَحَدَهُمَا، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one who is disloyal to his patents or one of them, so he has attached with a branch from it.

وَمَنْ كَانَ قَبْلَ ذَلِكَ عَاقِياً لَهُمَا، فَلَمْ يُرْضِهِمَا فِي هَذَا الْيَوْمِ، وَ [هُوَ] يَقْدِرُ عَلَى ذَلِكَ- فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one who was disloyal to them before, but did not please them during this day, and (although) he was able upon that, so he has attached with a branch from it.

وَ كَذَا مِنْ فَعَلٍ شَيْئاً مِنْ سَائِرِ أَبْوَابِ الشَّرِّ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And like that is the one who does something from the rest of the doors of the evil, so he has attached with a branch from it.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، إِنَّ الْمُتَعَلِّقِينَ بِأَغْصَانِ شَجَرَةِ طُوبَى- تَرْفَعُهُمْ تِلْكَ الْأَغْصَانُ إِلَى الْجَنَّةِ [وَ إِنَّ الْمُتَعَلِّقِينَ بِأَغْصَانِ شَجَرَةِ الزَّقُومِ تَخْفِضُهُمْ تِلْكَ الْأَغْصَانُ إِلَى الْجَحِيمِ].

By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! The ones attached with the Tooba tree – that branch would raise them to the Paradise; and the ones attached with the Zaqoom tree, that branch would lower them into the blazing Fire’.

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص طَرْفَهُ إِلَى السَّمَاءِ مَلِيًّا، وَ جَعَلَ يَضْحَكُ وَ يَسْتَبْشِرُ- ثُمَّ خَفَضَ طَرْفَهُ إِلَى الْأَرْضِ، فَجَعَلَ يَفْطُبُ وَ يَعْبَسُ،

Then Rasool-Allah^{saww} raised his^{saww} glance towards the sky for a moment and went on to smile and was cheerful – then dropped his glance towards the ground, and he^{saww} went on to grimace and frown.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا، لَقَدْ رَأَيْتُ شَجَرَةَ طُوبَى تَرْتَفِعُ [أَغْصَانُهَا] وَ تَرْفَعُ الْمُتَعَلِّقِينَ بِهَا إِلَى الْجَنَّةِ، وَ رَأَيْتُ مِنْهُمْ مَنْ تَعَلَّقَ مِنْهَا بِغُصْنٍ- وَ مِنْهُمْ مَنْ تَعَلَّقَ مِنْهَا بِغُصْنَيْنِ أَوْ بِأَغْصَانٍ- عَلَى حَسَبِ اسْتِمَالِهِمْ عَلَى الطَّاعَاتِ،

Then he^{saww} turned towards his^{saww} companions and he^{saww} said: ‘By the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}! I^{saww} have seen the Tooba tree raising its branches and raising the ones attached with these, to the Paradise, and I^{saww} saw from them, the one who had attached with a branch from it, and from them one who had attached with two branches from it, or (more) branches – upon a measurement of their inclusion upon the acts of obedience.

وَ إِنِّي لَأَرَى زَيْدَ بْنِ حَارِثَةَ قَدْ تَعَلَّقَ بِعَامَّةِ أَغْصَانِهَا فَهِيَ تَرْفَعُهُ إِلَى أَعْلَى عَالِيهَا، فَلِذَلِكَ ضَحِكْتُ وَ اسْتَبْشَرْتُ

And I^{saww} saw Zayd Bin Harisa to have attached with the generality of its branches, and it raised him to the highest of the high. Therefore, due to that, I^{saww} smiled and was cheerful.

ثُمَّ نَظَرْتُ إِلَى الْأَرْضِ، فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، لَقَدْ رَأَيْتُ شَجَرَةَ الزَّقُومِ تَنْخَفِضُ أَغْصَانُهَا- وَ تَخْفِضُ الْمُتَعَلِّقِينَ بِهَا إِلَى الْجَحِيمِ، وَ رَأَيْتُ مِنْهُمْ مَنْ تَعَلَّقَ بِغُصْنٍ، وَ رَأَيْتُ مِنْهُمْ مَنْ تَعَلَّقَ مِنْهَا بِغُصْنَيْنِ، أَوْ بِأَغْصَانٍ، عَلَى حَسَبِ اسْتِمَالِهِمْ عَلَى الْقَبَائِحِ، وَ إِنِّي لَأَرَى بَعْضَ الْمُنَافِقِينَ قَدْ تَعَلَّقَ بِعَامَّةِ أَغْصَانِهَا، وَ هِيَ تَخْفِضُهُ إِلَى أَسْفَلِ دَرَكَاتِهَا فَلِذَلِكَ عَبَسْتُ وَ قَطَبْتُ.

Then I^{saww} looked at the ground, and, by the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! I have seen the Zaqoom tree lowering its branches – and lowering the ones attached with these – to the blazing Fire. And I^{saww} saw from them, one who had attached to a branch, and I^{saww} saw from them one who had attached to two branches from it, or with (more) branches, upon a reckoning of their inclusion upon the ugliness (evil deeds). And I^{saww} saw some of the hypocrites to have attached with the generality of its branches, and these were lowering them to the lowers of its (Hell’s) level. Therefore, due to that, I^{saww} frowned and grimaced.

قَالَ: ثُمَّ أَعَادَ رَسُولُ اللَّهِ ص بَصَرَهُ إِلَى السَّمَاءِ- يَنْظُرُ إِلَيْهَا مَلِيًّا وَ هُوَ يَضْحَكُ وَ يَسْتَبْشِرُ، ثُمَّ خَفَضَ طَرْفَهُ إِلَى الْأَرْضِ وَ هُوَ يَفْطُبُ وَ يَعْبَسُ.

He (Imam Hassan Al-Askari^{asws}) said: ‘The Rasool-Allah^{saww} returned his^{saww} sight towards the sky, looking at it for a while, and he^{saww} was smiling and cheerful. Then he^{saww} lowered his^{saww} sight towards the ground, and he^{saww} grimaced and frowned.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: يَا عِبَادَ اللَّهِ- أَمَا لَوْ رَأَيْتُمْ مَا رَأَى نَبِيُّكُمْ مُحَمَّدٌ إِذَا لَأَظْمَأْتُمْ بِلَيْهِ بِالنَّهَارِ أَكْبَادَكُمْ، وَ لَجَوَعْتُمْ لَهُ بُطُونَكُمْ، وَ لَأَسْهَرْتُمْ لَهُ لَيْلَكُمْ، وَ لَأَنْصَبْتُمْ فِيهِ أَقْدَامَكُمْ وَ أَبْدَانَكُمْ، وَ لَأَنْفَقْتُمْ بِالصَّدَقَةِ أَمْوَالَكُمْ، وَ عَرَضْتُمْ لِلتَّلْفِ فِي الْجِهَادِ أَرْوَاحَكُمْ.

Then he^{saww} turned towards his^{saww} companions and he^{saww} said: ‘O servants of Allah^{azwj}! But, had you seen what your Prophet^{saww} Muhammad^{saww} saw, then you would have kept your liver thirsty for the Sake of Allah^{azwj} by the day (Fasting), and kept your bellies hungry for Him^{azwj}, and would have kept vigil for Him^{azwj} during your nights, and you would have established your feet and your bodies during it, and would have depleted your wealth by (giving) the charities, and would have exposed your selves to the damage regarding the Jihad’.

قَالُوا: وَ مَا هُوَ يَا رَسُولَ اللَّهِ فِدَاؤُكَ الْآبَاءَ وَ الْأُمَّهَاتُ وَ الْبَنُونَ وَ الْبَنَاتُ وَ الْأَهْلُونَ وَ الْفَرَائِثُ

They said, ‘And what is it, O Rasool-Allah^{saww}? May our fathers, and mothers, and the sons, and the daughter, and the family members, and the relatives be sacrificed for you^{saww}’.

قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا- لَقَدْ رَأَيْتُ تِلْكَ الْأَغْصَانَ مِنْ شَجَرَةِ طُوبَى عَادَتْ إِلَى الْجَنَّةِ، فَنَادَى مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ خُرَّانَهَا: يَا مَلَائِكَتِي! انظُرُوا كُلَّ مَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ طُوبَى- فِي هَذَا الْيَوْمِ، فَانظُرُوا إِلَى مَقْدَارِ مُنْتَهَى ظِلِّ ذَلِكَ الْغُصْنِ، فَأَعْطُوهُ مِنْ جَمِيعِ الْجَوَانِبِ- مِثْلَ مَسَاحَتِهِ قُصُوراً وَ دُوراً وَ خَيْرَاتٍ.

So Rasool-Allah^{saww} said: ‘By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! I^{saww} have seen those branches from the Tooba tree return to the Paradise. So a caller of our Lord^{azwj} Mighty and Majestic called out to its keeper: “O My^{azwj} Angels! Look at each one who attached with a branch from the branches of Tooba, during this day. Then look at the measurement of the end-point of the shade of that branch, and give him from the entirety of sides, similar to its area, castles, and gems, and goodnesses!”

فَأَعْطُوا ذَلِكَ: فَمِنْهُمْ مَنْ أُعْطِيَ مَسِيرَةَ أَلْفِ سَنَةٍ مِنْ كُلِّ جَانِبٍ [وَ مِنْهُمْ مَنْ أُعْطِيَ ضِعْفَهُ] وَ مِنْهُمْ مَنْ أُعْطِيَ ثَلَاثَةَ أضعافه، وَ أَرْبَعَةَ أضعافه، وَ أَكْثَرَ مِنْ ذَلِكَ عَلَى قَدْرِ [قُوَّةِ] إِيْمَانِهِمْ، وَ جَلَالَةِ أَعْمَالِهِمْ.

So they were given that – and from them was one who was given (castles etc.) to a travel distance of a thousand years, from every side; and from them was one given a multiple of it; and from them was one given a multiple of three, and a multiple of four, and more than that upon a measurement of the strength of their *Eman*, and the majesty of their deeds.

وَ لَقَدْ رَأَيْتُ صَاحِبَكُمْ زَيْدَ بْنِ حَارِثَةَ أُعْطِيَ أَلْفَ ضِعْفٍ مَا أُعْطِيَ جَمِيعُهُمْ- عَلَى قَدْرِ فَضْلِهِ عَلَيْهِمْ فِي قُوَّةِ الْإِيْمَانِ وَ جَلَالَةِ الْأَعْمَالِ، فَلِذَلِكَ ضَحِكْتُ وَ اسْتَبَشَرْتُ.

And I^{saww} have seen your companion Zayd Bin Harisa give a thousand multiple of the entirety of them – upon a measurement of his merits over them regarding the strength of the *Eman* and the majesty of the deeds. Therefore, due to that, I^{saww} smiled and was cheerful.

وَ لَقَدْ رَأَيْتُ تِلْكَ الْأَغْصَانَ مِنْ شَجَرَةِ الرَّقُومِ عَادَتْ إِلَى الْجَنَّةِ، فَنَادَى مُنَادِي رَبَّنَا خُرَّانَهَا: يَا مَلَائِكَتِي- انظُرُوا مَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ شَجَرَةِ الرَّقُومِ فِي هَذَا الْيَوْمِ فَانظُرُوا إِلَى مُنْتَهَى مَبْلَغِ حُدِّ ذَلِكَ الْغُصْنِ وَ ظِلِّمَتِهِ، فَابْنُوا لَهُ مَقَاعِدَ مِنْ

النَّارِ مِنْ جَمِيعِ الْجَوَانِبِ، مِثْلَ مَسَاحَتِهِ قُصُورَ النَّيْرَانِ، وَ بَقَاعَ غَيْرَانِ، وَ حَيَاتٍ، وَ عَقَارِبَ، وَ سَلَاسِلَ وَ أَغْلَالٍ، وَ قِيُودٍ، وَ أَنْكَالٍ يُعَذَّبُ بِهَا.

And I^{saww} have seen those branches from the Zaqoom tree returning to Hell. So a caller of our Lord^{azwj} called out to its keeper: "O My^{azwj} Angels! Look at the one who attached with a branch from the branches of the Zaqoom tree, during this day. Then look at the end-point reaching a limit of the branch and its shade. Then build for him a seat of the Fire from the entirety of the sides, like its area – castles of fires, and deep caves, and serpents, and scorpions, and chains, and shackles, and restrictions, and anklets to punish with!"

فَمِنْهُمْ مَنْ أَعَدَّ لَهُ فِيهَا مَسِيرَةَ سَنَةٍ، أَوْ سَنَتَيْنِ، أَوْ مِائَةَ سَنَةٍ، أَوْ أَكْثَرَ عَلَى قَدْرِ ضَعْفِ إِيْمَانِهِمْ وَ سُوءِ أَعْمَالِهِمْ.

So, from them was one was prepared for him therein, a travel distance of a year, or two years, or one hundred years, or more, upon a measurement of a multiple of their *Eman* and the evilness of their deeds.

وَ لَقَدْ رَأَيْتُ لِبَعْضِ الْمُنَافِقِينَ أَلْفَ ضِعْفٍ- مَا أُعْطِيَ جَمِيعُهُمْ عَلَى قَدْرِ زِيَادَةِ كُفْرِهِ وَ شَرِّهِ، فَلِذَلِكَ قَطَبْتُ وَ عَبَسْتُ.

And I^{saww} have seen for some of the hypocrites, a thousand multiple of what was given to the entirety of them, upon a measurement of an increase of his *Kufr* and his evil. Therefore, due to that, I^{saww} grimaced and frowned'.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَى أَقْطَارِ الْأَرْضِ وَ أَكْنَافِهَا، فَجَعَلَ يَبْعَجِبُ تَارَةً، وَ يَنْزِعُجُ تَارَةً، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: طُوبَى لِلْمُطِيعِينَ كَيْفَ يُكْرِمُهُمُ اللَّهُ بِمَلَائِكَتِهِ، وَ الْوَيْلُ لِلْفَاسِقِينَ كَيْفَ يَخَذَلُهُمُ اللَّهُ، وَ يَكَلِّهُمُ إِلَى شَيْطَانِهِمْ.

Then Rasool-Allah^{saww} looked at the countries of the earth and its fringes, so he^{saww} went on wondering at times, and being upset at times. Then he^{saww} faced towards his^{saww} companions, and he^{saww} said: 'Beatitude is for the obedient ones! How Allah^{azwj} is Honouring them with His^{azwj} Angels. And woe be unto the evil-doers! How Allah^{azwj} is Abandoning them and Leaving them to their Satans^{la}.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا- إِنِّي لَأَرَى الْمُتَعَلِّقِينَ بِأَعْصَانِ شَجَرَةِ طُوبَى كَيْفَ قَصَدَتْهُمْ الشَّيَاطِينُ لِيُغْوُوهُمْ، فَحَمَلْتُ عَلَيْهِمُ الْمَلَائِكَةُ يَقْتُلُونَهُمْ- وَ يُخْنَوْنَهُمْ وَ يَطْرُدُونَهُمْ عَنْهُمْ،

By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! I^{saww} the ones attached with the branches of the Tooba tree, how the Satans^{la} aimed to stray them, but the Angels attacked upon them, killing them, and slaughtering them and repelling them^{la} from them.

فَنَادَاهُمْ مُنَادِي رَبَّنَا: يَا مَلَائِكَتِي- أَلَا فَانظُرُوا كُلَّ مَلَكٍ فِي الْأَرْضِ- إِلَى مُنْتَهَى مَبْلَغِ نَسِيمِ هَذَا الْعُصْنِ- الَّذِي تَعَلَّقَ بِهِ مُتَعَلِّقٌ- فَقَاتِلُوا الشَّيَاطِينَ عَنْ ذَلِكَ الْمُؤْمِنِ وَ أَخْرُوهُمْ عَنْهُ،

So a caller of our Lord^{azwj} called out to them: "O My^{azwj} Angels! Indeed, look at every Angel in the earth – up to the end-point of the aroma of this branch which the attached one is attached with – so fight against the Satans^{la} from that *Momin* and keep them^{la} away from him!"

فَإِنِّي لَأَرَى بَعْضَهُمْ، وَ قَدْ جَاءَهُ مِنَ الْأَمْلَاقِ مَنْ يَنْصُرُهُ عَلَى الشَّيَاطِينِ وَ يَدْفَعُ عَنْهُ الْمَرَدَّةَ.

So I^{saww} saw one of them, and there had come to him from the Angels, one who helped him against the Satans^{la} and repelled the renegade from him.

أَلَا فَعَظُّمُوا هَذَا الْيَوْمَ مِنْ شَعْبَانَ بَعْدَ تَعْظِيمِكُمْ لِشَعْبَانَ، فَكَمْ مِنْ سَعِيدٍ فِيهِ وَ كَمْ مِنْ شَقِيٍّ فِيهِ لِيَتَّكُونُوا مِنَ السُّعَدَاءِ فِيهِ، وَ لَا تَكُونُوا مِنَ الْأَسْفِيَاءِ.

Indeed! So revere this day of Shaban after your revering Shaban (the month), for how many are fortunate during it, and how many are wretched during it, in order for you to become the fortunate ones during it, and not to become from the wretched ones”.