

(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

قَوْلُهُ عَزَّ وَجَلَّ «وَأَسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ»

The Words of Mighty and Majestic: **And two witnesses should be bearing witness, from your men [2:282]**

372 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شَهِيدَيْنِ مِنْ رِجَالِكُمْ قَالَ: مِنْ أحرَارِكُمْ مِنَ الْمُسْلِمِينَ [الْعُدُول].

S 372 – (Imam Hassan Al-Askari^{asws} said): ‘Amir-Al-Momineen^{asws} said: **And two witnesses should be bearing witness, from your men [2:282]** from the free Muslims – the just ones.

قَالَ ع: اسْتَشْهَدُوهُمْ- لِيَحْوَطُوا بِهِمْ أَدْيَانَكُمْ وَ أَمْوَالَكُمْ- وَ لِيَسْتَعْمِلُوا أَدَبَ اللَّهِ وَ وَصِيَّتَهُ، فَإِنَّ فِيهِمَا النِّفْعَ وَ الْبَرَكَاتَةَ، وَ لَا تُخَالِفُوهُمَا فَيُلْحَقَكُمُ النَّدَمُ، حَيْثُ لَا يَنْفَعُكُمُ النَّدَمُ.

He^{asws} said: ‘Keep them as witnesses in order to be guarding by them your Religion and your wealth, and in order to be utilising the Education of Allah^{azwj} and His^{azwj} Advice, for in these two are the benefits and the Blessings. And do not oppose them, for the regrets would destroy you, when the regrets will be of no benefit to you.’**[فِي مَنْ لَا يُسْتَجَابُ دَعَاؤُهُ:]****Re: The one whose supplication is not answered**

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ثَلَاثَةَ لَا يُسْتَجِيبُ اللَّهُ لَهُمْ بَلَّ يُعَذِّبُهُمْ وَ يُوبِخُهُمْ: أَمَّا أَحَدُهُمْ فَرَجُلٌ ابْتُلِيَ بِامْرَأَةٍ سَوِيءٍ- فَهِيَ تُؤْذِيهِ وَ تُضَارُّهُ، وَ تَعِيبُ عَلَيْهِ دُنْيَاهُ، وَ تَنْعَصِبُهَا، وَ تُكَدِّرُهَا، وَ تُفْسِدُ عَلَيْهِ آخِرَتَهُ فَهُوَ يَقُولُ: اللَّهُمَّ يَا رَبِّ خَلِّصْنِي مِنْهَا يَقُولُ اللَّهُ تَعَالَى: يَا أَيُّهَا الْجَاهِلُ قَدْ خَلَّصْتُكَ مِنْهَا، جَعَلْتُ بِيَدِكَ طَلَاقَهَا، وَ التَّقْصِيَّ مِنْهَا، طَلَّقَهَا وَ أَنْبَذَهَا عَنْكَ نَبَذَ الْجُورِبِ الْخَلْقِ الْمَمْرُوقِ.

Then Amir Al-Momineen^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘Three (types of people), Allah^{azwj} will not Respond to them, but He^{azwj} would Punish them and Rebuke them. As for one of them, so it is a man who is Tried by an evil wife, and she hurts him and affects him adversely and faults his worldly affairs upon him, and taints it, and upsets it, and spoils his Hereafter upon him. So he is saying, ‘O Allah^{azwj}! O Lord^{azwj}! Finish me off from her’ (cursing her). Allah^{azwj} the Exalted is Saying: “O you ignorant one! I^{azwj} have already given you the means to Finish off from her. I^{azwj} made her divorce to be in your hands and the freedom from her. Divorce her and remove her from you (like) the people remove their torn socks”.

وَ الثَّانِي: رَجُلٌ مُقِيمٌ فِي بَلَدٍ قَدْ اسْتَوْبَلَهُ، وَ لَا يَحْضُرُهُ، لَهُ فِيهِ [كُلُّ] مَا يُرِيدُهُ وَ كُلُّ مَا النَّمَسَهُ حُرْمَهُ. يَقُولُ: اللَّهُمَّ [يَا رَبِّ] خَلِّصْنِي مِنْ هَذَا الْبَلَدِ الَّذِي قَدْ اسْتَوْبَلْتُهُ. يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: يَا عَبْدِي- قَدْ خَلَّصْتُكَ مِنْ هَذَا الْبَلَدِ، وَ قَدْ أَوْضَحْتُ لَكَ طَرِيقَ الْخُرُوجِ مِنْهُ، وَ مَكَّنْتُكَ مِنْ ذَلِكَ، فَاخْرُجْ مِنْهُ إِلَى غَيْرِهِ- تَجَلَّبَبْ عَافِيَتِي وَ تَسْتَرِّزْ قَنِي،

And the second one is a man staying in a city incompatible for him, and there is no present therein everything what he wants nor everything what he seeks, he is deprived of. He is saying, 'O Allah^{azwj}! O Lord^{azwj}! Finish me off from this city which I am having problems in'. Allah^{azwj} Mighty and Majestic is Saying: "O My^{azwj} servant! I^{azwj} have already given you the means to Finish you off from this city, and I^{azwj} have Clarified to you the way of exiting from it, and Enabled you from that. So exit from it to another. Seek My^{azwj} Grant of good health and My^{azwj} sustenance!"

وَ الثَّلَاثُ: رَجُلٌ أَوْصَاهُ اللَّهُ تَعَالَى- أَنْ يَحْتَاطَ لِدِينِهِ بِشُهُودٍ، وَ كِتَابٍ، فَلَمْ يَفْعَلْ ذَلِكَ، وَ دَفَعَ مَالَهُ إِلَى غَيْرِ نَفَةٍ بَغَيْرِ وَثِيقَةٍ، فَجَحَدَهُ، أَوْ بَخَسَهُ- فَهُوَ يَقُولُ: اللَّهُمَّ [يَا رَبِّ] رُدِّ عَلَيَّ مَالِي. يَقُولُ اللَّهُ عَزَّ وَ جَلَّ [لَهُ]: يَا عَبْدِي- قَدْ عَلَّمْتُكَ كَيْفَ تَسْتَوْتِقُ لِمَالِكَ، لِيَكُونَ مَحْفُوظًا لئَلَّا يَنْعَرَضَ لِلتَّلْفِ، فَأَبَيْتَ، فَأَنْتَ الْآنَ تُدْعُونِي، وَ قَدْ صَبَّغْتَ مَالَكَ وَ أَنْفَقْتَهُ وَ خَالَفْتَ وَصِيَّتِي، فَلَا أَسْتَجِيبُ لَكَ.

And the third is a man Allah^{azwj} the Exalted has Given the capacity that he takes precaution for his lending with witnesses and written documentation. But he does not do that and hands over his wealth to another one, trusting one without trustworthiness. Then he (borrower) disputes it or undervalues it, so he (the lender) is saying, 'O Allah^{azwj}! O Lord^{azwj}! Return my wealth to me'. Allah^{azwj} Mighty and Majestic is Saying to him: "O My^{azwj} servant! I^{azwj} have already Taught you how to deal with your wealth for it to be protected, lest it is exposed to the harm, but you refused. So now you are calling upon Me^{azwj}, and you have wasted your wealth and destroyed it, and you opposed My^{azwj} Advice, therefore I^{azwj} will not Respond to you!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: [أَلَا] فَاسْتَعْمِلُوا وَصِيَّةَ اللَّهِ- تَفْلِحُوا وَ تَنْجُوا، وَ لَا تَخَالِفُوهَا فَتَنْدَمُوا.

Then Rasool-Allah^{saww} said: 'Indeed! Utilise the Advice of Allah^{azwj}, you will succeed and be saved, and do not oppose it, for you will regret'.

373 ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَمَا (أَمَرَكُمْ) أَنْ تَحْتَاطُوا لِأَنْفُسِكُمْ وَ أَدْيَانِكُمْ وَ أَمْوَالِكُمْ، بِاسْتِشْهَادِ الشُّهُودِ الْعُدُولِ عَلَيْكُمْ. فَكَذَلِكَ قَدْ احْتَاطَ عَلَى عِبَادِهِ- وَ لَهُمْ فِي اسْتِشْهَادِ الشُّهُودِ عَلَيْهِمْ- فَلِلَّهِ عَزَّ وَ جَلَّ عَلَى كُلِّ عَبْدٍ رُقَبَاءُ مِنْ خَلْقِهِ، وَ مَعْقَبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ، يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ وَ يَحْفَظُونَ عَلَيْهِ مَا يَكُونُ مِنْهُ: مِنْ أَعْمَالِهِ، وَ أَقْوَالِهِ، وَ أَلْفَاطِهِ، وَ أَلْحَاطِهِ،

S 373 - Then Rasool-Allah^{saww} said: 'Just as Allah^{azwj} Mighty and Majestic Commanded you all that you should be taking precautions for yourselves and your loans (lent out), and your wealth by the witnessing of the just witnesses upon you, similar to that He^{azwj} is Precautious upon His^{azwj} servants and for them, regarding the testimonies of the witnesses upon them. For Allah^{azwj} Mighty and Majestic, upon every servant, are watchers from His^{azwj} creatures [13:11] **For him are Angels following one another, in front of him and behind him, who Guard him by Allah's Command** – and they are preserving against him whatever happens from him – from his deeds, and his speech, and his wordings, and his viewings.

فَالْبِقَاعُ الَّتِي تَسْتَمِلُ عَلَيْهِ شُهُودُ رَبِّهِ لَهُ أَوْ عَلَيْهِ، وَ اللَّيَالِي وَ الْأَيَّامُ وَ الشُّهُورُ شُهُودٌ عَلَيْهِ أَوْ لَهُ، وَ سَائِرُ عِبَادِ اللَّهِ الْمُؤْمِنِينَ شُهُودٌ لَهُ أَوْ عَلَيْهِ، وَ حَفَظْتُهُ الْكَاتِبُونَ أَعْمَالَهُ شُهُودٌ لَهُ أَوْ عَلَيْهِ، فَكَمْ يَكُونُ يَوْمَ الْقِيَامَةِ مِنْ سَعِيدٍ بِشَهَادَتِهَا لَهُ، وَ كَمْ يَكُونُ يَوْمَ الْقِيَامَةِ مِنْ شَقِيٍّ بِشَهَادَتِهَا عَلَيْهِ.

Thus, they remain recording which included upon him the witnessing of his Lord^{azwj}, for him or against him, and the nights and the days and the months, witnessing against him or for him, and (as well for) the rest of the servants of Allah^{azwj}, the Momineen, witnessing for him or against him. And they preserve it (the recording), the recorders of his deeds, witnessing for him or against him. So how may would become on the Day of Judgment from the fortunate ones due to their witnessing for him, and how many would become on the Day of Judgment from the wretched one due to their witnessing against him.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ عِبَادَهُ أَجْمَعِينَ وَ إِمَاءَهُ، فَيَجْمَعُهُمْ فِي صَعِيدٍ وَاحِدٍ فَيَنْفُذُهُمُ الْبَصَرَ، وَ يُسْمِعُهُمُ الدَّاعِيَ، وَ يُحَسِّرُ اللَّيَالِي وَ الْأَيَّامَ، وَ تُسْتَشْهَدُ الْبِقَاعُ وَ الشُّهُورُ عَلَى أَعْمَالِ الْعِبَادِ،

Allah^{azwj} Mighty and Majestic would Resurrect on the Day of Judgment, His^{azwj} servants and His^{azwj} maids altogether, and He^{azwj} would Gather them in one plain. So, He^{azwj} would Sharpen the visions and Cause them to hear the claimant. And He^{azwj} would Resurrect the nights and the days, and the spots/locations and the months would bear witness upon the deeds of the servants.

فَمَنْ عَمِلَ صَالِحًا شَهِدَتْ لَهُ جَوَارِحُهُ وَ بِقَاعُهُ، وَ شُهُورُهُ، وَ أَعْوَامُهُ وَ سَاعَاتُهُ، وَ أَيَّامُهُ. وَ لَيَالِي الْجُمُعِ وَ سَاعَاتِهَا وَ أَيَّامُهَا، فَيَسْعُدُ بِذَلِكَ سَعَادَةَ الْأَبَدِ

So the one who performs righteous deeds, there would testify for him, his limbs, and his spots (places where he performed them), and his months, and his years, and his hours, and his days, and the night of Friday and its hours, and its days. So, the fortunate servants would be fortunate due to that.

وَ مَنْ عَمِلَ سُوءًا شَهِدَتْ عَلَيْهِ جَوَارِحُهُ، وَ بِقَاعُهُ، وَ شُهُورُهُ وَ أَعْوَانُهُ، وَ سَاعَاتُهُ [وَ أَيَّامُهُ] وَ لَيَالِي الْجُمُعِ وَ سَاعَاتِهَا وَ أَيَّامُهَا، فَيَسْقَى بِذَلِكَ شِقَاءَ الْأَبَدِ.

And the one who does evil deeds, there would testify against him, his limbs, and his locations (of disobedience), and months, and his years, and his hours, and his days, and the night of Friday and its hours and its days. So the wretched servants would become wretched due to that.

أَلَا فَاعْمَلُوا [الْيَوْمَ] لِيَوْمِ الْقِيَامَةِ، وَ أَعِدُّوا الزَّادَ لِيَوْمِ الْجُمُعِ يَوْمَ التَّنَادِ، وَ تَجَنَّبُوا الْمَعَاصِيَ، فَيَنْقُذِي اللَّهُ يَرْجَى الْخَلَاصُ،

Indeed! Work today for the Day of Judgment, and prepare the provisions for the Day of Gathering, the Day of Summoning, and keep aside from the (acts of) disobedience, and it is by the fear of Allah^{azwj} you should hope for the salvation.

فَإِنَّ مَنْ عَرَفَ حُرْمَةَ رَجَبٍ وَ شَعْبَانَ، وَ وَصَلَهَا بِشَهْرِ رَمَضَانَ شَهْرِ اللَّهِ الْأَعْظَمِ، شَهِدَتْ لَهُ هَذِهِ الشُّهُورُ يَوْمَ الْقِيَامَةِ، وَ كَانَتْ رَجَبٌ وَ شَعْبَانٌ وَ شَهْرُ رَمَضَانَ شُهُودَهُ بِتَعْظِيمِهِ لَهَا.

The one who recognises the sanctity of Rajab and Shaban, and links these two with the month of Ramazan, the greatest month of Allah^{azwj}, these months would bear witness for him on the Day of Judgment, and it would be so that Rajab, and Shaban, and the month of Ramazan would testify for him due to his reverence for these.

وَيُنَادِي مُنَادٍ: يَا رَجَبُ وَيَا شَعْبَانَ وَيَا شَهْرَ رَمَضَانَ كَيْفَ عَمَلُ هَذَا الْعَبْدِ فِيكُمْ وَكَيْفَ كَانَتْ طَاعَتُهُ لِلَّهِ عَزَّ وَجَلَّ فَيَقُولُ رَجَبٌ وَشَعْبَانُ وَشَهْرُ رَمَضَانَ: يَا رَبَّنَا مَا تَزُودَ مِنَّا إِلَّا اسْتِعَانَةً عَلَى طَاعَتِكَ، وَاسْتِمْدَاداً [لِمَوَادِّ] فَضْلِكَ، وَ لَقَدْ تَعَرَّضَ بِجُهِدِهِ لِرِضَاكَ، وَ طَلَبَ بِطَاقَتِهِ مَحَبَّتَكَ.

And a caller would call out: “O Rajab, and O Shaban, and O month of Ramazan! How did this servant perform during you all, and how was his obedience for Allah^{azwj} Mighty and Majestic?” So Rajab, and Shaban, and the month of Ramazan would be saying: ‘O our Lord^{azwj}! He did not provide from us except the recourse upon Your^{azwj} obedience, and help for the materials of Your^{azwj} Grace; and he had exposed himself by his striving for Your^{azwj} Pleasure, and sought Your^{azwj} Love by his strength’.

فَيَقُولُ لِلْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَذِهِ الشُّهُورِ: مَاذَا تَقُولُونَ فِي هَذِهِ الشَّهَادَةِ لِهَذَا الْعَبْدِ فَيَقُولُونَ: يَا رَبَّنَا صَدَقَ رَجَبٌ وَشَعْبَانُ وَشَهْرُ رَمَضَانَ، مَا عَرَفْنَاهُ إِلَّا مُنْقَبلاً فِي طَاعَتِكَ مُجْتَهِداً فِي طَلَبِ رِضَاكَ، صَائِراً فِيهِ إِلَى الْبِرِّ وَالْإِحْسَانِ،

So He^{azwj} would be Saying to the Angels allocated with these months: “What is that which you are saying with regards to these testimonies for this servant?” So they would be saying, ‘O our Lord^{azwj}! Rajab, and Shaban and the months of Ramazan speak the truth. We do not recognise him except as being attentive in Your^{azwj} obedience, striving in seeking Your^{azwj} Pleasure, coming during it to the righteousness and the favours.

وَ لَقَدْ كَانَ يُوصِلُهُ إِلَى هَذِهِ الشُّهُورِ - فَرِحاً مُبْتَهِجاً وَ أَمَلٌ فِيهَا رَحْمَتَكَ، وَ رَجَا فِيهَا عَفْوَكَ وَ مَغْفِرَتَكَ، وَ كَانَ عَمَّا مَنَعْتُهُ فِيهَا مُمْتَنِعاً، وَ إِلَى مَا نَدَبْتَهُ إِلَيْهِ فِيهَا مُسْرِعاً، لَقَدْ صَامَ بَبْطْنِهِ، وَ فَرَجَهُ، وَ سَمِعَهُ، وَ بَصَرَهُ، وَ سَائِرِ جَوَارِحِهِ [وَ يَرْجُو دَرَجَةً]

And he used to be, at the arrival of these months, happy, beaming, and wished for Your^{azwj} Mercy during these, and hoped for Your^{azwj} Pardoning and Your^{azwj} Forgiveness during these. And he used to be reluctant during these from what You^{azwj} had Forbidden, and was quick to lament during these to what You^{azwj} had Commanded him to do. He had Fasted (deprived) his belly, and his private parts, and his hearing, and his vision, and the rest of his body parts, and hoped for a rank.

وَ لَقَدْ ظَمَأَ فِي نَهَارِهَا، وَ نَصَبَ فِي لَيْلِهَا، وَ كَثُرَتْ نَفَقَاتُهُ فِيهَا عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ، وَ عَظُمَتْ أَيْدِيهِ وَ إِحْسَانُهُ إِلَى عِبَادِكَ، صَحَبَهَا أَكْرَمَ صُحْبَةٍ، وَ وَدَّعَهَا أَحْسَنَ تَوْدِيْعٍ، أَقَامَ بَعْدَ انْسِلَاخِهَا عَنْهُ عَلَى طَاعَتِكَ، وَ لَمْ يَهْتِكْ عِنْدَ إِدْبَارِهَا سُتُورَ حُرْمَاتِكَ، فَيَعْمُ الْعَبْدُ هَذَا.

And he had been thirsty during their days, and established (for Salat) during their nights, and he had frequented during these, spending upon the poor and the needy, and great was his assistance and his favours to Your^{azwj} servants. He was most honouring to his companions and bid them excellent farewell. After their separation, he stood upon Your^{azwj} obedience and did not violate the veils of Your^{azwj} Sacredness behind them. So this one is the best of the servants’.

فَعِنْدَ ذَلِكَ يَأْمُرُ اللَّهُ تَعَالَى بِهَذَا الْعَبْدِ إِلَى الْجَنَّةِ، فَنَلْقَاهُ الْمَلَائِكَةُ بِالْحَبَاءِ وَ الْكَرَامَاتِ وَ يَحْمِلُونَهُ عَلَى نُجْبِ النُّورِ، وَ خُبُولِ الْبُرَاقِ وَ يَصْبِرُ إِلَى نَعِيمٍ لَا يَنْفَدُ، وَ دَارٍ لَا تَبِيدُ وَ لَا يَخْرُجُ سَكَّانَهَا، وَ لَا يَهْرَمُ سَبَابُهَا، وَ لَا يَشِيْبُ وِلْدَانُهَا، وَ لَا يَنْفَدُ سُرُورُهَا وَ حُبُورُهَا وَ لَا يَبْلَى جَدِيدُهَا، وَ لَا يَتَحَوَّلُ إِلَى الْغُومِ سُرُورُهَا، لَا يَمْسُهُمْ فِيهَا نَصَبٌ، وَ لَا يَمْسُهُمْ فِيهَا لُغُوبٌ، قَدْ أَمِنُوا الْعَذَابَ، وَ كَفُّوا سُوءَ الْحِسَابِ، كَرَّمَ مُنْقَلِبُهُمْ وَ مَثْوَاهُمْ.

So during that, Allah^{azwj} the Exalted would Command with this servant to (be taken to) the Paradise, and the Angels would meet him with the gifts, and the honour, and

they would be carrying him upon the rides of lights, and shining 'Buraaq' (rides), and he would come to a Bliss never depleting, and a house not perishing nor would its settlers be exited from, nor would its youths be aging, nor would its children becoming youths, nor would its joy and its happiness run out, nor would its freshness wear out, nor would its joy be transformed into the gloominess, nor would toil touch them in it, nor would tiredness touch them in it. They would have been secured from the Punishment, and restrained from the evil Reckoning, and having to move from their resting places'.

374 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَجَلَّ: فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَ امْرَأَتَانِ قَالَ: عَدَلَتْ امْرَأَتَانِ فِي الشَّهَادَةِ بِرَجُلٍ وَاحِدٍ، فَإِذَا كَانَ رَجُلَانِ، أَوْ رَجُلٌ وَ امْرَأَتَانِ، أَقَامُوا الشَّهَادَةَ فَضِيَّ بِشَهَادَتِهِمْ.

S 374 - Amir-Al-Momineen^{asws} said: 'Regarding the Words of the Almighty **But if there does not happen to be two men, then a man and two women**, he^{asws} said: 'Two women equate with one man regarding the testimony. So when there were two men, or a man and two women, the testimony would stand for the judgment with their testimonies'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: كُنَّا نَحْنُ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ يُدَاكِرُنَا بِقَوْلِهِ تَعَالَى: وَ اسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ قَالَ: أَحْرَارَكُمْ دُونَ عِبِيدِكُمْ فَإِنَّ اللَّهَ تَعَالَى قَدْ شَغَلَ الْعَبِيدَ بِخِدْمَةِ مَوْلَاهُمْ- عَنْ تَحْمِلِ الشَّهَادَاتِ وَ عَنْ أَدَائِهَا، وَ لِيَكُونُوا مِنَ الْمُسْلِمِينَ مِنْكُمْ- فَإِنَّ اللَّهَ عَزَّ وَجَلَّ [إِنَّمَا] شَرَّفَ الْمُسْلِمِينَ الْعُدُولَ بِقَبُولِ شَهَادَاتِهِمْ، وَ جَعَلَ ذَلِكَ مِنَ الشَّرَفِ الْعَاجِلِ لَهُمْ، وَ مِنْ ثَوَابِ دُنْيَاهُمْ قَبْلَ أَنْ يَصِلُوا إِلَى الْآخِرَةِ

Amir Al-Momineen^{asws} said: 'It so happened that we were with Rasool-Allah^{saww}, and he^{saww} was mentioning to us the Words of the Exalted **And two witnesses should be bearing witness, from your men [2:282]**, he^{saww} said: 'Your free ones besides your slaves, for Allah^{azwj} the Exalted has too pre-occupied the slaves with serving their masters from having to bear the testimonies, and from fulfilling these. And let them (witnesses) happen to be from the Muslims from you, for Allah^{azwj} Mighty and Majestic, rather, Ennobled the just Muslims by the Acceptance of their testimonies, and Made that to be from the current nobility for them and from the Rewards of their world, before they (even) arrive to the Hereafter.

إِذْ جَاءَتْ امْرَأَةٌ، فَوَقَفَتْ قُبَالَةَ رَسُولِ اللَّهِ ص وَ قَالَتْ: يَا رَسُولَ اللَّهِ أَنَا وَإِذَةُ النِّسَاءِ إِلَيْكَ، مَا مِنْ امْرَأَةٍ يَبْلُغُهَا مَسِيرِي هَذَا إِلَيْكَ إِلَّا سَرَّهَا ذَلِكَ،

Then a woman came over, so she paused facing Rasool-Allah^{saww}, and she said, 'By my father and my mother (being sacrificed for) you^{saww}, O Rasool-Allah^{saww}! I am a delegate of the women to you^{saww}. There is none from a woman to whom would reach (the news of) this travelling of mine to you^{saww}, except that would cheer her.

يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ رَبُّ الرَّجَالِ وَ النِّسَاءِ، وَ خَالِقُ الرَّجَالِ وَ النِّسَاءِ، وَ رَازِقُ الرَّجَالِ وَ النِّسَاءِ، وَ إِنَّ آدَمَ أَبُو الرَّجَالِ وَ النِّسَاءِ، وَ إِنَّ حَوَاءَ أُمُّ الرَّجَالِ وَ النِّسَاءِ، وَ إِنَّكَ رَسُولُ اللَّهِ إِلَى الرَّجَالِ وَ النِّسَاءِ فَمَا بَالُ امْرَأَتَيْنِ بِرَجُلٍ فِي الشَّهَادَةِ وَ الْمِيرَاتِ

O Rasool-Allah^{saww}! Allah^{azwj} Mighty and Majestic is the Lord^{azwj} of the men and the women, and Creator of the men and the women, and Sustainer of the men and the women. And Adam^{as} is the father of the men and the women, and that Hawwa^{as} is the mother of the men and the women, and you^{saww} are the Rasool^{saww} of Allah^{azwj} to

the men and the women. So, what is the matter that there should be two women with one man in the testimony and the inheritance?’

فَقَالَ رَسُولُ اللَّهِ ص: [يَا] أَيُّهَا الْمَرْأَةُ- إِنَّ ذَلِكَ قَضَاءٌ مِنْ مَلِكٍ [عَدْلٍ، حَكِيمٍ] لَا يَجُورُ، وَلَا يَحِيفُ، وَلَا يَتَحَامَلُ، وَلَا يَنْفَعُهُ مَا مَنَعَكَ، وَلَا يَنْفَعُهُ مَا بَدَلَ لَكُنَّ، يُدَبِّرُ الْأَمْرَ بِعِلْمِهِ، يَا أَيُّهَا الْمَرْأَةُ لِأَنَّكَ نَاقِصَاتُ الدِّينِ وَالْعَقْلِ.

So Rasool-Allah^{saww} said: ‘O you woman! That is a Judgment from a King, Just, Wise, and He^{azwj} is neither tyrannous, nor does He^{azwj} infringe, nor is He^{azwj} biased. It will not benefit you (women) what He^{azwj} has Prevented from you, nor would it incur a loss for you what He^{azwj} Does for you. He^{azwj} Manage the affairs by His^{azwj} Knowledge. O you woman! (This is) because you are deficient in the Religion and the intellect’.

قَالَتْ: يَا رَسُولَ اللَّهِ وَ مَا نُقْصَانُ دِينِنَا قَالَ: إِنَّ إِحْدَاكُنَّ تَقْعُدُ نِصْفَ دَهْرِهَا- لَا تُصَلِّي بِحَيْضَةٍ، وَ إِنَّكَ تُكْثِرِينَ اللَّعْنَ، وَ تَكْفُرِينَ النُّعْمَةَ تَمْكُثُ إِحْدَاكُنَّ عِنْدَ الرَّجُلِ عَشْرَ سِنِينَ- فَصَاعِدًا يُحْسِنُ إِلَيْهَا، وَ يُنْعِمُ عَلَيْهَا، فَإِذَا ضَاقَتْ يَدُهُ يَوْمًا، أَوْ خَاصَمَهَا- قَالَتْ لَهُ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

She said, ‘O Rasool-Allah^{saww}! And what is our deficiency in our Religion?’ He^{saww} said: ‘One of you sits half of her time not praying due to menstruation and you are frequent in the cursing, and deny the Bounties. One of you remains with the man for ten years and more, and he is good to her and favours upon her. So when his hand is straitened for a day, or disputes with her, she says to him, ‘I did not see any goodness from you, at all!’

فَمَنْ لَمْ يَكُنْ مِنَ النِّسَاءِ هَذَا خُلْفَهَا- فَالَّذِي يُصِيبُهَا مِنْ هَذَا النُّقْصَانِ مُحَنَّةٌ عَلَيْهَا- لِتَصْبِرَ فَيُعْظِمَ اللَّهُ تَوَابَهَا، فَأَبْشِرِي.

So the one from the women who does not happen to be this mannerism, then that is the one who is hit from this reduction, being a test upon her of her patience, and Allah^{azwj} would Magnify her Rewards. Therefore, receive glad tidings!’

ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص: مَا مِنْ رَجُلٍ رَدِيٍّ إِلَّا وَ الْمَرْأَةُ الرَّدِيَّةُ أَرْدَى مِنْهُ، وَ لَا مِنْ امْرَأَةٍ صَالِحَةٍ إِلَّا وَ الرَّجُلُ الصَّالِحُ أَفْضَلُ مِنْهَا، وَ مَا سَاوَى اللَّهُ قَطُّ امْرَأَةً بِرَجُلٍ- إِلَّا مَا كَانَ مِنْ تَسْوِيَةِ اللَّهِ فَاطِمَةَ بَعْلِيَّ ع وَ إِحْقَاقَهَا بِهِ وَ هِيَ امْرَأَةٌ تَفْضَلُ نِسَاءَ الْعَالَمِينَ،

Then Rasool-Allah^{saww} said to her: ‘There is none from a man who is wicked except the wicked woman would be more wicked than him, nor from a righteous woman, except the righteous man would be superior than her. And Allah^{azwj} has not Equated a woman with a man at all, except what was from the Equalisation by Allah^{azwj} of (Syeda) Fatima^{asws} with Ali^{asws}, and joining her^{asws} with him^{asws}. And she^{asws} is the most superior of the women of the worlds.

وَ كَذَلِكَ مَا كَانَ مِنَ الْحَسَنِ وَ الْحُسَيْنِ وَ إِحْقَاقِ اللَّهِ إِيَّاهُمَا بِالْأَفْضَلِيِّينَ الْأَكْرَمِينَ- لَمَّا أَدْخَلَهُمْ فِي الْمُبَاهَلَةِ.

And similar to that is what was from Al-Hassan^{asws} and Al-Husayn^{asws}, and Allah^{azwj} Joining them both^{asws} with the superior ones, the prestigious ones for including them^{asws} in the imprecation (Mubahila).

قَالَ رَسُولُ اللَّهِ ص فَالْحَقَّ اللَّهُ فَاطِمَةَ بِمُحَمَّدٍ وَ عَلِيٍّ فِي الشَّهَادَةِ، وَ الْحَقَّ الْحَسَنَ وَ الْحُسَيْنَ بِهِمْ ع، قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ- فَقُلْ تَعَالَوْا نُدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ- ثُمَّ نَبْتَلِمْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ.

Rasool-Allah^{saww} said: ‘Thus, Allah^{azwj} Joined (Syeda) Fatima^{asws} with Muhammad^{saww} and Ali^{asws} in the witnessing, and Joined Al-Hassan^{asws} and Al-Husayn^{asws} with them^{asws}. Allah^{azwj} Mighty and Majestic Said: **But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars [3:61].**

فَكَانَ الْأَبْنَاءُ الْحَسَنَ وَالْحُسَيْنَ عَجَاءَ بِهِمَا رَسُولُ اللَّهِ فَأَقْعَدَهُمَا بَيْنَ يَدَيْهِ كَجِرْوَى الْأَسَدِ وَ أَمَّا النَّسَاءُ فَكَانَتْ فَاطِمَةَ عَجَاءَ بِهَا رَسُولُ اللَّهِ ص وَ أَقْعَدَهَا خَلْفَهُ كَلَبْوَةَ الْأَسَدِ وَ أَمَّا الْأَنْفُسُ- فَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَجَاءَ بِهِ رَسُولُ اللَّهِ، فَأَقْعَدَهُ عَنْ يَمِينِهِ كَالْأَسَدِ، وَ رَبِضَ هُوَ ص كَالْأَسَدِ، وَ قَالَ لِأَهْلِ نَجْرَانَ: هَلُمُّوا الْآنَ نَبْتَهِلْ، فَتَجْعَلَ لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ

So the ‘sons’ were Al-Hassan^{asws} and Al-Husayn^{asws}. Rasool-Allah^{saww} came with them^{asws} and had them^{asws} seated in front of him^{saww} like the lion cubs. And as for the ‘women’, so it was (Syeda) Fatima^{asws}. Rasool-Allah^{saww} came with her^{asws} and had her^{asws} seated behind him^{saww} like the lioness. And as for the ‘self’, so it was Ali^{asws} Bin Abu Talib^{asws}. Rasool-Allah^{saww} came with him^{asws} and had him^{asws} seated on his^{saww} right like the lion. And he^{saww} crouched like the lion and said to the people of Najran: ‘Come, we should imprecate now, and we make the Curse of Allah^{azwj} to be upon the liars’.

فَقَالَ رَسُولُ اللَّهِ ص: اللَّهُمَّ هَذَا نَفْسِي وَ هُوَ عِنْدِي عَدُوٌّ نَفْسِي، اللَّهُمَّ هَذِهِ [نِسَائِي] أَفْضَلُ نِسَاءِ الْعَالَمِينَ، وَ قَالَ: اللَّهُمَّ هَذَانِ وَ لَدَايَ وَ سِبْطَايَ، فَأَنَا حَرْبٌ لِمَنْ حَارَبُونَا، وَ سَلْمٌ لِمَنْ سَأَلُونَا، مَيِّزَ اللَّهُ بَظَلِكَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ.

So Rasool-Allah^{saww} said: ‘O Allah^{azwj}! This (Ali^{asws}) is my^{saww} ‘self’, and he^{asws} equates to my^{saww} own self in my^{saww} presence. O Allah^{azwj}! This is my^{saww} ‘women’, the most superior of the women of the worlds’. And he^{saww} said: ‘O Allah^{azwj}! These two^{asws} are my^{saww} ‘sons’ and my^{saww} grandsons^{asws} – so I^{saww} am at war with the one who wars against them^{asws}, and am at peace with the one who is at peace with them^{asws}. Allah^{azwj} Differentiated with that, the truthful ones from the liars.

فَجَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ أَصْدَقِ الصَّادِقِينَ- وَ أَفْضَلَ الْمُؤْمِنِينَ، فَأَمَّا مُحَمَّدٌ فَأَفْضَلُ رِجَالِ الْعَالَمِينَ، وَ أَمَّا عَلِيُّ فَهُوَ نَفْسُ مُحَمَّدٍ أَفْضَلُ رِجَالِ الْعَالَمِينَ بَعْدَهُ، وَ أَمَّا فَاطِمَةُ فَأَفْضَلُ نِسَاءِ الْعَالَمِينَ.

Thus, Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} are the most truthful of the truthful ones, and the most superior of the Momineen. As for Muhammad^{saww}, so he^{saww} is the most superior of the men of the worlds. And as for Ali^{asws}, so he^{asws} is the ‘self’ of Muhammad^{saww}, the most superior of the men of the worlds after him^{saww}. And as for (Syeda) Fatima^{asws}, so she^{asws} is the most superior of the women of the worlds.

وَ أَمَّا الْحَسَنُ وَ الْحُسَيْنُ فَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنَ ابْنَيْ خَالَتِ عَيْسَى وَ يَحْيَى بْنِ زَكَرِيَّا ع فَإِنَّ اللَّهَ تَعَالَى مَا أَحَقَّ صِبْيَانًا بِرِجَالِ كَامِلِي الْعُقُولِ- إِلَّا هَؤُلَاءِ الْأَرْبَعَةَ: عَيْسَى ابْنِ مَرْيَمَ، وَ يَحْيَى بْنَ زَكَرِيَّا، وَ الْحَسَنَ، وَ الْحُسَيْنَ ع

And as for Al-Hassan^{asws} and Al-Husayn^{asws}, so they^{asws} are both the chiefs of the youths of the Paradise, except what was from the two sons^{as} of a maternal aunt, Isa^{as} and Yahya^{as} Bin Zakariyya^{as}, for Allah^{azwj} the Exalted did not Join children with the men of complete intellects except for these four – Isa^{as} bin Maryam^{as}, and Yahya^{as} Bin Zakariyya^{as}, and Al-Hassan^{asws} and Al-Husayn^{asws}.

: أَمَّا عِيسَى فَإِنَّ اللَّهَ تَعَالَى حَكَى قِصَّتَهُ وَ قَالَ «فَأَسَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا» قَالَ اللَّهُ عَزَّ وَ جَلَّ حَاكِيًا عَنْ عِيسَى ع: قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَ جَعَلَنِي نَبِيًّا الْآيَةَ.

As for Isa^{as}, so Allah^{azwj} the Exalted Related his^{as} story and Said: **So she pointed towards him. They said: How can we speak to one who was a child in the cradle? [19:29].** And Allah^{azwj} Mighty and Majestic Related from Isa^{as}: **He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:30] – the Verse.**

وَ قَالَ فِي قِصَّةِ يَحْيَى يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا. قَالَ: لَمْ نَخْلُقْ أَحَدًا قَبْلَهُ اسْمُهُ يَحْيَى،

And He^{azwj} Said regarding the story of Yahya^{as}: **O Zakariyya^{as}! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name [19:7].** He^{asws} said: 'He^{azwj} did not Create anyone before him^{as}, Naming him as 'Yahya'.

فَحَكَى اللَّهُ قِصَّتَهُ إِلَى قَوْلِهِ: يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ- وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا. قَالَ: وَ مِنْ ذَلِكَ الْحُكْمِ أَنَّهُ كَانَ صَبِيًّا- فَقَالَ لَهُ الصَّبِيُّانُ: هَلُمَّ تَلْعَبْ. فَقَالَ: أَوْهَ وَ اللَّهُ مَا لِلْعَبِّ حُلْفَتَا، وَ إِنَّمَا خَلَقْنَا لِلْجِدِّ لِأَمْرِ عَظِيمٍ.

So Allah^{azwj} Related his^{as} story up to His^{azwj} Words: **“O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:12].** He^{asws} said: 'And from that is the Wisdom when he^{as} was a child, and the children said to him^{as}, 'Come, let's play'. But he^{as} said: 'Oh! And Allah^{azwj} did not Create us for the play, and rather, He^{azwj} Created us for the exerting for a great matter!'

ثُمَّ قَالَ وَ حَبَانًا مِنْ لَدُنَّا يُعْنِي تُحَنُّنًا وَ رَحْمَةً عَلَى وَ الدِّيهِ وَ سَائِرِ عِبَادِنَا وَ زَكَاةً يُعْنِي طَهَارَةً لِمَنْ آمَنَ بِهِ وَ صِدْقَهُ وَ كَانَ تَقِيًّا يَتَّقِي الشُّرُورَ وَ الْمَعَاصِيَ وَ بَرًّا بِوَالِدَيْهِ مُحْسِنًا إِلَيْهِمَا مُطِيعًا لَهُمَا وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا يُقْتَلُ عَلَى الْعُضْبِ وَ يَضْرِبُ عَلَى الْعُضْبِ، لَكِنَّهُ مَا مِنْ عَبْدٍ، عَبْدَ اللَّهِ عَزَّ وَ جَلَّ- إِلَّا وَ قَدْ أَخْطَأَ أَوْ هَمَّ بِخَطِيئَةٍ مَا خَلَا يَحْيَى بِنَ زَكَرِيَّا، فَإِنَّهُ لَمْ يَذْنِبْ، وَ لَمْ يَهُمَّ بِذَنْبٍ،

Then He^{azwj} Said: **And tenderness from Us [19:13] –** Meaning, he^{as} would be tender upon his^{as} parents and the rest of Our^{azwj} servants; **and pure –** Meaning cleanliness for the one who believes in him^{as} and ratifies him^{as}; **and he was pious –** fearing the evil and the (acts of) disobedience. **And dutiful to his parents [19:14] –** favouring them, obedient to them both; **and he did not happen to be insolent, disobedient –** fighting upon the anger and striking upon the anger. But, there is none from a servant of Allah^{azwj} Mighty and Majestic, except that he has sinned or thought of sinning, except from Yahya^{as} Bin Zakariyya^{as}, for he^{as} did not sin, and did not think of sinning.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ- وَ يَوْمَ يُبْعَثُ حَيًّا.

Then Allah^{azwj} Mighty and Majestic Said: **And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life [19:15].**

وَ قَالَ فِي قِصَّةِ يَحْيَى وَ زَكَرِيَّا: هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ- رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً- إِنَّكَ سَمِيعُ الدُّعَاءِ يُعْنِي لَمَّا رَأَى زَكَرِيَّا عِنْدَ مَرِيْمَ فَآكِهَةَ الشِّتَاءِ فِي الصَّيْفِ، وَ فَآكِهَةَ الصَّيْفِ فِي الشِّتَاءِ، وَ قَالَ لَهَا: يَا مَرِيْمُ أَتَى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ- إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And He^{azwj} Said regarding the story of Yahya^{as} and Zakariyya^{as}: **That is where Zakariyya^{as} supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38]** – Meaning, due to what Zakariyya^{as} saw to be in the presence of Maryam^{as}, fruits of the winter in the summer, and fruits of the summer in the winter, and he^{as} said to her^{as}: **From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:37].**

وَ أَيْقَنَ زَكَرِيَّا أَنَّهُ مِنْ عِنْدِ اللَّهِ، إِذْ كَانَ لَا يَدْخُلُ عَلَيْهَا أَحَدٌ غَيْرُهُ، قَالَ عِنْدَ ذَلِكَ فِي نَفْسِهِ: إِنَّ الَّذِي يُفِدِرُ أَنْ يَأْتِيَ مَرِيَمَ بِفَاكِهَةِ الشِّتَاءِ فِي الصَّيْفِ، وَ فَاكِهَةِ الصَّيْفِ فِي الشِّتَاءِ، لِقَادِرٍ أَنْ يَهَبَ لِي وَلَدًا وَ إِن كُنْتُ شَيْخًا، وَ كَانَتْ أَمْرَاتِي عَاقِرًا، فَ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ فَقَالَ: رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً- إِنَّكَ سَمِيعُ الدُّعَاءِ

And Zakariyya^{as} was certain that it was from the Presence of Allah^{azwj}, when it was so that no one used to come over to her^{as} apart from him^{as}. He^{as} said within himself^{as} during that: ‘The One^{azwj} Who is Able to Give Maryam^{as} the fruits of the winter during the summer, and fruits of the summer during the winter, is (surely) Able upon Endowing a son to me^{as}, and even though I^{as} am an old man and my^{as} wife is barren. Thus, **That is where Zakariyya^{as} supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38].**

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَ نَادَيْتُهُ الْمَلَائِكَةُ يَعْني نَادَتْ زَكَرِيَّا. وَ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ: أَنَّ اللَّهَ يُبَشِّرُكَ بِبِحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ قَالَ: مُصَدِّقًا يُصَدِّقُ بِحْيَى بَعِيسَى ع: وَ سَيِّدًا يَعْني رَيْسًا فِي طَاعَةِ اللَّهِ عَلَى أَهْلِ طَاعَتِهِ وَ حُصُورًا وَ هُوَ الَّذِي لَا يَأْتِي النِّسَاءَ وَ نَبِيًّا مِنَ الصَّالِحِينَ

Allah^{azwj} Mighty and Majestic Said: **Then the Angels called to him [3:39]** – Meaning, called out to Zakariyya^{as}, **as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah.** He^{asws} said: ‘Ratifying the truthfulness of Yahya^{as} with Isa^{as}; **and a chief** – Meaning a head in obedience of Allah^{azwj}, upon the people of His^{azwj} obedience; **and chaste** – and he^{as} was one who did not go to the women; **and a Prophet from the righteous ones.**

وَ قَالَ: وَ كَانَ أَوَّلُ تَصْدِيقِ بِحْيَى بَعِيسَى ع أَنَّ زَكَرِيَّا كَانَ لَا يَصْعَدُ إِلَى مَرِيَمَ فِي تِلْكَ الصَّوْمَعَةِ غَيْرُهُ، يَصْعَدُ إِلَيْهَا يُسَلِّمُ، فَإِذَا نَزَلَ أَقْفَلَ عَلَيْهَا، ثُمَّ فَتَحَ لَهَا مِنْ فَوْقِ الْبَابِ كُوَّةً صَغِيرَةً- يَدْخُلُ عَلَيْهَا مِنْهَا الرِّيحُ.

And he^{asws} said: ‘And it was so that the first was the ratification of Yahya^{as} with Isa^{as}. Zakariyya^{as} was such, that no one ascended to Maryam^{as} in that room apart from him^{as}. He^{as} would ascend to her^{as} to greet, and whenever he^{as} descended, he^{as} would lock (the door) upon her^{as}, then he^{as} would open for her^{as}, from above the door, a small opening, for the wind to enter upon her^{as} from it.

فَلَمَّا وَجَدَ مَرِيَمَ قَدْ حَبَلَتْ سَاءَهُ ذَلِكَ، وَ قَالَ فِي نَفْسِهِ: مَا كَانَ يَصْعَدُ إِلَى هَذِهِ أَحَدٌ غَيْرِي وَ قَدْ حَبَلَتْ، الْآنَ أَفْتَضِحُ فِي بَنِي إِسْرَائِيلَ، لَا يَشْكُونَ أَنِّي أَحْبَلْتُهَا.

So when he^{as} saw her^{as} as having been pregnant, that stung him^{as}, and he^{as} said within himself^{as}: ‘No one has climbed to this (room) anyone apart from me^{as}, and she^{as} is pregnant. Now, I^{as} shall be exposed among the Children of Israel. They will doubt that it was I^{as} who impregnated her^{as}’.

فَجَاءَ إِلَى امْرَأَتِهِ، فَقَالَ لَهَا ذَلِكَ، فَقَالَتْ: يَا زَكَرِيَّا لَا تَخَفْ فَإِنَّ اللَّهَ لَا يَصْنَعُ بِكَ إِلَّا خَيْرًا، وَ انْتَبِي بِمَرْيَمَ أَنْظُرِي إِلَيْهَا، وَ أَسْأَلْهَا عَنْ حَالِهَا.

So he^{as} came over to his^{as} wife and said that to her, and she said, 'O Zakariyya^{as}! Do not fear, for Allah^{azwj} would not Do anything with you^{as} except for good, and come to me with Maryam^{as} (for me) to look at her^{as} and ask her^{as} about her^{as} state'.

فَجَاءَ بِهَا زَكَرِيَّا إِلَى امْرَأَتِهِ، فَكَفَى اللَّهُ مَرْيَمَ مُنُونَةَ الْجَوَابِ عَنِ السُّؤَالِ وَ لَمَّا دَخَلَتْ إِلَى أُخْتِهَا- وَ هِيَ الْكُبْرَى وَ مَرْيَمُ الصُّغْرَى- لَمْ تَقُمْ إِلَيْهَا امْرَأَةً زَكَرِيَّا

So Zakariyya^{as} came with her^{as} to his^{as} wife and Allah^{azwj} Sufficed Maryam^{as} from providing the answer from the questioning. And when she^{as} entered to her^{as} sister, and she (sister) was older and Maryam^{as} was younger – the wife of Zakariyya^{as} did not stand up to her^{as} (for respect).

فَأَذِنَ اللَّهُ لِيَحْيَى وَ هُوَ فِي بَطْنِ أُمِّهِ- فَنَحَسَ بِيَدِهِ- فِي بَطْنِهَا- وَ أَزْعَجَهَا وَ نَادَى أُمَّهُ: تَدْخُلُ إِلَيْكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ، مُسْتَمَلَّةٌ عَلَى سَيِّدِ رِجَالِ الْعَالَمِينَ، فَلَا تَقُومِينَ إِلَيْهَا! فَأَنْزَعَجَتْ، وَ قَامَتْ إِلَيْهَا، وَ سَجَدَ يَحْيَى وَ هُوَ فِي بَطْنِ أُمِّهِ لِعَيْسَى ابْنِ مَرْيَمَ.

So Allah^{azwj} Permitted to Yahya^{as}, and he^{as} was in the belly of his^{as} mother, so he^{as} nudged her with his^{as} hand and disturbed her and called out to his^{as} mother: 'There has entered to you the Chieftess of the women of the worlds, containing the Chief of the men of the worlds, and you are not standing up to her^{as}!' So she got annoyed and stood up to her^{as}, and Yahya^{as} performed Sajda while he^{as} was in the belly of his^{as} mother, to Isa^{as} Bin Maryam^{as}.

فَذَلِكَ أَوَّلُ تَصَدِيقِهِ لَهُ، فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص فِي الْحَسَنِ وَ فِي الْحُسَيْنِ ع إِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنْ ابْنِي الْخَالَةِ «عَيْسَى وَ يَحْيَى».

So that was his^{as} first ratification for him^{as}, and these are the words of Rasool-Allah^{saww} regarding Al-Hassan^{asws} and Al-Husayn^{asws}: 'They^{asws} both are the Chief of the youths of the inhabitants of the Paradise except what was from the two sons^{as} of the maternal aunt, Isa^{as} and Yahya^{as}'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: هُوَ لَاءِ الْأَرْبَعَةِ عَيْسَى وَ يَحْيَى وَ الْحَسَنُ وَ الْحُسَيْنُ وَ هَبَّ اللَّهُ لَهُمُ الْحُكْمَ، وَ أَبَانَهُمْ بِالصِّدْقِ مِنَ الْكَاذِبِينَ، فَجَعَلَهُمْ مِنْ أَفْضَلِ الصَّادِقِينَ فِي زَمَانِهِمْ، وَ أَحَقَّهُمْ بِالرِّجَالِ الْأَفْضَلِينَ الْبَالِغِينَ.

Then Rasool-Allah^{saww} said: 'These four – Isa^{as}, and Yahya^{as}, and Al-Hassan^{asws} and Al-Husayn^{asws} – Allah^{azwj} Endowed the Wisdom to them^{as}, and Clarified them with the truthfulness from the liars, thus making them^{as} to be from the most superior of the truthful ones during their^{as} era, and Joined them^{as} with the meritorious men, the adults'.

وَ فَاطِمَةُ ع جَعَلَهَا مِنْ أَفْضَلِ الصَّادِقِينَ- لَمَّا مَيَّزَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ. وَ عَلِيٌّ ع جَعَلَهُ نَفْسَ رَسُولِ اللَّهِ ص. وَ مُحَمَّدٌ رَسُولُ اللَّهِ ص جَعَلَهُ أَفْضَلَ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ.

And (Syeda) Fatima^{asws}, She^{asws} was made to be from the most superior of the truthful ones when there was a differentiation between the truthful ones from the liars. And Ali^{asws} was made to be the 'self' of Rasool-Allah^{saww}. And Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, he^{saww} was made to be the most superior of the creatures of Allah^{azwj} Mighty and Majestic'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: إِنَّ بِلَّهِ عَزَّ وَجَلَّ خِيَاراً مِنْ كُلِّ مَا خَلَقَهُ، فَلَهُ مِنَ الْبِقَاعِ خِيَارٌ، وَ لَهُ مِنَ اللَّيَالِي [خِيَارٌ]، وَ [مِنْ] الْأَيَّامِ خِيَارٌ، وَ لَهُ مِنَ الشُّهُورِ خِيَارٌ، وَ لَهُ مِنْ عِبَادِهِ خِيَارٌ، وَ لَهُ مِنْ خِيَارِهِمْ خِيَارٌ:

Then Rasool-Allah^{saww} said: 'For Allah^{azwj} Mighty and Majestic there are Choices from everything what He^{azwj} Created. So from Him^{azwj} from the lands there is a Choice (Chosen one), and for Him^{azwj} from the nights, there is a Chosen one, and from the days there is a Chosen one, and for Him^{azwj} from the Months there is a Chosen once, and for Him^{azwj} from His^{azwj} servants there is a Chosen one, and for Him^{azwj} from Choosing them, there is a Chosen one.

فَأَمَّا خِيَارُهُ مِنَ الْبِقَاعِ فَمَكَّةُ، وَ الْمَدِينَةُ، وَ بَيْتُ الْمَقْدِسِ، وَ إِنَّ صَلَاةَ فِي مَسْجِدِي هَذَا أَفْضَلُ- مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ وَ الْمَسْجِدَ الْأَقْصَى يَعْنِي مَكَّةَ وَ بَيْتَ الْمَقْدِسِ.

As for His^{azwj} Chosen ones from the lands, so it is Makkah, and Al-Medina, and Bayt Al-Maqdis, and the Salat in this Masjid of mine^{saww} is more superior than a thousand Salats (performed) in what is besides it, except for the Sacred Masjid, and Al-Aqsa Masjid – meaning Makkah and Bayt Al-Maqdis.

أَمَّا خِيَارُهُ مِنَ اللَّيَالِي فَلَيَالِي الْجُمُعِ، وَ لَيَالَةُ النَّصْفِ مِنْ شَعْبَانَ، وَ لَيَالَةُ الْقَدْرِ، وَ لَيَالَةُ الْعِيدِ.

As for His^{azwj} Chosen ones from the nights, so these are the nights of Friday, and night of the middle of Shaban, and the night of Pre-determination (Laylat Al-Qadr), and the two nights of Eid.

وَ أَمَّا خِيَارُهُ مِنَ الْأَيَّامِ فَأَيَّامُ الْجُمُعِ، وَ الْأَعْيَادِ.

And as for His^{azwj} Chosen ones from the days, so these are the days of Fridays and the Eids.

وَ أَمَّا خِيَارُهُ مِنَ الشُّهُورِ فَرَجَبٌ، وَ شَعْبَانُ، وَ شَهْرُ رَمَضَانَ.

And as for His^{azwj} Chosen ones from the months – these are Rajab, and Shaban, and the month of Ramazan.

وَ أَمَّا خِيَارُهُ مِنْ عِبَادِهِ فَوُلْدُ آدَمَ، وَ خِيَارُهُ مِنْ وُلْدِ آدَمَ مَنْ اخْتَارَهُمْ- عَلَيَّ عِلْمٌ مِنْهُ بِهِمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا اخْتَارَ خَلْقَهُ، اخْتَارَ وُلْدَ آدَمَ، ثُمَّ اخْتَارَ مِنْ وُلْدِ آدَمَ الْعَرَبَ ثُمَّ اخْتَارَ مِنَ الْعَرَبِ مُضَرَ، ثُمَّ اخْتَارَ مِنْ مُضَرَ قُرَيْشًا،

And as for His^{azwj} Chosen ones from His^{azwj} servants, so these are the children of Adam^{as}. And His^{azwj} Chosen ones from the children of Adam^{as}, the ones He^{azwj} Chose them upon His^{azwj} Knowledge with them. So Allah^{azwj} Mighty and Majestic, when He^{azwj} Chose from His^{azwj} creatures, Chose the children of Adam^{as}. Then He^{azwj} Chose the Arabs from the children of Adam^{as}. Then He^{azwj} Chose the (tribe of) Muzar from the Arabs. Then He^{azwj} Chose (the tribe of) Quraysh from (the tribe of) Muzar).

ثُمَّ اخْتَارَ مِنْ قُرَيْشٍ هَاشِمًا ثُمَّ اخْتَارَنِي مِنْ هَاشِمٍ، وَ أَهْلُ بَيْتِي كَذَلِكَ، فَمَنْ أَحَبَّ الْعَرَبَ فَيُحِبُّنِي وَ أَحَبَّهُمْ، وَ مَنْ أَبْغَضَ الْعَرَبَ فَيُبْغِضُنِي وَ أَبْغَضَهُمْ.

Then He^{azwj} Chose (the clan of) Hashim^{as} from (the tribe of) Quraysh. Then He^{azwj} Chose me^{saww} from (the clan of) Hashim^{as}, and the People^{asws} of my^{saww} Household

like that. So the one who loves the Arabs, he loves me^{saww} and I^{saww} love them and the one who hates the Arabs, so he hates me^{saww} and I^{saww} hate them’.

[فَضَائِلُ شَهْرِ رَمَضَانَ]

Merits of the month of Ramazan

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنَ الشُّهُورِ شَهْرَ رَجَبٍ، وَ شَعْبَانَ، وَ شَهْرَ رَمَضَانَ: فَشَعْبَانُ أَفْضَلُ الشُّهُورِ- إِلَّا مِمَّا كَانَ مِنْ شَهْرِ رَمَضَانَ، فَإِنَّهُ أَفْضَلُ مِنْهُ، وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنَزِّلُ فِي شَهْرِ رَمَضَانَ مِنَ الرَّحْمَةِ- أَلْفَ ضِعْفٍ مَّا يُنَزِّلُ فِي سَائِرِ الشُّهُورِ،

And that Allah^{azwj} Mighty and Majestic Chose from the months, the months of Rajab, and Shaban, and month of Ramazan. So Shaban is the most superior of the months, except from what was from the month of Ramazan, for it is superior than it, and that Allah^{azwj} Mighty and Majestic Sends down from the Mercy during the month of Ramazan – a thousand multiple of what He^{azwj} Sends down during the rest of the months.

وَ يَحْشُرُ شَهْرَ رَمَضَانَ فِي أَحْسَنِ صُورَةٍ، فَيَقِيمُهُ [فِي الْقِيَامَةِ] عَلَى قَلْعَةٍ لَا يَحْفَى- وَ هُوَ عَلَيْهَا عَلَى أَحَدٍ مِمَّنْ ضَمَّهُ ذَلِكَ الْمَحْشُرُ، ثُمَّ يَأْمُرُ، فَيَخْلَعُ عَلَيْهِ مِنْ كِسْوَةِ الْجَنَّةِ وَ خَلْعَهَا وَ أَنْوَاعِ سُندُسِهَا وَ تِيَابِهَا، حَتَّى يَصِيرَ فِي الْعُظْمِ بِحَيْثُ لَا يَنْفُذُهُ بَصَرٌ، وَ لَا يَبْعِي عِلْمَ مَقْدَارِهِ أَذُنٌ وَ لَا يَفْهَمُ كُنْهَهُ قَلْبٌ.

And He^{azwj} Resurrect the month of Ramazan in an excellent image, and He^{azwj} would Make is pause during the Day of Judgment upon a hill, not concealed while it is upon it upon anyone from the one who are in that plain. Then He^{azwj} would Command so there would be placed upon it from the clothes of Paradise and its dresses and a variety of its silken fabrics and its clothes, until it would become in the magnificence with there the visions would not (be able to) visualise it (properly), nor would an ear (be able to) know of its worth, nor would a heart understand what it might be.

ثُمَّ يَقَالُ لِلْمُنَادِي مِنْ بَطْنَانِ الْعَرْشِ: نَادِ! فَيُنَادِي: يَا مَعْشَرَ الْخَلَائِقِ- أَمَا تَعْرِفُونَ هَذَا فَيَجِيبُ الْخَلَائِقُ يَقُولُونَ: بَلَى لَتَبْنِكَ دَاعِي رَبَّنَا وَ سَعْدِيكَ، أَمَا إِنَّا لَا نَعْرِفُهُ.

Then He^{azwj} would Say to the caller from the inside of the Thorne: “Call out!” So he would call out: ‘O group of creatures! Are you recognising this one?’ The creatures would answer saying, ‘Yes, here we are, caller of our Lord^{azwj}, and at your service! But, we do not recognise it!’

ثُمَّ يَقُولُ مُنَادِي رَبَّنَا: هَذَا شَهْرُ رَمَضَانَ مَا أَكْثَرَ مِنْ سَعَدٍ بِهِ مِنْكُمْ وَ مَا أَكْثَرَ مِنْ شَقِيٍّ بِهِ إِلَّا فَلْيَأْتِيهِ كُلُّ مُؤْمِنٍ لَهُ، مُعْظِمٌ بِطَاعَةِ اللَّهِ فِيهِ، فَلْيَأْخُذْ حَظَّهُ مِنْ هَذِهِ الْخَلْعِ فَتَقَاسُمُوهَا بَيْنَكُمْ عَلَى قَدْرِ طَاعَتِكُمْ لِلَّهِ، وَ جِدِّكُمْ.

Then the caller of our Lord^{azwj} would be saying: ‘This one is a month of Ramazan! How numerous are the ones from you who would be fortunate by it, and how numerous are the ones who would be wretched by it. Indeed! So let it give to every Momin for him, who greet with obedience of Allah^{azwj} during it, and let him take his share from these garments!’ So it would apportion between you all upon a measurement of your obedience to Allah^{azwj} and your striving’.

قَالَ: فَيَأْتِيهِ الْمُؤْمِنُونَ- الَّذِينَ كَانُوا بِاللهِ [فِيهِ] مُطِيعِينَ، فَيَأْخُذُونَ مِنْ تِلْكَ الْخَلْعِ عَلَى مَقَادِيرِ طَاعَتِهِمْ [الَّتِي كَانَتْ] فِي الدُّنْيَا. فَمِنْهُمْ مَنْ يَأْخُذُ أَلْفَ خِلْعَةٍ، وَ مِنْهُمْ مَنْ يَأْخُذُ عَشْرَةَ أَلْفٍ. وَ مِنْهُمْ مَنْ يَأْخُذُ أَكْثَرَ مِنْ ذَلِكَ وَ أَقَلَّ، فَيُسْرَفُهُمُ اللهُ تَعَالَى بِكَرَامَاتِهِ.

He^{asws} said: ‘So the Momineen would come to it – those who were obedient to Allah^{azwj} during it, and they would be taking from those garments upon their measurements of their (acts of) obedience which they were in the world. From them would be one who would take a thousand garments, and from them would be one who would take ten thousand. And from them would be one who would take more than that, and less, and Allah^{azwj} the Exalted would Ennoble them by His^{azwj} Prestige.

أَلَا وَ إِنَّ أَقْوَاماً يَبْعَاطُونَ تَنَاوُلَ تِلْكَ الْخَلْعِ، يَقُولُونَ فِي أَنْفُسِهِمْ: لَقَدْ كُنَّا بِاللهِ مُؤْمِنِينَ وَ لَهُ مُوَحِّدِينَ، وَ بِفَضْلِ هَذَا الشَّهْرِ مُعْتَرِفِينَ، فَيَأْخُذُونَهَا وَ يَلْبَسُونَهَا، فَتَنْقَلِبُ عَلَى أَيْدَانِهِمْ مَقَطَّعَاتِ نِيرَانٍ، وَ سَرَابِيلَ قَطْرَانَ، يَخْرُجُ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ بَعْدَ كُلِّ سِلْكَةٍ مِنْ تِلْكَ الثِّيَابِ- أَفْعَى وَ عَقْرَبٌ وَ حَيَّةٌ، وَ قَدْ تَنَاوَلُوا مِنْ تِلْكَ الثِّيَابِ أَعْدَاداً- مُخْتَلِفَةً عَلَى قَدْرِ أَجْرَامِهِمْ: كُلُّ مَنْ كَانَ جُرْمُهُ أَعْظَمَ فَعَدَّدَ ثِيَابَهُ أَكْثَرَ.

Indeed! And there will be people who would be coming to take those garments, saying within themselves, ‘We used to be believers in Allah^{azwj} and professing His^{azwj} Oneness, and we used to acknowledge the merits of this month’. So they will be taking these and wearing these, but these would be transformed upon their bodies into pieces of fires and trousers of tar. There would be coming out upon each one of them of a number of every thread from those clothes, snakes and scorpions and serpents. And they would have taken from those clothes, a different number, upon a measurement of their crimes – everyone who crime was more grievous, so the number of his clothes would be more.

فَمِنْهُمْ الْآخِذُ أَلْفَ ثَوْبٍ، وَ مِنْهُمْ الْآخِذُ عَشْرَةَ أَلْفِ ثَوْبٍ، وَ مِنْهُمْ مَنْ يَأْخُذُ أَكْثَرَ مِنْ ذَلِكَ، وَ إِنَّهَا لَأَثْقَلُ عَلَى أَيْدَانِهِمْ مِنَ الْجِبَالِ الرَّوَاسِي عَلَى الضَّعِيفِ مِنَ الرِّجَالِ، وَ لَوْ لَا مَا حَكَّمَ اللهُ تَعَالَى بِأَنَّهُمْ لَا يَمُوتُونَ لَمَاتُوا- مِنْ أَقَلِّ قَلِيلِ ذَلِكَ الثَّقَلِ وَ الْعَذَابِ.

So, from them would be a taken of a thousand clothes, and from them would be a taken of ten thousand clothes, and from them would be a taker of more than that (or less). And these would be heavy upon their bodies than the tall mountain upon the weak one from the men. And had it not been for (the fact that) Allah^{azwj} the Exalted would have Commanded that they would not be dying, they would have died from the least of the lowest of that weight, and the Punishment.

ثُمَّ يَخْرُجُ عَلَيْهِمْ بَعْدَ كُلِّ سِلْكَةٍ فِي تِلْكَ السَّرَابِيلِ- مِنَ الْقَطْرَانَ وَ مَقَطَّعَاتِ النَّيْرَانِ أَفْعَى وَ حَيَّةٌ وَ عَقْرَبٌ وَ أَسَدٌ وَ نَمْرٌ- وَ كَلْبٌ مِنْ سِبَاعِ النَّارِ، فَهَذِهِ تَنْهَشُهُ، وَ هَذِهِ تَلْدَعُهُ وَ هَذَا يَفْتَرِسُهُ، وَ هَذَا يَمْرُقُهُ وَ هَذَا يَقَطِّعُهُ.

Then there would come out to them of a number of every thread from those trousers of tar and pieces of fires – snakes, and serpents, and scorpions, and lions, and tigers, and predatory dogs of fire. So these would tear them, and these would bite them, and these would pounce on them, and these would rip them, and these would cut them.

يَقُولُونَ: يَا وَيْلَنَا- مَا لَنَا تَحَوَّلَتْ عَلَيْنَا [هَذِهِ الثِّيَابُ]، وَ قَدْ كَانَتْ مِنْ سُندُسٍ وَ إِسْتَبْرَقٍ- وَ أَنْوَاعِ خِيَارِ ثِيَابِ الْجَنَّةِ تَحَوَّلَتْ عَلَيْنَا [مَقَطَّعَاتِ النَّيْرَانِ، وَ سَرَابِيلِ قَطْرَانَ وَ هِيَ عَلَى هَوْلَاءِ ثِيَابٍ فَآخِرَةٌ مُلَدَّدَةٌ مُنْعَمَةٌ!

They would be saying, 'O woe be unto us! What is the matter with us that these clothes have been transformed upon us, and these used to be from silk and brocade and a variety of the good clothes of the Paradise, changing upon us to pieces of fires, and trousers of tar, while these are those ones, pride-worthy clothes, pleasurable, smooth!'

فَيَقَالُ لَهُمْ: ذَلِكَ بِمَا كَانُوا يُطِيعُونَ فِي شَهْرِ رَمَضَانَ وَ كُنْتُمْ تَعْصُونَ، وَ كَانُوا يَعْفُونَ وَ كُنْتُمْ تَزْنُونَ، وَ كَانُوا يَخْشَوْنَ رَبَّهُمْ وَ كُنْتُمْ تَجْتَرِعُونَ، وَ كَانُوا يَتَّقُونَ السَّرِقَةَ وَ كُنْتُمْ تَسْرِقُونَ، وَ كَانُوا يَتَّقُونَ ظُلْمَ عِبَادِ اللَّهِ وَ كُنْتُمْ تَظْلِمُونَ، فَتِلْكَ نَتَائِجُ أَفْعَالِهِمُ الْحَسَنَةِ! وَ هَذِهِ نَتَائِجُ أَفْعَالِكُمُ الْقَبِيحَةِ.

So it would be said to them: 'That is due to what they were being obedient during the month of Ramazan while you were disobeying, and they were being chaste and you were committing adultery, and they were fearing their Lord^{azwj} and you were being audacious, and they were fearing the stealing and you were stealing, and they were fearing being unjust to the servants of Allah^{azwj} and you were oppressing. Thus, these are the results of their good deeds, and these are the results of your ugly deeds!

فَهُمْ فِي الْجَنَّةِ خَالِدُونَ لَا يَشْيَبُونَ فِيهَا وَ لَا يَهْرَمُونَ، وَ لَا يَحْوَلُونَ عَنْهَا وَ لَا يَخْرُجُونَ وَ لَا يَفْلُتُونَ فِيهَا وَ لَا يَعْتَمُونَ، بَلْ هُمْ فِيهَا مَسْرُورُونَ، فَرِحُونَ، مَبْتَهَجُونَ، آمِنُونَ، مُطْمَئِنُونَ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

So they would be in the Paradise eternally. Neither will they be greying therein nor be growing old, nor be transferred from it, nor be thrown out, nor be worrying in it, nor be gloomy in it. But, they would be cheerful, happy, thrilled, secure, content therein. Neither would there be fear upon them nor would they be grieving.

وَ أَنْتُمْ فِي النَّارِ خَالِدُونَ، تُعَذَّبُونَ فِيهَا وَ تُهَانُونَ، وَ مِنْ نِيرَانِهَا إِلَى زَمْهَرِيرِهَا تُنْقَلُونَ، وَ فِي حَمِيمِهَا تُغْمَسُونَ وَ مِنْ زَقُومِهَا تُطْعَمُونَ، وَ بِمَقَامِجِهَا تُفْمَعُونَ وَ بِضُرُوبِ عَذَابِهَا تُعَاقَبُونَ- لَا أَحْبَاءَ أَنْتُمْ فِيهَا وَ لَا تَمَوْتُونَ أَبَدَ الْأَبَدِينَ، إِلَّا مَنْ لَحِقَتْهُ مِنْكُمْ رَحْمَةُ رَبِّ الْعَالَمِينَ، فَخَرَجَ مِنْهَا بِشَفَاعَةِ مُحَمَّدٍ أَفْضَلِ النَّبِيِّينَ- بَعْدَ [مَسِ] الْعَذَابِ الْأَلِيمِ وَ النَّكَالِ الشَّدِيدِ.

And you would be in the Fire eternally, being Punished therein and being abased; and from its fires to its severe frost being transferred; and in its pus they would be immersed, and from its Zaqoom (bitter fruit) they would be fed, and by its iron rods they would be struck (in the heads), and by the strikes of its Punishments they would be afflicted - neither will you be living therein nor would you be dying for ever and ever, except the one from you who is met with a Mercy of the Lord^{azwj} of the worlds, so he would exit from it by the intercession of Muhammad^{saww} the most superior of the Prophets^{as}, after having been touched by the painful Punishment and the severe torment'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عِبَادَ اللَّهِ- فَكَمْ مِنْ سَعِيدٍ بِشَهْرِ شَعْبَانَ فِي ذَلِكَ، وَ كَمْ مِنْ شَقِيٍّ هُنَاكَ، أَلَا أَنْتَبُّكُمْ بِمَثَلِ مُحَمَّدٍ وَ آلِهِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then Rasool-Allah^{saww} said: 'O servants of Allah^{azwj}! So how man would be fortunate by the month of Shaban regarding that, and how many would be wretched over these. Indeed! Shall I^{saww} inform you with an example of Muhammad^{saww} and his^{saww} Progeny^{asws}?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ: مُحَمَّدٌ فِي عِبَادِ اللَّهِ كَشَهْرِ رَمَضَانَ فِي الشُّهُورِ، وَ آلُ مُحَمَّدٍ فِي عِبَادِ اللَّهِ كَشَهْرِ شَعْبَانَ فِي الشُّهُورِ. وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي آلِ مُحَمَّدٍ كَأَفْضَلِ أَيَّامِ شَعْبَانَ وَ لَيْالِيهِ، وَ هُوَ لَيْلَةُ النَّصْفِ وَ يَوْمُهُ. وَ سَائِرُ الْمُؤْمِنِينَ فِي آلِ مُحَمَّدٍ كَشَهْرِ رَجَبٍ فِي شَهْرِ شَعْبَانَ،

He^{saww} said: ‘Muhammad^{saww} among the servants of Allah^{azwj} is like the month of Ramazan among the months; and the Progeny^{asws} of Muhammad^{saww} among the servants of Allah^{azwj} are like the months of Shaban among the months; and Ali^{asws} Bin Abu Talib^{asws} among the Progeny^{asws} of Muhammad^{saww} is like the superior day of Shaban and its night, and it is the night of the middle of Shaban and its day. And the rest of the Momineen among the Progeny^{asws} of Muhammad^{saww} are like the months of Rajab among the months of Shaban.

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَ طَبَقَاتٌ، فَأَجِدُهُمْ فِي طَاعَةِ اللَّهِ أَقْرَبُهُمْ شَبَهَا بِآلِ مُحَمَّدٍ.

These are the ranks in the Presence of Allah^{azwj} and the levels. Thus, the most striving of them in the obedience of Allah^{azwj} would be the closest of them in resembling with the Progeny^{asws} of Muhammad^{saww}.

أَلَا أُنَبِّئُكُمْ بِرَجُلٍ قَدْ جَعَلَهُ اللَّهُ مِنْ آلِ مُحَمَّدٍ كَأَوَّلِ أَيَّامٍ [رَجَبٍ مِنْ أَوَّلِ أَيَّامِ] شَعْبَانَ: قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Indeed! Shall I^{saww} inform you with a man whom Allah^{azwj} has Made to be from the Progeny^{asws} of Muhammad^{saww} like the early days of Rajab from early days of Shaban?’ They said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ: هُوَ الَّذِي يَهْتَرُ عَرْشُ الرَّحْمَنِ بِمَوْتِهِ، وَ تَسْتَبْشِرُ الْمَلَائِكَةُ فِي السَّمَاوَاتِ بِقُدُومِهِ، وَ تَخْدُمُهُ فِي عَرَصَاتِ الْقِيَامَةِ وَ فِي الْجَنَانِ مِنَ الْمَلَائِكَةِ أَلْفُ ضِعْفٍ عَدَدَ أَهْلِ الدُّنْيَا- مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ، وَ لَا يُمِيتُهُ اللَّهُ فِي هَذِهِ الدُّنْيَا- حَتَّى يَشْفِيَهُ مِنْ أَعْدَائِهِ وَ يَشْفِيَهَا صَاحِبًا لَهُ، وَ أَخَا فِي اللَّهِ مُسَاعِدًا لَهُ عَلَى تَعْظِيمِ آلِ مُحَمَّدٍ.

He^{saww} said: ‘He is the one for whom the Throne of Allah^{azwj} will shake at his death, and the Angels will be giving glad tidings to each other in the sky at his arrival, and there would serve him in the plains of the (Day of) Judgment and in the Gardens from the Angels, a thousand multiple of the number of the people of the world – from the beginning of its time up to its end; and Allah^{azwj} will not Cause him to die in this world until He^{azwj} Recovers him from his enemies, and companions of his, and brothers of his for the Sake of Allah^{azwj}, from the aides of his upon the reverence of Muhammad^{saww} and his^{saww} Progeny^{asws}.

قَالُوا: وَ مَنْ ذَلِكَ يَا رَسُولَ اللَّهِ. قَالَ: هَا هُوَ مُقْبِلٌ عَلَيْكُمْ غَضَبَانُ، فَاسْأَلُوهُ عَنْ غَضَبِهِ، فَإِنَّ غَضَبَهُ لِآلِ مُحَمَّدٍ خُصُوصاً لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع.

They said, ‘And who is that, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Here he is coming towards you angrily. Ask him about his anger, for his anger is for the (sake of the) Progeny^{asws} of Muhammad^{saww}, in particular for (the sake of) Ali^{asws} Bin Abu Talib^{asws}.

فَطَمَحَ الْقَوْمُ بِأَعْنَاقِهِمْ، وَ شَخَّصُوا بِأَبْصَارِهِمْ، وَ نَظَرُوا، فَإِذَا أَوَّلُ طَالِعٍ عَلَيْهِمْ «سَعْدُ بْنُ مُعَاذٍ» وَ هُوَ غَضَبَانُ، فَأَقْبَلَ،

So the people stretched with their necks and stared with their eyes, and they look, and the first one to emerge towards them was Sa’ad Bin Muaz, and he was angry, and he came over.

فَلَمَّا رَأَهُ رَسُولُ اللَّهِ ص قَالَ لَهُ: يَا سَعْدُ أَمَا إِنَّ عَضَبَ اللَّهِ لِمَا عَضِبْتَ لَهُ أَشَدُّ، فَمَا الَّذِي أَعْضَبَكَ حَدَّثْنَا بِمَا قُلْتَهُ فِي عَضَبِكَ- حَتَّى أَدْعُوكَ بِمَا قَالَتْهُ الْمَلَائِكَةُ لِمَنْ قُلْتَ لَهُ، وَ مَا قَالَتْهُ الْمَلَائِكَةُ لِلَّهِ عَزَّ وَ جَلَّ وَ أَجَابَهَا اللَّهُ عَزَّ وَ جَلَّ بِهِ.

So when Rasool-Allah^{saww} saw him, said to him: 'O Sa'ad! But, the Anger of Allah^{azwj} to what you are angered is more Intense. So what is that which angered you? Narrate to us with what you said during your anger until I^{saww} narrate to you with what the Angels said to the ones who you said to, and what Angels said to Allah^{azwj} Mighty and Majestic, and (what) Allah^{azwj} Mighty and Majestic Answered with'.

فَقَالَ سَعْدُ: بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ، بَيْنَا أَنَا جَالِسٌ عَلَى بَابِي، وَ بِحَضْرَتِي نَفَرٌ مِنْ أَصْحَابِي الْأَنْصَارِ، إِذْ تَمَادَى رَجُلَانِ مِنَ الْأَنْصَارِ، فَرَأَيْتُ فِي أَحَدِهِمَا التَّفَاقُ فَكْرَهُتُ أَنْ أُدْخَلَ بَيْنَهُمَا مَخَافَةَ أَنْ يَزِدَادَ شَرَّهُمَا، وَ أَرَدْتُ أَنْ يَنْكَأَفَا فَلَمْ يَنْكَأَفَا، وَ تَمَادَيَا فِي شَرِّهِمَا حَتَّى تَوَاتَبَا- إِلَى أَنْ جَرَدَ كُلُّ وَاحِدٍ مِنْهُمَا السَّيْفَ عَلَى صَاحِبِهِ،

So Sa'ad said, 'May by father and my mother (be sacrificed for you^{saww}, O Rasool-Allah^{saww}! While I was seated at my door, and in my presence were a number of my companions of the Helpers, when two men from the Helpers went too far (in their arguments), and I saw the hypocrisy in one of them. I disliked entering in between them, fearing the increase in their evil, and I want both of them to stop. But, they did not stop and persisted in their evil until they both leapt at each other, and each one of them bared his sword upon his companion.

فَأَخَذَ هَذَا سَيْفَهُ وَ تُرْسَهُ، وَ هَذَا سَيْفَهُ وَ تُرْسَهُ وَ تَجَاوَلَا وَ تَصَارَبَا، فَجَعَلَ كُلُّ وَاحِدٍ مِنْهُمَا يَنْقِي سَيْفَ صَاحِبِهِ بِدِرْقَتِهِ، وَ كَرِهْتُ أَنْ أُدْخَلَ بَيْنَهُمَا- مَخَافَةَ أَنْ تَمْتَدَّ إِلَيَّ يَدٌ خَاطِئَةٌ، وَ قُلْتُ فِي نَفْسِي: اللَّهُمَّ أَنْصُرْ أَحَبَّهُمَا لِنَبِيِّكَ وَ آلِهِ.

So this one took his sword and his shield, and this one (took) his sword and his shield, and they both defended (with their shields) and struck (with their swords). Each one of them went on avoiding the sword of his companions by his shield, and I disliked entering in between them, fearing that a hand might be extended towards me in error, and I said within myself, 'O Allah^{azwj}! Help the one who is more beloved to Your^{azwj} Prophet^{saww} and his^{saww} companion'.

فَمَا زَالَا يَتَجَاوَلَانِ وَ لَا يَنْمَكَّنُ وَاحِدٌ مِنْهُمَا مِنَ الْأَخْرِ- إِلَى أَنْ طَلَعَ عَلَيْنَا أَخُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَصَحْتُ بِهِمَا: هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمْ تُوقِّرَاهُ فَوْقَ رَأْسِهِ وَ نَكَأَفَا، فَهَذَا أَخُو رَسُولِ اللَّهِ ص وَ أَفْضَلُ آلِ مُحَمَّدٍ.

So they did not cease to be in conflict and not one of them was more able than the other, until your^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws} emerged towards us. So I shouted at them both, 'This is Ali^{asws} Bin Abu Talib^{asws}! Why are you not respecting him^{asws}? Respect him^{asws} and refrain, for this is the brother^{asws} of Rasool-Allah^{saww}, and the most superior of the Progeny^{asws} of Muhammad^{saww}!'

فَأَمَّا أَحَدُهُمَا، فَإِنَّهُ لَمَّا سَمِعَ مَقَالَتِي- رَمَى بِسَيْفِهِ وَ دَرَقَتِهِ مِنْ يَدِهِ. وَ أَمَّا الْأَخْرُ فَلَمْ يَخْفَلْ بِذَلِكَ، فَتَمَكَّنَ لِاسْتِسْلَامِ صَاحِبِهِ مِنْهُ، فَقَطَعَهُ بِسَيْفِهِ قِطْعًا أَصَابَهُ بِنَيْفٍ وَ عَشْرِينَ صَرْبَةً،

As for one of them, so when he heard my speech, he threw down his sword and his shield from his hands. And as for the other, he did not care with that, so he enabled himself due to the submission of his companion from him, and he cut him by his sword into pieces, hitting him with more than twenty strikes.

فَعَضِبْتُ عَلَيْهِ، وَ وَجَدْتُ مِنْ ذَلِكَ وَجْدًا شَدِيدًا، وَ قُلْتُ لَهُ: يَا عَبْدَ اللَّهِ بِنَسِ الْعَبْدُ أَنْتَ- لَمْ تُوقِّرْ أَخَا رَسُولِ اللَّهِ، وَ أَتَخَنَّتْ بِالْجِرَاحِ مَنْ وَقَّرَهُ، وَ قَدْ كَانَ ذَلِكَ قَرْنًا كَفِيًّا بِدِفَاعِكَ عَنْ نَفْسِهِ، وَ مَا تَمَكَّنْتَ مِنْهُ إِلَّا بِتَوْقِيرِهِ أَخَا رَسُولِ اللَّهِ ص.

So I was angry upon him, and I found intense feeling from that, and I said to him, 'O servant of Allah^{azwj}! You are an evil servant. You did not respect the brother^{asws} of Rasool-Allah^{saww}, and beat with the injuries the one who respected him^{asws}, and he had paired that (respect) with refraining from defending himself from you; and you would not have enabled upon him except due to his reverence to the brother^{asws} of Rasool-Allah^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص: فَمَا الَّذِي صَنَعَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع لَمَّا كَفَّ صَاحِبُكَ وَ تَعَدَّى عَلَيْهِ الْآخِرُ قَالَ: جَعَلَ يَنْظُرُ إِلَيْهِ وَ هُوَ يَضْرِبُهُ بِسَيْفِهِ، لَا يَقُولُ شَيْئاً، وَ لَا يَمْنَعُهُ نَمَّ جَارَ وَ تَرَكَهُمَا، وَ إِنَّ ذَلِكَ الْمَضْرُوبَ لَعَلَّهُ بِآخِرِ رَمَقٍ.

So Rasool-Allah^{saww} said: 'So what is that which Ali^{asws} Bin Abu Talib^{asws} did when your companion refrained, and the other one exceeded upon him?' He said, 'He^{asws} went on looking at him and he was striking with his sword, not saying anything, nor preventing him. Then he went across and let them both, and the struck one perhaps in his last breath'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا سَعْدُ لَعَلَّكَ تَقْدِرُ أَنَّ ذَلِكَ الْبَاغِيَ الْمُنْعَدِّي ظَافِرٌ إِنَّهُ مَا ظَفَرَ، يَغْنَمُ مِنْ ظَفَرٍ بِظُلْمٍ! إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ- أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ دُنْيَاهُ، إِنَّهُ لَا يُحْصَدُ مِنَ الْمَرْحُورِ، وَ لَا مِنَ الْخُلُوفِ مَرٌّ.

So Rasool-Allah^{saww} said: 'O Sa'ad! Perhaps you thought that, that rebel, the exceeded was victorious. There is no victory in the triumph of the one who is victorious by injustice! The oppressed one takes from the religion of the oppressor more than what the oppressor takes from his world. There is no harvest of sweetness from the bitter, nor (harvest) of bitterness from the sweet.

وَ أَمَا غَضَبُكَ لِذَلِكَ الْمَظْلُومِ عَلَى ذَلِكَ الظَّالِمِ- فَغَضَبُ اللَّهِ لَهُ أَشَدُّ مِنْ ذَلِكَ وَ غَضَبُ الْمَلَائِكَةِ [عَلَى ذَلِكَ الظَّالِمِ لِذَلِكَ الْمَظْلُومِ].

And as for your anger for (the sake of) that wronged one against that unjust one, so the Anger of Allah^{azwj} to him is more Intense than that, and the anger of the Angels upon that unjust one, for that injustice.

وَ أَمَا كَفَّ عَلَيَّ بِنُ أَبِي طَالِبٍ ع عَنْ نُصْرَةِ ذَلِكَ الْمَظْلُومِ، فَإِنَّ ذَلِكَ لَمَّا أَرَادَ اللَّهُ مِنْ إِظْهَارِ آيَاتِ مُحَمَّدٍ فِي ذَلِكَ، لَا أَحَدُتُكَ يَا سَعْدُ بِمَا قَالَ اللَّهُ وَ قَالَتْهُ الْمَلَائِكَةُ لِذَلِكَ الظَّالِمِ وَ لِذَلِكَ الْمَظْلُومِ وَ لَكَ، حَتَّى تَأْتِيَنِي بِالرَّجُلِ الْمُتَّخِنِ فَتَرَى فِيهِ آيَاتِ اللَّهِ الْمُصَدِّقَةَ لِمُحَمَّدٍ.

And as for the restraint of Ali^{asws} Bin Abu Talib^{asws} from helping than oppressed one, it is due to what Allah^{azwj} Wants from the manifestation of the Signs of Muhammad^{saww} with regards to that. I^{saww} will not narrate to you, O Sa'ad, with what Allah^{azwj} Said, and (what) the Angels said to that oppressor, and to that oppressed one, and to you, until you come to me^{saww} with the man, the enfeebled one, so you may see the Signs of Allah^{azwj} in it, the verification for Muhammad^{saww}.

فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، وَ كَيْفَ آتَى بِهِ وَ عُنْفُهُ مُتَعَلِّقَةٌ بِجِلْدِهِ رَقِيفَةٌ وَ يَدُهُ وَ رِجْلُهُ كَذَلِكَ، وَ إِنْ حَرَكَتُهُ تَمَيَّزَتْ أَعْضَاؤُهُ وَ تَفَاصَلَتْ

So Sa'ad said, 'O Rasool-Allah^{saww}! And how can I come with him, and his neck is hanging by his skin, and so are his hands and his legs, similar to that. And if I were to move him, his body parts would fall apart and be disjointed'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا سَعْدُ إِنَّ الَّذِي يُنْشِئُ السَّحَابَ- وَ لَا شَيْءَ مِنْهُ حَتَّى يَتَكَثَّفَ، وَ يُطْبِقُ أَكْنَافَ السَّمَاءِ وَ آفَاقَهَا ثُمَّ يُلَاشِيهِ مِنْ بَعْدُ حَتَّى يَضْمَحِلَّ فَلَا تَرَى مِنْهُ شَيْئاً، لَقَادِرٌ إِنْ تَمَيَّزَتْ تِلْكَ الْأَعْضَاءُ أَنْ يُؤَلِّفَهَا مِنْ بَعْدُ، كَمَا أَلَّفَهَا إِذْ لَمْ تَكُنْ شَيْئاً.

So Rasool-Allah^{saww} said: ‘O Sa’ad! The One^{azwj} Who Grows the clouds, and there is nothing from it, until they thicken and are layered in the environs of the sky and its horizons, then He^{azwj} Disperses them afterwards until they disappear, so you cannot see anything from it, is (surely) Able upon Distinguishing those body part and Compose them afterwards, just as they were composed when nothing had happened’.

قَالَ سَعْدُ: صَدَقْتَ يَا رَسُولَ اللَّهِ. وَ ذَهَبَ، فَجَاءَ بِالرَّجُلِ، وَ وَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ هُوَ بِأَخْرِ رَمَقٍ فَلَمَّا وَضَعَهُ انفصلَ رَأْسُهُ عَنْ كَتِفَيْهِ، وَ يَدُهُ عَنْ رَنْدِهِ، وَ فَخَذُهُ عَنْ أَصْلِهِ.

Sa’ad said, ‘You^{saww} speak the truth, O Rasool-Allah^{saww}!’ And he came with the man, and placed him in front of Rasool-Allah^{saww}, and he was in his last breaths. So when he placed him, his head disjointed from his shoulders, and his hands (disjointed) from his shoulder bone, and his thigh (disjointed) from its origin.

فَوَضَعَ رَسُولُ اللَّهِ ص الرِّأْسَ فِي مَوْضِعِهِ، وَ الْيَدَ وَ الرَّجْلَ فِي مَوْضِعِهِمَا، ثُمَّ نَفَلَ عَلَى الرَّجْلِ، وَ مَسَحَ يَدَهُ عَلَى مَوَاضِعِ جِرَاحَاتِهِ- وَ قَالَ: اللَّهُمَّ أَنْتَ الْمُحْيِي لِلْأَمْوَاتِ، وَ الْمُمِيتُ لِلْأَحْيَاءِ، وَ الْقَادِرُ عَلَى مَا تَشَاءُ، وَ عَيْدُكَ هَذَا مُنْحَنٌ بِهَدْيِهِ الْجِرَاحَاتِ- لِتَوْقِيرِهِ لِأَخِي رَسُولِ اللَّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، اللَّهُمَّ فَأَنْزِلْ عَلَيْهِ شِفَاءً مِنْ شِفَائِكَ، وَ دَوَاءً مِنْ دَوَائِكَ، وَ عَافِيَةً مِنْ عَافِيَتِكَ.

So Rasool-Allah^{saww} placed the head in its place, and the hand and the leg in their places, then applied saliva upon the man, and wiped his^{saww} hand upon the places of his wounds, and said: ‘O Allah^{azwj}! You^{azwj} are the Reviver of the dead, and the Causer of death of the living ones, and the Able upon whatever You^{azwj} so Desire to. And this servant of yours is enfeebled by these wounds – due to his revering the brother^{asws} of Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws}. O Allah^{azwj}! Send down a healing from Your^{azwj} Healings upon him, and a cure from Your^{azwj} Cures, and a well-being from Your^{azwj} (Grant of) Well-beings’.

قَالَ: فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا، إِنَّهُ لَمَّا قَالَ ذَلِكَ التَّامَّتِ الْأَعْضَاءُ، وَ التَّصَقَّتْ وَ تَرَاجَعَتِ الدِّمَاءُ إِلَى عُرُوقِهَا، وَ قَامَ قَائِمًا سَوِيًّا سَالِمًا صَحِيحًا، لَا بَلِيَّةَ بِهِ، وَ لَا يَطْهَرُ عَلَى بَدَنِهِ أَنْزَلُ جِرَاحَةٍ، كَأَنَّهُ مَا أُصِيبَ بِشَيْءٍ الْبَتَّةَ.

He (Imam Hassan Al-Askari^{asws}) said: ‘By the One^{azwj} Who Sent him^{saww} with the Truth as a Prophet^{saww}! When he^{saww} said that, the body parts became complete, and the blood returned to his veins, and he stood up standing, complete, safe, healthy, there being no afflictions with him nor any traces of injuries being manifested upon his body. It was as if he had not been hit by anything at all’.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَيَّ سَعْدٍ وَ أَصْحَابِهِ فَقَالَ: الْآنَ بَعْدَ ظُهُورِ آيَاتِ اللَّهِ لِتَصْدِيقِ مُحَمَّدٍ، أُحَدِّثُكُمْ بِمَا قَالَتِ الْمَلَائِكَةُ لَكَ- وَ لِصَاحِبِكَ هَذَا وَ لِذَلِكَ الظَّالِمِ،

Then Rasool-Allah^{saww} faced towards Sa’ad and his companions, and he^{saww} said: ‘Now, after the appearance of the Signs of Allah^{azwj} in verification of Muhammad^{saww}, I^{saww} shall narrate to you all with what the Angels said to you and to this companion of your, and to that oppressor.

إِنَّكَ لَمَّا قُلْتَ لِهَذَا الْعَبْدِ: أَحْسَنْتَ فِي كَفِّكَ عَنِ الْقِتَالِ- تَوْقِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ، كَمَا قُلْتَ لِصَاحِبِهِ: أَسَأْتَ فِي تَعْدِيكَ عَلَيَّ مِنْ كَفِّكَ عَنكَ- تَوْقِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ قَدْ كَانَ لَكَ قَرْنًا كَفِيًّا كُفْوًّا، قَالَتِ الْمَلَائِكَةُ كُلُّهَا لَهُ: بِنَسِّ مَا صَنَعْتَ [يَا عَدُوَّ اللَّهِ] وَ بِنَسِّ الْعَبْدِ أَنْتَ فِي تَعْدِيكَ- عَلَيَّ مِنْ كَفِّكَ عَن دَفْعِكَ عَن نَفْسِهِ- تَوْقِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص.

You, when you said to this servant, ‘You were excellent in your refraining from the fighting as a respect for Ali^{asws} Bin Abu Talib^{asws}, brother^{asws} of Muhammad^{saww} Rasool^{saww} of Allah^{azwj}’, just as you said to his counterpart, ‘You were evil in your transgression upon the one who refrained from you as a (mark of) respect for Ali^{asws} Bin Abu Talib^{asws}, and he had paired for you the restraint and the refraining’ – the Angels, all of them said to him, ‘Evil is what you did, O enemy of Allah^{azwj}’, and you are the evil servant in your transgressing upon the one who refrained from defending himself from you as a respect for Ali^{asws} Bin Abu Talib^{asws}, brother^{asws} of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}’.

[وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: بِنَسِّ الْعَبْدِ أَنْتَ يَا عَبْدِي- فِي تَعْدِيكَ عَلَيَّ مِنْ كَفِّكَ عَنكَ تَوْقِيرًا لِأَخِي مُحَمَّدٍ]

And Allah^{azwj} Mighty and Majestic Said: “You are the evil servant, O My^{azwj} servant, in your transgressing upon the one who refrained from you as a respect for the brother^{asws} of Muhammad^{saww}!”

ثُمَّ لَعَنَهُ اللَّهُ مِنْ فَوْقِ الْعَرْشِ، وَ صَلَّى عَلَيْكَ يَا سَعْدُ فِي حَتِّكَ عَلَى تَوْقِيرِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ عَلَى صَاحِبِكَ فِي قَبُولِهِ مِنْكَ.

Then Allah^{azwj} Cursed him from above the Throne, and Sent Blessings upon you, O Sa’ad, during your urging upon the respect for Ali^{asws} Bin Abu Talib^{asws}, and upon your companion (as well) during his acceptance of it from you.

ثُمَّ قَالَتِ الْمَلَائِكَةُ: يَا رَبَّنَا- لَوْ أَدْنَتْ [لَنَا] لَأَنْتَقِمْنَا مِنْ هَذَا الْمُتَعَدِّي.

Then the Angels said, ‘O our Lord^{azwj}! If You^{azwj} could Permit for us, we shall exact revenge from this transgressor’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا عَبْدِي- سَوْفَ أَمَكُنُّ سَعْدَ بْنَ مُعَاذٍ مِنَ الْإِنْتِقَامِ مِنْهُمْ، وَ أَشْفِي غَيْظَهُ حَتَّى يَبَالَ فِيهِمْ بُعَيْتَهُ، وَ أَمَكِّنْ هَذَا الْمَظْلُومَ مِنْ ذَلِكَ الظَّالِمِ وَ ذَوِيهِ بِمَا هُوَ أَحَبُّ إِلَيْهِمَا مِنْ إِهْلَاكِكُمْ لِهَذَا الْمُتَعَدِّي، إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

So Allah^{azwj} Mighty and Majestic Said: ‘O My^{azwj} servants! Soon I^{azwj} shall Enable Sa’ad Bin Muaz from taking revenge from them and heal his anger until he attain regarding them his seeking. And I^{azwj} shall Enable this oppressed one upon that oppressor and his family with what is more beloved to them both (Sa’ad and the oppressed one), than your destroying this transgressor. I^{azwj} Know what you do not know!”

فَقَالَتِ الْمَلَائِكَةُ: يَا رَبَّنَا- أَ فَتَأْتُنَا لَنَا أَنْ نُنْزَلَ إِلَى هَذَا الْمُتَخَنِّ بِالْجِرَاحَاتِ- مِنْ شَرَابِ الْجَنَّةِ وَ رِيحَانِهَا- لِيُنْزَلَ بِهِ عَلَيْهِ الشِّفَاءُ

So the Angels said, ‘O our Lord^{azwj}! Will You^{azwj} Permit us to descend unto this one enfeebled by the injuries – from the drinks of the Paradise and its perfumes – to descend with these unto him for the healing?’

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: سَوْفَ أَجْعَلُ لَهُ أَفْضَلَ مِنْ ذَلِكَ- رِيْقٌ مُحَمَّدٍ يَنْفُثُ مِنْهُ عَلَيْهِ وَ مَسَحَ يَدَهُ عَلَيْهِ، فَيَأْتِيهِ الشِّفَاءُ وَ الْعَافِيَةُ، يَا عِبَادِي إِنِّي أَنَا الْمَالِكُ لِلشِّفَاءِ، وَ الْإِحْيَاءِ وَ الْإِمَاتَةِ، وَ الْإِعْنََاءِ وَ الْإِفْقَارِ، وَ الْإِسْقَامِ، وَ الصِّحَّةِ، وَ الرُّفْعِ، وَ الْخَفْضِ، وَ الْإِهَانَةِ وَ الْإِعْزَازِ دُونَكُمْ وَ دُونَ سَائِرِ خَلْقِي.

So Allah^{azwj} Mighty and Majestic Said: “Soon I^{azwj} shall Make to be for him superior than that – The application by Muhammad^{saww} of his^{saww} saliva upon him, and wiping his^{saww} hand upon him, so I^{azwj} Gave him the healing and the well-being. O My^{azwj} servants! I^{azwj} am the Owner of the healing, and the life, and the death, and the riches, and the poverty, and the diseases, and the health, and the elevation (of status) and the dropping (of status), and the disgrace, and the honour, besides you all, and besides the rest of My^{azwj} creatures!”

قَالَتِ الْمَلَائِكَةُ: كَذَلِكَ أَنْتَ يَا رَبَّنَا.

The Angels said: ‘You^{azwj} are like that, O our Lord^{azwj}!’

فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ قَدْ أَصِيبَ أَكْحَلِي هَذَا، وَ رُبَّمَا يَنْفَجِرُ مِنْهُ الدَّمُ وَ أَخَافُ الْمَوْتَ وَ الضَّعْفَ- قَبْلَ أَنْ أَشْفِيَ مِنْ بَنِي قُرَيْظَةَ.

So Sa’ad said, ‘O Rasool-Allah^{saww}! I am suffering from this wound of mine, and sometimes the blood spurts out from it, and I fear the death and the weakness (from it), before I confront the clan of Qureyza’.

[فَمَسَحَ عَلَيْهِ رَسُولُ اللَّهِ ص يَدَهُ فَبَرَأَ- إِلَى أَنْ شَفَى اللَّهُ صَدْرَهُ مِنْ بَنِي قُرَيْظَةَ] فَقَتِلُوا عَنْ آخِرِهِمْ. وَ غَمِثَتْ أَمْوَالُهُمْ وَ سُبِيَتْ ذُرَارِيُّهُمْ، ثُمَّ أَنْفَجَرَ كَلْمُهُ وَ مَاتَ، وَ صَارَ إِلَى رِضْوَانِ اللَّهِ عَزَّ وَ جَلَّ.

So Rasool-Allah^{azwj} wiped his^{saww} hand, and he was cured – until Allah^{azwj} Healed his chest from the clan of Qureyza. So he fought them until the last of them, and seized their wealth, and captured their offspring. Then his wound erupted and he died, and came to the Pleasure of Allah^{azwj} Mighty and Majestic.

فَلَمَّا رَفَأَ دَمُهُ [مِنْ جِرَاحَاتِهِ] قَالَ رَسُولُ اللَّهِ ص: يَا سَعْدُ سَوْفَ يَشْفِي اللَّهُ [بِكَ] غَيْظَ الْمُؤْمِنِينَ، وَ يَزِيدُكَ لَكَ غَيْظَ الْمُنَافِقِينَ.

So when his blood dried up from his wound, Rasool-Allah^{saww} said, ‘O Sa’ad! Soon Allah^{azwj} would Heal the anger of the Momineen by you, and the anger of the hypocrites would be increased towards you’.

فَلَمْ يَلْبَثْ [إِلَّا] يَسِيرًا حَتَّى كَانَ حَكْمُ سَعْدٍ فِي بَنِي قُرَيْظَةَ لَمَّا نَزَلُوا [بِحُكْمِهِ] وَ هُمْ تِسْعُ مِائَةٍ وَ خَمْسُونَ رَجُلًا جَلْدًا. شَبَابًا ضَرَّابِينَ بِالسِّيفِ فَقَالَ: أَرْضَيْتُمْ بِحُكْمِي قَالُوا: بَلَى.

It was only a little while before Sa’ad was a ruler among the clan of Qureyza. When he went down with his rulings, and they were nine hundred and fifty men, strong, young, strikers with the swords. So he said, ‘Are you pleased with my rule?’ They said, ‘Yes’.

وَ هُمْ يَتَوَهَّمُونَ أَنَّهُ يَسْتَنْبِقِيهِمْ لِمَا كَانَ بَيْنَهُ وَ بَيْنَهُمْ- مِنَ الرَّحِمِ وَ الرِّضَاعِ وَ الصُّهْرِ قَالَ: فَضَعُوا أَسْلِحَتَكُمْ. فَوَضَعُوهَا، قَالَ: اعْتَزِلُوا. فَأَعْتَزَلُوا، قَالَ: سَلَمُوا حِصْنَكُمْ. فَسَلَمُوهُ.

And they were assuming that he would let them live due to what was between him and them, from the womb relationships, and the breast-feeding (connections), and

the in-law (intermarriages). He said, 'Lay down your weapons'. So they placed them down. He said, 'Isolate (from these)'. They isolated. He said, 'Submit your fortress. They submitted it.

قَالَ رَسُولُ اللَّهِ ص: أَحْكُمُ فِيهِمْ يَا سَعْدُ. فَقَالَ: قَدْ حَكَمْتُ فِيهِمْ بِأَنْ يُقْتَلَ رِجَالُهُمْ، وَ تُسَبَى نِسَاؤُهُمْ وَ ذُرَارِيُّهُمْ وَ تُعْنَمَ أَمْوَالُهُمْ

Rasool-Allah^{saww} said: 'Order with regards to them, O Sa'ad!' He said, 'I have decided regarding that their men be killed, and their womenfolk and their offspring be held captive, and their wealth be confiscated'.

فَلَمَّا سَلَ الْمُسْلِمُونَ سُيُوفَهُمْ لِيَضَعُوا عَلَيْهِمْ قَالَ: سَعْدُ: لَا أُرِيدُ هَكَذَا يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ص: كَيْفَ تُرِيدُ اقْتَرِحْ، وَ لَا تَقْتَرِحِ الْعَذَابَ، فَإِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ فِي كُلِّ شَيْءٍ حَتَّى فِي الْقَتْلِ.

But when the Muslims unsheathed their swords in order to attack upon them, Sa'ad said, 'I do not want it like this, O Rasool-Allah^{saww}!' Rasool-Allah^{saww} said: 'How do you want it? Suggest, and do not suggest the punishment, for Allah^{azwj} has Prescribed the favouring in everything, to the extent in the killing (as well)'.

قَالَ: يَا رَسُولَ اللَّهِ لَا اقْتَرِحِ الْعَذَابَ إِلَّا عَلَيَّ وَاحِدٍ، وَ هُوَ الَّذِي تَعَدَى عَلَيَّ صَاحِبِنَا هَذَا، لَمَّا كَفَّ عَنْهُ تَوْقِيرًا لِعَلِّي بْنِ أَبِي طَالِبٍ ع، وَ رَدَّهُ نِفَاقَهُ إِلَى إِخْوَانِهِ مِنَ الْيَهُودِ فَهُوَ مِنْهُمْ، يُؤْتَى وَاحِدٌ وَاحِدٌ مِنْهُمْ نَضْرِبُهُ بِسَيْفٍ مُرْهَفٍ إِلَّا ذَاكَ فَإِنَّهُ يَعْذَبُ بِهِ

He said, 'O Rasool-Allah^{saww}! I do not suggest the punishment except upon one, and he is the one who transgressed upon this companion of our, when he restrained from him out of respect for Ali^{asws} Bin Abu Talib^{asws}, and his hypocrisy to his brethren from the Jews, for he is from them. They should be brought one by one from them, (and) we would strike him with a slender sword, except that one, for he would be punished by it'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا سَعْدُ، أَلَا مَنِ اقْتَرَحَ عَلَيَّ عَذَابًا بَاطِلًا، فَقَدْ اقْتَرَحْتَ أَنْتَ عَذَابًا حَقًّا.

Rasool-Allah^{saww} said: 'O Sa'ad! It is not for one to suggest false punishment upon an enemy. You have suggested punishment rightfully'.

فَقَالَ سَعْدٌ لِلْفَتَى: قُمْ بِسَيْفِكَ هَذَا- إِلَى صَاحِبِكَ الْمُتَعَدِّي عَلَيْكَ فَاقْتَصَّ مِنْهُ.

So Sa'ad said to the youth, 'Arise with this sword of yours to your counterpart, the one who transgressed upon you, and retaliate from him!'

قَالَ: تَقَدَّمَ إِلَيْهِ فَمَا زَالَ يَضْرِبُهُ بِسَيْفِهِ- حَتَّى ضَرَبَهُ بِنِيفٍ وَ عَشْرِينَ ضَرْبَةً- كَمَا كَانَ ضَرَبَهُ [هُوَ] فَقَالَ: هَذَا عَدَدُ مَا ضَرَبْتَنِي بِهِ فَقَدْ كَفَانِي. ثُمَّ ضَرَبَ عُنُقَهُ، ثُمَّ جَعَلَ الْفَتَى يَضْرِبُ أَعْنَاقَ قَوْمٍ يَبْعُدُونَ عَنْهُ، وَ يَثْرُكُ قَوْمًا يَفْرُبُونَ فِي الْمَسَافَةِ مِنْهُ، ثُمَّ كَفَّ وَ قَالَ: دُونَكُمْ.

He^{asws} said: 'He proceeded to him and did not cease striking him with his sword until he had struck twenty seven strikes – just as he had struck him (before). He said, 'This is the number what he had struck me with, so it suffices me'. Then he struck off his neck. Then the youth went on to strike off the necks of the people at a distance from him, and left the people who were nearby distance from him. Then he stopped and said, 'I leave it for you'.

فَقَالَ سَعْدٌ: فَأَعْطِنِي السَّيْفَ. فَأَعْطَاهُ- فَلَمْ يُمَيِّرْ أَحَدًا، وَ قَتَلَ كُلَّ مَنْ كَانَ أَقْرَبَ إِلَيْهِ- حَتَّى قَتَلَ عَدَدًا مِنْهُمْ، ثُمَّ مَلَ وَ رَمَى بِالسَّيْفِ وَ قَالَ: دُونَكُمْ.

So Sa'd said, 'Give me the sword'. So he gave it to him, and he did not differentiate anyone, and killed every one who was near to him – until he had killed a number of them. Then he stopped and threw down the sword and said, 'I leave it to you all'.

فَمَا زَالَ الْقَوْمُ يَقْتُلُونَهُمْ حَتَّى قَتَلُوا عَنْ آخِرِهِمْ.

So the people did not cease to kill them until they had killed the last one of them.

فَقَالَ رَسُولُ اللَّهِ ص لِلْقَتَلَى: مَا بَالُكَ قَتَلْتَ مَنْ بَعُدَ فِي الْمَسَافَةِ عَنْكَ- وَ تَرَكْتَ مَنْ قَرُبَ فَقَالَ: يَا رَسُولَ اللَّهِ كُنْتُ أَنْتَكَبُ عَنِ الْقَرَابَاتِ- وَ أَخَذَ فِي الْأَجْنَبِيِّ.

Rasool-Allah^{saww} said to the youth: 'What is the matter you killed the ones at a distance from you and left the ones nearby?' He said, 'O Rasool-Allah^{saww}! I avoided the relatives and took to the strangers'.

قَالَ رَسُولُ اللَّهِ ص: وَ قَدْ كَانَ فِيهِمْ مَنْ كَانَ- لَيْسَ لَكَ بِقَرَابَةٍ وَ تَرَكْتَهُ. قَالَ: يَا رَسُولَ اللَّهِ كَانَ لَهُمْ عَلَيَّ آيَادٍ فِي الْجَاهِلِيَّةِ، فَكْرِهْتُ أَنْ أَتَوَلَّى قَتْلَهُمْ وَ لَهُمْ عَلَيَّ تِلْكَ الْأَيْدِي.

Rasool-Allah^{saww} said: 'And there were the one who weren't your relatives and you left them'. He said, 'O Rasool-Allah^{saww}! There were hands (of favours) for them upon me during the pre-Islamic period, so I disliked that I should take on their killing, and for them were those hands (of favours) upon me'.

فَقَالَ رَسُولُ اللَّهِ ص: أَمَا إِنَّكَ لَوْ شَفَعْتَ إِلَيْنَا فِيهِمْ لَشَفَعْنَاكَ. فَقَالَ: يَا رَسُولَ اللَّهِ مَا كُنْتُ لِأَدْرَأَ عَذَابَ اللَّهِ عَنِ أَعْدَائِهِ، وَ إِنْ كُنْتُ أَكْرَهُ أَنْ أَتَوَلَّاهُ بِنَفْسِي.

So Rasool-Allah^{saww} said: 'But you, if you had sought intercession to us^{saww} regarding them, we^{saww} would have interceded for you'. He said, 'O Rasool-Allah^{saww}! I was not going to stave the Punishment of Allah^{azwj} from His^{azwj} enemies, and even though I dislike it to take it one with myself'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِسَعْدٍ: وَ أَنْتَ فَمَا بَالُكَ لَمْ تُمَيِّرْ أَحَدًا. قَالَ: يَا رَسُولَ اللَّهِ عَادَيْتُهُمْ فِي اللَّهِ، وَ أَبْغَضْتُهُمْ فِي اللَّهِ، فَلَا أُرِيدُ مَرَأَقَةَ غَيْرِكَ وَ غَيْرِ مُحِبِّكَ. قَالَ رَسُولُ اللَّهِ ص: يَا سَعْدُ أَنْتَ مِنَ الَّذِينَ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَأَنِّمْ.

Then Rasool-Allah^{saww} said to Sa'ad: 'And you! So what is the matter you did not differentiate anyone (and killed everyone)?' He said, 'O Rasool-Allah^{saww}! I was inimical to them for the Sake of Allah^{azwj}, and I hated them for the Sake of Allah^{azwj}. So I did not want to consider other than you^{saww} and other than your^{saww} love'. Rasool-Allah^{saww} said: 'O Sa'ad! You are from those who would not be taking for the Sake of Allah^{azwj}, an accusation from an accuser'.

فَلَمَّا فَرَغَ مِنْ آخِرِهِمْ انْفَجَرَ كَلْمُهُ وَ مَاتَ. فَقَالَ رَسُولُ اللَّهِ ص: هَذَا وَلِيٌّ مِنْ أَوْلِيَاءِ اللَّهِ حَقًّا، اهْتَرَّ عَرْشُ الرَّحْمَنِ لِمَوْتِهِ وَ لَمَنْزِلُهُ فِي الْجَنَّةِ أَفْضَلُ مِنَ الدُّنْيَا وَ مَا فِيهَا، إِلَى سَائِرِ مَا يُكْرَمُ بِهِ فِيهَا، حَبَاهُ اللَّهُ مَا حَبَاهُ..

So when he was free from the last of them, his wound burst out and he died. So Rasool-Allah^{saww} said: 'This is a friend from the friends of Allah^{azwj} truly. The Throne of the Beneficent Shook at his death, and his house in the Paradise is superior than

the world and whatever is in it, up to the rest of whatever would happen to be in it. Allah^{azwj} would Gift him what He^{azwj} would Gift him”.

قَوْلُهُ عَزَّ وَجَلَّ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

The Words of the Mighty and Majestic: **from the ones you are agreeing with from the witnesses [2:282]**

375 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ مِمَّنْ تَرْضَوْنَ دِينَهُ وَ أَمَانَتَهُ، وَ صَلَاحَهُ وَ عِفَّتَهُ، وَ تَبَقُّظَهُ فِيمَا يَشْهَدُ بِهِ، وَ تَحْصِيلَهُ وَ تَمْيِيزَهُ، فَمَا كُلُّ صَالِحٍ مُمَيِّزٍ، وَ لَا مُحْصَلٍ، وَ لَا كُلُّ مُحْصَلٍ مُمَيِّزٍ صَالِحٍ،

S 375 - Amir Al-Momineen^{asws} said: ‘from the ones you are agreeing with from the witnesses – from the ones who are happy with his Religion, and his trustworthiness, and his righteousness, and his chastity, and his alertness regarding what he is testifying with, and his composure, and his discernment. But, every righteous one is not a discerning one, nor every composed one is discerning, righteous.

وَ إِنَّ مِنْ عِبَادِ اللَّهِ لَمَنْ هُوَ أَهْلُ [الْجَنَّةِ] لِصَلَاحِهِ وَ عِفَّتِهِ- لَوْ شَهِدَ لَمْ تُقْبَلْ شَهَادَتُهُ لِغَلَّةِ تَمْيِيزِهِ. فَإِذَا كَانَ صَالِحًا عَفِيفًا، مُمَيِّزًا مُحْصَلًا، مُجَانِبًا لِلْمَعْصِيَةِ وَ الْهَوَى وَ الْمَيْلِ وَ التَّحَامُلِ فَذَلِكَ الرَّجُلُ الْفَاضِلُ، فِيهِ فَتَمَسَّكُوا، وَ بِهِدَاهُ فَاقْتَدُوا،

And that from the servants of Allah^{azwj} is one who is deserving of the Paradise due to his righteousness and his chastity, (but) if he were to testify, his testimony would not be acceptable. So when he was righteous, chaste, discerning, composed, keeping aside from the disobedience and the personal desires and the inclining and the prejudices, so that would be the preferable man with regards to it. So cling to him, and follow his guidance.

وَ إِنْ انْقَطَعَ عَنْكُمْ الْمَطَرُ فَاسْتَمْطَرُوا بِهِ، وَ إِنْ امْتَنَعَ عَلَيْكُمُ النَّبَاتُ فَاسْتَحْرِجُوا بِهِ النَّبَاتَ، وَ إِنْ تَعَدَّرَ عَلَيْكُمُ الرِّزْقُ فَاسْتَدِرُّوا بِهِ الرِّزْقَ، فَإِنَّ ذَلِكَ مِمَّنْ لَا يَخِيبُ طَلِبَهُ، وَ لَا تَرُدُّ مَسْأَلَتَهُ.

And if the rains are cut off from you, so seek the rains by him (his supplication), and the vegetation is prevented upon you, so bring the vegetation forth by him (his supplication), and if the sustenance is restricted upon you, so turn the sustenance around by him (his supplication), for that one is from the ones whose seeking is not disappointed with, nor is his asking rejected.

وَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْكُمُ بَيْنَ النَّاسِ- بِالْبَيِّنَاتِ وَ الْأَيْمَانِ فِي الدَّعَاوِي، فَكَثُرَتِ الْمُطَالِبَاتُ وَ الْمُطَالِمُ. فَقَالَ رَسُولُ اللَّهِ ص: يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ*، وَ أَنْتُمْ تَخْتَصِمُونَ، وَ لَعَلَّ بَعْضَكُمْ يَكُونُ الْحَنِّ بِحُجَّتِهِ [مِنْ بَعْضٍ] وَ إِنَّمَا أَقْضِي عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ بَشْيَءٍ فَلَا يَأْخُذْتَهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.

And he (Amir-Al-Momineen^{asws}) said: ‘Rasool-Allah^{saww} used to give judgment between people based on the evidences and the oaths regarding the claims, and the claims and grievances became numerous. So Rasool-Allah^{saww} said: ‘O you people! But rather, I^{saww} am a human being, and you are in disputes, and perhaps some of you would happen to be more composed with his arguments than others, and rather I^{saww} would judge upon what I^{saww} hear from him. So the one I^{saww} have judged for him, from the rights of his brother, so he should not take it. But rather, I^{saww} have cut out for him a piece from the Fire’.

[فِي كَيْفِيَّةِ حُكْمِ رَسُولِ اللَّهِ ص:]

Re: The mannerisms of the judgments of Rasool-Allah^{saww}

376 وَ كَانَ رَسُولُ اللَّهِ ص إِذَا تَخَاصَمَ إِلَيْهِ رَجُلَانِ فِي حَقٍّ، قَالَ لِلْمُدَّعِي: لَكَ بَيِّنَةٌ فَإِنْ أَقَامَ بَيِّنَةً بَرِّضَاهَا وَ يَعْرِفُهَا، أَمْضَى الْحُكْمَ عَلَى الْمُدَّعَى عَلَيْهِ، وَ إِنْ لَمْ يَكُنْ لَهُ بَيِّنَةٌ، حَلَفَ الْمُدَّعَى عَلَيْهِ بِاللَّهِ- مَا لِهَذَا قَبْلَهُ ذَلِكَ الَّذِي ادَّعَاهُ وَ لَا شَيْءَ مِنْهُ،

S 376 - And Rasool-Allah^{saww} was such that whenever two men brought a dispute to him^{as} regarding a right, he^{saww} said to the claimant: 'Is there any evidence for you?' So if he did establish evidence he^{asws} was happy with it and recognised it, he^{saww} pass judgment against the defendant. And if there did not happen to be any evidence for him, he^{saww} got the defendant to swear an oath by Allah^{azwj}, not accepting what this one is claiming for, nor anything from it.

وَ إِذَا جَاءَ بِشُهُودٍ لَا يَعْرِفُهُمْ بِخَيْرٍ وَ لَا شَرٍّ، قَالَ لِلشُّهُودِ: أَيَّنَ قَبَائِلُكُمْ فَيَصِفَانِ، أَيَّنَ سُوقُكُمْ فَيَصِفَانِ، أَيَّنَ مَنَزِلُكُمْ فَيَصِفَانِ.

And when they came with witnesses, not being recognised by being good or evil, he^{saww} said to the witnesses: 'Where are your tribes?' So they would describe. 'Where are your markets?' So they would describe. 'Where are your houses?' So they would describe.

ثُمَّ يُقِيمُ الْخُصُومَ وَ الشُّهُودَ بَيْنَ يَدَيْهِ، ثُمَّ يَأْمُرُ فَيُكْتَبُ أَسْمَايَ الْمُدَّعِي وَ الْمُدَّعَى عَلَيْهِ وَ الشُّهُودِ- وَ يَصِفُ مَا شَهِدُوا بِهِ- ثُمَّ يَدْفَعُ ذَلِكَ إِلَى رَجُلٍ مِنْ أَصْحَابِهِ الْخَيْرِ، ثُمَّ مِثْلَ ذَلِكَ إِلَى [رَجُلٍ] آخَرَ مِنْ خَيْرِ أَصْحَابِهِ، فَيَقُولُ: لِيَذْهَبَ كُلُّ وَاحِدٍ مِنْكُمْ مِنْ حَيْثُ لَا يَشْعُرُ الْآخَرَ- إِلَى قَبَائِلِهِمَا وَ أَسْوَاقِهِمَا وَ مَحَالِهِمَا وَ الرَّبِضِ الَّذِي يَنْزِلَانِ فِيهِ، فَلْيَسْأَلْ عَنْهُمَا. فَيَذْهَبَانِ وَ يَسْأَلَانِ.

Then he^{saww} would assess the litigants and the witnesses in front of him^{saww}. Then he would instruct, so the names of the claimant, and the defendant, and the witnesses would be written, along with the details of what they are testifying with. Then he^{saww} would hand that over to a man from his^{saww} good companions. Then similar to that to another man from his^{saww} good companions, and he^{saww} would be saying: 'Each one of you should go, without the others being aware of it, to their tribes and they markets, or to their neighbourhoods, and the quarters which they were lodging in, and ask about them'. So they would go and ask around.

فَإِنْ أَتَوْا خَيْرًا، أَوْ ذَكَرُوا فَضْلًا، رَجَعَا إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَاهُ بِهِ، وَ أَحْضَرَ الْقَوْمَ الَّذِينَ أَتَوْا عَلَيْهِمَا، وَ أَحْضَرَ الشُّهُودَ، وَ قَالَ لِلْقَوْمِ الْمُتَبِينَ عَلَيْهِمَا: هَذَا فَلَانُ بْنُ فَلَانَ، وَ هَذَا فَلَانُ بْنُ فَلَانَ، أَوْ تَعْرِفُونَهُمَا فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: إِنَّ فَلَانًا وَ فَلَانًا جَاءَنِي مِنْكُمْ فِيهِمَا بَنِيًّا جَمِيلًا، وَ ذَكَرَ صَالِحًا، أَوْ فَكَمَا قَالَا فَإِذَا قَالُوا: نَعَمْ. قَضَى حِينئذٍ بِشَهَادَتِهِمَا عَلَى الْمُدَّعَى عَلَيْهِ.

So if they came back with good (news), or mention of virtues, they would return them Rasool-Allah^{saww} and inform him^{saww} with it, and the people would be present, and the witnesses would be present (during the reporting). And he^{saww} would say to the people praising upon them: 'This is so and so, son of so and so, and this is so and so, son of so and so, do you recognise them?' So they would be saying, 'Yes'. So he^{saww} would be saying to them: 'So and so, and so and so came to me^{saww} from you with good news about these ones, and mentioned them as righteous. Have you said this?' So if they said, 'Yes', he^{saww} would give judgment right then with their testimonies against the defendant'.

وَ إِنْ رَجَعَا بِخَبَرٍ سَيِّئٍ، وَ نَبَأٍ قَبِيحٍ دَعَا بِهِمْ، فَقَالَ لَهُمْ: أَوْ تَعْرِفُونَ فَلَانًا وَ فَلَانًا فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: ائْعُدُوا حَتَّى يَحْضُرَا. فَيَقْعُدُونَ، فَيُحْضِرُهُمَا، فَيَقُولُ لِلْقَوْمِ: أَوْ هُمَا هُمَا فَيَقُولُونَ: نَعَمْ.

And if they returned with evil news, and ugly news, he^{saww} would call them, and say to them: 'Are you recognising so and so, and so and so?' So they would be saying, 'Yes'. He^{saww} would say: 'Be seated until they are presented'. So they would be seated, and they would be presented, and he^{saww} would be saying to the people: 'Are these the two?' So they would be saying, 'Yes'.

فَإِذَا تَبَّتْ عِنْدَهُ ذَلِكَ، لَمْ يَهْتِكْ سِتْرَ الشَّاهِدَيْنِ، وَ لَا عَابَهُمَا وَ لَا وَبَحَهُمَا، وَ لَكِنْ يَدْعُو الْخُصُومَ إِلَى الصَّلْحِ، فَلَا يَزَالُ بِهِمْ حَتَّى يَصْطَلِحُوا لِلْأَمْرِ بِقَنْصِحِ الشُّهُودِ، وَ يَسْتُرُّ عَلَيْهِمْ، وَ كَانَ رَعُوفًا عَطُوفًا مُنْحَنًا عَلَى أُمَّتِهِ.

So when that was affirmed with him^{saww}, he^{saww} would not uncover the veil of the two witnesses, nor would he^{saww} fault them, nor deride them. But, he^{saww} would call the litigant to the reconciliation. So he^{saww} would not cease to be with them until they reconcile, lest the witnesses be exposed. And he^{saww} veiled upon them, and he^{saww} was kind, warm-hearted, affectionate upon his^{saww} community.

فَإِنْ كَانَ الشُّهُودُ مِنْ أَخْلَاطِ النَّاسِ، غُرَبَاءَ لَا يُعْرَفُونَ، وَ لَا قَبِيلَةَ لَهُمَا- وَ لَا سُوقَ وَ لَا دَارَ أَقْبَلِ عَلَى الْمُدَّعَى عَلَيْهِ فَقَالَ: مَا تَقُولُ فِيهِمَا فَإِنْ قَالَ: مَا عَرَفْتُ إِلَّا خَيْرًا، غَيْرَ أَنَّهُمَا قَدْ غَلَطَا فِيمَا شَهِدَا عَلَيَّ، أَنْفَذَ عَلَيْهِ شَهَادَتَهُمَا. فَإِنْ جَرَحَهُمَا، وَ طَعَنَ عَلَيْهِمَا، أَصْلَحَ بَيْنَ الْخَصْمِ وَ خَصْمِهِ، وَ أَحْلَفَ الْمُدَّعَى عَلَيْهِ، وَ قَطَعَ الْخُصُومَةَ بَيْنَهُمَا.

So if it was so that the witnesses were a mixture of people, unknown strangers, neither there being a tribe for them nor a market place, nor a house, he^{saww} would face towards the defendant and say: 'What are you saying regarding them?'. So if he says, 'I do not recognise except for goodness (in them), apart from that they as mistaken with regards to what they are testifying upon me', he^{saww} would implement both their testimonies. But if he cross-examined the witnesses and criticised upon them, he^{saww} would effect a reconciliation between the disputant and his disputant, and get the defendant to swear an oath upon it, and cut off the dispute between the two.

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى

(The Words of the Mighty and Majestic): ***If one of the two errs, so the other one should remind him [2:282]***

377 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ: أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى قَالَ: إِذَا ضَلَّتْ إِحْدَاهُمَا عَنِ الشَّهَادَةِ وَ نَسِيَتْهَا، ذَكَرَتْ إِحْدَاهُمَا بِهَا الْأُخْرَى فَاسْتَقَامَتَا فِي آدَاءِ الشَّهَادَةِ.

S 377 - Amir Al-Momineen^{asws} said: 'Regarding His^{azwj} Words ***If one of the two errs, so the other one should remind him*** – he^{asws} said: 'When one of them erred from the testimony and forgot it, the other ones reminds the other one with it, so they would both be straight in the giving of the testimony. Allah^{azwj} Equated the testimonies of two women with the testimony of one man, due to the deficiency of their intellects and their Religion'.

عَدَلَ اللَّهُ شَهَادَةَ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، لِئُقْصَانَ عُقُولَهُنَّ وَ دِينَهُنَّ. ثُمَّ قَالَ ع: مَعَاشِرَ النِّسَاءِ- خُلِقْتُنَّ نَاقِصَاتِ الْعُقُولِ، فَاحْتَرِزْنَ مِنَ الْغَلْطِ فِي الشَّهَادَةِ فَإِنَّ اللَّهَ تَعَالَى يُعْظِمُ ثَوَابَ الْمُتَحَفِّظِينَ وَ الْمُتَحَفِّظَاتِ فِي الشَّهَادَةِ.

Then he^{asws} said: 'Community of women! You have been Created deficient of the intellects; therefore preserve yourselves from the mistakes from the testimonies, for

Allah^{azwj} the Exalted Grants great Rewards to the male preserves and the female preserves of the testimonies.

وَلَقَدْ سَمِعْتُ مُحَمَّدًا رَسُولَ اللَّهِ ص يَقُولُ: مَا مِنْ أَمْرَيْنِ احْتَرَزْتَا فِي الشَّهَادَةِ فَذَكَرْتِ إِحْدَاهُمَا الْأُخْرَى حَتَّى تُقِيمَا الْحَقَّ، وَ تَنْفِيَا الْبَاطِلَ إِلَّا إِذَا بَعَثَهُمَا اللَّهُ يَوْمَ الْقِيَامَةِ عَظَمَ ثَوَابَهُمَا، وَ لَا يَزَالُ يَصُبُّ عَلَيْهِمَا النَّعِيمَ- وَ يَذْكُرُهُمَا الْمَلَائِكَةُ مَا كَانَ مِنْ طَاعَتِهِمَا فِي الدُّنْيَا، وَ مَا كَانَتْ فِيهِ مِنْ أَنْوَاعِ الْهُمُومِ فِيهَا، وَ [مَا] أزالَهُ اللَّهُ عَنْهُمَا حَتَّى خَلَدَهُمَا فِي الْجَنَانِ.

And I^{asws} have heard Rasool-Allah^{saww} saying: ‘There are none from the two women who are preserving regarding the testimonies, so one of them reminds the others until the truth is established, and the falsehood is negated, except when Allah^{azwj} Resurrects them both on the Day of Judgment with Great Rewards. He^{azwj} will not Cease to Pour the Bounties upon them, and He^{azwj} would Mention to the Angels what their obedience was in the world, and what they were in the varieties of worries in it – and Allah^{azwj} will not Cease from them until He^{azwj} Makes them abide eternally in the Gardens’.

وَ إِنَّ فِيهِنَّ لَمَنْ تُبْعَثُ يَوْمَ الْقِيَامَةِ، فَيُوتَى بِهَا قَبْلَ أَنْ تُعْطَى كِتَابَهَا، فَتَرَى السَّيِّئَاتِ بِهَا مُحِيطَةً، وَ تَرَى حَسَنَاتِهَا قَلِيلَةً، فَيَقَالُ لَهَا: يَا أُمَّةَ اللَّهِ هَذِهِ سَيِّئَاتُكَ فَأَيَّنَ حَسَنَاتُكَ فَتَقُولُ: لَا أَذْكَرُ حَسَنَاتِي. فَيَقُولُ اللَّهُ لِحَفَظَتِهَا: يَا مَلَائِكَتِي- تَذَكَّرُوا حَسَنَاتِهَا وَ تَذَكَّرُوا خَيْرَاتِهَا. فَيَنْدَاكُرُونَ حَسَنَاتِهَا.

And that among them would be one who would be Resurrected on the Day of Judgment, so they would come with her before she is given her book. So she would see the evil deeds having encompassed it, and she would see her good deeds as being few. So it would be said to her: ‘O maid of Allah^{azwj}! These are your evils deeds, so where are your good deeds?’ She would be saying, ‘I don’t remember my good deeds’. So Allah^{azwj} would be Saying to her recorders: “O My^{azwj} Angels! Mention her good deeds, and mention her goodness!” So they would be mentioning her good deeds.

يَقُولُ الْمَلَكُ الَّذِي عَلَى الْيَمِينِ لِلْمَلِكِ الَّذِي عَلَى الشَّمَالِ: أَمَا تَذْكُرُ مِنْ حَسَنَاتِهَا كَذَا وَ كَذَا. فَيَقُولُ: بَلَى، وَ لَكِنِّي أَذْكَرُ مِنْ سَيِّئَاتِهَا كَذَا وَ كَذَا. فَيُعَدِّدُ. فَيَقُولُ الْمَلِكُ الَّذِي عَلَى الْيَمِينِ لَهُ: أَمَا تَذْكُرُ تَوْبَتَهَا مِنْهَا قَالَ: لَا أَذْكَرُ.

The Angel who is upon her right would be saying to the Angel upon the left: ‘But, do you remember from her good deeds, such and such?’ He would say, ‘Yes, but remember from her evils deeds, such and such’. So they would count, and the Angel upon her right would say to him: ‘But, do you not remember her repentance from it?’ He would say, ‘I don’t remember’.

قَالَ: أَمَا تَذْكُرُ أَنَّهَا وَ صَاحِبَتَيْهَا تَذَاكُرْنَا الشَّهَادَةَ- الَّتِي كَانَتْ عِنْدَهُمَا حَتَّى اتَّفَقْنَا وَ شَهِدْنَا [بِهَا] وَ لَمْ يَأْخُذْهُمَا فِي اللَّهِ لَوْمَةٌ لَائِمٌ فَيَقُولُ: بَلَى. فَيَقُولُ الْمَلِكُ الَّذِي عَلَى الْيَمِينِ لِلَّذِي عَلَى الشَّمَالِ: أَمَا إِنَّ تِلْكَ الشَّهَادَةَ مِنْهُمَا تَوْبَةٌ مَاحِيَةٌ لِسَائِفِ ذُنُوبِهِمَا،

He would say, ‘But, do you remember that she and her companions both mentioned the testimony which was with them until the testimony until they concurred, and gave the testimony with it, and they did not take for the Sake of Allah^{azwj}, the accusation of an accuser?’ So he would be saying, ‘Yes’. So the Angel upon the right would say to the one upon the left: ‘But that testimony from them both is (sufficient) as a repentance for the deletion of their past sins’.

نَمْ تُعْطِيَانِ كِتَابَهُمَا بِأَيْمَانِهِمَا، فَتَجِدَانِ حَسَنَاتِهِمَا كُلَّهَا مَكْتُوبَةً [فِيهِ] وَ سَيِّئَاتِهِمَا كُلَّهَا.

Then they would both be given their book in their right hands, and they would find their good deeds, all of them to be written therein, and their evil deeds, all of them.

ثُمَّ تَجِدُ فِي آخِرِهِ: يَا أُمَّتِي أَقَمْتِ الشَّهَادَةَ بِالْحَقِّ لِلضُّعَفَاءِ عَلَى الْمُبْطِلِينَ، وَ لَمْ تَأْخُذْكَ فِي اللَّهِ لَوْمَةٌ لَائِمٌ، فَصَبَّرْتُ لَكَ ذَلِكَ كَفَّارَةً لِذُنُوبِكَ الْمَاضِيَةِ، وَ مَحَوًّا لِخَطِيئَاتِكَ السَّالِفَةِ.

Then they would find written at the end of it: “O My^{azwj} maid! You established the testimony with the truth for the weak ones against the false ones, and did not take for the Sake of Allah^{azwj}, the accusation of an accuser. Thus, that has become an expiation for you for your sins of the past and a deletion of your past mistakes”.

وَ لَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا

(The Words of the Mighty and Majestic): **And the witnesses should not refuse when they are summoned (for it) [2:282]**

378 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ: وَ لَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا قَالَ: مَنْ كَانَ فِي عُنُقِهِ شَهَادَةٌ، فَلَا يَأْبُ إِذَا دُعِيَ لِإِقَامَتِهَا، وَ لِيُقِمَهَا وَ لِيُنصَحَ فِيهَا وَ لَا يَأْخُذُ فِيهَا لَوْمَةٌ لَائِمٌ، وَ لِيَأْمُرَ بِالْمَعْرُوفِ، وَ لِيَنْهَى عَنِ الْمُنْكَرِ.

S 378 - Amir Al-Momineen^{asws} said: ‘Regarding the Words of the Mighty and Majestic **And the witnesses should not refuse when they are summoned (for it)** – he^{asws} said: ‘The one who happens to have a testimony upon his neck, so he should not refuse when summoned to establish it, and let him assess it and be correct in it, and he should not take any accusation from an accuser with regards to it, and let him enjoin with the goodness, and let him forbid from the evil’.

379 وَ فِي خَبَرٍ آخَرَ وَ لَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا. قَالَ: نَزَلَتْ فِيْمَنْ إِذَا دُعِيَ لِسَمَاعِ الشَّهَادَةِ أَبِي، وَ نَزَلَتْ فِيْمَنْ امْتَنَعَ عَنِ آدَاءِ الشَّهَادَةِ- إِذَا كَانَتْ عِنْدَهُ.

S 379 – And in another Hadeeth **And the witnesses should not refuse when they are summoned (for it) [2:282]** – He^{asws} said: ‘It was Revealed regarding the one who is called for hearing the testimony, he refuses, and it was Revealed regarding the one who abstains from giving the testimony, when it was with him’.

وَ لَا تَكْتُمُوا الشَّهَادَةَ، وَ مَنْ يَكْتُمُهَا فَإِنَّهُ أَيْمٌ قَلْبُهُ يَعْنِي كَافِرٌ قَلْبُهُ.

And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart [2:283] – Meaning, of a Kafir heart’.

خَاتِمَةٌ

CONCLUSION

هَذَا آخِرُ مَا وُجِدَ- مِنْ تَفْسِيرِ الْإِمَامِ الْهُمَامِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّيِّبِينَ، وَ ابْنِهِ الْفَائِمِ الْمُنْتَظَرِ الْمَهْدِيِّ عَجَّلَ اللَّهُ تَعَالَى فَرَجَهُ وَ سَهَّلَ مَخْرَجَهُ- صَلَوَاتُ اللَّهِ الْمَلِكِ الْعَلِيِّ.

This is the last of what we found from the Tafseer of the Gallant Imam Muhammad Al-Hassan^{asws} Bin Ali Al-Askari^{asws}, upon him^{asws} and upon his^{asws} forefathers^{asws}, and his^{asws} son^{asws} the Awaited Al Mahdi^{asws}, may Allah^{azwj} the Exalted Hasten his^{asws} relief and Ease his^{asws} rising be the Salawat of Allah^{azwj}, the King, the Exalted.

وَ أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي الْوُصُولَ إِلَى تَمَامِ ذَلِكَ التَّفْسِيرِ- الْفَرِيدِ الَّذِي هُوَ كِتَابُ اللَّهِ الْحَمِيدِ الْمَجِيدِ- فِي جَلَالَةِ قَدْرِهِ وَ عِظَمِ مَنْزَلَتِهِ. لِأَنِّي قَدْ وَجَدْتُ فِي ذَلِكَ التَّفْسِيرِ- مِنْ أَسْرَارِ عُلُومِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، وَ مِنْ أَخْبَارِهِمُ الْعَجِيبَةِ، وَ آثَارِهِمُ الْغَرِيبَةِ، وَ أَقْوَالِهِمُ الشَّرِيفَةَ، وَ أَحْوَالِهِمُ اللَّطِيفَةَ، مَا لَمْ يُوْجَدْ فِي كِتَابٍ إِلَّا مَا النَّقَطُ مِنْهُ.

And I ask Allah^{azwj} Mighty and Majestic that He^{azwj} Graces me the arrival to the complete of that Tafseer – the unparalleled, which is like the Book of Allah^{azwj}, the Praised, the Glorified – regarding the majesty of its worth and the greatness of its status, because I have found in that Tafseer – from the secrets of the knowledge of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, may the Salawat of Allah^{azwj} be upon them altogether, and the wonders from their^{asws} Ahadith, and the strangeness of their effects, and the nobility of their words, and their subtle states, what I have not found in (any) book except I picked up from it.

تَمَّ الْكِتَابُ بِعَوْنِ اللَّهِ وَ قُدْرَتِهِ *** [و نحمده جلّ و علا إذ وفقنا لإتمام هذا الكتاب و إخراجة محققًا بهذه الصورة و كان الله شاكرا عليهما].

The book is completed by the Assistance of Allah^{azwj} and His^{azwj} Power, and we praise Him^{azwj}, the Majestic and the Exalted, for having Harmonised us with this book and its true extraction with this Chapter (Surah Al Baqarah), and Allah^{azwj} is Grateful, Knower.